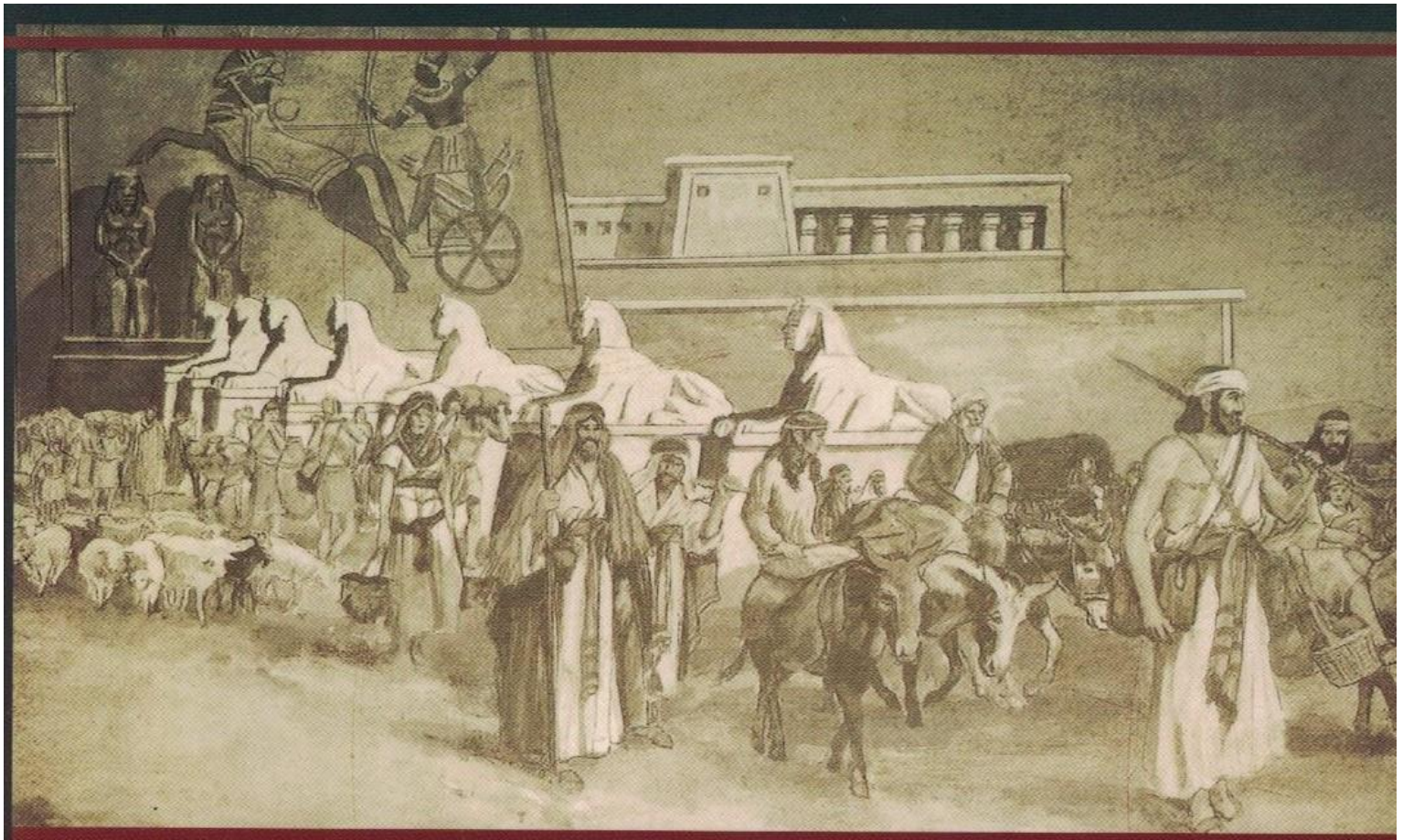

MAKING ARCHAEOLOGY BIBLICAL

Making Archaeology Biblical

VANCE FERRELL

Because Near Eastern Archaeology has been incorrectly dated, archaeological finds do not agree with Biblical facts.

The problem is modernist dating methods which, based on theoretical Egyptian dating theories, are heavily flawed and inconsistent.

In this book, you will learn the truth about these dating errors and how they can be corrected, so archaeological discoveries are able to be correlated with Biblical events.

95 QUOTATIONS / 233 REFERENCES
20 CHARTS AND TIMELINES
6 MAPS / 7 PICTURES / 12 INDEXES

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Making Archaeology Biblical
by Vance Ferrell
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BRINGING ANCIENT NEAR EASTERN HISTORY AND ARCHAEOLOGICAL DATA INTO HARMONY WITH BIBLICAL EVENTS, PLACES, AND PEOPLE

Although much has been found by the archaeologists, ever since the 1930s, relatively little of it seems to be directly dateable to events in Scripture.

By its nature, archaeological discoveries primarily consist of a variety of stonework and objects dug out of layers of dirt. Coupling these with ancient historical records can be a daunting task. Yet surely, the artifacts which are uncovered ought to verify Biblical events, instead of disproving them.

This book is based on research carried out over a period of time in a number of sources dealing with archaeology and ancient history. **Gradually, everything came together.**

Only key points are brought to you in this present book. The objective has been *to make this a simple and clear presentation which anyone should be able to understand.*

Although delving into the distant past is not an easy task, yet this one has produced a rich reward: a remarkable confirmation that Old Testament, ancient historical records, and archaeological discoveries, *do agree with one another!*

Even more important, we have obtained powerful evidence that *the Bible stands vindicated as the most accurate, ancient history book that mankind has ever had!*

About the cover: Two major events are portrayed on the front and back cover: The Exodus of the Hebrews from Egypt, and the first conquest they had after their Entrance into the Promised Land forty years later. Both events are very important, and, in ancient times, each produced a series of important historical effects which can be traced in our own day. They are linked events which help unravel the mystery of ancient Near Eastern dating.

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Charts 6 to 8 provide basic chronological data underlying this entire revised dating system.

Charts 9 to 20 consist of king lists and chronologies. Most readers will find these of little interest.

Because of their importance, **Charts 1-9** are also included in the text of this book, at the approximate locations where they are most needed.

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HOW THIS BOOK CAME ABOUT

Since the mid-1980s, the present writer has tried to penetrate the maze of skeptical conjectures and reports which have enshrouded modern archaeological research. **Although much has been found by archaeologists ever since the 1930s, little of it seems to connect with Scripture.**

By its nature, archaeological discoveries primarily consist of a variety of stonework and objects dug out of layers of dirt. Coupling these with ancient historical records can be a daunting task. Yet, surely **the artifacts which are uncovered ought to verify Biblical events, instead of apparently disproving them.**

In 1989, I came across an article in a mid-1970's creationist journal, which mentioned in passing an attempt by someone named Donovan Courville, who tried to unravel the mystery of why, instead of providing new confirmations of the Bible, current archaeology was only producing additional evidence which appeared to deny its validity.

By the late 1990s, I had tackled the problem somewhat; but there were missing links which needed filling in. Then, early in 2007, I was finally able to obtain a copy of Courville's major work, *The Exodus Problem and Its Ramifications*.

Upon opening its pages, I was disappointed to find that it had been prepared in a complicated writing style.

In the late 1940s, Courville had initially learned about the modernist takeover of professional archaeology, which occurred a little after the turn of the 20th century. Kathleen Kenyon's published theories about the meaning of what she found in her dig at Jericho had apparently signed the death warrant of confidence in what the Bible says. Yet it was not her discoveries at ancient Jericho which were flawed (later in this present book we will discover that what she found actually agreed with Bible facts),—but it was her conclusions. **They were keyed to a modernist system of dating ancient materials and Egyptian kings, based on several peculiar theories.**

When Courville, a biochemist teaching at a West Coast university, read her report a year after its publication, he set to work in his spare time to investigate what had happened.

The months turned into years; and, gradually, he produced a sizeable quantity of disconnected notes. Many of them were of

little concern to any but the most detailed specialist. He had produced a heap of obscure data about remote kings and made repetitious notes. Although he was a careful researcher, his somewhat disconnected verbose writing style, made his research difficult reading.

Finally, when he was in his 70s, Courville gathered up all this material and placed it in a little two-volume set. Shortly before his death, he hurried it to a print shop. Because the print run was apparently small, the book was hardly noticed and quickly became unavailable.

That, it seemed, was the end of the matter.

Then, in 1989, I found that single, brief mention of his work in a 15-year-old back issue of a journal.

When, earlier in 2007, I was finally able to obtain his complete two-volume work, I immediately began trying to unravel what Courville had put together.

This book is based on both Courville's findings and research I did in other sources dealing with archaeology, as well as ancient history.

Special mention should be made of excellent earlier research work done by William F. Albright, J.H. Breasted, Henry Brugsch-Bey, Dr. Henry, G.L. Rawlinson, John J. Garstang, Nelson Glueck, D. MacNaughton, A.H. Sayce, and E.R. Thiele.

Also important was the work of E.A. Budge, Jack Finegan, Sir Frederick Kenyon, J.B. Pritchard, George Smith, Robert Dick Wilson, and Leonard Woolley. The work of Hall and Myers was also significant.

Without careful, grueling work over a span of many years by each of those men, this present book could not have been prepared. Gradually, everything came together.

(It was Flinders Petrie and Kathleen Kenyon who pioneered in getting so many archaeologists off the track—and into a wasteland of disjointed and anachronistic dating techniques.)

Only key points in this extensive research project are brought to you in this present book. **The objective has been *to make this a simple and clear presentation which anyone should be able to understand.***

Although delving into the distant past is not an easy task, yet this one has produced a rich reward: **a remarkable confirmation that the Old Testament, ancient historical records, and**

archaeological discoveries—*do agree with one another!*

Even more important, **powerful evidence has been obtained that *the Bible stands vindicated as the most accurate ancient history book that mankind has ever had!*** —*vf*

READ THIS FIRST

***Archaeology*—"Archaeology" is the excavation, decipherment, and careful evaluation of the records of the past. It helps fill out details of ancient history. But archaeological discoveries which confirm the Bible are of even greater interest to the earnest Christian.**

Archaeologists locate materials during archaeological excavations ("digs"), and then seek to understand what they have found, correlate it with other finds, and attempt to date the results. "Biblical archaeology" is primarily focused on field expeditions into various locations in lands near the eastern part of the Mediterranean Sea. This material is compared with the writings of ancient historians.

***Captured by a theory*—**In the mid-20th century, professional archaeology was captured by modernists who unfortunately applied a rather confused self-contradictory system of dating which has shifted the dates of ancient events by several hundred years. **The result has been that the events of Old Testament history, prior to the eighth century B.C., appear to no longer fit into dated archaeological discoveries; therefore they do not now agree with ancient history.**

The objective of this book*—**It is the purpose of this volume to reunite the Bible with archaeology and ancient history. This is done *by using* ***the Bible as the authoritative source rather than what we will discover, in this book, to be **obviously self-contradictory theories** about the dating of ancient materials, events, and kings.

There have been two primary views of this dating problem. This book will now add a third. In order to help you understand all three, let us consider how each relates to the Exodus of Israel from Egypt.

First, there is the modernist system:

Many agnostic archaeologists who believe the Bible is a book of legends (as well as some sincere Christians) rely on this set of conjectures.

(1) Using a theorized system of dating, the Exodus is dated as having occurred about **1225 B.C.** (2) Using a hypothetical chronology which is based on that dating system, it is said that **Rameses II** was the king of Egypt at that time.

Second, there is the moderate system:

Some Jewish, and a number of Christian archaeologists and writers, who believe the Bible is true, have tried to adjust the modernist system somewhat. An attempt has been made to reconcile (actually combine) Bible facts with the conclusions of the modernist chronological system. Unfortunately, this is like putting fresh, new grape juice into worthless containers *(Matt 9:17).*

(1) For example, an attempt is made to date the Exodus as having occurred in accordance with Biblical time spans. Doing so yields a date of **c. 1445 B.C.** (2) But, unfortunately, although the dating conclusions of the modernists are rejected, *their unworkable chronology theory* is accepted by these moderates. Therefore, based on modernist chronology theory, it is said that **Thutmose III** was the king who probably reigned in Egypt in 1445 B.C., and is generally thought by moderates to have been the pharaoh of the Exodus.

Tragically, both the modernist and moderate systems weaken confidence in the Bible, by wrongly dating Biblical events. Old Testament events and people are disconnected from those in the surrounding nations.

Although trying to use Biblical dating, the moderate position also disconnects Old Testament events and people from what was happening in the ancient world around them.

This disconnection has massive consequences. Use of the modernist system—whether it be complete or even partial—has the effect of causing statements, events, and persons in the Bible to no longer fit into discoveries made in archaeology and ancient historical records. *Here are three examples:*

- Pottery and other remains found in Palestine are said to prove that the Caananites had a highly-organized and skilled civilization which was replaced by clumsy, half-heathen Israelites.
- The Code of Hammurabi is said to predate the Ten Com-

mandments.

• A number of the Psalms were copied from heathen manuscripts.

Confidence in the entire Bible is repeatedly eroded when it is found that the Old Testament does not seem to agree with the dates applied to artifacts discovered during archaeological digs. The trend is toward less interest in, and reliance upon, that sacred volume. It becomes a book of less meaning and worth.

Theories, which undermine confidence in the Bible, govern the conclusions drawn by both professional scientists and archaeologists. **It is only moderates—not in mainstream universities—who dare to voice dissenting positions.**

Third, there is the revised system:

It is the purpose of this book to present this revision to you.

The revised system places the Bible as the central authority and final arbiter of all other ancient sources of information. Reader, consider: Do we dare do any less? **The Old Testament is the oldest and most reliable history book that mankind possesses.**

Every interpretation of the evidences of archaeology should be evaluated only in terms of its internal consistency and freedom from anachronisms. We should not permit the Word of God to be trampled under agnostic theories which—as will become abundantly clear in this book—*are themselves riddled with anomalies and conflicts in timing.*

Here is how this revised system would be applied to the Exodus:

(1) *Date:* As is done by the moderates, the revised system bases the Exodus on Bible time spans—providing us with a date of **1445 B.C.** for that event. (2) **But the revised system goes farther than that: It correlates the 1445 B.C. date with *actual events in the outside world, which are shown by historical and archaeological evidence to have occurred in 1445 B.C.*** (Keep in mind that we are applying the Biblical date to *actual evidence*, not to modernist conclusions of what occurred in 1445 B.C. We will find that their conclusions are based on an involved theory loaded with self-contradictions.)

The result is that the revised system does not place Rameses II or Thutmose III as the pharaoh of the Exodus, but **Sebekhotep VI**

of the Turin list, which is the same as **Koncharis** of the Sothic list.

It is important that you understand the difference between the three systems. The revised system cuts through all the theories and puts the Bible first.

"Chronology" sections—Because it is a difficult subject to deal with, the present writer has tried to simplify this presentation as much as possible. This has not been easy. **A few small sections in the book are introduced by the word, *"Chronology."* When you come across one of them, you may want to skip past it.** Each provides technical background which will only be needed by some readers.

Scope of coverage limited—In order to further simplify this book, **the present writer has primarily focused on that period of time from just after the Flood, down to the Conquest of Palestine under Joshua.** If we get those Biblical dates, and their chronological relationships to the surrounding world, straightened out—everything else falls into place. (Some other events, before and after that time span, are also mentioned.)

Note—The back of this book contains a list of sources which you may want to delve into for further study. It also provides the book abbreviations used throughout this present volume.

The following points need to be clarified:

f (after a page number) = "and the following page."

ff (after a page number) = "and the following pages."

Ramessides: This name is categorically applied by Egyptologists to certain pharaohs and some lesser kings, each of which (in addition to their other names) were also called "Rameses" (or sometimes, "Ramesses").

Synchronisms and anachronisms: These two words are frequently used in this book. A "*synchronism*" means that two or more things correctly occur simultaneously, or that certain events and/or persons occur at the same time as a date. An "*anachronism*" is something that is in a time to which it does not belong, a chronological error.

Emphasis in quotations: All emphasis (italics and/or bold) within quotations is ours, unless otherwise stated.

[sic] in a quotation: Occasionally (but not always) this is used to indicate, not a spelling error, but an erroneous statement by the quoted source.

PART ONE

TWO CONCEPTS IN CONFLICT

TWO AGNOSTIC THEORIES WITH SIMILAR OBJECTIVES

It is a remarkable fact that both evolutionary science and archaeology have each become dominated by strange theories which, while not agreeing with the facts, appear to disprove a portion of the Bible.

In his books, *Evolution Handbook (formerly, Evolution Cruncher)* and *Science vs. Evolution*, the present author provides an abundance of scientific evidence disproving the underlying hypotheses on which astronomical origins, rock strata, and origins of life theories of evolutionary theory are based.

In this present book, the author will provide clear-cut evidence showing that ancient historical records and archaeological finds support the Bible, instead of disproving it.

Evolutionary theory totally eliminates confidence in Genesis 1-3, which tells us that God created our world and that man fell into sin, by disobeying the commands of God. **It also nullifies Genesis 6-9**, which explains about the worldwide Flood—also caused by disobedience to God—which produced dramatic changes to our planet, including its sedimentary strata. In spite of the flimsy basis on which evolutionary claims are erected, yet evolutionists still maintain a firm control over university staffing and government grants. This enables the theory to survive.

In the field of archaeology, we discover a remarkably similar situation. The concept underlying the modernist theory, which has come to dominate archaeology, eliminates confidence in the rest of the Old Testament and reduces significant portions of it to uncertainties or legendary myths. The power of these modernists lies in their control of university archaeological departments, and their authority over dig grants and who will conduct them.

Although many reputable scientists and archaeologists are good men, some do not understand the master plan underlying this systematic program to disprove the Old Testament, while

others fear to speak up, lest they be fired.

Yet those who believe in the Bible and learn the facts—as disclosed in this book—will recognize the one who is behind this attempt to destroy its influence. Let no one tell you that Satan does not exist. He is continually inventing schemes and "science falsely so-called" *(1 Tim 6:20)*, to undermine confidence in the Inspired Word of God.

***Objective of this book*—This present book will provide you with a corrected dating analysis of ancient historical records and monuments, especially those prior to the eighth century B.C. Following that time, dating is generally on a more solid footing.**

As is done in the *Evolution Handbook*, which deals with facts from the various fields of science, **it will be a special aim of the present book to simplify the presentation of data from ancient history and archaeological findings.**

These two companion books by the present author, *The Evolution Handbook* and *Making Archaeology Biblical*, reveals the astonishing fact that, *both in the general sciences, as well as in archaeology, the actual facts agree with Scripture!* It is the theories which should be discarded; the evidence by itself presents solid confirmation of the Holy Bible.

Basic sources—The greater portion of the foundational research in the fields of archaeology and history were made prior to the early 1970s. **It is only from the early 1950s onward that this modernist theory about ancient dating has obtained a lock grip in the halls of archaeology departments.**

Current archaeological writings primarily consist, not of the basic research of earlier decades but, of reports on objects found during digs. The objective of this book is to correct the theory itself. **The foundational excavations and theoretical conclusions of earlier decades will be given special attention.**

As the reader is probably aware, Copernicus painstakingly compiled the data which Kepler later used to clarify the revolutions of the planets around the sun. Without that voluminous research data, Kepler could not have accomplished his task. Thus it has been throughout the advance of science and technology.

In the preparation of the present work, the author stands on the shoulders of giants: Historians have laid a solid foundation

of research into what was written in ancient times; and earlier archaeologists who made very important discoveries. This present book could not have been written without the use of those earlier sources. Mankind is always indebted to the work of those who have gone before.

The effect of the current dating system has been to misdate every Biblical event prior to the eighth century B.C., and push the dates of kings and events back several hundred years; some are pushed back as much as 600 years! As a result, a sizeable part of the Old Testament does not fit in with the discoveries made in the field by archaeologists. Bible chronology is being set aside as worthless. Ancient Biblical events are scoffed at as little better than myths.

Many who love the Bible will deeply appreciate this restoration of the World of God to its rightful position as the authoritative standard by which ancient records and evidence are evaluated.

THE CULTURAL IMPORTANCE OF THE BIBLE DOWN THROUGH THE CENTURIES

The informed reader is probably as well-acquainted with science and technology as is the present writer. **The thoughtful student of history recognizes that nearly all of the improvements in the civilized world have been made by individuals and groups which have had a background in Judeo-Christian beliefs.**

As we will learn in this chapter, this dramatic difference ***is not racially caused.*** It is simply a matter of beliefs and obedience—which results in a change of lifestyle. A person and his family are entirely affected—indeed, transformed—by what they read and obey in the Bible.

With the exception of Ts'ai Lun (who, in China in the first century A.D., invented paper), **all the great technological improvements and basic scientific discoveries have been made by individuals who either partly or wholly obeyed the Ten Commandments.**

God's Word changes people—Obeying God's laws ennobles men, helps them think better, and inspires them to high motives

of worthwhile accomplishment.

It is from among this group of people that, down through the centuries, there arose the most influential men and women of history, those who have helped mankind the most. They were usually Christians or Jews; for they had learned about the true God and that precious treasure—the *Holy Bible*. And, obeying that which they read in its pages, they were guided to do the thousands of things that mankind most needed.

Gutenberg developed printing with movable type. Columbus discovered the Western Continent. Vasco da Gama found a route to India. Copernicus discovered the revolutions of planets and their moons. Kepler prepared the laws governing their revolution. Harvey discovered the circulation of the blood.

There were Galileo's findings about the planets. Leeuwenhoek's discovery of bacteria. Newton's massive research into several different sciences. Watt's invention of the improved steam engine. Coulomb's discovery of the electrostatic law. Volta's electric battery. Lavoisier's several chemical discoveries. Dalton's atomic concept. Faraday's discovery of electromagnetic induction. Daguerre's photographic process. Morton's anesthesia. Lenoir's 2-stroke internal combustion engine. Maxwell's equations of basic electricity and magnetism. Mendel's discovery of genetics. Lister and antiseptic surgical practices. Otto's four-stroke engine. Bell's telephone. Edison's electric light. Marconi's radio. Planck's constant. The Wright brother's airplane. Einstein's special theory of relativity. The thoughtful reader could greatly expand this list.

All of these men were born in Christian or Jewish environments which were steeped in a belief in Bible concepts, obedience to the principles given in Scripture, and the moral law of God. That is what has made Western Civilization so far advanced over other cultures. And it all began with the Bible.

To say it again, the cause of this dramatic difference is not racial superiority, but acquantance with and obedience to principles given in the Scriptures.

The leading humanitarians, educators, legislators, and a multitude of other men and women who have advanced civilization the most—have founded their beliefs on those writings. Whether it be orphanages or universities, the care of the poor, or efforts to help backward nations, all of it originated with the con-

cerns of people who tended to live by the Bible.

***We must defend God's Word*—Can you not see why it is so important that we defend the Bible today against the attacks of atheists who would take it from us?**

Can you not see that, as people are taught that the Bible consists of fables and the laws of God can be ignored—the basic moral fabric of civilization *is gradually being destroyed!*

In dramatic contrast, the theory of evolution teaches that people are only animals, and that all animals only succeed to the degree that they kill other animals or gain control of them.

The modern theory of archaeological dating teaches that early portions of the Bible consist of legends and myths.

***Obeying God is crucial*—What are the special qualities which, consistently, have so improved mankind? First, it is obedience to the principles and commands of God given in the Bible. Second, it is the forgiving, enabling grace of Jesus Christ, which changes lives—and enables men and women to obey all that God, in His sacred Word, tells us to do!** It is never wrong to obey God—when we do it through the empowering grace of His Son.

Look about you. Every modern nation is successful only to the degree that it practices the principles found in God's Inspired Word. Down through the centuries, God has honored obedience to that moral code.

Every truehearted, believing Jew and Christian well-understands the importance of keeping the moral standards given in Scripture in order to have success in life. It was only to the degree that they obeyed God's commands that Israel prevailed as a great nation.

Today it may also be said of nations, families, and individuals, that they will prosper only as they do this. —But be certain of this fact: **Godliness and success in life is not limited to only a few. It is for all who will bow before the God of heaven and obey His Inspired book, the Bible.**

> "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what na-

tion is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons . .

"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else . .

"Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever."—*Deuteronomy, 4:5-9, 39-40.*

There are scoffers who consider some portions of the Bible to be unreliable history; and other portions are said to be "polish" which was added in the course of prolonged "oral transmission" of legendary material. It is claimed by these scoffers that only a tiny bit of Scripture may be "historical kernels." While exalting men's theories, they delight in disparaging the existence of God and His Inspired Writings.

Unfortunately, many Christians feel helpless in the face of such attacks. Yet we need not be. It is our assigned task in this life to come to the defense of God and His Word. It is your responsibility and it is mine. So, with all the fervency of our being, let us defend the One who has done so much for us. We cannot value the Bible too highly.

This present book is going to carefully explain *the foolish thinking underlying the dating system used by modern archaeology* to misdate ancient events, people, and places—so the Old Testament witness will be treated with contempt. That will be followed by a revised dating system which makes everything fit together.

DOWNGRADING THE ROLE OF THE HEBREWS IN ANCIENT TIMES

The great truths of the New Testament, about salvation

through Jesus Christ, rests on Old Testament history, events, and facts.

A Christian should openly oppose the efforts of modernists to use unworkable theories to disprove a major portion of the Bible. Many Christians have left the faith because they accepted evolution or modernist archaeological dating theories.

However, not only Christianity, but Judaism is endangered by the modernist dating of ancient records. Both the authenticity of the Jews as a people, and the ownership of Palestine by modern Israelis, is threatened by modernist dating methods of ancient materials which tend to nullify the fact that they occupied Palestine in ancient times.

In view of ongoing international relations in the Near East, this is obviously a significant point. The modernist dating theory of ancient events makes the Jews a cultural nonentity which made no significant contribution to ancient cultural development.

In reality, modern Jews are the descendants of an ancient people who were the cultural leaders of their era, as shown by their literature, their moral code, their understanding of health principles, and their authorship of invaluable cultural innovations.

Hebrews said to be an inferior people—The modernist theory so drastically shifts the dating of ancient history that **the misdated historical evidence portrays ancient Hebrews as a useless, nomadic group of low morals which accomplished nothing.** Based on modernist dating of ancient history, Wright declared them to be.

> "**Nomads with little knowledge** of the arts of sedentary life . . [Their] average house is much poorer than that of the average Canaanite peasant."—*W-BA, pp. 88-89. [This entire statement is quoted later in this chapter. Note: A complete list of all book abbreviations is given at the back of this book.]*

Not the least of the problems involved in the establishment of a correct chronology of the ancient world, and one which should be of vital interest to the Jewish people, is the matter of the nature and extent of the contribution of the ancient Hebrews to world culture. If the Old Testament accounts are to be taken for anything resembling their face value, one gets the impression that the ancient Hebrews were among the leaders in intellectual development, culture, and morality.

"Qualitatively, the Bible is far and away the outstanding product of the ancient Near East."—*G-NHOTL, p. 9.*

Blessed by their connection to God—While the Israelites, and even their kings, at times forsook **the standards represented by their own code of laws, the existence of such high standards resulted in a distinct difference between the Israelites and their pagan neighbors.** ***Corrected archaeological dating reveals this fact.***

This is also to be shown in the notable superiority of the Hebrew literature over that of their contemporaries.

An important measure of culture is the knowledge of the art of writing. Repeated references to the use of writing by the early Hebrews are to be found in the Scriptures from the time of the Exodus and onward. (For example, Jasher must have been written prior to Moses: Job 13:26, Joshua 10:13).

Based on modernist misdating of ancient chronology, some scholars have attempted to picture the Israelites who came out of Egypt as a motley throng of barbarians who were little above animals in their cultural level, who entered and conquered a land populated by a highly civilized, cultured race.

"Thus we must conceive of the movement of the Hebrew tribes from their semi-nomadic existence into the settled areas of urban and agrarian activity, as **a movement of uncultured 'barbarians' into the scenes of self-conscious civilization**. The people of Israel were never productive in the arts and refinements . . These they but imperfectly absorbed from their neighbors."—*W-BA, p. 70.*

Actually, even during their stay in Egypt, the Hebrews were the working class of society.

The Hebrews recognized that their intellectual and cultural position was due to obedience to their God, who had chosen them to be His special representatives in giving a knowledge of the true God to the peoples of the world *(Deut 4:5-7, 12ff; 27:1ff)*. They believed that the information given them through Moses, and which set them apart as distinct from their pagan contemporaries, came to them from their God, with Moses only serving as an intermediary *(Ex 4:29-31)*.

The height of the promised prosperity, which was to be theirs on condition of obedience to the commands of Jehovah, came in the reign of Solomon, whose wisdom and wealth were matters of

envy and curiosity on the part of the contemporary kings. Representatives came from afar to determine the secret of his prosperity and the happiness of his people. One example, of course, was the visit by the Queen of Sheba *(1 Kgs 10:1-9)*.

This was as intended. It represented the designed plan of God for His chosen people. As the Gentiles discovered the secret of the Hebrews' prosperity and elected to accept the God of the Hebrews, they were to be adopted into the Hebrew nation and eligible to receive the promised blessings *(Isa 56:5ff)*.

Said to be a useless people who accomplished nothing—However, **because of the modernist dating system of ancient history, the Hebrews are placed *in a time of history* when nothing worthwhile occurred which could be traced to them!**

Here is an example of this twisted dating system:

"It is no exaggeration to say that throughout the long centuries the native inhabitants of Palestine [Israelites] **do not appear to have made a single contribution of any kind whatsoever to material civilization**. It was perhaps the most unprogressive country on the face of the earth. Its entire culture was derivative [obtained from others].

"If we are to judge from what excavators have discovered, we must conclude that Israel had few, if any, artists engaged in the making of beautiful objects for art's sake. Artistic interests were employed in the utilitarian crafts, particularly in the weaving and dying, ceramic and perhaps metallurgical industries. Ceramic experiments in modelling a variety of figures are to be found, but they rarely possess artistic merit.

"The contents of the strata of accumulation [from the period of the judges] indicate that at this time there was a sudden collapse of Palestinian culture. Never very high, **it had attained to a respectable elevation just before. But now it does not decline; it smashes** [when the Israelites, under Joshua, entered and took over]. As a result of the Israelite settlement in Canaan, the civilization of the country, such as it was, was effaced, and had to be painfully built up again **with the help of the cultured Philistines**.

"From the Biblical account we should have gathered that between the Israelites and the Canaanites there was a great gulf fixed, in language, in theology, and in general morality. But now [because of modernist dating] we know that there was singularly little difference between the two peoples."—*M-CEP, p. 210. (Also*

see BA, Vol. 18, p. 78.)

The earliest cultural level of the Hebrews in Canaan should be apparent from evidences in Palestinian debris during the Conquest. This was the five- or six-year period of time (c 1405-1400 BC, revised dating) during which the Israelite men, under Joshua, conquered Palestine; while their families remained back at Gilgal, close to the ruins of Jericho, and dug ditches for their trash. **If properly dated and interpreted, evidence from the Late Bronze IIA and IIB would show the higher level of industry and technology on which they lived. But instead, the modernist theory *dates those archaeological discoveries in a different "age"*—at a time prior to when the Hebrews were living in Palestine.** It is for this reason that the following statement was made:

> "The archaeological discoveries . . in Palestine have hardly shed as much light as had been hoped upon the ancient culture of Palestine. An important result to the historian is the fact that no difference can be traced in the town-strata between what is Canaanite and what is Hebrew. The cultures were indistinguishable as probably, in reality the peoples were also."—*Hall, Ancient History of the Near East, quoted in W-BA, p. 88.*

According to the radically shifted, modernist dating of the archaeology of Late Bronze IIA and IIB, it is assumed that the Hebrews were a shiftless, idle people who lived on a remarkably low level of culture.

> "**Nomads with little knowledge** of the arts of sedentary life, they were ill-acquainted with many of the things which had been well known to their predecessors in this region.
>
> "The contrast between these towns [those of the Canaanites] and those built by the early Israelites is very marked indeed. Between 1200 and 1000 B.C. the hill country, for the first time in its history, became dotted with towns, indicating a great increase in the number of people living there (in other words, witnessing to the Israelite settlement). Several of these towns have been excavated . .
>
> "**The civilization to which their ruins testify is very different from that of the Canaanite cities**. Houses, where found, were anything but well built, and they possessed none of the refinements of the Canaanite buildings. Stones had been gathered and built into walls with no attempt to draft them to fit . . Smaller stones were used to fill up the chinks. Little evidence of town planning is observable from the remains. House walls run

hither and yon without apparent rhyme or reason. In fact, **the average house is much poorer than that of the average Canaanite peasant**."—*W-BA, pp. 88-89.*

***The names of God*—Because the dating has been drastically shifted from where it ought to be, it is even made to appear that the Israelites borrowed the names of their God from the Canaanites!** Referring to the Ugarit inscriptions, the dating of which has been pushed back prior to the time of Moses, we are told:

> "The name of God in the Old Testament which is used more commonly than any other except 'Yaweh' is 'Elohim,' a plural word also used to mean 'gods,' though when used of Yaweh it certainly meant the one deity. It is now recognized that **this word, used to designate one god, was thus used in Canaan before it was in Israel** . . At Ras Shamra [Ugarit] he [Dagan] was apparently considered the son of El, and father of Baal."—*B-AB, p. 452ff.*

A sizeable amount of archaeological data has been uncovered, which—because of almost laughable dating methods (when you discover what they are!)—*appears to show* that, before the time of Moses, Canaanite inscriptions contained concepts and practices which were not written in Scripture until a later time. Barton *(B-AB, p. 452ff)* has gathered a large number of such parallelisms. *(Also see W-BA, p. 106ff; G-BB, chap. 4.)*

> "The cumulative evidence for the ultimately Canaanite origin of Psalm 29 is therefore overwhelming . . The formal elements of Hebrew poetry are largely borrowed from the Canaanites. Yet, for all this, **the highly developed culture of Canaan had many good features and Israelite civilization and literature were profoundly indebted to it.** The poems of Ugarit contain a great many passages which remind us of corresponding passages in the Bible; the very wording is often nearly identical. **There are numerous quotations from Canaanite mythological poems**, especially in the exilic Isaiah (14:12-14 etc.) . . Some parts of Proverbs (*e.g.*, chap. 9) may now be traced back to Canaanite models which have strongly affected both language and style."—*BA, Vol. 8, pp. 54-55 (also see A-RDBL, p. 34).*

***Rejecting the Psalms*—Colleges and universities today teach that the Psalms were copied from pagan authors.** The present author knows of teachers in his own denomination who openly teach their students that passages in Psalms and Proverbs were copied from heathen writings.

The obvious question is, *Who copied whom?* The answer depends on whether or not the Ugarit inscriptions predate the time when the relevant Scriptural passages were written. By the corrected chronological revision, explained in this book, the dates for this pagan literature should be moved forward on the timescale *by as much as 600 years.*

Hebrews said to be illiterate—According to the Bible, the Israelites knew how to write at the time of the Exodus. The Decalogue was written on tables of stone; the many other laws were written in a book *(Deut 31:24)*. Moses was commanded to record, in a book, an incident about the Amalekites *(Ex 17:14)*. On other occasions, Moses also made written records *(Ex 34:27; Num 17:2; Deut 6:9, 10:2; 27:3, 8)*.

Modern archaeological dating has arrived at a different conclusion. **The origin of Hebrew writing is credited to Canaanite Phoenicia** *(A-AP, p. 101; BA, Vol. 8, p. 45f)*. This claim is made because the Ugarit texts were written with alphabetic characters like those used by the Hebrews. By the erroneous dating scheme, the Ugarits are said to have written those texts before the Hebrews began writing anything.

But if the revised dating scheme, presented in this book, is applied, it is found that *it was the Hebrews—not the Phoencians—who invented alphabetical writing!*

The higher critics have long maintained that Moses could not have written the books attributed to him, since it was believed that there was no knowledge of writing that early in history. With the discovery of the Ugarit inscriptions (though assigned dates prior to the time of Moses), this theory was of necessity abandoned. In its place, there quickly followed the theory that Hebrew "legends" were not written down in the Bible until a much later time. (Israelites knew and used writing: Deut. 6:9.)

But that theory does not explain **the repeated references to writing in the early Scriptures**. If the Hebrews possessed a knowledge of writing when they came into Palestine, what reason can be given as to why these so-called "traditions" should remain in unwritten form for such a prolonged period of time?

Prior to the introduction of alphabetical writing, *cuneiform* (wedge-shaped) writing was used extensively, not only in Mesopotamia but also, in Palestine. Early Egyptian rulers relied on scribes who knew cuneiform, in order to write to their sub-

jects.

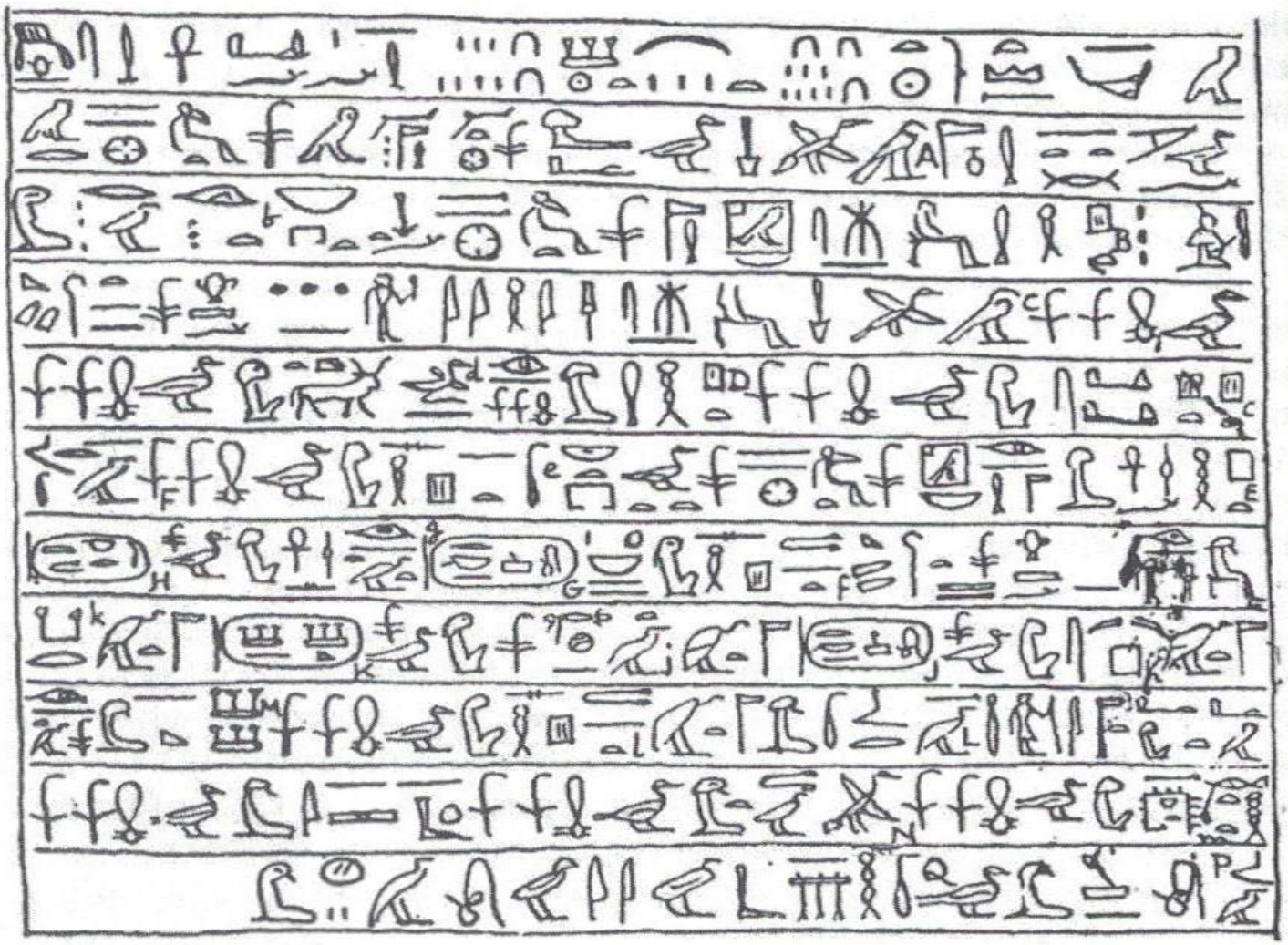
The *hieroglyphic* Egyptian script was much more primitive. It was picture writing, based on the a symbol representing a person, or the *rebus* principle (something similar in sound but with a different meaning). In order to help explain this to you, if we were to do this in English, a picture of a lyre (a stringed instrument) would also represent a liar (one who tells untruths). In ancient times, the Egyptian picture of a house *(per)* represented both a house and the word, *walk;* since walking was also called *per* in the Egyptian language. —*See picture below.*

It required the guidance of God for the Hebrews to invent useful writing, so the Bible could be written.

From Nippur, in ancient Persia, has come a collection of the

SAMPLE OF EGYPTIAN HIEROGLYPHIC WRITING

THIS IS THE HORPASEN GENEOLOGICAL INSCRIPTION



accounting records of a great business concern, called *Murashu Sons*, showing that the firm had dealt extensively with Jews and Jewish firms. Among Jews appear many who had risen to honor and wealth under the rule of the Persian kings. They were able to do that because they obeyed Biblical health and moral principles.

Redating of Early Bronze corrects the dating—Here is one example of how simply the dating problem in archaeology can be solved. Consider the "archaeological age" which is classified as "Early Bronze."

The misapplied dates in the archaeology of Jericho and Ai, as well as those associated with the Exodus and related events, disappear with a redating of the end of Early Bronze to coincide with the placement of the dividing line between Early and Middle Bronze in c. 1400 B.C.—instead of c. 2000 B.C.

When this is done, it is shown that the Ugarit inscriptions belong to an era *after* the time of Moses by many centuries. This changes the entire picture, so that *these Canaanite inscriptions must be recognized as being the result of contact with Hebrew culture, and not vice versa.*

This revised dating of the Ugarit inscriptions shows that *it was the Canaanites* who borrowed the Hebrew alphabet from the incoming Israelites. *It was the Canaanites* who adopted some of the religious rites from the Israelites. *It was the Canaanites* who adopted some of the characteristics and concepts from the Hebrew literature.

But what about that period of total lack of culture in Palestine, quoted earlier in this chapter? It applies not to the time of Israel's entrance into Canaan, but instead to the era, centuries later, in the time of the Assyrian conquest (after 721 BC) and the Babylonian captivity (after 587 BC), when the land of Palestine was almost empty of Hebrews.

A high level of culture and technology—If one wishes to get a glimpse of what Israelite culture was like in terms of the revised chronological structure, he should look at the debris which belongs to early Middle Bronze, when the Israelites had opportunity to settle down in their new homes throughout Palestine and, with the blessing of God, utilize their abilities as the

situation provided opportunity.

The picture is quite the reverse of that forced upon us by the conventional dating of the Conquest. **Kenyon has described in some detail the culture to be observed at various Palestine sites for the era of early Middle Bronze.** Here are a few examples from the very time when, by the revised dating given in this book, the Israelites lived in the Promised Land:

> **"The new pottery which appears is in very striking contrast to that of the preceding period.** For the first time in Palestine **it was entirely made on a fast wheel** . . The new vessels are as well made as at any time in Palestine history.
>
> "The new groups **brought with them other new developments** in addition to wheel-made pottery. **The most important of these was the use of Bronze for weapons** . . and it is consistently in groups associated with the new kind of pottery that bronze first appears.
>
> "At Tell Beit Mirsim . . the plan of only two **houses** could be identified. **Both were substantial**, with a main hall in which the roof was supported by a central line of posts . . with smaller adjoining rooms. **The pottery of the period is exceptionally fine** . .
>
> "At Megiddo there is a complicated succession of building periods . . Early in the sequence comes **a very fine town wall** . . and is a most impressive example of the town walls of this period. This phase can be taken as representative of the fully developed culture of Canaanite *[sic]* Palestine, a culture of prosperous city states."—*K-AHL, pp. 163-164, 176.*

Viewed through the lens of the revised dating, the Israelites lose their status as a cultural nonentity—and became a highly civilized nation, *blessed by the God of heaven whom they served.*

When Moses was giving the people the directions of the Lord concerning the conquest of Canaan, he said that Canaan was a land "whose stones are iron, and out of whose hills thou mayest dig brass" *(Deut 8:9).* (The Hebrew word means "copper.")

It was Nelson Glueck who found the evidence of copper in the region to the south of the Dead Sea; this confirmed the accuracy of the statement in Deuteronomy. In his explorations in southern Palestine, **he found a large mining site at Khirbet en-Nahas, about 20 miles south of the Dead Sea.** The surrounding hills were dotted with small ruined furnaces,

and the entire area was black with heaps of copper slag. Within a three-mile radius, Glueck found three other large copper mining and smelting sites *(Nelson Glueck, "Explorations in Eastern Palestine and the Negeb," BASOR, Sept. 1934, No. 55, pp. 3-21).*

Later, from 1937 to 1940, Glueck excavated the city of Ezion-geber (now Tell el-Khelcifeh), on the Gulf of 'Aqaba. This place was Solomon's main port of departure for his Ophir expeditions *(1 Kgs 9:26-28).* Glueck, who had previously found Solomon's rich copper mines in Edom, was greatly surprised when the ruins of Ezion-geber showed that **it had been a great industrial center of Solomon's time**, with a row of furnaces in which the copper ore mined in Edom was refined and then converted into tools, weapons, and other objects for various purposes.

We discover that ***it was the Hebrews*** who introduced the use of bronze into Palestine. It was the Hebrews who introduced the use of the fast wheel in making pottery. *It was the Hebrews* who introduced the high level of culture to be observed in Palestine at the beginning of Middle Bronze and which was never exceeded, *It was the Hebrews* who introduced the use of drainage systems and the use of cisterns as a means of preserving water from the rainy season. *It was the Hebrews* who introduced improvements in the architecture of dwellings and defense walls. *It was the Hebrews* who *probably* introduced the technique for obtaining iron from its ores in quantity. These and other contributions to the culture of Middle Bronze in Palestine should be credited to the Hebrews and not to their pagan contemporaries, the Canaanites or the Amorites.

However, all this is true only if it is possible to erect a satisfactory chronological structure of the ancient world on the foundations laid by a redating of the end of Early Bronze to c. 1400 B.C., some 600 years later than dates currently attributed to this change of culture.

Fortunately, the evidence is available. In this book, we want to bring archaeology back to the Bible. That is where it ought to be.

We urge you to share this book as widely as possible. As soon as it is published, small, boxful quantities of this book will be available at prices only slightly above printing-house costs.

PART TWO

CHANGING THE EXODUS

BIBLICALLY DATING THE EXODUS

What must be done—The task confronting any one who would attempt to propose a credible, revised chronology is considerable. **The discrepancy between Bible chronology and modernist dating is of the magnitude of more than 600 years at the time of the Dispersion from Babel, and nearly 220 years at the time of the Exodus** (1445 BC Revised Exodus; 1225 BC Modern Exodus).

In order to be successful, such a revised dating structure must retain all of the well-established synchronisms between the kings of other nations which have been used to support the current views. And, **if any of these are rejected, it must be shown why these are open to reasonable question.** The many bits of data from archaeology should fit into the altered structure without appreciable flaw.

This demand holds true, not alone for the area of Egypt but also, for all of the other nations of antiquity that left any data resembling a basis for a chronology. **All of this must be done without introducing any other significant difficulties** in the nature of inconsistencies, incongruities, or anachronistic situations.

The key date—**The Exodus from Egypt under Moses is the key date in restructuring a dating system which agrees with Scripture.** Soon we will do this; but, in order to locate its date, **first we must discover the time spans found in the Bible.**

Later in this book, we will discover facts unknown to skeptical archaeologists: how the correct placement of that date reveals how the land of Egypt was ruined for several centuries after the Exodus. We will learn about the savage people who conquered Egypt shortly after Moses and his people crossed the Red Sea. Many are the discoveries that we will make, as we exalt the importance—and truthfulness—of the Word of God.

Figuring the Biblical date of the Exodus—Our first attention must be for this key date: When did the Israelites under

Moses leave Egypt?

Various interpretations of the date of the Exodus, by modernist dating schemes, place it at about 1225 B.C. **Attempts to date it in harmony with the Bible vary from the late seventeenth century to the mid-fifteenth century B.C.**, a variation of nearly 200 years. While various dates within that time span have been suggested, most Bible scholars are divided into two groups. **The difference of opinion rests on variant interpretations of statements in 1 Kings 6:1 and Acts 13:19-20.** We must give them careful attention.

> "And it came to pass in the four hundred and eightieth year **after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign** over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord."—*1 Kings 6:1.*

Luke, who wrote Acts, provides us with the words of the Apostle Paul in a speech at Antioch. Paul, a Hebrew scholar, was reviewing past history:

> "And when He [God] had destroyed seven nations in the land of Canaan, He divided their land to them by lot. And after that **He gave unto them judges about the space of four hundred and fifty years**, until Samuel the prophet."—*Acts 13:19-20.*

480 years vs. 450 years—Carefully considering these figures, we find that **it is quite impossible for the elapsed time from the Exodus to the fourth year of the reign of Solomon to be 480 years,—if at the same time the period of the rule of the judges was 450 years.** The 480-year period must include *(in addition to the period of the judges)* the forty years in the wilderness *(Num 14:33)*, a period of six years for the initial phase of the conquest *(Josh 14:7, 10)*, a period between the Conquest and the first judge which is not defined in Scripture but which Josephus gives as 18 years *(Josh 24:31)*, the 40-year reigns of Saul *(Acts 13:21)* and David *(2 Sam 5:4)*, and three years into the reign of Solomon. (Note Josh 24:29, 31; Joshua died at the age of 110.)

Thus **the maximum that can logically be allowed for the 480 years during the period of the judges is 330 years. This is 120 years short of the period, as given to this era in the KJV rendering of Acts 13:20.** Yet it is difficult to understand how either Paul or the writer of I Kings (probably Ezra) should

CHART 1

CHRONOLOGY

TIME SPANS FROM THE EXODUS TO KING SOLOMON

	Post-Exodus era	Era of the Judges	Periods of Oppression	Era of the Kings	References
Wilderness wandering	40 yrs				Num. 14:33
Joshua's Conquest	6 yrs				Josh. 14:7f
To the death of Joshua	20 yrs*				
Post-Joshua era	18 yrs.**		8 yrs*		**Jdg. 3:8
Rule of Othniel, peace		40 yrs			Jud. 3:11
Moabite oppression			18 yrs		Jdg. 3:14
Ehud's judgeship, peace		80 yrs***			Jdg. 3:30
Canaanite oppression			20 yrs		Jdg. 4:3
Rule of Deborah, peace		40 yrs			Jdg. 5:31
Midianite oppression			7 yrs		Jdg. 6:1
Rule of Gideon, peace		40 yrs			Jdg. 8:28
Rule of Abimelech		3 yrs			Jdg. 9:22
Rule of Tola		23 yrs			Jdg. 10:2
Rule of Jair		22 yrs			Jdg. 10:3
Philistine and Ammonite oppression			18 yrs		Jdg. 10:7
Rule of Jephthat		6 yrs			Jdg. 12:7
Rule of Ibzan		7 yrs			Jdg. 12:8
Rule of Elon		10 yrs			Jdg. 12:11
Rule of Abdon		8 yrs			Jdg. 12:14
Philistine oppression			40 yrs		Jdg. 13:1
Rule of Samson		20 yrs			Jdg. 15:20
Rule of Eli		40 yrs			I Sam. 4:18
Rule of Samuel		?			I Sam. 7:15
Reign of Saul				40 yrs	Acts 13:21
Reign of David				40 yrs	I Kings 2:11
Into reign of Solomon				3 yrs	I Kings 6:1
Totals		339 + ?	111	83	

*The length of the period from the end of the Conquest to the death of Joshua is not given in Scripture. Josephus gives the period as 20 yrs (J-AJ, Bk. V, chap. 1, par. 28).

**Josephus gives this period as 18 yrs. It would seem that the period reaches to the time of the first judge, and hence includes the 8-year period of the oppression under Cushan. *Ibid.*, Bk. VI, chap. 5, par. 4.

***Shamgar is recorded to have judged Israel following Ehud, but no data are provided relative to the duration of his rule (Jdg. 3:31).

This chart provides you with Scriptural passages which provide a time span in this period, from the beginning of the Exodus, on down through the conquest of Palestine and through the time of the judges, and ending at about 3 years into the reign of Solomon. *Corrections:* Add 20 years to death of Joshua (Josh 24:29, 31); 40-year reign of David (2 Sam 5:4). Totals are 84 years, and total of 506 years. *Note:* Cushan or Chushan (Judg 3:8, 10). Some judges may only have ruled part of a year, have judged simultaneously in different localities, or there may not have been any judges ruling for short periods. Careful analysis reveals that the approximate period of 450 years is more exactly 470 years. This is done by the addition of the 40 years in the wilderness to the 430 years.

Dating system as revised

The following indexes *will help you in your analysis of these charts:*

Chronology Chart Index 236 / Time Intervals Index 243 / Ages, Epochs, Eras Index 246 / Chronologies Index 247 / Dating Methods Index 248 / Dating System Theories Index 250

CHART 2

CHRONOLOGY

A SUGGESTED CHRONOLOGY OF THE 480 YEAR SPAN

A. 480 years extending back to the Exodus date c. 1445 B.C.
B. The approximate 300-year period refined to an assumed 290 years.
C. The 18-year oppression by the Ammonites and Philistines.
D. The 40-year oppression by the Philistines assumed to be in sequence to the 18-year oppression.
E. The 40-year rule of Eli, the last of which paralleled the first half of the 40-year oppression.
F. The 20-year period between the death of Eli and the end of the Philistine oppression.
G. The subsequent period of judgeship by Samuel reaching more than half way through the reign of Saul.
H. The 40-year reign of Saul.
J. The 40-year reign of David.
K. The three and a fraction years into the reign of Solomon.
L. The rule of Samson.

THIS CHART CORRELATES 11 TIME FACTORS WHICH HELP CLARIFY THE LOCATION OF EVENTS FROM THE DATE OF THE EXODUS ON DOWN TO JUST PAST THE BEGINNING OF SOLOMON'S REIGN

Dating system as revised.

This chart is not to scale, especially from 1445 BC to 1200 BC. /
Correction: Item "B." above should be: **The approximate 300-year period from the conquest of Heshbon under Joshua (Josh 9:10; 12:1-2; c. 1405-1395 BC) to the victory of Jepthah over Ammon (Judg 11:26, 32-33; c. 1105-1099 BC).**

make an error of more than 100 years in this matter. It would be expected that both would have an unerring knowledge of earlier Israelite history.

The problem is solved when we take the 480 years of 1 Kings 6:1 as true elapsed time and explain the apparent discrepancy in the KJV rendering of Acts 13:20 based on a different arrangement of the words. Oddly enough, in this one instance, the RSV appears to provide better clarity:

> ". . He gave them their land as an inheritance for about four hundred fifty years. **And after that** He gave them judges until Samuel the prophet."—*Acts 13:20, RSV.*

If this be used as the correct rendering of the statement as originally given by Paul, **the 450-year period falls before the time of the Exodus and not during the period of the Judges.** Since the period as given is obviously approximate, it may be taken as that from the promise to Abraham to the entrance of Israel into the land of Canaan. During this time, the land was theirs only as a promised inheritance and not in actuality.

Elsewhere, Paul also gives the length of the period from the promise to the giving of the law at Sinai, just following the Exodus, as 430 years *(Gal 3:17; cf. Ex 12:40-41).* **All three statements are now consistent** providing confirmation for the correctness of the RSV rendering. **The approximate period of 450 years is then more exactly 470 years by addition of the 40 years in the wilderness to the 430.**

—See charts 1 and 2 on pp. 32 and 33. **They are also printed in the Chart and Time Line section at the back of the book, so all that data can be comparatively studied.**

If we accept the 480 years of 1 Kings 6:1 as true elapsed time, the date for the Exodus may be calculated by moving 480 years backward in time from the date of the fourth year of Solomon. The most recent refinement of this date places the fourth year of Solomon in the year 967-966 B.C., leading us by the Jewish calendar back to a definite time: **The year 1445 B.C. is the date of the Exodus.**

MODERNIST DATING DISTORTS BIBLE CHRONOLOGY

Unfortunately, **the archaeological dating scheme, currently**

used at this time, is based on a *complicated interconnection of several theories* about the dating of Egyptian history. In the next chapter, we will learn what they are.

Keep this fact in mind: **Everything in the modernist dating scheme is focused on *what is thought to have happened down in Egypt*, not on what is written in the Bible and the world at that time.** Egyptian lore is considered the touchstone of truth.

Men today are trying to use theories about Egypt to radically change the Bible. But in this book we will discover that, in reality, it is events which occurred in the Bible *that dramatically altered Egyptian history!*

At soon as the **Exodus** occurs, there should be archaeological and historical evidence of it in Egyptian history. A king by the name of **Rameses** should have been a great builder with brick just before then. There should be an earlier extended **famine** in Egypt. The Exodus should be followed 40 years later by the **Conquest—a rapid takeover** of Palestine under Joshua, accompanied by a **cultural change** and new types of pottery, etc. There should be evidence of the **fallen walls** of Jericho, the complete destruction of **Ai** (which was to remain "a heap forever"). Any evidence of the **Hittites** in Palestine should forever cease at the Conquest, since they were driven out of the area then. Other examples could be cited. But, instead, **Egyptian dating theories have so confused the situation that none of the datable archaeological evidence appears to agree with Scripture. The atheists and agnostics hoot in glee, declaring that the Bible is little more than an assortment of legends.**

However, *the Exodus event itself* is too deeply rooted in history to be denied, so it—along with all Biblical events before and after it—are pushed from where it belongs, 1445 B.C., on down to c. 1225 B.C. This misdating totally eliminates the possibility that a great many archaeological discoveries will shed light on Bible history.

***We must now turn our attention to these methods of modernist dating*, which, unfortunately, are being used to remold ancient history into the image of men's conjectures.** Of them all, only the three most closely connected to Egypt are primarily used to date ancient Near Eastern materials and records.

PART THREE

CURRENT DATING METHODS

ARCHAEOLOGICAL DATING METHODS

The dating methods used by archaeologists tend to be inaccurate. For periods prior to the 8th century B.C. (when a solar eclipse occurred), they are invalid.

Although a variety of dating methods are used, unfortunately, as we will learn in this chapter, none of them can provide valid results. Hoping for success, the estimates of one inaccurate dating method are piled on top of another. The results, when applied to Biblical events, do not fit reality.

Indeed, the results provide a general confusion at which even experienced field archaeologists throw up their hands in disgust.

> "I decided that it was a disgraceful situation reflecting on our much-vaunted modern methods—to allow a major, well-published city wall system [at Gezar] to remain in such dispute that authorities could vary by as much as twelve hundred years on the question of its date, not to mention its interpretation."—*William G. Dever, quoted in "The Sad Case of Tell Gezar," B-AR, 9(4):42 (1983), p. 42.*

At this juncture, someone will object and say, "There are many things which archaeology has uncovered which cast light on Bible times." This is true, but those correlations are manners and customs which do not require dating. They consist of objects and records which tell us how the ancients lived, ate, built, and died. But, as soon as the dating of events is needed, modern archaeology provides the wrong answers.

All archaeological dating is ultimately based on a combination of guesswork about Egyptian king dating. If the Egyptian dates are not correct, then other Near Eastern dates will be equally inaccurate. This is because events outside Egypt (including those in the Bible) are dated by those theorized Egyptian dates.

We will begin by considering dating methods which do not involve the dating of kings:

1 - TREE RING DATING

Recent discoveries indicate that tree rings cannot be considered reliable for establishing dates. It is now recognized that, **under proper conditions, a tree may produce more than a single ring in a year**; three or four rings in a year is not uncommon. Trees growing on a slope where the water rapidly runs off, to give a repetition of wet and dry periods, may show a multiplicity of rings in a single year. Even two sides of the same tree may reveal different numbers of rings *(BoR, Vol. 7, pp. 649-713; Vol. 21, pp. 245-365; EM, Vol. 22, pp. 9-13).*

For more on tree ring dating, see the present author's books, *Evolution Handbook* (formerly *Evolution Cruncher), pp. 149, 202* or his book, *Science vs. Evolution, pp. 150-151, 201.*

2 - ECLIPSE DATING

We cannot use eclipse dating to help solve our problem in this book. Here is why:

It would at first appear that eclipse dating is exactly what is needed in order to pinpoint ancient dates. However, due to a lack of adequate data in ancient times, it is of little use to us in this present study.

Fortunately, there was one eclipse which might help establish the earliest, definite time: **Known as the "Great Assyrian Eclipse," this eclipse occurred in the 10th year of the reign of the Assyrian king, Assur-dan III; and the record is usually interpreted to refer to a total eclipse calculated to have been visible in the vicinity of Nineveh in 763 B.C.** On the basis of this interpretation, the 10th year of the reign of Assur-dan III has been set at the time of this date. The adjacent chronology of Assyria has been set to coordinate with it.

However, some scholars have seen difficulties rising from this dating of Assur-dan III, and have proposed that the eclipse record does not refer to the total eclipse of 763 B.C., but rather to a partial eclipse visible in the same area in 791 B.C. Yet it is more likely that the Assyrian record is referring to the eclipse of 763 B.C.

It is for this reason that this book frequently states that no **ancient historical or archaeological records provide any definite B.C. dates prior to the eighth century B.C.** *Detailed information on eclipse dating will be found in the Appendix article beginning on p. 177.*

3 - THE PALERMO STONE

A fragment of stone, lying neglected, was discovered by a farmer in the corner of a courtyard in Palermo, Italy. No one knows how it got there. About 17 inches high and 9 inches broad, and containing hieroglyphics on both sides, the small slab is now in the Palermo museum.

—*See picture on page 39.*

Brief annals on the Palermo Stone refer to a few events in the reign of some Ist Dynasty Egyptian king, whose name was evidently inscribed elsewhere on a missing part of the damaged inscription. Based on similar incidents on jar-sealings from the reign of Udimus (Usaphaidos, successor to Uenephes), it has been logically concluded that the annals are from the reign of this king.

Although the stone is considered by some to be very important as a means of dating Egyptian history, yet it provides hardly any information that can conclusively be used. Using theorized dating about the so-called "Sothic Cycle," attempts have been made to place the beginning date of Egypt's first king, Mena, at c. 5715 B.C.

But the evidence is very tenuous, to say the least. Four king names are mentioned on the Palermo Stone; yet all of them remain unconfirmed by any other source as to who they were or when they lived.

It is highly significant that **one of the annals clearly indicates a *divided rule* in Egypt at that time** *(E-AE, pp. 73-74)*; yet official modernist dating holds to the theory that there was only one long line of unified Egyptian rulers, extending back to earliest times. **Since it is theorized that this monument records data from shortly after the time when permanent Egyptian unification under one king is said to have begun, why does this monument clearly state that the nation was not at that time under a single ruler?** Here is what is engraved on this

THE PALERMO STONE

THIS IS AN EGYPTIAN MONUMENT WHICH INCLUDES CHRONOLGICAL DATA

THE PALERMO STONE INSCRIPTION

portion of the Palermo stone inscription:

> "The Appearance of the King of Upper Egypt and the Appearance of the King of Lower Egypt . ."—*E-AE, pp. 73-74.*

4 - SIMILARITY OF NAMES

This is sometimes very useful in identifying individuals mentioned on two different lists, monuments, papyri, etc. We will make use of it in this book, in helping to identify certain individuals. But, **similarity of names is not, by itself, a reliable method when used for dating purposes.**

Names do not necessarily belong to any specific era and cannot be used with safety to date their owners, *except as the identity can, in other ways, be unequivocally established.*

5 - SCARAB DATING

Scarabs are any of a large group of beetles, having large, stocky, oval bodies (family *scarabaeidae*). Egyptians worshiped this beetle because the species in Egypt would place its egg in a piece of rounded dung and roll it along the ground. Egyptians, who worshiped the sun as the supreme deity, assumed that this represented the sun god moving the sun through the heavens.

So Egyptians carved thousands of small beetle-shaped "scarabs" out of precious stones and worshiped them. The front side would have the general shape of the beetle, possibly with the hieroglyph of a king on the back. Sometimes something would be written on the bottom of the front side.

Archaeologists have tried to use scarabs as a means of chronological dating. But such a use is of highly questionable value. This is partly due to the fact that **these objects are often treasured, for generations, as keepsakes. Frequently, exact copies are carved by later generations—including that earlier king's name.** Instances are even known where scarabs of a much later era have been introduced into tombs of a much earlier date.

> "Every Palestinian and Egyptian archaeologist knows that **scarabs are not good evidence**, since they were handed down as keepsakes and charms and were widely imitated even centuries later . . More than one Palestinian archaeologist has gotten into difficulty in trying to date discoveries by royal scarabs from Egypt. The reason is that scarabs were often preserved for generations

as heirlooms . . It must not be forgotten that evidence from scarab styles is usually regarded as the most fallacious type of cultural evidence . . From the lowest depths of the Sixth and Twelfth Dynasty tombs at Aswan, scarabs have been dug up which could not have been a day older than the Twenty-sixth Dynasty, if as old."—*BA, Vol. 3, p. 34 (also see Vol. 22, p. 56).*

In addition, the presence of scarabs, made in one nation and found in another, does not prove that the people living there migrated from the other country.

6 - TOMB DATING

Tomb objects are misleading as a dating evidence, because similar objects can be in tombs which are much earlier or later. People frequently treasure special objects handed down from their parents or earlier generations. Such objects, much prized in their thinking, may be selected to be buried with them.

The attempt to date tombs in Palestine or Syrophoenicia, by means of objects from Egypt or another nation found within them, cannot provide dates—since **no objects themselves, in any nation prior to the 8th century B.C., can be given B.C. dates.**

Here is an example of using guesswork to date tombs: Flinders Petrie analyzed the contents of some 1400 graves from cemeteries in the Nile Valley, based on the types of pottery in each grave. He concluded that he had, what he called, a "geological timescale" of 50 groups of graves. Ignoring a variety of factors, such as shared family heirlooms, local pottery maker likes and dislikes, etc., Petrie assumed that each of the 50 groups were not dug at the same time, but one after the other in chronological sequence, which he guessed were each no less than 50 years apart, and some 100 or so apart! **He concluded, from this enormous collection of guesswork, that a time span as much as 4,500 years was involved—*thus dating those tombs back to as much as 8000 B.C.!*** On this basis, Petrie decided that the Predynastic Period in Egypt began c. 10,000 B.C. This is what he wrote:

"It appears, then, only reasonable to grant the evidence of the numbers of graves as dating the prehistoric graves to 8000 to 10,000 B.C."—*P-PE, p. 5.*

Yet there is no separate means of giving any of those jars a

B.C. date. Reliance on such dating methods is foolishness.

7 - C-14 DATING

An extensive discussion of the problems with radiocarbon (Carbon-14, C-14) dating will be found in the present author's book, *Evolution Handbook (pp. 184-195)*. The paging is the same in the earlier edition of that book *(Evolution Cruncher)*. In the present author's book, *Science vs. Evolution*, that information will be found on *pp. 184-195*. Only a very brief overview of some key problems will given in this present chapter.

Archaeologists attempt to date carbon-based materials by C-14 dating. Such materials consist of plant and animal remains.

Carbon-14 dating was first discovered by a research team under the direction of Willard Libby in 1948, at the University of Chicago.

The remainder of this section on C-14 dating, as quoted below, is summarized from the books by the present author, cited above:

***Inconsistent dates are discarded*—The published C-14 dates are only "consistent" because the very large number of radiocarbon dates which are not consistent are discarded!**

Two researchers from the University of Uppsala, Sweden, in their report to the Twelfth Nobel Symposium, said this:

> "C-14 dating was being discussed at a symposium on the prehistory of the Nile Valley. A famous American colleague, Professor Brew, briefly summarized a common attitude among archaeologists toward it, as follows: 'If a C-14 date supports our theories, we put it in the main text. If it does not entirely contradict them, we put it in a footnote. And if it is completely 'out-of-date,' we just drop it."—*T. Save-Soderbergh and *Ingrid U. Olsson, "C-14 Dating and Egyptian Chronology," RVAC, ed. Ingrid U. Olsson (1970), p. 35 [also in P, 3(1): 44].*

Underlying assumptions*—*Here are the underlying assumptions about radiocarbon dating that are made in order to make it a workable method, even though not a reliable one.

(1) **Atmospheric carbon:** For the past several million years, the air around us had the same amount of atmospheric carbon that it now has.

(2) **Oceanic carbon:** During that time, the very large amount of oceanic carbon has not changed in size.

(3) **Cosmic rays:** Cosmic rays from outer space have reached the earth in the same amounts in the past as now.

(4) **Balance of rates:** Both the rate of formation and rate of decay of carbon 14 have always in the past remained in balance.

(5) **Decay rates:** The decay rate of carbon 14 has never changed.

(6) **No contamination:** Nothing has ever contaminated any specimen containing carbon 14.

(7) **No seepage:** No seepage of water or other factor has brought additional carbon 14 to the sample since death occurred.

(8) **Amount of carbon 14 at death:** The fraction of carbon 14, which the living thing possessed at death, is known today.

(9) **Carbon 14 half-life:** The half-life of carbon 14 has been accurately determined.

(10) **Atmospheric nitrogen:** Nitrogen is the precursor to Carbon 14, so the amount of nitrogen in the atmosphere must have always been constant.

(11) **Instrumentation and analysis:** The instrumentation is precise and working properly. And analytic methods are always carefully done.

(12) **Uniform results:** The technique always yields the same results on the same sample or related samples that are obviously part of the same larger sample.

(13) **Earth's magnetic field:** Earth's magnetic field was the same in the past as it is today.

***There are some big "ifs" in* the *above 13 assumptions!* In reality, there is not one instance in which we can point to a C-14 sample and declare, with certainty, that EVEN ONE of those assumptions applies to it.**

Fourteen Radiodating Problems—*Here is a brief discussion of some of the serious hurdles to accuracy in C-14 (radiocarbon) dating:*

(1) ***Type of carbon:*** **Uncertainties regarding the type of carbon that may be in a given sample causes significant errors in dating.** As mentioned earlier, every living thing is full of carbon compounds and includes some carbon 14. But, after death, additional radioactive carbon may have drifted into the sample. Few researchers take the exhaustive time needed to try and figure out which carbon is which. Frankly, in most instances, it would be impossible to be certain how much of this secondary

or intrusive carbon had entered the sample from elsewhere.

(2) *Variations within samples:* Then there is the problem of variations within each of the samples. **Part of the sample tests one way and part tests another way.** So many factors affect this that the experts are finding it seemingly impossible to arrive at accurate dates.

(3) *Loss of carbon-14:* Rainfall, lakes, oceans, and below-ground moisture will cause a loss of Carbon 14, and thus ruin its radiation clock.

(4) *Changes in atmospheric carbon:* In addition, **it is not known what carbonic and atmospheric conditions were like in ancient times.** We know it was different, but do not know to what degree. Evidence is surfacing that changes have occurred which would invalidate ancient dates determined by carbon-14 analysis.

(5) *Sunspot effect on C-14 production:* Sunspot production radically affects radiocarbon production in the atmosphere. When radiocarbon production in the atmosphere is drastically changed by sunspot cycles, dating results, based on carbon 14 in creatures who lived at that time, are seriously affected. A number of additional sunspot changes in earlier centuries have been discovered. Each major change has generally lasted from 50 to several hundred years.

(6) Radiocarbon date survey: A major survey of 15,000 dates obtained by carbon 14 dating revealed that, in spite of its errors, **radiocarbon dating continually yields dates that are millions and even billions of years younger than those obtained by other radiodating techniques (uranium, thorium, potassium, etc.).**

(7) *Change in neutrino radiation:* A change in neutrino radiation into our atmosphere in earlier times would also affect radiocarbon levels. But we have no way of measuring past neutrino radiation levels.

(8) *Cosmic rays:* The amount of cosmic radiation entering our atmosphere and reaching the earth would also be crucial.

A partial change in cosmic radiation amounts would also greatly affect C-14 dating. But a change in cosmic radiation from outer space would not be necessary, only a change in the amount of water or warmth—or both—in our atmosphere.

(9) *Magnetic field:* Scientists now know that **there has been a fairly rapid weakening of earth's magnetic field.** (This was discussed in chapter 4, Age of the Earth, in *Evolution Handbook* and *Science vs. Evolution.)* **It is cosmic radiation entering our atmosphere that changes Carbon 12 into Carbon 14. The three go together: earth's magnetic field, cosmic rays, and Carbon 14.** Thus the strength of earth's magnetic field has a major effect on the amount of carbon 14 that is made.

(10) Moisture conditions: Atmospheric changes in moisture content in the past would also significantly affect C-14 amounts. Changes in ground moisture, even temporary ones, would have an even greater impact. How much moisture came into contact with a given sample at various times in past ages? Could water have trickled alongside or through the sample at some earlier time? What about storage problems in more recent times or after the sample was collected? Prior to testing, was the sample placed in a location more damp than where it was found? —All these factors can decidedly affect the internal clockwork of radiocarbon samples.

(11) If warmer and more water vapor: If the earth was either warmer at an earlier time or had more water in the atmosphere (both of which we believe happened before and during the Flood), then the C-14 clocks would register long ages of time prior to about 2000 B.C.

(12) *Dramatic changes after the Flood:* For some time after the Flood there were changes in the atmosphere (a loss of water from the vapor canopy), changes in climate (due to worldwide warmth changing to cooler conditions), and changes due to volcanism and glaciation.

Because of these dramatic worldwide alterations, **plants, animals, and people living in the early centuries after the Flood would have received *much less carbon 14* than they would receive today. This would make those earlier life forms and civilizations appear to be *much more ancient* by radiocarbon dating methods than they actually were.**

With the passing of the centuries, the carbon-14 radiation levels would have gradually increased until, by about 1000 B.C., they would have been close to early nineteenth-century AD levels.

This is why radiocarbon dates for the past 2600 years (going back to c. 600 B.C.) generally show a better correlation with

historically verified chronologies. But even in dates from 600 B.C. on down to the present there are discrepancies in carbon-14 dates.

(13) *Recent dates are the most accurate:* It is rather well-known that **carbon-14 dates, going back about 2600 years, tend to be the most accurate**. But, **prior to about 600 B.C., the dates given by radiocarbon analysis begin lengthening out excessively.**

(14) *Even modern dates are inaccurate:* It is a surprising fact that even specimens from recent centuries show serious problems. *Consider a few examples.* They reveal that radiocarbon dating cannot be relied on as accurate evidence for anything:

Mortar from Oxford Castle, in England, was dated by radiocarbon as 7370 years old; yet the castle itself was only built 785 years ago *(E.A. von Fange, "Time Upside Down," quoted in CRSQ, November 1974, p. 18).*

Freshly killed seals have been dated at 1300 years. This means they are supposed to have died over a millennium ago. Other seals which have been dead no longer than 30 years were dated at 4,600 years *(*W. Dort, "Mummified Seals of Southern Victoria Land," in AJUS, June 1971, p. 210).*

Wood was cut out of *living*, growing trees. Although only a few days dead, it was dated as having existed 10,000 years ago *(*B. Huber, "Recording Gaseous Exchange Under Field Conditions," in T-PFT, ed. by *K.V. Thimann, 1958).*

Various *living* mollusks (such as snails) had their shells dated, and were found to have "died" as much as 2300 years ago *(*M. Keith and *G. Anderson, "Radiocarbon Dating: Fictitious Results with Mollusk Shells," in SM, p. 141; in the 1963 ed., p. 634).*

Carbon 14 produced a date of 200 B.C., when archaeological dating theories had fixed it at 600 B.C.

> "The book, *Gears from the Greeks*, about an ancient astronomical device found in an ancient wreck off the Greek Island of Antikithera early in this century, has provided a piece of information [about radiocarbon dating] . . During additional investigation recently, wood from the wreck was dated by radioactive carbon in the usual way. **The result was an indicated date of about 220 B.C. But on archaeological grounds, the date of the wreck has been set at about 800 B.C.**"—*News note, CRSQ, June*

1978, p. 87.

Declared to be unreliable—In 1972, G.W. van Oosterhout of the Delft University of Technology of the Netherlands wrote the British Museum about two C-14 test results. He asked for a written statement of some kind in regard to the test and its results. In reply, **he received a letter stating that the lab at the British Museum had made no radiocarbon measurements on any material from the tomb of Tutankhamun.**

Frederick Johnson, a coworker with Willard Libby (discoverer of the C-14 process), made this important statement on radiocarbon dating:

> "This [radiodating verification by actual historical dates] is not true of geological and archaeological measurements, except in relatively rare instances. Measurements of time in these fields are inferred from processes, **the rates of change or progress of which are not consistent and which are, as yet, quite unpredictable. There is no known standard rate for any one of these processes**, and measurements of time for one process are invariably relative to rates of progress in other processes."—*Frederick Johnson, quoted in M-SC, p. 85.*

Yet we must keep in mind that not even carbon- 14 dating is reliable. **J.G. Ogden III, director of a radiocarbon dating laboratory, lists reasons why carbon 14 is unreliable.** He explains that too many unknown factors stand in the way of successful dating. **Then he gives a revealing statement:**

> "It may come as a shock to some, but **fewer than 50 percent** of the radiocarbon dates from geological and archaeological samples in northeastern North America have been opted as 'acceptable' by investigators."—*J. Gordon Ogden III, "Use and Abuse of Radiocarbon Dates," ANYAS, 288:187 (1977).*

David Baker, in a 1962 phone call to a C-14 expert, had been told that the major universities and museums of the world were "working furiously to try to find out the cause of the discrepancy," and that "some very drastic changes in the . . dating of the entire Ancient World, especially the Near East" could be expected shortly.

But that has not happened and it will not happen. To do so would be to admit that Biblical documents are reliable—and this the humanists will never admit. As with everything else, the skeptics seek to strike from the record all data which is not favorable to their cause. Here is Baker's report about his phone call:

"Mutual friends secured for me a most favorable introduction to Dr. Froelich Rainey, Director of the Museum of the University of Pennsylvania. Dr. Rainey is a vigorous, enthusiastic, obviously very well informed, courteous gentleman in his late middle years . . **I told Dr. Rainey that I was interested in the latest findings that have bearing on the date of the Exodus.** My position as a professor of religion in Ursinus College and a longtime interest in the matter had prompted my quest for information in this area . .

" **'The dating of Egyptian history,' said Dr. Rainey, 'is one of the most controversial matters in the whole realm of archaeology today. On the basis of radiocarbon dating we have come up with a very serious difference of 600 years between the old chronology and the radiocarbon evidence!** We do not know how to account for it. It seems to extend throughout Egyptian history, but the earlier dates are off more than more recent ones. Fortunately we have an astronomical fix [a solar eclipse] in the time of Seti I, so we are pretty sure of his date, but before him we are in real trouble. Right now our Museum, the British Museum, and the University of Leiden are working furiously to try to find out the cause of the discrepancy.

" 'Is it your opinion then,' I asked Dr. Rainey, 'that we may expect some very drastic changes in the dates of early Egyptian history in the next few years?' He replied, 'Yes. And not only in Egypt but in the dating of the entire ancient world, especially the Near East.'

"Dr. Rainey then called Miss Elizabeth K. Ralph who is in charge of the Radiocarbon Laboratory of the University of Pennsylvania. This laboratory is located in marvelous quarters in the basement of the new Physics Building. A special guide took me to Miss Ralph . .

"Miss Ralph is a deeply serious, dedicated scientist, whose whole life is bound up with her work. She received me most kindly, was in no wise hurried in answering my inquiries, and most willingly answered all my questions and gave me access to all the information she had!

"**In addition to confirming everything that Dr. Rainey told me**, she furnished me a wealth of other information . . Miss Ralph was insistent on the wide gap between **the so-called archaeological dates of Egyptian history** and those derived from radiocarbon dated materials. In almost every case the radiocarbon dates are significantly younger."—*David Baker's letter dated 1963 to I. Velikovsky, in "Letters," AP, 4(1):14 (1973) [emphasis ours].*

8 - MOUND DATING

"Mounds" are to be found throughout Palestine and other Near Eastern countries. Each one is where an ancient town or city once existed for a shorter or longer period of time. After a war (or a heavy rain which destroyed the mud-brick houses), the people would build on top of the previous town. Gradually, various layers or "strata" would develop. The current dating method is to primarily date each stratum by the type of pottery pieces (called "shards" or "potsherds") found in those strata.

Unfortunately, **no written inscriptions have been found in a definable stratum of any Palestinian mound site which would permit direct dating of that stratum by any method**, including Bible chronology, for any king or time period. Without this, it is not possible to date these strata directly from information derived from Palestine archaeology.

The dating of Palestine mound levels by attempting to correlate them with Egypt dating schemes is based on the invalid assumption of a fixed chronology of Egypt. But such a chronology does not exist.

A number of finds have been made in Palestine (or in neighboring Phoenicia) that are of Egyptian origin and which can be correlated, at least in approximate fashion, with an Egyptian king or dynasty. **Most of these finds, however, are *not* from definable strata but are rather from undefinable chronological sources—such as tombs, refuse dumps, or unstratified soil.**

Even the few cases where the finds are from definable strata, the information provided is limited by the unproven assumption that objects found within that strata, which correlate to the reign of a certain Egyptian king, require dating everything in that strata to the years of his reign. **But there is no way of telling how much time elapsed between the production of the item in Egypt and its deposit in the stratum where it was found.** Thus an earlier undefinable date for the stratum always remains possible.

Because mud—and not stone—was extensively used to build houses in Mesopotamia and Palestine in ancient times, **a very heavy rain would destroy the homes** *(W-FK, pp. 25, 84)*. Even in later times, only the foundations of the walls were made of stone. Only kings could afford stone houses.

Since mud was used to seal the spaces between the wood

beams of the ceiling, even stone buildings did not provide an efficient shelter from the heavy rains. Many homes did not last more than a decade or two, before being dissolved. **The resulting mess was another "strata," on which townspeople built new homes.** Fortunately, it was not difficult to build with mud bricks.

But the discovery of all these strata has been theorized by archaeologists as evidence of *many centuries* of occupation.

9 - "ARCHAEOLOGICAL AGES"

In accordance with evolutionary theory, man's existence has been divided into epochs. At the point where human artifacts (weapons and tools) are found, archaeological study begins. It is considered to be merely an extension of the evolutionary history of mankind.

These archaeological epochs were named after the materials used in making various artifacts. One thus meets such terms as the *Stone Age,* the *Chalcolithic Age* (a term used to refer to the combined use of stone and copper), the *Bronze Age* (smelted copper and tin), and the *Iron Age* (cast iron from smelted ore).

It should be noted that, **for most of these periods, few researchers try to assign anything resembling exact dates; and hence there will be found variations in their use by various authors.**

Although the concept was devised as a simple way to date various archaeological discoveries, **"Archaeological Ages" is based on a very complicated scheme, involving theories primarily about three separate things: *pottery* dating, *metal objects* dating, and *Egyptian king dating*.**

—Bronze and iron dating, below, will be dealt with, and pottery dating shortly after that. In a later chapter, Egyptian king dating will be covered.

—See chart 7 on page 51. **It is also printed in the Chart and Time Line section at the back of the book, so all that data can be comparatively studied.**

You will also want to refer to this chart as you read the following two sections on "Bronze and Iron Dating" and "Pottery Dating."

CHART 7
CHRONOLOGY
LIST OF THE "ARCHEOLOGICAL AGES"

The Archaeological Ages

Archaeological Age	Approximate Conventional Dates*	Egyptian or Palestine Contemporary
Mesolithic and Neolithic	10,000-5,000 B.C.	Predynastic in Egypt
Chalcolithic	5,000-3,300	Predynastic in Egypt*
Early Bronze I	3,300-2,800	Late Predynastic into Dynasty I
Early Bronze II	2,800-2,500	Late Dynasty I through Dynasty II
Early Bronze III	2,500- ?	The pyramid age
Early Bronze IV (E.B. IIIB)	?*	Dynasty VI in Egypt
Intermediate	?*	Dynasties VII to XI
Middle Bronze I	2,000-1,900	Early XIIth Dynasty
Middle Bronze IIA	1,900-1,780	Late XIIth Dynasty
Middle Bronze IIB	1,780-1,600	Dynasty XIII into Hyksos period
Middle Bronze IIC	1,600-1,550	Late Hyksos period
Late Bronze I	1,550-1,480	Early XVIIIth Dynasty
Late Bronze IIA	1,480-1,300	Middle XVIIIth Dynasty
Late Bronze IIB	1,300-1,200	The Amarna age
Iron I	1,200-900	Era of the Judges and United Monarchy of Israel
Iron II	900-600	Divided Monarchy of Israel
Iron III	600-300	Egypt under the Babylonians and Persians

*Some historians date Mena and the beginning of the dynastic period in Egypt at c. 3,300 B.C., others as late as 2850 B.C. with the subsequent dynasties attributed accordingly.
It is recognized that significant deviations of opinion exist among scholars on these dates. Notable are the differences in dates attributed to late Early Bronze and the following Intermediate. A considerable difference of opinion has also existed as to the date to be attributed to the beginning of Iron I. Since these Ages have been defined in terms of changes in culture in Palestine, not in Egypt, it is at once apparent why difficulties rise in defining these in terms of Egyptian dynasties.

These are the 18 standard "Archaeological Ages," along with corresponding modernist (not moderate or revised) dating and modernist dynastic arrangements.

*** Some historians date Mena and the beginning of the dynastic period in Egypt at c. 3300 B.C., others as late as 2850, with the subsequent dynasties dated accordingly.**

Significant differences of opinion exist among scholars on these dates. Especially notable are the variations in dates attributed to late Early Bronze and the following Intermediate Period. A considerable difference of opinion also exists as to the date for the beginning of Iron I. Since these Ages have been defined in terms of changes in culture in Palestine, not in Egypt, it is at once apparent why difficulties rise in defining these in terms of Egyptian dynasties.

10 - BRONZE AND IRON DATING

Bronze and iron objects are "dated" in accordance with a complicated Egyptian dating formula, based on a highly imaginative dating method, involving a theorized combination of Sothic dating intertwined with a hypothesis about Manetho's king list (both of which will be explained shortly). The result is the modernist dating method of everything in the ancient Near East.

Are you beginning to see that we have here a gigantic structure of scholastic guesswork. Yet this collection of educated nonsense is used to sit in judgment on what is written in the Bible.

There are very competent men and women, engaged in archaeological research, who are deeply upset about this situation; yet they dare not protest, lest they not graduate from their studies or be discharged from their employment.

The conclusions made by archaeologists are similar to the positions taken by evolutionists. In order to graduate and retain their jobs, both obediently remain in accord with skeptical theories designed to disprove the Bible and remove God from the universe.

Bronze is an alloy of copper and tin. In ancient times, it was widely used in the making of instruments, utensils, and images, much as brass is used today. The Hebrew and Greek terms may refer either to bronze or copper, but brass (an alloy of copper and zinc) was not known until Roman times.

There is evidence that copper ore was smelted at a very early period. Eventually, the ancients learned to remelt and purify it further. Elaborate refineries, with flues to take advantage of the prevailing winds, existed at Ezion-geber. Major mines were on Cyprus, in Edom, and in the Sinai Peninsula. Bronze was extensively used in the construction of the Tabernacle in the wilderness (Ex 25:3) and in the Temple of Solomon (1 Kg 7:14-47). It was also used to make Moses' serpent *(Num 21:9)*. Much of Goliath's armor was bronze *(1 Sam 17:5-6)*.

Initially, only stone objects were made (called the *Stone Age*). Later some items were found with stone and copper (*Chalcolithic Age*). **At some point in Near Eastern history, bronze began to be smelted and fashioned into objects** (*Bronze Age*). At a later time, iron began to be used (*Iron Age*).

Archaeologists attempt to use these objects for dating purposes. But, unfortunately, as the following list indicates, they consistently place these "ages" too far back in time—so that they cannot possibly agree with Bible facts.

Modern archaeological dating places *Early Bronze* at c. 3300-2000 B.C., *Middle Bronze* at c. 2000-1500 B.C., and *Late Bronze* at c. 1550-1200 B.C. (Modernist dating places the Exodus at about 1225 B.C. in Late Bronze.)

At the time that archaeologists first adopted these terms, it was thought that there were more or less sharp lines of demarcation marking the changes from the use of one material to the next. Whatever may have been the situation, it is now abundantly clear that **the transitions from the use of one material to the next *were gradual and prolonged* and certainly not uniform in time over any extended territory. There really were no such things as "Archaeological Ages."**

Stone was used in making weapons long after the introduction of copper *(K-AHL, pp. 121-122; A-AP, pp. 65-66)* and continues to be used among less civilized peoples into the present era. Copper weapons have been found in the era recognized as the Bronze Age *(K-AHL, pp. 135-136);* and, strangely, **there is little or no evidence of the use of bronze in Palestine during the 1000-year period attributed by modernist dating to Early Bronze** *(K-AHL, pp. 121-122; A-AP, pp. 65-66).*

One cannot date objects in debris layers (and very often in firm layers) *solely* by the materials found in them; and it is little wonder that continued attempts to do so lead to anomalies and anachronisms.

It would have been less confusing if, when it was realized that age cannot be determined on the basis of the materials used in making tools or weapons, a new system had been introduced to refer to the epochs of man's past history. However, as in many other cases, terms once introduced are difficult to abandon.

Instead, archaeologists have decided to think of these ages as representing the *principal* material used in making artifacts in a given period. However, this concept is not practical, since **the shifts in the use of materials were far from uniform in different localities. In addition, more frequently than otherwise, it is not possible to make unequivocal conclusions as to the identity of the principal material used at a given**

date from the examination of limited areas.

The solution to reconnecting archaeological discoveries to Bible history is to redate the Early Bronze period. **But that is for a later chapter.**

11 - POTTERY DATING

Early in the 20th century, Sir Flinders Petrie attempted to place the scheme of the Archaeological Ages on a more secure basis, by connecting to it the various epochs as marked by changes in characteristic pottery types. This concept was based on the observation that, **as one digs downward into a mound representing previous habitations, he finds gradual changes in the characteristic pottery**.

Sometimes these changes appear suddenly above evidences of destruction, indicating a conquest and occupation of the area by a new people *(K-AHL, p. 209)*.

In other cases, the change is gradual with no suggestion of destruction, indicating a process of development by the same people (*ibid.)*.

At still other times, there is evidence of destruction unaccompanied by any notable change in pottery design, suggesting destruction by natural causes, civil war, or a conquest not followed by occupation of the conquering people.

The most unique case, and hence the most susceptible to unmistakable identification, would be **the appearance of destruction by obvious natural causes,—and followed by an occupation of a new people.** This would indicate an invasion by a new people following a serious collapse of power, due to a severe natural calamity. (This, we will discover, is what happened at Jericho.)

By distinguishing between the various types of pottery in the order of their appearance as one digs down, a sequence appears which represents the historical sequence in reverse order. It was Petrie's contention that once such a system of pottery dating was generally used by archaeologists, it would enable them to date debris layers of antiquity with some degree of precision.

In order to increase the value of the scheme, these changes in pottery types were tied to the Archaeological Ages which are labeled by stone and metals. Since those larger epochs were commonly characterized by several

changes in pottery design, these were subdivided into shorter eras using such terms as *Early Bronze, Middle Bronze, and Late Bronze.* These, as needed, were further subdivided into still shorter eras (*i.e., Early Bronze I, II, III, and IV*). Each of these subdivisions was defined in terms of the pottery types in vogue.

So-called "Archaeological Ages" are especially defined in terms of cultural (pottery) changes in Palestine. **It is always assumed that certain types of pottery are only found within a span of a few years. *But genuine dating would require dating an object by an actual chronology in the area which has been unequivocally established.* That never occurs.** Yet archaeologists, such as Kathleen Kenyon, think that they can date mounds with total accuracy.

The dates currently assigned to these pottery types depend heavily on *the presumed* established chronology of Egypt being a universally recognized fact. This is indicated by quotations such as the following one by Kenyon:

> "And though the chronology of the various kings of Judah and Israel can now be fixed within close limits, **this is only because their reigns can at certain points be linked with Egypt** . .
>
> "In particular, he [Petrie] succeeded in giving rough absolute dates *[sic]* to several of his pottery periods by identifying certain wares with wares already found in dateable [sic] Egyptian burials.
>
> "**Since Egyptian chronology is now fixed** *[sic]* within a decade or two for the entire period included in this chapter [Middle and Late Bronze, 21st to 12th century] our dates are approximately certain *[sic]* wherever we can establish a good correlation with Egyptian cultural history. Thanks to scarabs and inscriptional evidence this is quite possible *[sic].* For example, tombs I and II of Byblos [in Phoenicia] . . were contemporary *[sic]* with Amenemes III and IV respectively and must *[sic]* accordingly be dated toward the end of the nineteenth century B.C."—*K-AHL, p. 33 (also A-AP, pp. 29, 84).*

Another problem with the Archaeological Ages theory is that, while it is primarily defined in terms of cultural (pottery) changes in Palestine, yet the dates of the pottery are correlated to theorized B.C. dates in Egypt. *Yet these cultural (pottery) changes have not, for the most part, been observed in Egypt!*

"Egypt throws scorn on these assumed periods."—*B-EUP, Vol. 1, p. 32.*

No one questions the contemporaneity of archaeological levels in mounds of the same general area that contain the same type of pottery. In addition, if there is a general cessation of a pottery type in these several mounds, with the above evidences of destruction and the appearance of new types, no one is going to question the interpretation that these sites were conquered at or about the same time, followed by occupation of the sites by the conquerors. **But this is *not* the same as establishing a chronology.**

A sequence is not a chronology *(K-AHL, p. 32),* **except as various points in the sequence can be correlated in an indisputable manner with a system of measuring time by years (*i.e.*, the B.C. time scale).** This concept is axiomatic and is recognized, theoretically, by every intelligent worker in the field.

Granting the general correctness of the order in a pottery sequence, and that the sequence has not been unduly expanded by the insertion of pottery types from other mounds, this does not provide us with actual, or even with necessarily approximate, dates.

If dates are to be assigned to these levels *in terms of years from a convenient starting date,* **it is absolutely imperative that *some independent method* shall be available for assigning unequivocal dates on this timescale to the various pottery types in the sequence.** What method, then, is available to us for making these unequivocal time correlations? It is on the answer provided to this question that the validity or nonvalidity of current views on the chronology of the ancient world rest.

The only source, separate from and superior to pottery and king lists, which alone is consistently accurate—is the Bible. It is the largest, most complete, and only reliable record of ancient history.

Because of these problems, it is not possible to place any dynasty of Egypt in its proper position in the Archaeological Ages, based on evidence to be found in Egypt.

If the theorized dynasty dates in Egypt are incorrect, the dates for objects and events in surrounding nations, including Palestine, will be incorrect also. **And that is the present status of archaeological dating by the modernist**

method.

Having taken control of the centers of science instruction, *atheist evolutionists* have built tottering theories on flimsy foundations. Having taken over the universities and field schools, *skeptical archaeologists* have amassed a pile of guesswork theories, in an effort to give a semblance of "scientific dating accuracy" to what they dig out of the ground.

12 - INTRODUCTION TO SOTHIC AND MANETHO DATING

Before discussing these last two—*and by far most important*—dating methods used by modernists to date ancient materials, we need to introduce the subject.

Archaeology of Palestine does not provide king lists—The simplest solution to this problem of dating uncovered remains in Palestine would be **the discovery, in well-defined archaeological strata of Palestinian mounds, of written inscriptions giving the name of some clearly identifiable Israelite king.**

With several such finds, one could then outline, in a general way, the dates to be attributed to these various levels representing the era of the Israelite Monarchy. A starting point would then be available for interpreting observations above, below, and between these fixed points.

Unfortunately, no such written inscriptions have been found in any Palestinian mound site prior to the eighth century, when we most need them. It was not until a very late date that coins or other objects could be dated in an unequivocal manner. Kathleen Kenyon states the situation succinctly in these words:

> "Between the two wars a reasonably complete and accurate knowledge of the sequence of pottery forms of Palestine was built up. But a sequence is not a chronology. Chronology in Palestine cannot stand on its own feet until one is dealing with a relatively late epoch."—*K-AHL, p. 32.*

Evidence from another source needed—This and similar statements by experienced archaeologists in the field are but another way of saying that **the entire assemblage of archaeological interpretation for the early period of Palestine cannot**

stand on its own feet and is totally dependant on evidence from somewhere else.

This situation holds true whether or not one accepts what may now be recognized as a straight-forward Biblical chronology, at least as far back as the entrance of Abraham into the area of Canaan. **Biblical chronology provides no basis for dating these pottery types in the absence of inscriptive evidence in specific strata and dateable to the reign of a specific king.**

Only three ways—There are only three ways by which the requirements for making unquestionable correlations between these index pottery types and a calendrical timescale can be met.

First, **we need the availability of an actual dependable chronology** of an ancient nation which can unequivocally be correlated with the various pottery types making up this pottery index. But such a situation does not exist.

Second, consider the possibility of devising **an undebatable method of measuring elapsed time in antiquity** (providing dates for specific incidents of antiquity in terms of a calendrical timescale). But this cannot be done.

Third, could we **fix certain key dates in ancient literature and use these as a broad basis for dating** archaeological discoveries? This could be done if events, people, and time spans in the Bible were used as the standard of reference.

This third point is not being done; but it would be possible to some extent, if the Bible were used as the basic ancient literature that other events were judged by.

In the world of modern archaeology, there is no unequivocal chronology of antiquity that can be correlated, in an unequivocal manner, with these pottery types in Palestine. There is no available method for measuring elapsed time in antiquity or for providing unequivocal dates for the various pottery types making up the pottery sequence index.

Dr. Frederick Johnson prepared an in-depth research study, entitled *Program to Aid in Development of the Method of Dating*. The following quotation is from his report:

> "Historical data, that is, measurements of time based upon a calendrical system and dependable written ethno-historic record, appear to be directly comparable with the results of the radiocarbon method as expressed in number of years before the

present. In other words, dates in both systems are referable to a single method of counting time.

"**This is not true of geological and archaeological measurements, except in relatively rare instances.** *Measurements of time in these fields are inferred from processes, the rates of change or progress of which are not constant* and which are, as yet, quite unpredictable. **There is no known standard rate for any one of these processes**, *and measurements of time for one process are invariably relative to rates of progress in other processes.*

"It should be quite clear that inferred or relative dates of this kind and chronological frameworks made up of them are not standards of sufficient precision for judging in detail the validity of the radiocarbon.

"**It is a matter of historical record that archaeological sequences which have not been controlled by some method of counting time have been assigned longer or shorter periods of time as various opinions waxed and waned in popularity**, or as new data were presented. Similarly, in geology several different chronologies for the Pleistocene are variously based and have reputable proponents who are fully cognizant of both the strength and weakness of their position.

"In view of this it is obvious that conclusions regarding the validity or error in a single date or a sequence of radiocarbon dates must be drawn with extreme care . .

"The second kind of problem in archaeology is more frequently concerned with later cultural material found in situations having physical characteristics which are almost wholly due to the fact of human occupation. In such locations stratification is present, but it is frequently impossible to identify it [the separate layers of occupation]. Consequently, archaeologists augment scarce, definite stratigraphic data with inferences from internal evidence, such as the evolution of styles of pottery, changes in the form of tools, the shape of houses, etc.

"The resulting chronological framework is of course very insecure and is recognized as such by any reputable archaeologist. The use of such must strain the credulity of investigators in allied fields, especially those in possession of more precise data."—J-MD, pp. 143, 147.

(It is of interest that you will not find any reference to the field of archaeology in the exhaustive general reference works dealing with science. Apparently, its discoveries and conclusions are so inexact that the other scientific professions do not consider it to

be a science!)

***Everything is based on Sothis and Manetho*—Ancient Palestine dating is tied to Egyptian chronology. All other ancient Near Eastern chronology is tied to Egyptian chronology. Egyptian chronology is tied to the Sothic dating method, plus Manetho's king lists.**

As you can see, these two theories—about the nature of "Sothis" and mixed-up lists by Manetho—are the basis of all current Near Eastern chronology and dating!

But first, we must consider this strange conundrum known as "Sothic dating."

13 - SOTHIC DATING (ERRONEOUSLY CALLED "ASTRONOMICAL DATING")

This is a lengthy section because all of Near Eastern dating is, along with Manetho's lists, founded on so-called Sothic dating. You will here find a remarkable quantity of evidence disproving this "Sothic cycle."

This theory is based on several guesses which do not agree with common sense and are not supported by any ancient evidence. (The Sothic theory is explained in detail in *M-SEC, p. 27; B-BCE, Vol. 9, p. 148f; Vol. 23, p. xiv ff.)*

The theory *assumes* that the Egyptians used a calendar year of 365 days, without interruption, as far back as the Vth Dynasty or earlier. Since the true solar year is more exactly 365¼ days, the New Year of such a calendar *would wander* backward through the seasons at the rate of one day every four years. Thus, in 4 x 365 or 1460 years, the New Year's Day would return to its original position with reference to the seasons. This, according to the theory, is the Sothic period.

This assumes that the Egyptians were foolish enough to allow the calendar to wander through the seasons through all those centuries. —No other nation of antiquity ever did that. They always eventually corrected their calendar. (Many—including the Jews—discovered that the calendar could easily be reset by starting each new year at the first appearance of the moon after the winter solstice.)

The theory of Sothic dating *further presumes* that **the Egyp-**

tians had, by observations, determined the length of this period by noting the time required for a given star (Sothis) to appear on the horizon at sunrise on New Year's Day, after its similar previous appearance 1460 years earlier, and that the Egyptians had used this 1460 year period as a sort of long range calendar.

Thus if a historical event is dated by its position in the Sothic cycle, it becomes theoretically possible to calculate the corresponding date on the B.C. timescale, providing that the date for the beginning of any Sothic cycle is known. **—But this theory means that the Egyptians, for some unexplainable reason, had decided to let their calendar wander through the seasons and only reset it every 1460 years!**

This concept of using the Sothic period as a basis for dating historical events of the ancient world was first proposed by Lepsius (AD 1810-1884), but the development of the method belongs to later workers *(Mahler, Borchardt, Meyer, and Weill)*. Meyer is commonly credited with the specific statement of the theories involved. From calculations based on these theories, Meyer pointed to the year 4240 B.C. as the earliest fixed date of ancient history. This date was purported to be the date for the introduction of the Sothic calendar in Egypt.

Since ***it is theorized*** **that it required many thousands of years for the Egyptians, before recorded history, to make the necessary observations to initiate the calendar**, we are presumably led far back into the past.

All this hodgepodge of a theory is said to be "astronomical dating,"—because it is theorized that "Sothis" is a star—and thus beyond question or objection. But thoughtful examination reveals it to be a patchwork of imagined hypotheses.

This entire framework of theories, which is the basis of "Sothic dating" (as far as Egyptian records are concerned), is founded on a single paragraph in only one Egyptian text. This is the *Kahoun Papyrus*, part of a series of papyri inscriptions which were discovered by Borchardt in 1899. A single fragment of this sheet of ancient paper contains a reference to a *"Sothic rising"* which stands as the magnificent foundation, upon which Meyer's entire Sothic theory is built.

This brief papyrus is addressed to a priest by the name of Pepihotep and is dated in the 7th year of the reign of Sesostris III

of Dynasty XII. The part of it which is of primary interest reads:

> "You ought to know that the rising of Sothis takes place on the 16th of the 8th month. Announce it to the priests of the town of Sekem-Usertesen and of Anubis on the mountain and of Suchos . . and have this letter filed in the temple record."—*M-SEC, p. 46f.*

According to Meyer's theory, the date for the beginning of a "Sothic cycle" is A.D. 139-143. Of all the stars in the sky, *it is assumed* that "Sothis" is the star Sirius. *It is further conjectured* that this star rises coincidently with the sun on the Egyptian New Year's Day of that year. From that time period, all Sothic periods, in a great cycle, are said to date back several thousand years in Egypt.

By the way, can you see any star rise in the east at the very same time that the sun peeps over the horizon in the east? That would be impossible. Yet this is an integral part of this Sothic folklore which is routinely accepted in place of the Bible.

Frankly, it is a tragedy to set aside the Word of God for men's speculations.

Keep in mind that **not one other time—anywhere else in Egyptian monuments, papyri, or etched objects—was the word "Sothis" ever mentioned.** If it was the only calendar of the Egyptians for thousands of years, it would have been mentioned repeatedly, over and over again, on a thousand monuments and papyri.

***Immense problems*—There is an astonishing number of insurmountable problems with the Sothic theory.** All of the available data which relates events to the so-called "Sothic period" should fit into the theory. But they do not. They do not even explain the meaning of that one papyrus.

What is "Sothis"? No one knows. It may be a vegetable crop about to be harvested. It may be a local celebration. According to the current theory, it is a star. Which star from among the many in the sky? Pure guesswork has suggested that it might be the star Sirius.

What is the "rising of Sothis"? No one knows. It may be the most important event of the Egyptian year: the annual flooding of the Nile River, when the land is watered. Celebrations occur at that time. According to the theory, it instead refers to the

rising of a certain star in the east.

The date for the beginning of a Sothic period is not known with certainty. That is another item of guesswork.

The identification of the star, Sothis, with Sirius cannot be unquestionably established, and evidence is at hand which is definitely contradictory to this conclusion of identity.

There is no corroborating evidence that the Egyptians used the Sothic cycle in the manner presumed by the theory. The ancient records should clearly support this theory, but none of them do. Not one of the Egyptian monuments or texts provides a single inscription which can unequivocally be interpreted to support this theory of dating.

(There is abundant evidence that the Egyptian calendar *did not* remain unchanged during the period in question. More on this later.)

The term, "Sothis," should be repeatedly found in Egyptian records; yet it is only mentioned this one time, and only to someone in one town.

As we will discover all through this book, **use of the Sothic theory produces a dating chronology which does not agree with events described in the Bible.**

The ancient dates proposed by archaeologists and historians remain hypothetical. **The dates, which are tightly bound to the Sothic dating scheme, were discovered by Johnson as having no value** at all for evaluating the data from C-14 analyses. (His lengthy statement was quoted in the preceding section.)

The whole theory depends on whether or not the rising of the star Sirius above the horizon on the Egyptian New Year's Day occurred in the year A.D. 140.

Actually, this calculation *has been made*, but modernist archaeologists *do not quote* the research report. The calculation was made by the astronomer Poole over one hundred years ago and afterward corroborated for correctness by the Astronomer Royal of London *(P-CAE, pp. 30-31)*. **The calculations show that Sirius was *not* on the horizon when the sun rose that day! In addition, it rose at different times that day, according to where the viewer was located!** It was 1 hour and 16 minutes above the horizon at Thebes and slightly less than this at Memphis. **Sirius had risen over an hour before sunrise on that day.**

Is the "rising of Sothis" the rising of Sirius? Is it a star at all? No one knows. It surely could not be a star rising in the east at the instant of sunrise!

***Why is Sothis so important?*—Why do we spend so much time on the meaning of Sothis? Because it, and Manetho's questionable king lists, are the two foundation stones used by modernists to turn much of Old Testament history into inaccurate legends.**

The obvious conclusion is that there is something radically wrong with the reasoning and the calculations which have led to the placement of the Sothic cycle as beginning in A.D. 140. The historian, Budge, wrote in a most skeptical manner on this point:

> "It must be remembered that, as said above, very little reliance is to be placed on any calculations of this kind in attempting to formulate an exact chronology, especially as **authorities are not agreed as to the exact date in the second century of our era when the Sothic period ended on which they based their calculations.**"—*B-BCE, Vol. 9, p. 151.*

Actually the extent of the disagreement in the matter of the date for the beginning of a Sothic period is not limited to an exact fixing of this date in the second century of our era.

***Variant theories*—**The astronomer Lockyer tried to improve on the confusion by declaring that the date for the beginning of the Sothic cycle was the year 269 B.C. instead of A.D. 140. Lockyer built up a chronology of the XVIIIth and other dynasties with dates set some 400 years earlier.

Another expert, MacNaughton, set up a chronology based on the supposition that Sothis was not Sirius, but the star Spica *(M-SEC, pp. 28, 31).*

***The true length of the year*—**As if all that is not enough, another major problem intrudes itself:

The true solar year is not exactly 365¼ days, but is some 12 minutes short of this. **A simple calculation, using the correct year length, shows that the correct Sothic period would not be 1460 years in length (as the theorists require) but 1507 years long.** (This is referred to in *M-SEC, p. 150.* Also see the note at the bottom of p. 148 in *B-BCE, Vol. 9.)*

The astronomers point out that, during this time, the sun itself will move among the stars; and this motion is in a direction

to partly offset the discrepancy between 1460 and 1507 years. The remaining discrepancy may be considered as sufficiently small, so that the Egyptians would not detect the difference in a single Sothic period; since four solar years are required for the vague year to deviate by a single day.

However, the difference would certainly be apparent on the second Sothic rising and would represent an embarrassing amount of error by the third one.

Since it had been assumed that the whole concept was adopted by the Egyptians as a result of observations, **it becomes apparent that any calendar thus set up in 4240 B.C. would be obsolete by 1322 B.C., two Sothic periods later.**

It is thus quite out of the question that the Sothic period was used in the way presumed by Meyer. **His supposed date for the introduction of a calendar based on the Sothic cycle remains hanging in mid-air without a shadow of foundation.**

Yet another problem arises:

Unchanged for 4380 years!—In order to use this "Sothic cycle" data for historical dating,—**it must be assumed that no changes ever occurred in the calendar of Egypt** during the period to which the method is applied—from A.D. 140 back to its theoretical 4240 B.C. beginning date.

A single such alteration in this interim would invalidate all the Egyptian (and, based on them, all other Near Eastern) calculations and conclusions from this dating method for periods prior to that change.

Changes mentioned—Actually there are a number of evidences that indicate **changes in the Egyptian calendar did occur after the time of the XIIth Dynasty**. A note appended to the name of King Aseth, one of the late Hyksos kings mentioned in one of Manetho's conflicting king lists, reads:

> "This king added the 5 intercalary days to the year: in his reign, they say, the Egyptian year became a year of 365 days, being previously reckoned as 360 days only."—*Manetho, quoted in W-M, p. 241.*

To complicate matters, another version of Manetho's king lists says that this same calendar alteration was instead made by the Hyksos king, Saites, at an earlier date *(W-M, p. 99)*!

These Egyptian records show that the pharaohs tink-

ered with the length of the year, whenever they wanted to, just as the Romans later did (under Julius Caesar). Keep in mind that the king had absolute authority and could do anything he wished.

Changed during the Hyksos rule?—The calendar could have been changed from 365 days to 360 days at the time the Hyksos took over Egypt and then returned to the 365-day year at the time of Aseth—or not changed back at all. We really do not know. Certainly it is not illogical to suppose that **the Hyksos may have brought their own calendar with them when they took over the control of Egypt.** Even if this 360-day calendar had a short life, this would be sufficient to completely ruin the validity of any calculations based on a presumed fixed calendar.

The starting month in the Egyptian calendar known to have been changed—Then there is the known fact that **the first month in the Egyptian calendar kept changing.** Yet that could not occur if the Sothic cycle theory was true. **There is considerable evidence to indicate that the first month of the Egyptian calendar did not remain unaltered during this period.** By the year 721 B.C., and probably as early as 851 B.C., the month Thoth was the first month of the Egyptian calendar *(M-SEC, p. 249)*. From inscriptions dealing with New Year ceremonies of an earlier era, Brugsch deduced that the month Hathor was the first month of the year at this earlier period *(ibid., p. 28)*. The Ebers Papyrus definitely gives the month Menkhet as the first month of the year *(ibid., p. 193)*. In the XXth Dynasty, Hathor is the 4th month and Mesorii is the first *(ibid., p. 266)*.

The ease with which the calendar could be altered is indicated by the fact that **both Amenhotep III and Rameses II altered the sequence of the so-called Sed Festivals.** These rulers were dictators; and there is no reason to presume that if one of them decided to make New Year's Day coincide with his birthday, or for some other insignificant reason decided to alter the calendar, he might not do so to meet his whims.

Solar calendar began in 235 B.C.—In anticipation of the Julian calendar adopted many years later, **Ptolemy III of Egypt introduced a true solar calendar of 365¼ days** (probably in the year 235 B.C.). While it is not possible to relate all these various calendars to each other or to the present calendar, **it**

would seem futile to hope to set up a valid chronology of Egypt based on the assumption that the calendar was not altered during the period from the XIIth Dynasty to the 3rd century A.D. (See *M-SEC, p. 30* for a summary of the several probable calendar changes in Egypt.)

Certain ancient Egyptian inscriptions are used in an attempt to validate the Sothic theory. We will not go into detail here, but each inscription is so vague that it is essentially useless in proving anything.

With the numerous inconsistencies and anachronisms in the chronology to which we have been led, it would seem that the experts would reject the Sothic cycle, instead of using it as the overly simplistic, unchanging calendar for ancient Egypt.

However, the "Sothic cycle" theory has one outstanding feature: Combined with haphazard theories about Manetho's king lists, *it enables archaeologists to think they can—regardless of Bible evidence—provide B.C. dates to all kinds of things!*

The whole system provides a neat little package which helps field archaeologists write dig reports which appear more "scientific," because they seem able to date the materials and strata! Although professional archaeology is not a science, it is trying desperately to appear to be one.

Sothis mangles Egyptian chronologies—We will conclude this section on Sothic dating with a view of how **it crunches, distorts, and shreds the king list dating theories that it is tied to.** But, because of its technical detail, you may want to skip past the next paragraph:

Chronology—Not the least of the reasons for rejecting the Sothic method of dating is that **it has led historians to adopt an incredible chronology of Egypt**. If we accept the Sothic datings for the XVIIIth Dynasty as demanded by the identification of Menophres with Rameses I and accept the most questionable datings based on the Ebers Papyrus, then the beginning of the XVIIIth Dynasty is fixed at a date which cannot be far removed from *1580* B.C. (This date, as a close approximation, is accepted by most archaeologists.) In the same manner, if we accept the dating of Sesostris III as calculated from Sothic data found in the Kahoun Papyrus, the end of the XIIth Dynasty

is fixed at a date not far removed from *1788* B.C. *(D-GP, chap. 1)*. This leaves a period which cannot be in any considerable excess of *210* years from the end of Dynasty XII to the beginning of Dynasty XVIII. Into this brief period must be squeezed all the reigns of the kings of the XIIIth Dynasty prior to the Hyksos invasion (probably some *26* or more in number), followed by the total period of Hyksos domination and a brief period for the XVIIth Dynasty.

—*See the Chart and Time Line section* at the back of the book for more information.

Adding extra Sothic periods—As mentioned earlier, more than one Manetho Dynasty needs to be combined into the XIIth Dynasty. At the time when the fixation of the chronology of the XIIth Dynasty was first suggested, there was strenuous objection to the resulting structure. **Petrie pointed out that, on the basis of the data then available, the only rational conclusion would involve *the insertion of an extra full Sothic period of 1460 years into this interim!*** It was seen that only in this way could the disparate, disjointed pieces of the theoretical chronology be harmonized.

This is fantastic! Toss in an extra 1460 years in an attempt to make the theories fit! Yet that is what has been done.

The comments of Petrie on this question are of sufficient importance to reproduce them here in part:

> "The question in debate is in which cycle the XIIth Dynasty occurred; does it end at 1786 B.C. or 3246 B.C.? Or, as it is agreed the XVIIIth Dynasty began in 1580, were there 206 or 1666 years between the XIIth and XVIIIth dynasties? The advocates of the short period claim that there are not enough monuments known to fill more than two centuries. Yet we have remains of at least seventeen kings of the XIIIth dynasty, and every year adds to their number, which on an average of 7 years each is 120 years.
>
> "The Hyksos age is now fairly defined, and requires us to recognize at least ten important reigns, besides the probability of a large number more, and 150 years would be a low estimate for what is already well known. And at least 10 years must be allowed in the XVIIth Dynasty. Thus 280 years is covered by reigns which are evident, while we ignore the probability that we only know yet the minor part of the rulers in this very dark and confused period. To compress this into two centuries seems impos-

sible.

"The advocates of the longer period consider that the evidence of changes in the art, the language, and the burial customs show that much more than two centuries had passed, and that this fully balances the supposed scantiness of monuments as historical material."—*P-HE, Vol. 1, addenda, pp. xvii-xviii.*

Subsequent developments have shown that it is equally impossible to insert an extra Sothic period between Dynasties XII and XVIII as proposed by Petrie, since it is now apparent that this would require far too many changes, many of which are totally out of the question, for this to be done. In reality, the increasing amount of data from this era, between Dynasties XII and XVIII, make it necessary to leave room, not only for the 17 kings known when Petrie wrote but in addition for not less than 26 kings in Dynasty XIII prior to the Hyksos invasion.

MacNaughton's objection—Dr. D. MacNaughton was a leading early 20th century archaeologist. **Writing in 1932—back when archaeologists still dared to object to the modern theories which were entering professional archaeology,**—he summarized the diverse opinions held by various authorities at that time:

"Breasted, accepting Meyer's arguments, drew up an elaborate chronology based on the minimum lengths of reign of the kings and Dynasties as shown from the monuments. On reading his chronology one is left with the impression that he regards a minimum date as likely to be the correct probability . . It is therefore strange that so able a scholar as Breasted should have stumbled into the same type of pitfall.

"Nevertheless his chronological discussions are very valuable, provided it is kept in mind that what he really is demonstrating are the minimal dates, not the probable dates. Petrie, with a knowledge of the practical difficulties in the way of Meyer's theory, **proposed an extra Sothic cycle between the Twelfth and Eighteenth Dynasties**, but this, though ingenious, is untenable with Sirius as Sothis . . What Petrie emphasized, however, was the complete incompatibility of Meyer's theory with the archaeological evidence and the evidence of the king lists.

"But as the outstanding Egyptologists with a chronological bent . . were three in favour of a form of "short" chronology and one in favour of a "long" chronology, it is perhaps not surprising that those who had not time to study the chronological problem for themselves gave their vote for the "short" chronology.

"Budge, however, refused to accept the "short" chronology and later, Hall thought he would effect a compromise by choosing a date for the Twelfth Dynasty intermediate between that of Meyer and of Petrie. He regarded the changes in art between the Twelfth and Eighteenth Dynasties as unlikely to have occupied so short an interval as 200 years or so long an interval as 1600-1700, and **he [Budge] entirely abandoned the Sothic cycle** as a clue to the period elapsed.

"**Petrie has now also abandoned the Sothic cycle** and substituted a theory that the dates of the Twelfth Dynasty were quoted in terms of a seasonal calendar. On cultural grounds, more particularly **basing his conclusions on the variations in the types of Hyksos scarabs** recently discovered by him, **he now estimates the interval** [between Dynasty XII and XVII] **at about 800 years**.

"Baikie, who has evidently made a special study of the artistic side of Egyptian life, thinks that arguments based on estimates of length of time for a change to have taken place in the arts of a nation [changes in painting styles] are based on a slender foundation and that on cultural grounds a 'long' chronology is just as likely to be right as a 'short' chronology.

"Weigall favours a short chronology but is evidently conscious that to a reader new to the subject **the crushing of the Thirteenth, Fourteenth, Fifteenth, Sixteenth, and Seventeenth Dynasties into two or three hundred years will appear somewhat ridiculous**. He therefore excuses himself by explaining that 'of course the most important argument in favour of the arrangement is that the Thirteenth, Fourteenth, and Fifteenth Dynasties have got to be fitted into a period between the astronomically fixed *[sic]* date of the fall of the Twelfth Dynasty and the rise of the Seventeenth.' As the Twelfth Dynasty is not astronomically fixed *[sic]* where he thinks it is the necessity for the squeezing of the evidence disappears.

"My own view [MacNaughton's] based principally on astronomical *[sic]* evidence, calendrical evidence, the evidence of the king lists, and synchronisms with Babylonia, is that the interval from the end of the Twelfth Dynasty to the beginning of the Eighteenth Dynasty was somewhat less than 1500 years."—*M-SEC, pp. 9-10.*

(**This talk about "astronomically fixed" dates is nonsense.** Archaeologists claim that their Sothic theory is "astronomically fixed" because it is based on their conjectures about the star Sirius. But *no date* is "astronomically fixed," prior to the eclipse of 763 B.C.)

***Egyptians had the skills to produce a true calendar*— The Sothic theory is based on an assumption that the Egyptians lacked the mental capacity to determine the length of the year by watching the yearly cycle of the sun.**

But research into their pyramids has revealed that **the Egyptians had a complicated mathematics**, and their mathematical texts show that they were able to compute correctly the volume of a truncated pyramid or of a cylinder.

Did Abraham teach mathematics to the pharaoh?— Flavius Josephus was an important Jewish historian of the first century A.D. There is an interesting statement by Josephus that Abraham, while he was in Egypt, taught mathematics to the Egyptians:

> "He [Abraham] was a person of great sagacity, both for understanding all things and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened then to have concerning God; . . Thus his opinion was derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun, the moon, and all the heavenly bodies . .
>
> "He [Abraham] communicated to them [the Egyptians] arithmetic, and he delivered to them the science of astronomy; for before Abram came into Egypt, they were unacquainted with those parts of learning."—*J-AJ, Bk. 1, Chap. 7, para. 1; Chap. 8, para. 3.*

Here is a possible scenario of how this might have worked out:

When did Abraham arrive in Egypt?—By the revised chronology presented in this book, the 4th Dynasty began with what must have been an approximately simultaneous end to Dynasties I and III, which were contemporaneous. The date for the beginning of the reign of Khufu, builder of the first mammoth pyramid and first king of Dynasty IV, was calculated on the basis of the setting of the Exodus 34 years after the end of Dynasty XII and the periods of the dynasties encompassing the period back to Khufu. The date for the beginning of his reign may have been about the year 1885 B.C. By Biblical chronology, Abraham may have entered Canaan in 1875 B.C. On that basis, Khufu began to reign about 10 years before the migration of Abraham into

Canaan. Since the migration into Egypt occurred almost immediately after his entering Canaan, Abraham was in Egypt in the 10th year of Khufu.

A building stone was found in the pyramid inscribed with the cartouch (circled hieroglyphic name) of Khufu, followed by the figure 17, which was interpreted to indicate that this particular stone was either quarried or set into the structure in the 17th year of this king. It is reasonable to suppose that 7 years elapsed from the time of Abraham's entrance into Egypt until the setting (or quarrying) of this particular stone.

This would provide time for Abraham to have taught Khufu the mathematics needed to accurately build his pyramid.

More about the pyramids—Information about the pyramids was obtained by an extended and detailed examination of the Great Pyramid of Khufu, first king of the 4th Dynasty. These investigations began back in the 17th century and later attracted the interest of such scholars as Sir John Herschel, England's foremost astronomer of the early 19th century; Sir Isaac Newton; Charles Smyth, Astronomer Royal of Scotland; William Petrie (later to become Sir Flinders Petrie); and others. **The researchers concluded, among other things, that the Egyptians knew the exact length of the year** *(D-GP, chap. 1).*

Three Egyptian seasons—It is well-known, from Egyptian texts, that they frequently referred to the *Season of Sowing*, the *Season of Harvesting, and* the *Season of Inundation* (flooding by the Nile). —**Yet the Sothic theory requires that they had a wandering calendar which kept moving all through the year, disrupting all the seasons**. It is most unlikely that these names would be retained through a theoretic Sothic period of 1460 years, making it necessary to refer to the actual Season of Inundation as the Season of Sowing.

Sothic cycle theories worthless—We have found the so-called "Sothic Cycle" theory to be, not only useless but, harmful to ancient dating.

But the door into modern archaeological dating is supported by two hinges. One is Sothis; the other one is Manetho's confused king lists. *Let us now consider the second hinge:*

14 - MANETHO'S KING LISTS

It is foolish to suppose that truth can be arrived at by disregarding, at will, the available written source materials and, in their place, clinging to a few pieces of extremely obscure materials, such as one paragraph about a "sothis rising" or the self-contradictory portions of king lists by Manetho.

The actual sequence of Manetho's dynasties has been made to depend on current theories about ancient chronology. In other words, **theories have been read into Manetho's king lists,—instead of, as the present book tries to do, letting ancient events explain how those dynasties should be arranged.**

This is the same kind of backward thinking used to "prove" the various theories of evolution. In actuality, similar hypotheses are used to support the higher critical views of the Old Testament and its writers.

We now turn our attention to Manetho and his lists. **Keep in mind that *all B.C. dates prior to the eighth century B.C. are primarily based on theories about Sothis and Manetho.***

Who was Manetho?—The history of ancient Egypt was first arranged in 31 dynasties by a third century B.C. Egyptian priest named Manetho (c. 300-250 B.C.). Manetho wrote at a time when the Greeks ruled the world and Egypt was a subjugated nation. In preparing his extensive king lists, **Manetho was determined to prove that Egypt also had greatness.** In fact, his lists indicated that Egyptian history reached back further—much further—than those of any other nation on earth!

About all that we have from Manetho are portions of his original king list or lists. His other writings have only been preserved in a few quotations in other ancient documents. **The fact that there are conflicting copies of these king lists only adds to the problem.** There is the *Turin List*, which is decidedly different in many places, and significantly longer than the briefer *Karnak List*. In addition, other later conflicting lists are those of Afrikanus, Eusebius, and Josephus. Barton, of the University of Pennsylvania, discusses the vexing puzzle:

> "The number of years assigned to each [Egyptian] king, and consequently the length of time covered by the dynasties, differ in these two copies, so that, while the work of Manetho forms the backbone of our chronology, it gives us no absolutely reliable chro-

nology."—*B-AB, p. 11.*

***Problems with Manetho's lists*—Two copies of king lists that do not agree with one another is problem enough. Another is Manetho's concern to show the vaunted greatness of Egypt.** We have reason to believe that he stretched the lists out to indicate more time than should be assigned to them. Whether or not he invented a few kings cannot be known; but if so, it would add to the confusion if they were all considered part of one long list (which is what modern archaeologists have done).

But further investigation into the matter reveals that **what Manetho actually did was to include local city, township, and district mayors in his list.** This may have been correct in a sense, since they all considered themselves "kings" over their districts; but it does not aid efforts to simplify his lists. **Repeatedly, it has been discovered that kings reigned contemporaneously**; that is, one king reigned at the same time that another king did.

In addition, **some kings in certain portions of Manetho's lists—are duplicated later on in the lists!**

It is well-known that ancient Egyptian writers regularly tended to slant information in a way to magnify the greatness of their rulers and nation. For example, ancient Egyptian monuments and inscriptions invariably gloated over military victories, while never mentioning defeats. With such a background, can Manetho be trusted to provide us with the only basic chronology which all ancient events are dated by?

Manetho did achieve his goal. Modern archaeologists have gullibly taken all his king lists—and generally placed them in one long, consecutive order. **By doing this, Egyptian history has been extended back nearly a thousand years before any other recorded history anywhere else in the world was made!** Why is the Bible, repeatedly shown to be accurate, set aside for Manetho, which evidence conclusively shows to be inaccurate!

It is of interest that **Manetho, living about 250 B.C., *made a king list that apparently no one else had previously made.*** How could he, living far down in time, know sequential king names extending back for centuries?

As a result of his own studies, Velikovsky called Manetho's list "a most confused and deliberately extended and misleading list" *(I. Velikovsky, Rameses II and His Time, 1978, p. 26).* In

Prehistoric India, *Piggott* wrote this:

"In composing his history of Egypt and putting together a register of its dynasties, Manetho was guided by the desire to prove to the Greeks, the masters of his land, that the Egyptian people and culture were much older than theirs and also older than the Babylonian nation and civilization."—*P-PI, p. 207.*

Because his Egyptian list is about all that we have, there is no way we can directly gauge its accuracy. This is a major weakness. No other historian, Egyptian or otherwise, provides us a list with so many so-called "kings".

Manetho proven inaccurate—As mentioned earlier, apart from his king lists, Manetho did not write many other things. But, from his few other statements, **we know that he tended to be highly inaccurate in his understanding of earlier history!** Here is one of his extremely inaccurate statements, indicating that either he had no clear understanding of historical facts or he provaricated in order to heighten the glory of Egypt's past.

"Manetho, an Egyptian historian of the third century B.C., as reported by Josephus, tells us that the Exodus was due to the desire of the Egyptians to protect themselves from a plague that had broken out among the destitute and enslaved Jews, and that Moses was an Egyptian priest who went as a missionary among the Jewish 'lepers.' "—*Will Durant, Our Oriental Heritage, pp. 301-302 (1935).*

Was there anything that Manetho was right about? **He left us very few historical statements; yet, among them, here is another example of his historical errors:**

"The little town of Jebus, the 'Salem' of Genesis 14, and the 'Urusalim' (City of Peace) of the letters of Ebed-Hapi, its governor, to his overlord, Amenophis IV, Pharaoh of Egypt, which were found among the Tell-el-Amarna tablets, had been a military stronghold from time immemorial. Manetho, the Egyptian priest-historian, who lived in the third century B.C., claimed that Jebus was founded by the Hyksos when they were driven out of Egypt. Excavations at Jerusalem, however, prove Manetho in error, as there was evidently a town there as early as 2000 B.C., or at least 400 years before the Hyksos were driven out of Egypt . . The Jebusites were of Amorite-Hittite extraction, taking their name from the 'jebus' (threshing floor) that loomed above their tiny town [to the north, on what later became the Temple site]. Ezekiel, upbraiding Jerusalem, tells her: 'Thy father was an Amorite, and thy mother a Hittite.' Ezekiel 16:3."—*M-HTE, p. 127.*

One of the most fundamental assumptions of modern Egyptologists is that the 31 dynasties listed by Manetho (with one exception) are (1) *consecutive*, with (2) *none of them overlapping*, and (3) *none incorrect*. But, when we compare his data with that given in Scripture, we find that such a placement is an immense error.

Here is another problem: Manetho's use of the word, "kings":

> "Recognizing that rulers of the XIIIth Dynasty as princes over local nomes, or at least as important officials or sub-rulers in the government worthy of the appellation 'kings,' provides us with a deeper insight into what Manetho regarded as comprising a dynasty. It was evidently not outside his thinking to give the names of the main line of kings as composing one dynasty and then to *return back* on the timescale to pick up a line of secondary rulers as a distinct dynasty. In addition, he did not hesitate to label these secondary rulers as 'kings.' The application of this title to a secondary ruler seems not to have been out of line with the general understanding of the significance of the title at that time. This is indicated by the statement of Artapanus previously noted."—*W-RFMK, p. 93 (also B-BCE, Vol. 11, p. 81).*

So, within the limitations set by Manetho, **the term, "king," may be applied to a secondary ruler and a dynasty may not necessarily represent a line of primary rulers at all, but only a contemporary line of sub-rulers** who perhaps had a very satisfactory understanding with the primary pharaoh as to the limitations of authority. It would seem that herein lies a major factor in the acceptance of the modernists' erroneous and grossly expanded chronology of Egypt.

A recognition of this factor could be expected to explain many of the anomalies and inconsistencies to be found in the currently accepted dating structure. It should be noted, as a further example, that **the rulers of the XXth Dynasty carried only the title of "prince."** The most notable ruler of the dynasty was Rameses III, who carried a no-more- pretentious title than "Haq An" (Prince of An or Heliopolis). If the most notable of the line was only a local ruler, then certainly the other insignificant Ramessides (rulers with the name "Rameses") of the dynasty were deserving of no greater rank; and, as such, this dynasty should not be allotted time on the B.C. timescale separate from the primary dynasty under which they must have served.

Breasted was the leading field archaeologist of his time;

and he had a broad background in the history and monuments of Egypt. After carefully studying Manetho's king lists, notice the contempt he poured upon it:

> "[The chronology of Manetho was] **a late, careless, and uncritical compilation**, the dynastic totals of which can be proven wrong from the contemporary monuments in the vast majority of cases, where such monuments have survived. **Its dynastic totals are so absurdly high throughout, that they are not worthy of a moment's credence,** being often nearly or quite double the maximum drawn from contemporary monuments, and they will not stand the slightest careful criticism. Their accuracy is now maintained only by a small and constantly decreasing number of modern scholars." —*B-HAE, p. 26.*

It is only because of the extreme importance of Manetho's king lists, in dating all ancient historical documents and archaeological finds, that we spent so much time on this chapter. In later chapters, we will encounter still more problems with Manetho.

A MOUNTAIN OF INTERWOVEN HYPOTHESES

Surveying the information we have learned about the frailty of the various dating systems, we are stunned at the willingness of men to accept human theories as superior to the historical facts given in the Bible, the only ancient historical text which has repeatedly been shown to be reliable. Yet this is what is being done.

It has resulted in major errors in the interpretation of archaeological observations in Palestine and in Egypt, leading us to an erroneous and highly exaggerated chronology of the dynastic period of the ancient world.

These errors may, in a special sense, be traced to the dating of the era now known as Early Bronze, too far back on the timescale by 600 years or more. In the scheme of the Archaeological Ages, a more exact figure for the magnitude of this error depends on the date assigned to the end of the Early Bronze Age.

Fortunately, the dates assigned to the archaeological strata in Palestine in Middle Bronze are more accurately fixed by numerous discoveries of dateable coins and written inscriptions.

So this 600 years of unwarranted chronological expan-

sion belongs to the time period between the end of Early Bronze and the beginning of the Hellenistic period.

The process of guessing at the *interpretation* of facts (hypothesizing) is a legitimate early phase of scientific investigation. **But it is the inability to distinguish the difference between an unproven guess and a scientifically demonstrated fact that labels one as unscientific in his thinking. It is this fallacy which has so terribly flawed the concepts produced by evolutionists and modernist archaeologists.**

Evidently some investigators in the field of archaeology seem to believe that the establishment of the interpretations to be placed on archaeological observations may be accomplished by a totally different and far less rigid process than that required in other scientific disciplines.

The use of such expressions as "we now know," "it is certain," "without doubt," "it is widely believed," to refer to unproven guesses,—does not constitute a satisfactory method for elevating these suppositions to the realm of valid conclusions.

The current chronological interpretations are so filled with numerous anachronisms, inconsistencies, and anomalies, that it cannot be safely concluded that they are no longer susceptible to major corrections.

Archaeology has never been an exact science. The vast majority of archaeological finds, taken alone, are capable of numerous interpretations. It is only when all related finds are considered that better conclusions are feasible. —The Bible is needed to help explain it!

We do not, at the present time, possess anything approaching the total information that archaeological investigations may reveal. **Only a minor fraction of Palestine has been examined archaeologically; and the territory to the east of Jordan has been largely limited to surface examination.** The same limitations hold for Mesopotamia, Syria, Anatolia, Crete, and other vital areas.

A number of books and articles have been printed which present archaeological evidences confirming a number of things in the Bible. Are those evidences incorrect? Those confirmations generally consist of manners and customs in ancient times, not direct dating proofs. We are thankful for what has been discovered. But a question naturally arises: What happens to the evi-

dence which already supports the Bible, if it is true that, to produce this revised dating system, the chronology of ancient Egypt must be altered by several centuries from the dates currently accepted?

The answer is that **it is not Bible chronology that is being altered by the revision given in this present book. —*It is Egyptian chronology*** and the chronologies of the other ancient nations which depend on the correctness of Egyptian chronology.

The chronology of Israel, as given in the Bible, has not been altered. In addition, all genuine synchronisms between Israel and Egypt are retained.

The same holds true for synchronisms between Israel and late Assyria and Chaldea after the mid-9th century and onward.

PART FOUR

PREPARING A REVISED DATING SCHEME

INTRODUCTION TO THE EXODUS PROBLEM

Once the point of the Exodus (when the Israelites left Egypt) and Conquest (when they entered and took over Palestine) are located in a satisfactory agreement with Scripture, one can then synchronize the histories of Egypt and Palestine and expect to arrive at a chronology for much of the entire ancient Near East.

Unfortunately, modern archaeological dating turns the Bible account into a desolate wasteland. **Within the limits of the framework of current "expert" opinion, there are no connecting points between archaeological evidence and Bible history.**

Events disconnected from correct dating—To be sure, one can find in Egyptian history **points that are marked by a precipitous collapse of power**, as the Exodus event would predict; but it does not occur within the limits imposed by Bible chronology.

One can find **records of severe famine** in Egypt. Two such inscriptions suggest that the coming of the famine was known in advance, as stated of the famine in Joseph's time; but the modernist dating does not place the famine in Joseph's time.

While there are evidences of destruction in Palestine throughout this era, **modernist dating places them over a prolonged period of time,—when Joshua's takeover of Palestine only took five or six years.**

Fallen walls at **the site of Jericho** have been found, which archaeologists tell us must have been toppled by an earthquake. But the pottery found in connection with the collapse of those walls is dated (by a skewed pottery dating method) to many centuries distant from the Biblical Conquest.

The remains of the destruction of **the site identified as Ai** from its location have also been found. The pottery indicates a date in the same general era as the fallen walls at Jericho to agree with Scripture, but this date is again separated by centuries from the Biblical date for the Conquest.

According to Glueck *(G-OSJ, p. 146)*, the era assigned by modernists to a Conquest, in the XVIIIth Dynasty, shows that no **Edomite or Moabite cities** were occupied at that time; so there was no one to respond to a request by the Israelites for passage through the land.

The modernists have pushed the date of the Exodus down to the 13th century BC, leaving far too short an era for the *judges*, to allow for any satisfactory degree of dependability of the Scriptural accounts for this era. The *Hittites*, who are placed in southern Palestine by Scripture, are said by the modernists to not belong in Palestine at all.

***Jericho at the center of the controversy*—Jericho is at the heart of the problem. This was the city whose overthrow marked the entrance of Israel into the Promised Land. It marked the beginning of the Conquest.**

All aside from dating it, what did the archaeologists find at Jericho? Did their discoveries match the description given in the Bible?

Early digs at Jericho—Three earlier archaeologists did correctly date Jericho. We can be thankful for their good work.

The pottery associated with Jericho's walls (identified by

Sellin and Watzinger, and later by Garstang), as those that fell at the time of Joshua's conquest, *clearly belongs to the Late Early Bronze period.*

The evidences of violent destruction are readily apparent in the tilting of the very foundations of Jericho's walls, in the manner in which the bricks were thrown down the sides of the slope, and in the evidences of violent burning of the enclosed city.

These evidences of destruction by violent and natural means coincide with the evidences of a conquest of the entire territory of Palestine by a new people, evidences that encompass every town in Palestine thus far investigated. **No more unique an incident could be hoped for as *an anchor point* for properly correlating the archaeology of this area with its true history. It is unique because the incident belongs in the category of *a general invasion* following a natural catastrophe and evidences of occupation of the entire territory by a new people**. It is all the more unique by the peculiar nature of the destruction at Jericho.

Freed from the pressure of trying to date this according to the modernist view, we can see that **Jericho is clearly to be identified as the key point of the Conquest.** What an immense contrast between the many supporting evidences for this placement and the numerous synchronistic failures that result from attempts to place this event in the era of either the XVIIIth or XIXth Egyptian Dynasties, instead of Dynasty XIII!

Kenyon at Jericho—Kathleen Kenyon was the next archaeologist to dig at Jericho, and she tried to convince the archaeological world that Jericho was not destroyed by the Israelites. In spite of this, **her written description of the site inadvertently confirms the historicity of the Bible:**

> "The final end of the Early Bronze Age civilization came with catastrophic completeness. **The last of the Early Bronze Age walls of Jericho was built *in a great hurry***, using old and broken bricks, and was probably **not completed *when it was destroyed by fire***. Little or none of the town inside the walls has survived subsequent denudation, but it was probably *completely destroyed* for all the finds show an *absolute break*, and that a *new people* took the place of the earlier inhabitants. ***Every town** in Palestine that has so far been investigated shows this same*

break."—K-AHL, p. 134 [emphasis ours].

This clearly identifiable break in the culture of the entire area is that which would be expected at the time of the Conquest. Under the leadership of Joshua, an entire new population moved into Palestine!

This is the earliest *total occupation* of that territory by a *single* people that has ever been revealed archaeologically. Scripture confirms that, indicating that this area had not previously been occupied by any single people *(Gen 15:18-21).*

When this situation is so clearly linked with the destruction of the walls of Jericho by natural catastrophe and a destruction of the enclosed city in a manner to confirm the Scriptural details, **the evidence becomes overwhelming,—except to those who refuse to accept it.**

We are here viewing the beginning of the Conquest.

The evident haste in erecting the last of these protective walls reflects in an amazing manner the fear of the people of Jericho at the rumors of the approach of the armies of Israel. As formidable as were the defenses already prepared, there was a hasty effort to strengthen these fortifications. Rahab spoke to the spies whom she entertained thus:

> "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of Jordan . . And as soon as we heard these things our hearts did melt, neither did there remain any more courage in any man because of you."—*Joshua 2:9-11.*

The identification of the invaders at the end of Early Bronze IV as the Israelites is further evidenced by the *tribal organization* of the invaders. Kenyon describes five different burial customs to be found in the environs of Jericho in the era following this destruction. Of these diverse burial customs she wrote:

> "The most satisfactory explanation seems to be that the difference in burial customs is due to a tribal organization . . It is interesting to find that at two other sites, Tell Ajjul [Gaza] in the south and Megiddo in the north, there is evidence of a similar organization."—*K-AHL, pp. 141, 143.*

Why different burial practices by the invaders? It is common knowledge that **the invading Israelites were divided into tribes which, according to Scripture, maintained their identity** throughout their sojourn in Egypt and represented the divisions of the conquered territory following the Conquest. It is not improbable that a closer study of these graves may provide the identity of the various Israelite tribes to which the various burial customs belonged.

The situation that developed at the Jericho site, *following its destruction,* clearly meets the Scriptural specifications and is so described by Kenyon:

> "As has already been described, **the latest of the Early Bronze Age town walls at Jericho was destroyed by fire**. With this destruction, town life there came to an end for a space of several hundred years *[sic]*. Newcomers, who were presumably the authors of the destruction, settled in considerable numbers in the area, but **they did not build for themselves a walled town**. They spread all down the slopes of the mound and over a considerable part of the adjoining hillside. But on the town mound the only evidence of the earlier stages of their occupation is a considerable spread of their characteristic pottery, mingled with household debris. Similarly, on the adjacent hillside, **occupation debris and pottery is found, but no structures**. It was only after the ditch of the Early Bronze Age town had silted up to a depth of 2.50 meters that the first structures appear. The newcomers therefore were essentially nomads. They destroyed existing towns, but did not create their own."—*K-AHL, p. 137.*

What is this about debris and pottery near Jericho after its destruction, yet no buildings were erected? Here is the answer:

The debris evidence near Jericho—The debris (household garbage) found on the site does not provide written inscriptions to identify the invaders. Nevertheless, there are several details which certainly fit into the picture of Israelite identification. **There is the evident *avoidance* of occupation of the Jericho mound site *itself***, reflecting the curse that had been placed on it.

The absence of anything resembling permanent dwellings reflects a temporary encampment, but not necessarily occupation by nomads. The large amount of debris interpreted as evidence of occupation by nomads over a period of several hundred years should be interpreted to reflect occupation by a

very large population for a relatively short period of time (five or six years in this case, while the men were engaged in subjugating the land). **Evidently the mound site and the ditch referred to were used as dumping grounds by this large, but temporary, encampment.**

Why were so many people there?—If anyone wonders what so many of the Israelites were doing in the environs of Jericho after its destruction, an excellent explanation is at hand. The tribes of Reuben, Gad, and the half-tribe of Manasseh received their inheritance on the east of Jordan *(Josh 1:12-14)*. They were, however, not permitted to settle down to permanent living, following the conquest of this fraction of the territory. They were instructed, rather, to leave their women and children in the land of their future inheritance while the men of war crossed the Jordan with the other tribes, to assist in the completion of the conquest.

Even if no mention of this had been made in Scripture, it would be necessary to presume that a similar situation followed the fall of Jericho. **We can hardly expect that the women and children of the remaining tribes followed the men of war during this five or six years of warfare.** Scripture points out that such an encampment was set up a short distance from Jericho which was given the name Gilgal *(Josh 4:19; 5:10)*. During the course of the Conquest, the men of war returned periodically to this encampment *(Josh 9:6; 10:6)*.

A large encampment—Objection has been raised to the recognition of the temporary settlements on the slopes of the Jericho mound and in the surrounding hills as Israelite in origin. The objection has as its basis the Scriptural statements that indicate an encampment at Gilgal, not at Jericho. Several details require consideration here.

The site of the Gilgal encampment was but a short distance from Jericho. This encampment may well have included over a million people, when the men of war were away, and as many as two million, when they returned periodically to the camp. This camp must have covered a very extensive area. It must also be recognized that, with the crossing of Jordan, manna as a source of food was no longer provided *(Josh 5:11-12)*.

As soon as they had crossed the Jordan, the Israelites

were dependent on their own efforts for food. The men of war evidently lived off the land as they moved about, but those at the encampment must secure their sustenance from the surrounding area.

It may be assumed that, for the first season, those at the camp were able to sustain their needs from the crops of the displaced peoples. For the next few years they had to grow their own crops, both for themselves and for their cattle. **To provide food for such a multitude, it would have been necessary to expand the area of occupation significantly.** In so doing, it could be expected that they would take advantage of natural water sources. Such a water source was available at the Jericho site. There is thus every probability that the encampment, originally set up a few miles from Jericho, expanded to include sub-encampments, one of which was at Jericho. It is thus not surprising to find Scripture referring to the headquarters as being located at Gilgal, even though such expansion had occurred.

***New type of pottery*—The new pottery that appears at this point was characterized by rims made, for the first time, in Palestine on a "fast wheel"** *(K-AHL, p. 136).* In the period following the immediate time of Conquest, the fast wheel was also used in Palestine in shaping the lower body part of the pottery (*ibid.*). It was thus the Israelites who introduced this innovation in the making of pottery. Some of the pottery is also characterized by its remarkably light-weight, thin walls (*ibid., p. 162*). **This situation reflects the inherent skill of the new people, in spite of their previous nomadic existence.**

A further innovation appearing at this time is *the use of bronze in the making of weapons*, an innovation also to be credited to the Israelites.

***The Early Bronze period*—**Archaeologists will tell you that, **after entering during Early Bronze, the occupants who entered this land were a single people, who lived there from earlier than 2000 B.C. down to 1200 B.C.**

> "And on the evidence of the pottery we can say that the same basic culture grew up in an area stretching from Ras Shamra in the north to the desert fringes of Palestine in the south. Moreover, **the culture now introduced into Palestine was to have a very long life.** In spite of the fact that a series of events took place of major political importance, there is no cultural break

until at least 1200 B.C. *[sic]* . . Archaeology can show a recognizable progression of artifacts such as pottery, and can show that towns suffered a succession of destructions, **but after these destructions the old culture was re-established.**"—*K-AHL, p. 162.*

As noted above, under Joshua, the Israelites moved into Palestine and remained there for centuries. For a time, during the Babylonian captivity, the land was nearly emptied out; but then the Israelites returned and continued living in Palestine.

—But it is only when we shift the dating of Early Bronze to fit with both the Scriptures and other non-dating evidence,—we find that this exact fit is to be found. The Israelites, who entered in 1405 B.C., continued on down to the Assyrian and Babylonian destructions, and then reestablished themselves in the land afterward.

A wealthy people—Although confused by accepting modernist dating (based on a misdating of Early Bronze), Albright notes that this unknown people who invaded the land were very wealthy; for **they brought with them large amounts of utensils, ornaments, and weapons—all of which were either made in Egypt or modeled after them.** (Like many others, Albright believed that the Hyksos were this invading people who conquered Palestine.)

"**We are reduced to conjecture about the sources of the wealth** of Hyksos Palestine *[sic]*, but our guesses can scarcely be appreciably wrong. It is only reasonable to suppose that the flourishing commerce of the age was mainly responsible; Palestine had become a high road of trade between Africa and Asia. But the preponderance of weapons and ornaments made in Egypt, or made after Egyptian models, suggests that much of the wealth was brought back to Palestine by warriors who had fought in Egypt on behalf of the Hyksos."—*A-AP, p. 87.*

In stark contrast, **while we find that other archaeological evidence shows that the Hyksos, during their control of Egypt, produced nothing of value; the Israelites entered Canaan and brought with them vast wealth which they had obtained in Egypt.** Consider the insight Josephus gives us as to how the Israelites, upon leaving Egypt, acquired the weapons they would need later when they entered the Promised Land:

"On the next day [after the Egyptians were drowned] Moses gathered together the weapons of the Egyptians which were brought to the Hebrews by the current of the sea, and the force of

the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons."—*J-AJ Bk. 2, Chap. 16, para. 6.*

The wealth and ornaments of Egyptian origin may then be taken to represent, in part, that which the Israelites "borrowed" from the Egyptians at the time of the Exodus *(Ex 12:36)*—**property which, rightfully belonging to them after years of work in Egypt**, the Egyptians had stolen from them when they enslaved them. Additional wealth undoubtedly accrued to them from the spoils of the war with the kings on the east of Jordan *(Num 31:32-34).*

This situation is in direct contrast to the rather complete absence in Palestine of an Egyptian influence, following the modernist placement of the Exodus in the reign of Rameses II.

Thus we have considered the evidence from Jericho and Gilgal. It clearly supports, as fully historical, the description given in the Bible. Yet modern archaeological dating annihilates this evidence, applying it to "nomads" who lived here for awhile, before moving somewhere else.

We are discovering that the problems of the Oppression (in Egypt), the Exodus (from Egypt), and the Conquest (of Canaan), as well as earlier and later events in Biblical history, are nicely solved by the simple expedient of redating the point now known as the end of Early Bronze.

NEED TO REDATE EARLY BRONZE IV AND MANETHO'S CHRONOLOGY

As mentioned earlier, the so-called "Archaeological Ages" not only include attempts to date by pottery, but also by metals—primarily bronze and iron.

Modern archaeological dating places *Early Bronze* at c. 3300-2000 B.C., *Middle Bronze* at c. 2000-1500 B.C., and *Late Bronze* at c. 1550-1200 B.C. Modernist dating places the Exodus at about 1225 B.C. in Late Bronze.

In the preceding chapter, it became obvious that numerous archaeological difficulties and historical anomalies disappear with the simple and single alteration in the dating of the end of Early Bronze.

***What the revision requires*—The revision presented in this book calls for the moving of this date upward on the B.C. timescale from shortly before 2000 B.C. to a point where it matches the conquest of Canaan under Joshua (c. 1400 B.C.).**

When the necessity of this single alteration of dates in antiquity is recognized, *there begins to emerge the general outlines of a revised chronology* of Egypt and of all other nations of antiquity whose chronology is tied to that of Egypt. The general structure which emerges is not one of choice; it is a structure that we are required to follow because of the history in the Bible and because of a host of non-Biblical events which nicely fit into this new pattern.

However, to complete this revision, we must revamp Manetho's king lists.

Someone may ask what is our justification for doing this. The answer is simple enough: **There is a large amount of ancient historical and archaeological materials *which will mutually agree with one another if we make these corrections*.**

But if we leave Manetho's list as it is—one long string of kings,—a remarkable number of problems remain unsolved. Some have been mentioned earlier; many more will be explained later in this book.

"If there is a major error in Egyptian chronology, it is obvious that the archaeological record of Biblical history has been misinterpreted. A notable link between Egyptian and Israelite histories is at the time of the Exodus and, significantly, difficulties in interpreting the archaeological evidence have been recognized for years.

"The *Encyclopedia of Christianity* has an article on 'Biblical Archaeology' which indicates that the positive evidences of the Exodus and the settlement of the Israelites in Palestine are totally lacking. Summarizing the Egyptian evidence [for the Exodus and Conquest] '. . we cannot be certain'; and 'when we look at the evidence from Palestine, it is again inconclusive.' Professor MacRae concludes this section of his article with these words: 'Some new discovery may make the matter absolutely final, but up to the present, it must be considered a question on which we do not have sufficient light.' However, this absence of any solid, positive evidence is incompatible with the Biblical record. **The Exodus**

was a catastrophe for Egypt: economically, politically and militarily. The Scriptures declare it to be a judgment upon that nation."—*David J. Tyler, "Radio Calibration—Revised," in CRSQ, June 1978, p. 21 [quotation from A.A. MacRae, "Biblical Archaeology," in EC, Vol. 2 (167).*

The next brief chapter contains the general outline of this revised Egyptian chronology. Because you are not acquainted with the confusion which Manetho's lists present to all who attempt to figure them out, this simplified presentation may seem complicated. So you may decide to skip past it.

THE BASIC REVISED CHRONOLOGY

This chapter is full of "*synchronisms.*" The word means that two or more things occur simultaneously, or that certain events and/or persons occur at the same time as a date. —But that is what happens when we bring ancient historical records and archaeological evidence in line with the Bible!

Here is a very brief overview of what needs to be done to bring Near Eastern events and people into line with Scriptural facts.

As you read the following summary, keep in mind that **the modernist dating scheme has pushed correct dating of events about 600 years away from when they actually occurred.**

Also remember that **some of Manetho's "dynasties" occurred together**; that is, one dynasty is the same as another. For example, Dynasty VI was Dynasty XII; but, for some unknown reason, Manetho separated them by hundreds of years,—when, in reality, there is only one dynasty: **Dynasty VI is the same as Dynasty XII. Most of the events from Joseph to the Exodus occurred during the XIIth Dynasty.**

—See charts on pages 90-95. **You will find six of them. They are also printed in the Chart and Time Line section at the back of the book *(Charts 8-9, 3-6)*, so the entire collection of data can be comparatively studied.**

Chronology (First Summary)—If this and the next chronology seem too complicated, skip over them and go on to the next section.

CHART 8

CHRONOLOGY
MODERNIST LIST OF EGYPTIAN KINGS IN RELATION TO BOTH MODERNIST AND MODERATE APPROXIMATE DATES OF THE EXODUS

The Kings of Egypt During the Period Covered by Various Theories Relative to the Date of the Exodus

The period of the late XIIIth Dynasty and the Hyksos era	1778-1580*	
The subsequent kings, to Rameses III, in the order given by Manetho with the commonly assigned identifications with names from the monuments are:**		
Amosis (Ahmose)		
Chebron (unidentified)		
Ammenophis (Amenhotep I)		
Miphres (Hatshepsut)		
_____(Thutmose II)		
Misphragmuthosis (Thutmose III)	1501-1447*	
Tuthmosis (Thutmose IV)		
Amenophis (Amenhotep II)		
Orus (Amenhotep III)		
Achencheres (not recognized by monuments)		Alternate kings by the monuments
Athoris (")		Amenhotep IV (Akhnaton)
Cencheres (")		Sakere
Acherres (")		Tutenkhamon
Cherres (")		Eye
Armais (Harmhab)		Seti I
_____(Rameses I)		
Ramesses (Rameses II)	1292-1225	
Ammenophis (Merneptah)		
4 antikings		
_____		Rameses III

*The dates for the end of the Hyksos era and for the early kings of Dynasty XVIII are regarded as astronomically fixed. However, see Vol. II, Chap. IV for a criticism of the premises on which this dating method rests.

**Manetho's figures for reign lengths obviously represent some degree of overlapping, not always defined by the monuments. Breasted's figures have been criticized in that he takes the minimal figure as indicated by the latest extant inscription. Hence the figures given above should be taken as approximate assignments in terms of current chronological views.

The top date is the modernist date for the late XIIIth Dynasty and the Hyksos era. The central date (by Thutmose III) represents the modernist placement. The bottom date (by Rameses II) is the modernist approximate date span for the Exodus.

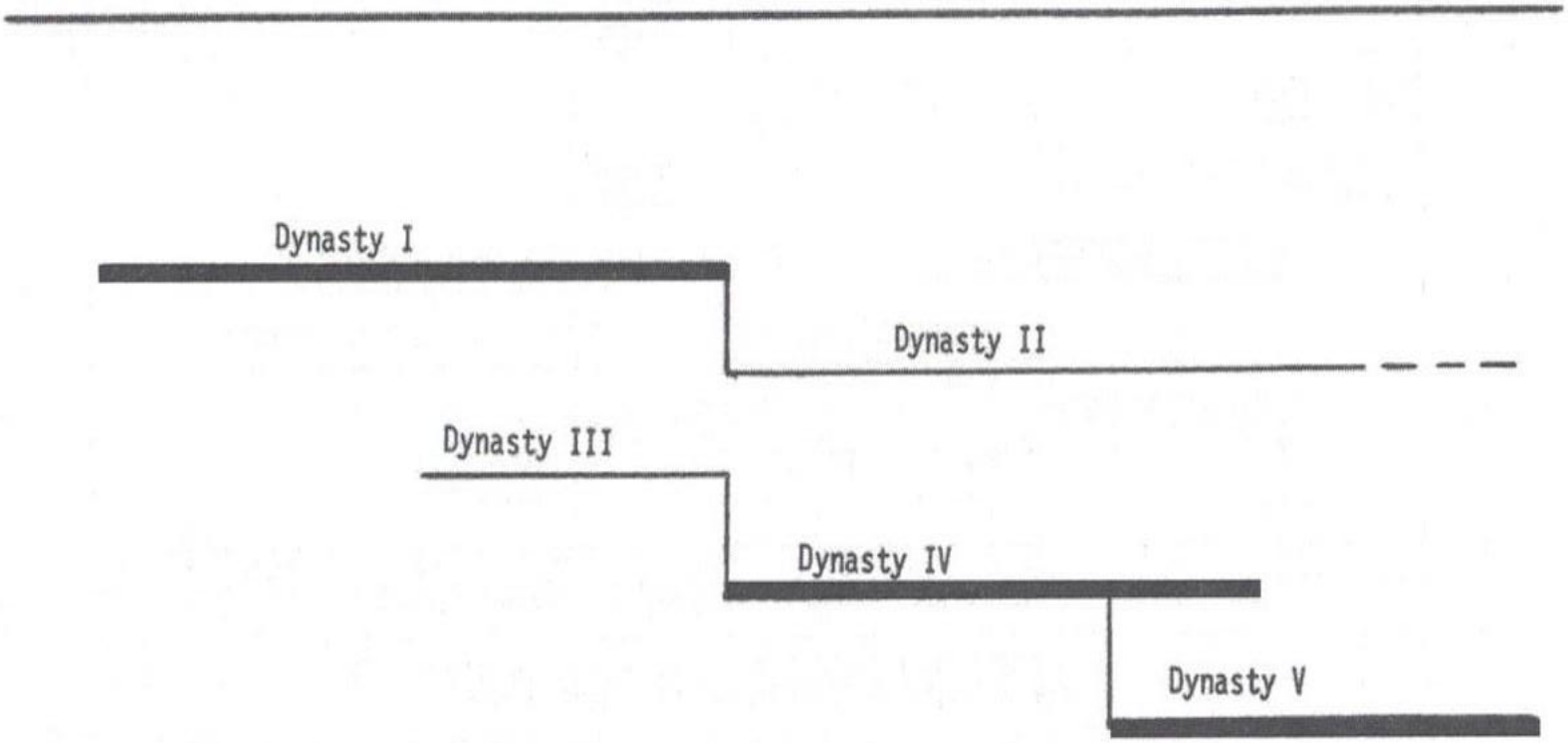
* The dates for the end of the Hyksos era and for the early kings of Dynasty XVIII are regarded as "astroniomically fixed" by the Sothic theory.

** Menetho's figures for reign lengths obviously represent some degree of overlapping, not always defined by the monuments. Breasted's figures have been criticized in that he takes the minimal figure as indicated by the latest extant inscription. Hence the figures given above should be taken as approximate assignments in terms of current chronological views.

CHART 9

CHRONOLOGY
THE RELATIONSHIPS BEWEEN THE VARIOUS DYNASTIES OF THE OLD KINGDOM

The Time Relationships Between the Various Dynasties of the Old Kingdom



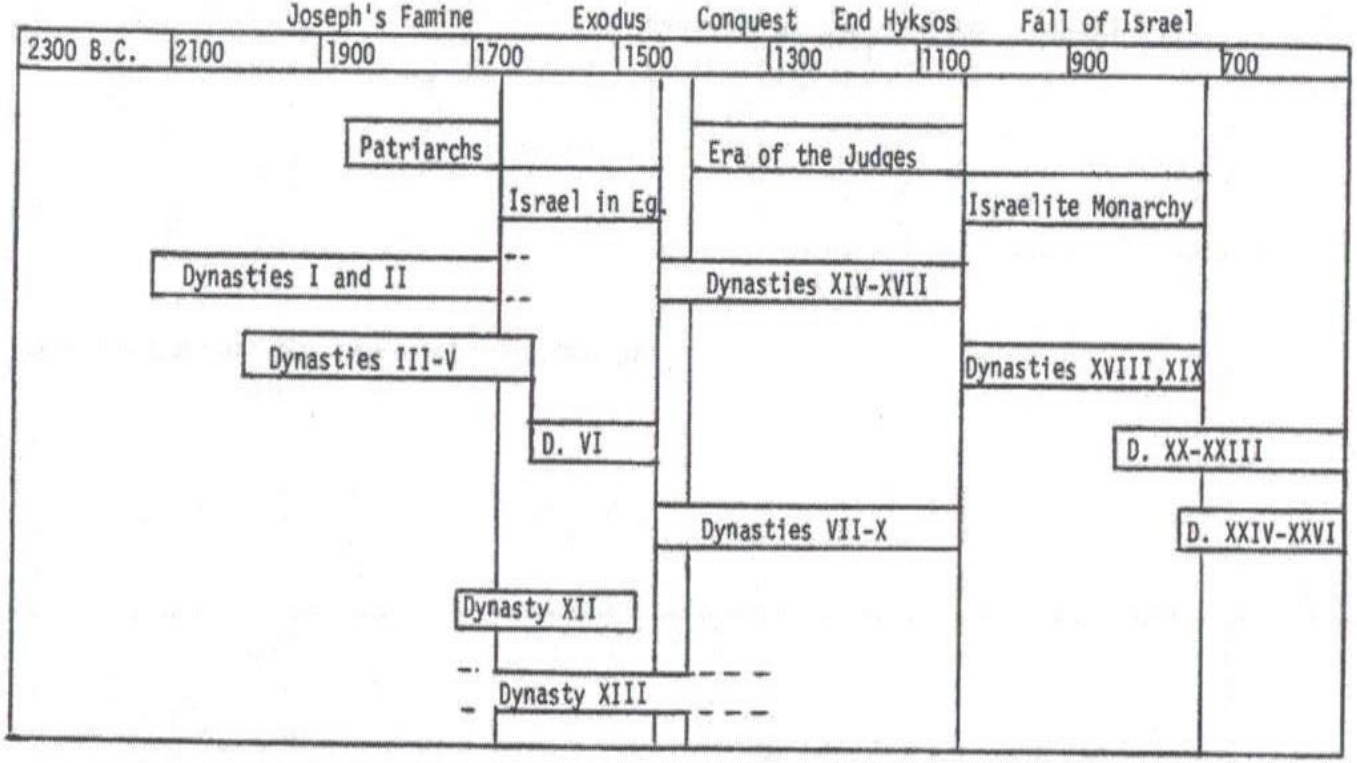
Heavy lines represent the primary rule in Egypt; the lighter lines a secondary line of rulers.

Heavy lines represent the primary rule in Egypt at a given time.
The lighter lines were subordinate lines of rulers, reigning at the same time as the primary rulers.

CHART 3

CHRONOLOGY
THE BASIC EGYPTIAN DYNASTIES FROM I TO XXVI IN RELATION TO ISRAELITE HISTORY (BY REVISED DATING)

General Outline of the Egyptian Dynasties in Relation to Israelite History by the Revised Dating of Early Bronze IV



Showing in approximate manner the chronology which results from the movement of the end of Early Bronze IV to coincide with the conquest of Joshua. The reader is cautioned against inferring that the proposed revision accepts a sequence arrangement of Dynasties XVIII to XXIII as held by current opinion.

This chart clarifies the approximate chronology which results from moving the end of "Early Bronze IV" to coincide with the conquest of palestine by Joshua.
You are cautioned not to infer that this proposed revision accepts a sequence arrangement of Dynasties XVIII to XXIII, as held by current opinion.

CHART 4

CHRONOLOGY
THE CHRONOLOGY OF THE EARLY XVIIth DYNASTY

Scriptural Incidents Correlated with the Chronology of Dynasties XII and XIII

Vertical arrows represent synchronisms recognized in the developing chronology of Dynasty XII and Dynasty XIII. Synchronisms with Egyptian kings are intended to be only approximate. For a more exact chronology for Dynasty XII, see Figure 9.

This helpful chart helps locate key Egyptian rulers in relation to the Biblical famine to the Exodus

Cheneres may be the alternate spelling of Chenepheres (the foster father of Moses), and Ka-ankh-re the alternate spelling of Ka-ankh-ra (the pharaoh of the Exodus).

Dating system as revised

CHART 5

CHRONOLOGY
CORRELATING JOSEPH AND MOSES
WITH EGYPTIAN DYNASTIES XII AND XIII

Figure 9. Comparison of Old Testament and Egyptian Chronologies for the Era of Dynasty XII

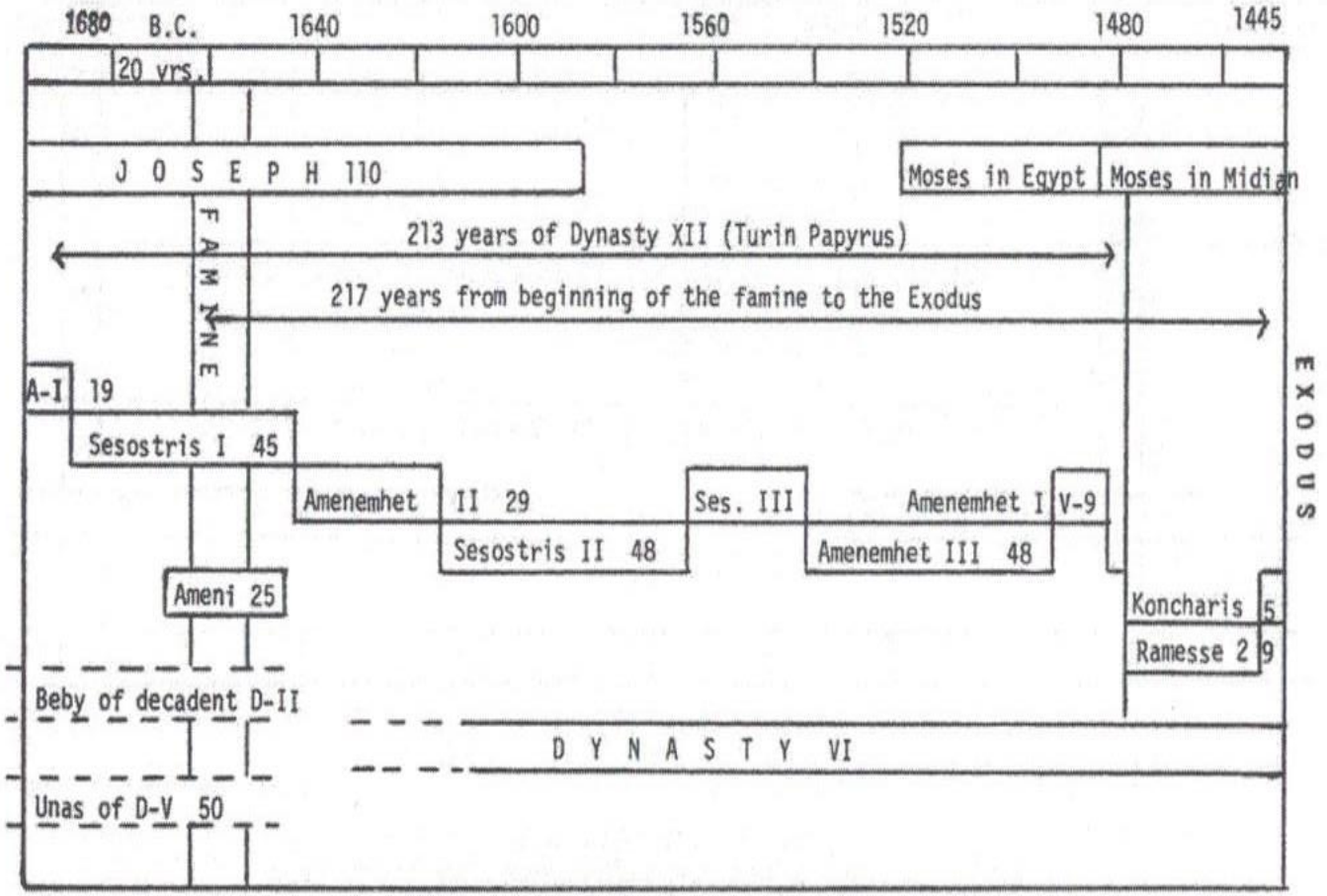


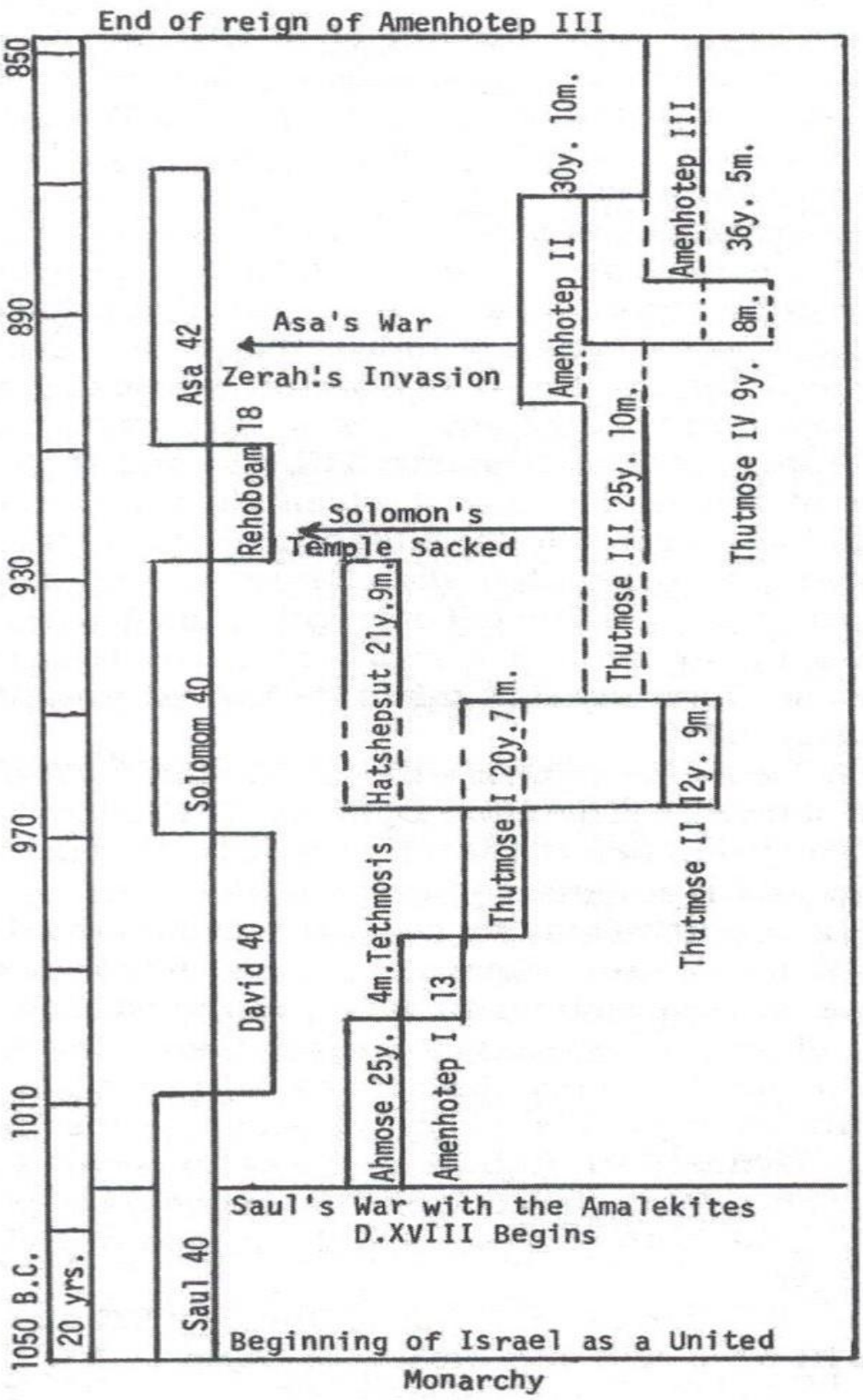
Diagram showing the time relationships between the Egyptian kings of the XIIth Dynasty and Old Testament chronology for the period from Joseph to the Exodus. See Figure 3 for previously introduced synchronisms between Scriptural incidents and Dynasties XII and XIII.

These synchronisms are only approximate. A more exact chronology of Dynasty XII will be found on Chart 5. Vertical arrows represent synchronisms recognized in the developing chronology of Dynasty XII and Dynaty XIII.

Dating system as revised
Dynasty XII was c 1702 BC to 1489 BC

CHART 6

CHRONOLOGY
COMPARISON OF OLD TESTAMENT AND EGYPTIAN CHRONOLOGIES
FOR THE ERA OF DYNASTY XII



Dating system as revised

Add Abijah 3 yrs 913-910 BC (1 Kg 15:1-2) between Rehoboam 17 (not 18) yrs 930-913 BC (I Kg 14:21, 31); and Asa 41 (not 42) yrs 910-89 BC (1 Kg 15:9-10); Saul's war with Amalekites, Dynasty XVII begins: c 1050 or 1025 BC, revised; Solomon's Temple sacked by Shishak (1 Kg 14:25-26, 2 Chr 12:2-9).

This diagram shows the time relationships between the Egyptian kings of the XIIth Dynasty and Old Testament chronology for the period from Joseph to the Exodus.

Chart 4 provides synchronisms between Scriptural incidents and Dynasties XII and XIII.

1. The several synchronisms which are available between Israel and Egypt, from the time of Hezekiah and onward, make it imperative that we recognize Egyptian **Dynasties XXIV to XXVI** as finding their positions on the timescale after the fall of Israel in 721 B.C. and before the fall of Egypt to the Persians in 525 B.C. *as currently held.*

2. If **Early Bronze IV** is to be moved forward on the timescale to coincide with Joshua's conquest, then so also must Egyptian chronology be moved forward by a corresponding period; since the Archaeological Ages are indirectly tied to Egyptian chronology. Because the Hittites of Asia Minor, whose chronology is also tied to Egyptian chronology, came to their end shortly after the rule of **Rameses II of Dynasty XIX** and had their beginning at the time of Joshua's conquest (giving them a period of duration of about 700 years), it follows that the reign of **Rameses II** must end about 700 years after the Conquest. This takes us to the approximate point of the fall of Israel to the Assyrians and to the beginning of the sequence represented by Dynasties XXIV to XXVI. Hence **Dynasty XIX takes its logical position just prior to Dynasty XXIV.**

3. The sequence of **Dynasties XVIII and XIX** covers a period of some 350 years. Therefore **Dynasty XVIII** must begin approximately 350 years before the fall of Israel or about the time of the beginning of the Kingdom of Israel under Saul.

4. The **XVIIIth Dynasty** was preceded by the dark period of Hyksos domination of Egypt, known as the ***IInd Intermediate*** (pronounced Second Intermediate), and must then fall just prior to the beginning of Israel as a kingdom, and therefore is the period of the judges. Since time spans mentioned in Scripture requires that the period of the judges occur during the dark period following **Dynasty VI**, known as the ***Ist Intermediate***, we have no other choice but to recognize these two dark periods as one and the same, both representing the period of Hyksos domination of Egypt.

5. But this can be true only if **Dynasty XII and most of Dynasty XIII** were contemporary with **Dynasty VI;** since the invasion of the Hyksos clearly belongs near the end of **Dynasty XIII**. The so-called "Middle Kingdom of Egypt" never had an existence as such; it is but a theoretical creation in modern times, resulting from an erroneous interpretation of Manetho's dynas-

ties. The Old Kingdom, represented by **Dynasties I to VI**, was separated from the New Kingdom under the **XVIIIth Dynasty** only by the period of **Hyksos domination**. This dark period then includes not only **Dynasties XIV to XVII** as traditionally held, but also includes **Dynasties VII to X**.

6. If **Dynasty VI** was the same as **Dynasty XII**, then the **Pyramid era** of **Dynasties III to V** must have just preceded **Dynasty XII** as well as **Dynasty VI**.

7. Since there is no indication pointing to any sole position of **Dynasty II** in the Archaeological Ages, and since **Dynasties I and II** both ruled from the same capital (Thinis) and hence probably in succession, it follows that **Dynasty II** was roughly parallel to the Pyramid Age and was preceded only by the First Egyptian Dynasty.

8. The time period of Egypt's history until its fall to the Persians is thus approximately filled by **Dynasties I, IV, V, XII, the Hyksos period, Dynasties XVIII, XIX, and XXIV to XXVI**. All other dynasties must then find their proper positions parallel to, or contemporary with, these dynasties.

Chronology (Second Summary)—Here are additional details on what you have just read. By saying it twice, but in a different way, a clearer picture will unfold before your eyes.

Keep two facts in mind: (1) **The present revision takes the arbitrarily straight-line sequence of the Manetho king lists and places them in their proper arrangement.** (2) **This pattern was dictated by the need to let Scriptural facts and events be the basis for dynasty location.**

The principal points of deviation from current views are these:

1. **Dynasties I and II** are regarded as roughly contemporary with **Dynasties III to V**, though the latter sequence had a beginning about one century later than the beginning of Dynasty I.

2. **Dynasties VI and XIII** are given positions roughly contemporary with **Dynasty XII**, thus **completely eliminating the so-called First Intermediate** as a creation of modern historians.

3. **Dynasties VII to X** thus fall in the Hyksos period (the so-called Second Intermediate), paralleling **Dynasty XIV** and the **Hyksos dynasties XV and XVI**.

4. The **Hyksos period** is expanded from about one century, as currently held, to over four centuries in order to agree with

the period between the Exodus and the establishment of the Israelite Monarchy under Saul.

5. Manetho's arrangement of **Dynasties XVIII and XIX** is retained and recognizes **Dynasty XIX** as an offshoot from Dynasty **XVIII** at the time of Seti I, in contrast to the modern rearrangement of Manetho which makes a sequence of these two dynasties.

6. **Dynasty XXIII** is made contemporary with late **Dynasty XVIII** and follows **Dynasty XIX**.

7. The order of **Dynasties XXII and XXIII** is reversed to agree with the order as given in the Sothis king list.

8. **Dynasties XX to XXII** are made parallel to **Dynasties XXIV to XXVI**.

9. These alterations call for a complete revision of the dates to be attributed to all the Egyptian dynasties except **Dynasties XXIII to XXVI** inclusive.

***Modernist dynasty sequence*—Current views** regard all of the Egyptian dynasties as having ruled in sequence, except that late Dynasty XIII and all of Dynasty XIV are recognized as having ruled contemporarily with the Hyksos Dynasties XV and XVI.

***Conclusion*—The above concludes the basic outline of the necessary revision of Manetho's king lists.**

This altered chronological structure is not one of choice. It is thrust upon us if we are to retain the various synchronisms which ought to connect to one another. In addition, in our brief analysis of Jericho and the Conquest, we have already discovered that the end of Early Bronze has been dated many centuries too early in terms of Israelite history.

The great mass of data available to us from antiquity can only be fitted together if we make these changes. Modernist dating has been erected on a foundation of hypotheses which do not agree with the facts, both in and out of Scripture. The result is numerous anomalies, internal inconsistencies, and anachronisms.

The special dating method, used to provide B.C. dates to ancient objects and events throughout the Near East, is Manetho's king lists. Unfortunately, an overly simplistic and very flawed method of interpretation has been used.

A key problem is to be found in the rejection of the Bible as a reliable source of history. The solution is to accept it for what it actually is: *the most accurate historical source of ancient history mankind has ever had.*

When we do that, we are able to resolve the apparently insoluable riddles contained within Manetho's king lists. When his lists are properly understood, and Early and Middle Bronze are correctly located, everything falls into place.

In many cases the data drops into place automatically, to yield a history of the ancient world which is internally consistent *and confirms the accuracy of the Scriptures as a historical document.* In the process, numerous important synchronisms, not previously recognized as such, appear as confirmatory evidence of the general correctness of the resulting structure.

The Scriptural accounts are not a collection of myths and legends, nor are they a mere step in the evolutionary development of man's religious instincts. They are actually more historical and accurate than anything to be found anywhere among the secular inscriptions of antiquity. It is left to the reader to judge to what degree we have been able to meet these drastic claims. Surely there are some scholarly minds in the field of archaeology who are capable of weighing evidence unpressured by preconceived opinion. **Error does not become truth because it is hoary with age or because it was produced by men of great intellect trained in modern universities.** Just as in dealing with evolution, so in modern archaeology: Error can only be eliminated by producing a wealth of facts.

PART FIVE

REVISED DATING MAKES ARCHAEOLOGY BIBLICAL

RECONNECTING THE BIBLE TO HISTORY

As the situation now stands, the current views rest al-

most totally on the assumed validity of the results from C-14 dating, the so-called Sothic dating scheme, and the unproven assumption of a straight-line arrangement of the Egyptian dynasties. We have already discovered that all three are remarkably unreliable.

The great need is for confidence in the Bible record. But there are men, intent on downgrading its worth, who have sought out many inventions. **In order to disprove the Bible, they were willing to turn the synchronisms of ancient history into shambles.** Other professionals in the field, unwilling to appear out of line, have quietly followed their lead.

The similarities between how godless men have taken over science and produced evolutionary confusion with the facts, and how agnostics have taken over archaeology and produce havoc in that field—are strikingly similar. After reading this book, read the present author's book, *Evolution Handbook*, and see for yourself.

***In this major section of the book, you will learn how this revised dating reconnects archaeology and ancient historical records to the Bible,*—and also reconnects it all to a surprising amount of other ancient Near Eastern data.**

1 - THE DISPERSION FROM BABEL

The only events mentioned in the Bible for the period between the Flood and the migration of Abraham into Canaan are related to the Dispersion from Babel at the time of the confusion of tongues *(Gen 11)*. These accounts are commonly declared by the critics as merely presenting a later adaptation of a supposedly earlier **legendary account** of Babylonian origin. Even scholars who retain some degree of confidence in the reliability of the Genesis account tend to regard the Dispersion as an event that occurred **tens of thousands of years ago**, far back in the prehistoric era.

Known anciently—The Dispersion was a historical event known to the ancient world.

George Smith, of the British Museum, translated a Babylonian account of the Flood which included this portion:

"The building of this temple offended the gods. In a night **they**

threw down what had been built. **They scattered them abroad**, and **made strange their speech**."—*S-CAG, p. 29.*

Here is another part of this Babylonian inscription which speaks about the Dispersion, as provided by Sayce:

"Babylon corruptly to sin went and small and great mingled on the mound . . Their [work] all day they founded, to their stronghold in the night **entirely an end** he made. In his anger also the secret counsel he poured out **to scatter** [abroad] his face he set, he gave a command to **make strange their speech** . . Violently **they wept for Babylon** . . very much they wept."—*S-RP (old series), Vol. 7, pp. 131-132.*

***Staged towers*—At the sites of many ancient cities in Mesopotamia are found the remains of towers, built in several stages or stories.** In the Babylonian clay tablets they are referred to as "ziggurats" and represent a part of the religious worship of the ancient dwellers in Mesopotamia. A shrine was usually on top of each of these staged towers. These are later attempts to copy that first tower, mentioned in Genesis 11.

The ziggurats spread over Babylonia as temple towers and became a characteristic feature of temple architecture in Mesopotamia. The locations of more than two dozen are known today. Variegated in color and built in stages, steplike, the highest ziggurat was seven stories; but most were three stories in height.

At Ur, the birthplace of Abram, the local god was Nanar the moon god. His most sacred shrine was located on the top-most stage of the local ziggurat *(W-A, p. 81).*

"It was not every temple which had one of these towers, ziggurats, or pinnacles, as they were called; but there were enough of them to be in striking evidence all over the Babylonian plain, and their remains still stand, visible oftentimes almost a day's journey away, great masses of unburned brick, as a rule."—*P-BS, p. 74.*

One of the early kings of Egypt, Zoser, built a temple tower as a tomb for himself. ***See PICTURE on page 103.*** It had the same shape as the ziggurats in Mesopotamia. Later pharaohs (especial Khufu [Cheops], Khafre, and Menkaure) copied this pattern, except that they omitted the step feature on their pyramids at Gizeh. Because all those first tombs were robbed afterward, later kings build their tombs in the hillsides of the Valley of Kings.

Unfortunately, nearly all of them were also later vandalized.

Mizraim and Mena—In the information gleaned from the Egyptian inscriptions, beginning with Mena (considered to be the first king of Egypt), we discover some interesting corollaries which agree with Scripture. **Ancient writers said that Mena, the first king of Egypt, was none other than Mizraim of the Genesis record** *(Gen 10:6)*, who migrated into the Nile Valley at the time of the Dispersion (Both names are from the same root; *U-AOT, p. 84)*.

> "Mestraim was indeed the founder of the Egyptian race; and from him the first Egyptian dynasty must be held to spring."—*W-M, p. 9.*

This is the logical conclusion to be derived from the Biblical accounts of the origin of nations. Furthermore, this concept was fixed in the subsequent literature of the Hebrews. ***In the Hebrew, the name for Egypt is Mestraim***, a name which is clearly derived from Mizraim, the son of Ham. Josephus commented on the relation between Mizraim and the Egyptians thus:

> "The memory also of the Mesraites is preserved in their name; for we who inhabit this country [of Judea] called Egypt Mestre, and the Egyptians Mestraeans."—*J-AJ, Bk. 1, Chap. 6, para. 2.*

Whether Mena is recognized as the same person as Mizraim of Scripture, or whether he is regarded as a near descendant of Mizraim, is not important here, beyond the proper setting of this incident at a date not far removed from the incident of the Genesis Flood. **Of vital importance is the recognition that the Dispersion was not an incident that occurred millennia back in the predynastic period. —For the above connection of Mizraim with Mena reveals that the Dispersion incident only occurred about 27 years before the unification of Egypt under Mena!**

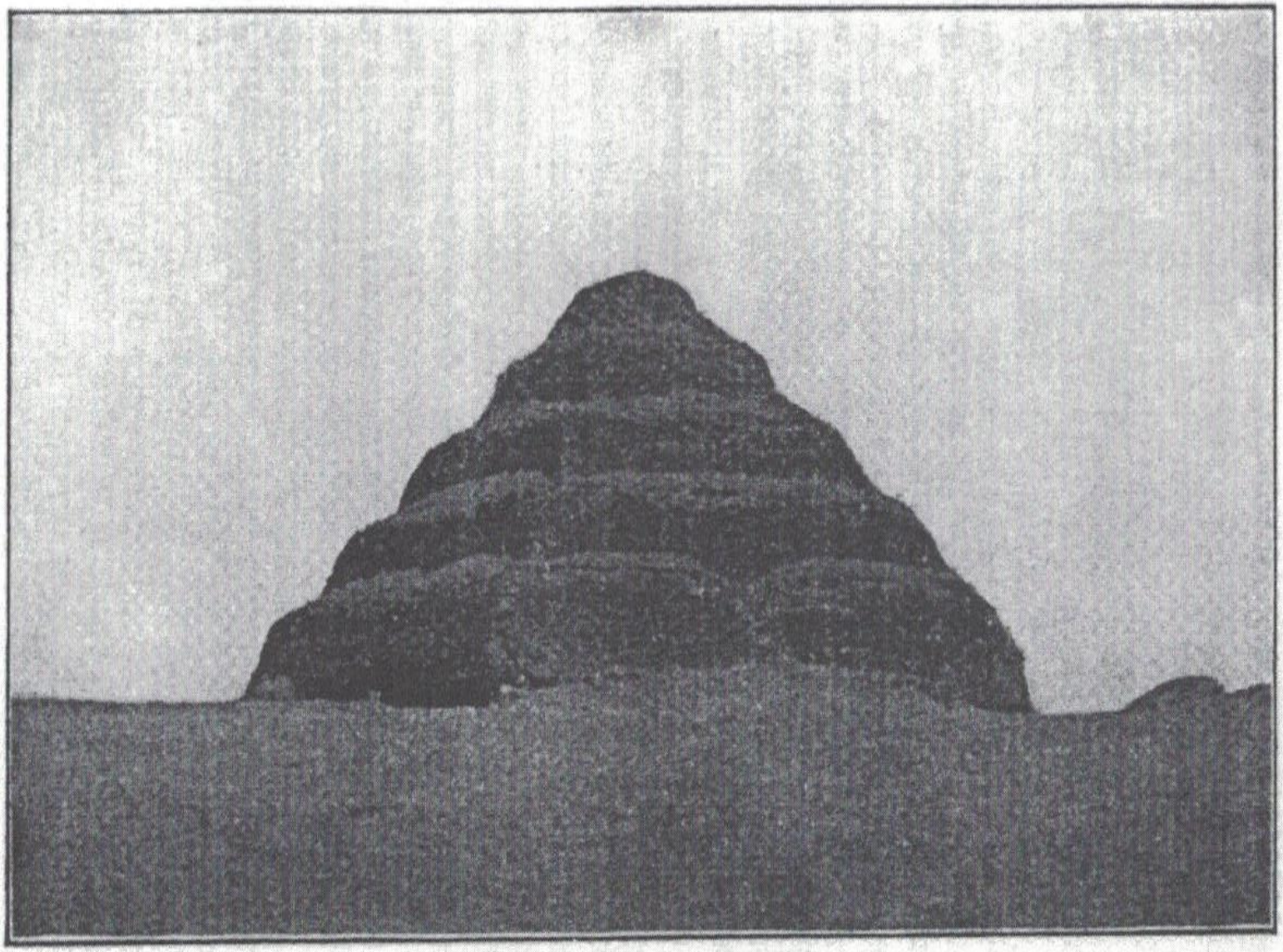
There is thus every probability that Mena was indeed the same person as **Mizraim, the grandson of Noah**.

The period between the Flood and the Dispersion is not one to be measured in millennia or even in a multiplicity of centuries. While it may not be possible to define the length of that period in an exact manner, it will be shown that there is no need to assume a period in excess of 200 years and that a period of 25-45 years less than that is entirely probable.

See the present author's book, *Evolution Handbook (formerly titled, Evolution Cruncher)*, Chapter 14 *(pp. 615-657)*, for much

THE STEP PYRAMID OF KING ZOSER

**THIS WAS THE FIRST PYRAMID IN ANCIENT EGYPT
AND WAS PATTERNED AFTER THE ZIGGARATS IN MESOPOTAMIA
AND THE TOWER OF BABEL WHICH PRECEEDED THEM**



THE STEP PYRAMID OF ZOSER

more data on the worldwide effects of the Flood and the approximate timing afterward.

Peleg and the dividing of the world—A somewhat vague clue to the chronology of the Dispersion incident is provided in the Genesis account which reads:

> "And unto Eber were born two sons; the name of one was Peleg; for in his days was the earth divided."—*Genesis 10:25.*

This statement has been interpreted to refer to the division that occurred at the time of the Dispersion. It is possible that the reference relates to a division of separating language groups. **If the split at Babel is the correct meaning, then a period of half a century or more is allowable between the birth of Peleg and the incident of the Dispersion.** Peleg was born 101 years after the Flood *(Gen 11:10-19).*

This deduction agrees with a revised dating scheme, that the period from the unification of Egypt under Mena to the end of Dynasty V (not far removed from the famine of Joseph's time) was about 479 years.

Problems to be solved—The problems before us are twofold:

(1) It must be shown that **there are evidences for the Dispersion incident shortly before the unification of Egypt** under Mena.

(2) It must be shown that what is known archaeologically, for **the period from the Flood to this Dispersion, can be accounted for within a period not in significant excess of 150 years.**

If our confidence in the reliability of Scripture for the statements under consideration has not been misplaced, **we should be able to find indisputable archaeological evidence of a dispersion of peoples from Mesopotamia into Egypt, and into the neighboring territories, at a point shortly before the unification of Egypt** under Mena. This migration should be clearly revealed in the territories of Syria, Palestine, and even into Asia Minor; since migrating peoples from Mesopotamia would, of necessity, pass through the territories of Syria and Palestine, some undoubtedly electing to settle in the alternate direction of Asia Minor.

Such a migration must certainly have resulted in cultural change or a series of cultural changes, at sites along the

route to Egypt, each people being subject to displacement by the next wave of migrants. (The historical era in Palestine and Egypt has been divided by researchers into epochs, each marked by major cultural changes.)

***Events at beginning of Early Bronze*—Archaeology reveals that such a widespread cultural change marks the beginning of what is called the Early Bronze Age**, dated in terms of Egyptian history in the late prehistoric period, just prior to the First Dynasty in Egypt.

> "Moreover it is possible to date each phase according to Egyptian dynastic chronology: Early Bronze I . . was contemporary with the latest predynastic period in Egypt."—*A-AP, p. 21.*

So Early Bronze I occurred at about the time of the end of the predynastic Egyptian period. While historians have no basis for providing a figure, in years, prior to the beginning of dynastic history for the beginning of Early Bronze I, it should be clear that we are dealing with a point *late* in the predynastic era of Egypt in placing the Dispersion coincident with the migration of Mizraim into Egypt, since Egypt must have existed for a period of years in a divided state prior to this unification.

That **there did occur at this point an intensive migration of peoples into Syria, Palestine, Egypt, Asia Minor, and even into the Aegean Islands.** This is witnessed by archaeology in an unequivocal manner. Furthermore, **this migration of peoples is recognized as having had its origin in Mesopotamia.**

Just as the **end of Early Bronze** I marked the Conquest under Joshua; so the **beginning of Early Bronze I** marks the point of the Dispersion as recorded in the Scriptural accounts.

***Massive migrations*—The magnitude of the migration of cultures, at this point, has called forth expressions of astonishment on the part of scholars.** As far as the writer is aware, not a single one of these scholars has entertained the slightest recognition of this migration as that of the Genesis account of the scattering from Babel; no effort is made by anyone to depreciate the significance of the evidence before us. Continuing the statements noted above, Albright wrote:

> "Towards the end of the fourth millennium *[sic]* there must have been an *exceedingly intensive transfusion of culture going on in the Near and Middle East.* Syria and Palestine naturally became the cultural intermediaries through which *Mesopotamian*

influences streamed into Egypt in the period just before the First Dynasty, as has been demonstrated particularly by Frankfort and Scharff."—*A-AP, p. 21.*

Here then, at the very point demanded by our reasoning, are to be found the evidences of migrations of peoples out of Mesopotamia through Syria and Palestine into Egypt. **These were migrations so extensive as to have had no parallel in ancient times, with the possible exception of the migrations into and out of Palestine at the point of Joshua's conquest.**

***Suddenly new cities*—Actually, few known settlements existed in Palestine prior to Early Bronze.** Especially significant were those at Mt. Carmel, Jericho, Megiddo, and Beth Shan. Garstang comments about the situation, at that time, at Jericho:

"But danger began to loom ahead when the expansion and activities of distant societies resulted in repeated movements of people from their settlements in search of new homes beyond their borders. The chief driving power for these migrations seems to have originated in Southern Babylonia."—*G-SJ, p. 75.*

Suddenly, many new cities began throughout Palestine:

"In short, we may regard the Prehistoric Period as having ended, and the history of Jericho as beginning, with this dated epoch. In Palestine many great Canaanite cities have been shown by archaeological discoveries to date their origins from these times, such as Hazor, Taanak and Megiddo on the northeastern trade route, and Shechem, Beeroth and Jerusalem in the hill country to the south; and probably the same is true of most of the cities of the plains.

"The new world now enfolded Jericho, where also a complete change of civilization, coupled with signs of destruction of the previous settlement, argues a change of race. The general increase of population throughout the country involved a division of lands between the different city groups as well as protection for their flocks . . and there can be little doubt but that the new city [Jericho] was founded and fortified by a people migrating either from further north, in response to pressure from beyond, or from Mesopotamia itself."—*G-SJ, pp. 76-77 (also see p. 97).*

In addition, there is evidence of widespread migration of peoples from the area, later known as Babylonia, into Syria and other lands *(ibid., p. 36).*

***Into Egypt*—Archaeologically, no fact is more thoroughly established than that there was a series of migrations of**

peoples into the valley of the Nile just prior to the beginning of the dynastic period *(A-AP, p. 21)*. Immediately prior to the beginning of the dynastic period, Egypt existed under a divided rule, probably a few groups in various small towns. Mena unified the government under a single king. Dynastic history in Egypt begins with this unification. **Mena unified a migration of people which entered the region of the Nile.**

Two hundred years between Flood and Dispersion—Before concluding this chapter, it should be noted that **the modernist approach to ancient time is to push it back as far as possible.** Archaeologists generally assume that the predynastic period (the length of time between the first settlement of people in Egypt and its first king) must have been several thousand years in length.

Yet, to say it again, **the period of time allowable by a strict interpretation of the Biblical figures for the period *between the Flood and the Dispersion from Babel* can hardly exceed 200 years, and may well require inclusion within c. 155 years.**

Immense population increase after the Flood—But is even the maximum allowable period of 200 years adequate for a large population increase—which will meet the specifications of the Biblical account, while agreeing with archaeological evidence?

The Bible specifically mentions an unusual rate of multiplication in population following the Flood *(Gen 11)*. While the rate of multiplication can only be estimated, it is not unreasonable to assume that each married couple during this period had an average of 12 offspring over a period of 155 years, encompassing six generations. The population at the end of this period would then approach half a million; and this figure may be taken as minimal in view of the long ages of this early people and the longer period of virility. But even this figure is probably adequate to account for any archaeological evidence that comes down to us from the period prior to the beginning of Early Bronze.

2 - JOSEPH AND THE FAMINE

An intriguing painting was discovered in the tomb of Knumhotep, from the reign of Sesostris II of Dynasty XII *(K-BH, pp*

69ff; U-AOT, p. 129; P-EOT, p. 60ff). **This painting shows foreign-looking people wearing a different type of clothing than that worn by the Egyptians**, thus allowing the deduction that they represent foreigners. The people were a fair-skinned race with sharper features than those of the Egyptians. They are identified in the accompanying inscription as sand dwellers, suggesting that they lived in the desert area. Their leader was named Abishai (or Ibsha), clearly a Semitic name. When first discovered, the painting was regarded as representing the brothers of Joseph coming to Egypt to buy corn *(B-AB, p. 28).*

—See picture of this special painting on page 109.

Locating Joseph in history—When it became apparent that the era of Sesostris II could not be satisfactorily synchronized with the modernist dating of the descent of Jacob into Egypt, other interpretations were suggested. However, one writer considers it no less than a fact that the picture belongs to the time of Abraham *(K-BH, p. 66).* If it does not actually picture Abraham's visit to Egypt to escape famine, **the painting at least provides us with a correct concept of how Abraham looked when he went into Egypt.** Jacob's family probably looked very similar when they later traveled to Egypt.

In order to locate the dating of Joseph in Egypt, we must avoid relying on the current system. Instead, we need to ascertain when, by the revised dating, a famine occurred in Egypt.

Rarity of Egyptian famines—Checking into this, we discover that **famines in the Nile Valley, which extended over a period of years, have been quite rare.** This is noted by Phillip Smith, editor and translator of Brugsch's *Egypt Under the Pharaohs.* Smith noted that:

> "Great famines in Egypt are extremely rare, because they require a succession of very low inundations. Brugsch himself was also quite aware of the uniqueness of extended famines in the Nile Valley, for he wrote:
>
> " 'Now since famines succeeding one another on account of deficiency of water in the overflowing of the Nile are of the very greatest rarity, and history knows and mentions only one example, namely, the seven years' famine under the pharaoh of Joseph.' "—*B-EUP, Vol. 1, p. 305.*

PEOPLE ENTERING EGYPT FROM PALESTINE
IN THE TIME OF ABRAHAM
FROM A TOMB PAINTING AT BENI HASSAN (c. 2000-1900 B.C.)

PEOPLE ENTERING EGYPT
FROM PALESTINE
IN THE TIME OF ABRAHAM
From a tomb painting at Beni Hassan (c. 2000-1900 B.C.)

A second picture of Hebrews entering (or leaving) Egypt.

Plate I. Painting of a Semitic Family Entering Egypt (from the tomb of Knumhotep at Beni-Hasan) which has been variously interpreted as of Jacob and his sons entering Egypt, of Abraham and his caravan entering Egypt, or as merely illustrating what Abraham's caravan looked like.

If an Egyptian inscription could be found which dealt with an extended famine, meets the specifications of the Scriptures relative to the famine of Joseph, and may be dated within the era of a few centuries prior to the Hyksos invasion,—it must refer to the famine of Joseph's time.

We discover that **two Egyptian inscriptions tell of a famine of extended duration, for which preparations were made in advance and the accumulated food was distributed to the people during the crisis period.** This would seem to provide the Egyptian counterpart of the story of the famine of Joseph's day. At least, no method of predicting famines in advance by the Egyptians has ever been found. Thus, while the placement of the Exodus in its proper background in Egyptian history remains a critical problem, the fact of the existence of Israel in Egypt for a significant period of time can hardly be denied.

This famine inscription can be dated almost exactly at the point required by Old Testament chronology.

By Scriptural chronology, the famine began 217 years before the Exodus. The date, based on an Exodus date of 1445 B.C., is 1662 B.C. for the beginning of the famine. It lasted until 1655 B.C.

***The famine in the time of Sesostris I*—Sesostris I was the second king of the XIIth Dynasty. (Interestingly enough, he is the father of the Sesostris II, in whose tomb the painting of foreigners entering Egypt—mentioned at the beginning of this chapter—was found.)**

A famine inscription from the reign of Sesostris I appears in the tomb of Ameni, who dates the record in the 25th year of his own official capacity and in the 43rd year of the reign of king Sesostris I, under whom he served. **The famine may then be dated at some point in the last 27 years of the reign of Sesostris I**, since he had a total reign of 45 years. The translation of the original account of this famine is provided to us by Brugsch. Part of the lengthy inscription which is of interest here reads:

> "No child of the poor did I afflict; no widow did I oppress; no landowner did I displace; no herdsmen did I drive away; from no small farmer did I take away his men for my own works. No one was unhappy in my days, not even in the *years of famine. For I had tilled all the fields of the nome of Mah, up to its southern*

and northern frontiers. Thus I prolonged the life of its inhabitants and *preserved the food which it produced.* No hungry man was in it. *I distributed* equally to the widow as to the married woman. I did not prefer the great to the humble in all that I gave away."—*B-EUP, Vol. 1, p. 158.*

This inscription meets the criteria for the famine of Joseph's time in three major aspects: (1) The famine lasted a plurality of years. (2) Preparation was made in advance to meet the famine by the gathering of food. (3) This food was distributed during the years of famine. Since the details are so strikingly like those provided in the Scriptures for the famine of Joseph, it would seem strange if historians had not considered the possibility of such an identity.

Brugsch, himself, concludes by saying that it is unfortunate that this incident, which so exactly fits the Biblical record, cannot be the correct one—because it does not fit the current dating scheme:

"The concluding words of this inscription, in which Ameni sings his own praises, have given rise to the idea that they contain an allusion to the sojourn of the patriarch Joseph in Egypt and to the seven years of famine under his administration. But two reasons especially tell against this supposition, which would recognize in Usertasen I [Sesostris I] the pharaoh of Joseph. First there is the difference in time, which cannot be made to agree with the days of Joseph, and next, still more, the indisputable fact that, in other inscriptions . . years of famine are mentioned which thoroughly correspond as to facts and time with the Biblical account."—*Ibid.*

It is quite apparent that the reasons given by Brugsch, for rejecting the identification of the famine of Ameni's inscription with that of the Scriptural Joseph, are based on the acceptance of the modernist chronology of Egypt which would require a famine during the late Hyksos period or in the early XVIIIth Dynasty.

But **when the Exodus is placed at the only point in Egyptian history which meets the specifications of the Exodus story,—we find that it perfectly agrees with the revised dating!** There is no discrepancy in the matter of time when Sesostris I (Usertasen I) is made contemporary with Joseph.

The other famine inscription—It is an intriguing fact that **there is one other reference to a famine in Egypt.** It is found in a famine inscription which was found in the tomb of Beba

(Bebi), an Egyptian government worker.

> *"I collected corn as a friend of the harvest god. I was watchful at the time of sowing.* And when the famine arose lasting many years, I distributed corn to the city each year of the famine."—*Ibid., p. 304.*

Based on the revised chronology, we find that both are descriptions of the same event. Although two different Manetho "dynasties" are mentioned, they refer to the same set of Egyptian kings.

Recognizing the rarity of extended famines in the Nile Valley, the famine of Bebi is quite the same famine as that of Ameni's inscription and is properly to be dated in the era of the early XIIIth Dynasty which must have been contemporary with the early XIIth.

While it is true that there are other inscriptions referring to famine in Egypt, those of Bebi and Ameni are the only ones which have been suggested as that of Joseph's time and the only ones which meet the general criteria of the Scriptural account.

***Dating this famine*—The correct dating of this famine depends on the Exodus date and the length of time covered by the sojourn of Israel in Egypt before the Exodus.**

With the Exodus variously placed between c. 1450 B.C. and 1225 B.C., and opinions on the length of the sojourn in Egypt differing from less than 215 years (c. 150 years) to over 430 years, we should expect a record of this famine to appear at some point between 1880 and 1450 B.C. According to current dating of Egyptian chronology, these limits reach from late in the XIIth Dynasty to the end of the reign of Thutmose III of Dynasty XVIII. But there is no extant record of a famine in the late XIIth Dynasty, nor at any point in the XVIIIth.

Our position is that the Exodus occurred in 1445 B.C. Based on Bible chronology, the extended famine occurs in Egypt about 215 years before the Exodus.

***Joseph was the vizier of Sesostris I*—**This dating requires that we recognize Sesostris I as the pharaoh who made Joseph (of Scripture) the vizier (second in command) in the Egyptian kingdom.

When Joseph was elevated, from his recent prison experience, to take over the responsibility of preparing for the coming

famine, **the position given him, as clearly described, is that of vizier.** Pharaoh said to Joseph at that time:

> "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou."—*Genesis 41:39-40.*

It is an intriguing fact that, **although many viziers are mentioned in Egyptian records,—only one was described in the highest terms.**

The vizier of Sesostris I was known to the Egyptians as Mentuhotep. The extraordinary powers which were granted to Mentuhotep are clearly those also granted to Joseph. The vizier to the king of Egypt had powers which were great, irrespective of which one is under consideration; but **the powers granted specifically to our Mentuhotep were so startlingly great** that Breasted was prompted to comment on this point in the following words:

> "When he [the vizier] also held the office of chief treasurer, as did the powerful vizier Mentuhotep under Sesostris I, the account which he could give of himself . . read like the declaration of the king's powers!"—*B-HAE, p. 166.*

This is an exact description of Joseph's authority as stated in Scripture.

> "See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."—*Genesis 41:41-44.*

Speaking of Mentuhotep, Brugsch made this comment:

> "In a word, our Mentuhotep, who was also invested with several priestly dignities, and was Pharaoh's treasurer, appears as the *alter ego* of the king. "When he arrived, *the great personages bowed down before him at the outer door of the royal palace."—B-EUP, Vol. 1, pp. 162 (also see R-HAE, Vol. 2, p. 83; cf. Gen 41:43).*

Brugsch considers it an unfortunate fact that Mentuhotep does not agree with the current dating scheme, and therefore cannot be Joseph. But, **using a revised arrangement—which**

is keyed, not to Sothis and Manetho but, to Bible chronology,—everything fits perfectly.

Comments about Joseph—Many, many inscriptions speak of Mentuhotep. They include extremely remarkable statements. Breasted explains that Mentuhotep carried, among others, the following titles: **"Vizier, Chief Judge, Overseer of the Double Granary, Chief Treasurer, Governor of the Royal Castle, Wearer of the Royal Seal, Chief of All the Works of the King, Hereditary Prince, Pilot of the People, Giver of Good—Sustaining Alive the People, Count, Sole Companion, Favorite of the King"** *(B-ARE, Vol. 1, pars. 531, 533).*

Never in Egyptian history, before or after the time of Sesostris I, was there ever a man occupying this position who could claim such a list of titles. We compare these with the titles ascribed to Joseph in Scripture where he is **"Lord of the Land"** *(Gen 41:41)*, **"Father of Pharaoh"** *(Gen 45:8)*, **"Lord of all his House"** *(Gen 41:40)*, and **"Ruler throughout the Land of Egypt"** *(Gen 41:43; 45:26).*

Because Mentuhotep (Joseph) was a prince of a nome and occupied a most exalted position as vizier at the same time, **it would be strange if the name of Joseph did not appear among the names of the XIIth Dynasty princes** as provided by the Turin version of the king lists. Searching in this list for an Egyptianized form of the name Joseph, we find it in the fifth name in the list which Brugsch transliterates as **Aufni** *(B-EUP, Vol. 1, p. 14)* but which Breasted gives as **Yufni** *(B-HAE, p. 211)*. The ancients frequently confused "s" and "n"; so it could be **Yufsi**, instead of Yufni. Sesostris I, the king at the time of Joseph, had his name transliterated in about ten different ways from the same hieroglyphs for his name (Usertasen, Senwosert, Sesusri, Sesonchis, etc.).

Chariots in the Near East—**According to Scripture, the king had Joseph ride in the second chariot**, at the time he was made vizier *(Gen 41:43).*

It has been suggested that Joseph could not be in Egypt because they did not have chariots back then. This is another hypothetical objection. In reality, **it is known that chariots were used in the Near East even before the time of Joseph.**

A pictorial inscription discovered at Tell Halaf, in

Mesopotamia, belonging to the period before the first Egyptian dynasty, shows a chariot with an eight-spoked wheel carrying a man *(F-LAP, p. 17)*. The chariot is mentioned in the Mari Letters, which antedated the Hyksos invasion into Egypt at the time of the Exodus *(BASOR, Vol. 77, p. 31)*. A very early dated pictorial inscription, from Ur of Chaldea, also shows horse-drawn chariots *(F-LAP, p. 17)*.

—See picture of an Egyptian painting of a chariot on page 116.

The name of Joseph—Before concluding this section, mention should be made that **Joseph is mentioned by name in an undated inscription from the early XIIth Dynasty.** It is generally presumed that this event occurred in the time of Amenemhet I or his son Sesostris I (who was Joseph's pharaoh).

Joseph's name was mentioned in connection with the initiation of a vast irrigation project which greatly increased the amount of irrigation water and tillable land in Egypt. An artificial canal was dug, which ran parallel to the Nile and northward, to permit the flood waters of the Nile to flow into a natural basin. When the flood state was past, the impounded waters could be returned to the Nile by means of a second shorter canal. **Examination of the remnants of this system indicates that it could well have doubled the tillable soil of the Nile Valley through which it passed.** This canal, which served to turn the waters of the Nile into this natural basin, is still known to this day, among the natives, as the ***"Canal of Joseph"*** and is *so* named on modern maps *(K-BH, p. 86; W-SHAE, p. 83)*.

Because they rely on the modernist chronology of Egypt, based on their theories about the Sothic cycle and Manetho's lists, archaeologists consider the early XIIth Dynasty to be far out of line with the time of Joseph. So they assume that the name of Joseph, ascribed to this canal, does not refer to the Joseph of the Bible—but to some later person, possibly of Mohammedan ancestry *(W-HP, Vol. 2, p. 112)*.

But, in the revised dating arrangement, given in this book, **we are here looking at a brilliant project which the Lord guided His humble servant, Joseph, to carry out—because he knew a terrible famine was approaching.** What better reason can be imagined for the initiation of such a project than the

***Picture 5 (p. 163)*—Section of an inscription from Ur, dated earlier than the Hyksos, showing the use of a chariot.**

EVIDENCE OF EARLY USE OF A CHARIOT

THIS WALL INSCRIPTION FROM UR IS DATED EARLIER THAN THE TIME OF THE HYKSOS

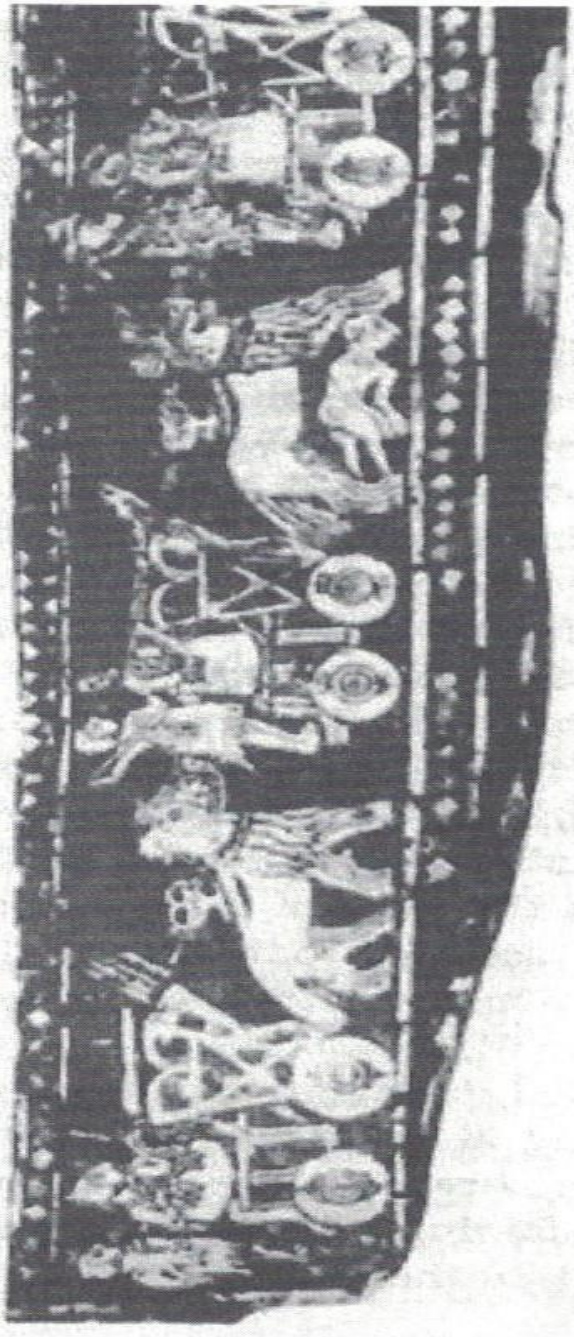


Plate II. Section of Inscription from Ur Showing the Use of the and Dated Earlier Than the Hyksos Period

anticipation of an extended and grievous famine? And who can we imagine to have been more astute than Joseph in recognizing the possibilities of such a system as a factor in reducing the disastrous effects to be expected from the coming crisis? The confidence which the pharaoh placed in the wisdom of Joseph was not without reason *(Gen 41:39)*. Indeed, **it is an Egyptian tradition, even down to the present time, that the Joseph of the Bible built that canal.**

Fortunately, the revised chronology correctly places Joseph where, according to the Bible, he ought to be in history.

Other archaeological discoveries relating to Joseph—The following data also confirm the historicity of Joseph:

Papyrus documents in Egypt show that **Syrian slaves were highly prized in Egypt**. The word, *Kan'amu*, or "Canaanites," became a synonym for "slaves" in the Egyptian documents *(A.H. Sayce, Expository Times, p. 75; quoted in NJ, p. 108)*.

Joseph's position as overseer in the house of Potiphar is reflected in Egyptian monument inscriptions which speak of the *merper*, or superintendent of the house in large dwellings of important Egyptians *(E-LAE, p. 187)*.

Potiphar's wife could easily speak to Joseph because the storeroom was in back of the house; and it was necessary to go through the only entrance door at the front—and all the way through the front residence—to get to the storeroom in back *(E-AE, p. 179)*.

The prison pyramid—Mention should be made of the pyramid of Teta (who was the first king of Dynasty VI). **Local populace call it the *Prison Pyramid*, because tradition says that it is built near the ruins of the prison where Joseph of the Bible was confined.** The pyramid is located near Sakkarah, just south of the Delta in a likely area for such imprisonment *(B-N, p. 478)*. **The era of King Teta, according to revised dating, occurs just after the famine.**

Egyptian records confirm a few instances of **foreigners, including people from Canaan, who gained prominence** in Egypt as subsidiary officials *(E-LAE, 183; E-LAE, p. 106)*.

Joseph's wife's name, Asenath, and her father, Potipherah *(Gen 41:45)* are names found in the inscriptions *(B-WMS, p. 53)*.

"The name of Joseph's wife, Asenath (in Egyptian *As-Neit*, 'fa-

vorite of the goddess Neith'), occurs."—*B-AB, p. 24.*

Jacob would have been considered important by the Egyptians, since he was the father of Joseph. **Scarabs have been discovered in Egypt with the name "Jacob" on it** *(P-HE, Vol. 1, p. xxxv).*

Elaborate preparations were made in Egypt for the burial of bodies of important people *(B-HAE, p. 141).* This agrees with Scripture *(Gen 50:3).*

Some of the Israelites who left Egypt had Egyptian names, showing that they once lived there, is noticeable in personal names in the Levitical genealogies: Moses, Assir, Pashur, Hophni, Phinehas, and Merari are Egyptian names *(Theophile Meek, "Moses and the Levites," AJSLL, Vol. 56, p. 117f).*

Several of the locations in the Egyptian Delta, where the Israelites lived, had Semitic names: Succoth, Baal-zephon, Migdol, and very likely Goshen itself *(Ex 12:37; 14:2; 8:22; 9:26; A-SAC, p. 184).*

We have considered the Dispersion from Babel and its great migration, the beginnings of Egypt, and the famine and viziership of Joseph,—and found that each one fits into the revised chronology and vindicates Scripture. Let us next consider the era of the "king which knew not Joseph."

3 - THE OPPRESSION IN EGYPT

Events which led up to the Oppression—According to the Genesis account *(Gen 47:13f),* food was sold to the Egyptians for money during the first year of famine. During the second year, the people paid for the food with their cattle and herds.

In return for food for the remaining years of famine, the Egyptians sold their lands to Pharaoh; so that, after the famine, the people occupied their lands and held their cattle as a lease from the king, for which they paid into the king's treasury one-fifth of their increase.

The single exception to this law was in the case of the princes *(Gen 47:22, margin),* who did not sell their lands to the king; but they received, from the king, an allotment of food without sacrifice of their possessions. It is further stated that **the Israelites did not lose their possessions** during the famine, for

"they had possessions therein and grew and multiplied exceedingly."

This could only mean that Joseph carried the rank of a prince in addition to serving as vizier to the king. But this would agree with the inscription, mentioned earlier, which ascribes the title of "Hereditary Prince" to Mentuhotep, whom we have identified as Joseph. **The term, "prince," is one that is commonly met in the inscriptions of this period and refers to one who was governor of a local area.** Joseph was thus a governor over a nome in addition to his numerous responsibilities as vizier. This arrangement was evidently not too unusual. For Breasted states:

> "The high office of vizier brought with it the rank of Prince and Count, and in some instances he ruled a nome."—*B-HAE, p. 166.*

We may suppose that the area thus governed by Joseph included at least the land of Goshen, where his people had settled. Since Joseph was thus classed among the princes of Egypt, it follows **without question that, at the end of the seven years of famine, the Israelites were in a far more desirable position than were the Egyptians themselves**, except for the few who like Israel were of the immediate family of a prince.

They owned their own land; they owned their own cattle; they owned their own homes, and they did not pay one-fifth of their produce and increase of cattle and crops to the king. They lived and thrived in the choicest area of all Egypt. Is it any wonder that, in the years that followed, Israel multiplied exceedingly, not only in descendants but also in their possessions.

Israel became a very rich people, compared to the lot of the natives of Egypt; and, with the expressed blessing of God, it may be presumed that they far outstripped even the families and possessions of the other local princes. Gradually, envy and jealousy filled the hearts of the Egyptians.

This, then, was the situation that continued through the remainder of the reign of Sesostris I and into the reign of the unnamed king "who knew not Joseph" (and under whom Israel was degraded to slavery).

We are not told in Scripture whether or not Joseph continued to act as vizier to subsequent kings or whether any of his descendants followed him as "Hereditary Prince." In any case, it is clear that **Joseph continued to live throughout the reigns**

of Sesostris I, Amenemhet II, and into the reign of Sesostris II. This follows by simple calculation of the lengths of the reigns of these kings as compared to the life span of Joseph, who lived to the age of 110.

***The king who knew not Joseph*—The first king who could logically be considered as the king who "knew not Joseph" would be Sesostris III.** Because Joseph lived a long life, Sesostris III was the first king after Joseph to ascend the throne.

The evidence provided by the actual archaeology of Egypt points directly to Sesostris III as the first of the pharaohs of the Oppression and as the one responsible for reducing Israel to the lot of slaves. The data is so striking that it can hardly be regarded as coincidental. **In the reign of this king, changes were made in the governmental policies of Egypt, policies which had been in force for perhaps one hundred years or more.** The nature of these changes is just that which would be expected to result in such a demotion of the descendants of Joseph.

During the period preceding Sesostris III, Egypt had existed as a feudal system; and historians frequently speak of that period as the "feudal age." Under this arrangement, the territory of Egypt was divided into numerous local areas called *nomes*, over each of which was a prince or governor. He was not a servant of the pharaoh and was permitted to rule undisturbed, so long as he contributed his allotted quota to the king's treasury and perhaps to the army in case of need. In view of the local power possessed by these local princes, it is no wonder that they were at times referred to as "kings"; for they were veritable kings over their own limited area. (We earlier learned that Manetho included some of them in his king lists.)

Under the reign of Sesostris III, this situation was dramatically changed. These local princes were stripped of their power and stripped of their excessive possessions. For the first time in a hundred years or more, Egypt was now under the immediate and direct dictatorship of the pharaoh. While there is evidence that some of these princes may have been utilized in the new organization, they no longer carried the independent power and authority that was once theirs.

With this change in policy, it may be presumed that the Israelites also lost their favored position along with their wealth and excessive possessions; and, in this act, they were

reduced to the level of the ordinary Egyptian citizen.

From that time onward, we find no more of the tombs of these princes nor of the many inscriptions which they had previously left. Their power was only a token of that once wielded by this favored group. Egypt was now consolidated under the powerful king, Sesostris III. Breasted covers this transition in the following brief statements:

> "For thirty eight years, Sesostris III continued his vigorous rule of a kingdom which now embraced a thousand miles of Nile Valley. He had succeeded in suppressing the feudal nobles [princes]; and their tombs, as at Beni-Hasan and Bersheh, now disappear."—*B-HAE, p. 189.*

***The enslavement of Israel*—By this time, Israel had multiplied so greatly** compared to the families of the other princes that the pharaoh was confronted with a special problem relative to this prolific people. **Fearing that this large multitude, deprived of their special favored position, would join an invading enemy against Egypt, after consultation with his officers, the king decided to degrade this people still further to the lot of slaves** *(Ex 1:9-11).*

***The building program*—**There is abundant evidence that, **during the reign of Sesostris III and his successor Amenemhet III, an enormous building program was carried on** *(B-HAE, pp. 189-200),* which could not have been accomplished except by means of slave labor.

Unlike the structures of the huge building program in the Pyramid Age, and also unlike that which occurred later in the XVIIIth Dynasty, **these buildings were constructed of brick and not of stone** *(ibid., pp. 196-198).* The Biblical account tells us, "they made their lives bitter with hard bondage, in mortar and in brick" *(Ex 1:14).*

Josephus states that the Israelites built pyramids for the Egyptians *(J-AJ, Bk 2, Chap. 9, par. 1).* With the exception of only one, all of the XIIth Dynasty Kings used bricks in the construction of their pyramids *(B-HAE, p. 198).* (In contrast, as we will learn later, the dynasty of Thutmose III built with stone, not brick.)

The center of this construction program of Sesostris III and of his successor, Amenemhet III, was in the Delta region of the Nile. More specifically, **the buildings were erected in the east-**

ern Delta region, which included the very area that comprised the land of Goshen. (Thutmose III did no construction work anywhere near that area.)

It is in this area that the cities of Pi-Rameses and Pi-Thom have been located. But the modernist dating scheme places most of the extant remains of Pi-Rameses as having been constructed by Rameses II at a much later date *(W-BA, p. 60).*

All that remains of that construction under those two XIIth Dynasty kings is recognized by archaeologists as representing but a mere fraction of what was originally built. **The major part of that construction work was later destroyed by vandalism of the foreign rulers** listed as "XIXth Dynasty" kings *(R-HAE, Vol. 1, p. 295).* (A detailed explanation of the identity of those vandal kings comes later in this book.)

In spite of all this, sufficient evidence remains to indicate that **the era of Sesostris III and his successor was characterized by one of the most extensive building programs in all of Egyptian history. Yet, unfortunately, because of modern misdating, this is wiped off the map of Biblical history.**

> "Throughout the land the evidences of this prosperity under Amenemhet III and his predecessors still survive in the traces of their extensive building enterprises, although these have so suffered from the rebuilding under the Empire that they are but a tithe of what was once to be seen. Moreover, the vandalism of the Nineteenth Dynasty, especially under Rameses II, obliterated priceless records of the Middle Kingdom by the most reckless appropriation of its monuments as building material . . Amenemhet III erected the great brick wall around the ancient capital of El Kab which still stands, as the only city wall of such age now surviving in a condition so nearly intact."—*B-HAE, pp. 195, 197.*

Sesostris III meets the specifications of the oppressor of Israel, and we may safely assume that it was he or his immediate successor, Amenemhet III, that built the original cities of Pi-Thom and Raamses.

But why then is one of those cities called "Raamses" *(Ex 1:11)*, and why is the pharaoh called "Rameses" *(Gen 47:11).*

Chronology—Following the name Uses (Unas) in the Sothis list, is the line of *Ramessides*. (This is a series of kings, each of which is called "Rameses.") These are in turn followed by Koncharis (who we will later discover was the pharaoh of the

Exodus). On the basis that it is possible to show excellent synchronism between the Scriptures for the era from Joseph to the Exodus and the kings of the XIIth Dynasty, these Ramessides were identified as the kings of Dynasty XII, thus meeting the obvious specification of Exodus 1:11, to the effect that the pharaoh of the Oppression had the name Rameses. Since Uses of the Sothis list is followed by this line of Ramessides, it follows that the XIIth Dynasty followed Dynasty V and must then have been parallel to Dynasty VI which also followed Dynasty V.

—See charts at back of book. Comparison of the data given there will help you understand this better. Manetho prepared a hodgepodge of king lists, and the revised system rearranges them into a pattern that agrees with Scripture.

The pharaoh of the Oppression is a Rameses—Thus we can see that, with the pharaohs of the famine and of the Oppression identified as kings of Dynasty XII, it follows that **the list of Ramessides (pharaohs called "Rameses") in the Sothis list of that dynasty are but alternate names for XIIth Dynasty kings. This means that Sesostris III and Amenemhet III were also called "Rameses."** It was a very popular name. Pharaohs frequently had more than one name.

It should be noted, at this point, that Josephus says there was a change in family at the accession of Sesostris III and that he was *not* the son of Sesostris II as currently thought *(J-AJ, Bk 2, Chap. 9, par 1)*.

Location where the Oppression took place—We want to identify the exact part of Egypt where the Hebrews were oppressed and forced to build those cities.

The geography of the proposed chronological revision remains consistent throughout. Dynasty VI, according to Manetho, had its origin at Memphis; though **it is evident that the activities of the VIth Dynasty kings were, for the most part, much farther to the south** *(B-HAE, pp. 132-135)*. Dynasty XII is stated to have had its origin at Thebes; *(W-M, p. 67)* but **the monuments indicate that, early in the dynasty, the capital was moved to Ithtowe** *(B-HAE, p. 157)*, a few miles south of the Delta region. **This location is not far from the area included in the land of Goshen,** where the Israelites first settled; and it may be assumed that, long before the Exodus, they had multi-

plied to the point of occupying the territory this far south and west, at least during the time they were enslaved. **All this is in agreement with the Scriptural detail, that Moses was born under slavery at a point not far removed from the king's palace** *(Ex 7:7).*

As already discussed, the evidence shows that **Sesostris III clearly meets the Scriptural specifications of the pharaoh of the Oppression; and that the builder of the cities of Raamses and Pithom was either Sesostris III or more probably his successor, Amenemhet III.** This building program was done in *brick;* and this king had the alternate name of Rameses, which agrees with Exodus 1:11 and Genesis 47:11. (*"Pithom"* means "House of Thom." Thom is the name of one of the Egyptian gods.)

The Oppression must have lasted in excess of 80 years, since Moses was born under slavery and was eighty years old at the Exodus.

4 - YOUNG MOSES IN EGYPT

This chapter connects the Biblical account of Moses, during his childhood and early manhood, with that of ancient records.

First, we should consider the rulers at this time:

Chronology (dealing with the Manetho theory)—At his death, Amenemhet III was succeeded by Amenemhet IV, who ruled but nine years. Following Amenemhet IV, the rule passed to a woman ruler who took the throne name Sebek-nefru-re, a name which, like so many of the XIIIth Dynasty princes, honors the crocodile god, Sebek. This situation suggests that there was no male heir to the throne. With her death, after a brief reign of four years, the dynasty, according to Manetho, came to its end. That Sebek-nefru-re died before the Exodus is abundantly clear if we grant the general correctness of the identity of the famine under Sesostris I with that of Joseph's time. The period from the beginning of this famine to the Exodus was 217 years as previously calculated on p. 110. *(See Ex 12:4; 21; 25-26, and Gen 47:9.)* The XIIth Dynasty, according to the Turin king list, had a duration of 213 years *(P-HE, Vol. 1, p. 147).* Based on the fact

that Ameni assisted in the preparation for the famine, since he served under Sesostris I for 25 years and died in the 43rd year of Sesostris I, therefore the famine did not begin before the 18th year of Sesostris 1. Thus it follows that not more than about 185 years of Israel's 215-year sojourn in Egypt can be accounted for within the period of the XIIth Dynasty. The dynasty must then have come to its end some 30 years before the Exodus. Actually, it was 34 years. (This is because the reigns of Uaphres' son, Rameses, was 29 years and Koncharis was 5 years.)

Confusion in Manetho's dynasties—There is great confusion in Manetho's king lists for the 13th to 16 dynasties. The modern method of listing them all sequentially only adds to the problem, as the following statement by Winlock indicates:

> "There are more names of rulers of ancient Egypt for the period from the 13th to the 16th dynasties than there are for all the history of the Nile Valley before this time! This in spite of the fact that the four dynasties lasted very little more than two centuries . . No great reduction can be made in these innumerable names, and the most drastic cutting to eliminate possible duplications still leaves the vast majority of these kings in the period. The only possible explanation of this state of affairs must be that Egypt was split up into innumerable petty kingdoms, aptly described by the Jew Artapanus of the 2nd century B.C. who wrote that King Chenephres was ruler of the regions above Memphis, for there were at that time many kings in Egypt."—*W-RFMK, p. 93 (also see B-BCE, Vol. 9, p. 81).*

In spite of such obvious facts, all of the kings on Manetho's lists continue to be listed, one king after the other, in one long series—as if that is the way it ought to be. Yet doing so turns Bible history into a shambles.

Chronology (dealing with the Sothic theory)—The Sothis list provides 19 as the number of years that Amenemhet III reigned, a figure that seems to be irreconcilable with Manetho and the monuments. However, it is to be noted that the sum of the remaining reigns by the Sothis list are in agreement with the sum for the same period by the Turin list, and even more exactly so if we regard the 19 and 39 year reigns as 19 and a fraction and 39 and a fraction respectively.

The suggestion is that one king has not been recognized by the Sothis list, and the actual time has been redistributed be-

tween **Amenemhet III** and **Sebeknefrure** (his oldest daughter). The basis for this redistribution is not now apparent. It may mean nothing more than that the frustrated Sebeknefrure simply claimed this amount of reign (39 years) and the claim was recognized in the Sothis list. The possibility also remains that **Sebeknefrure**, as an oldest daughter, was appointed as coregent in the 19th year of **Amenemhet III** in the absence of any sons or perhaps in the absence of any son of sufficient age to be recognized as the apparent heir.

At the time of the death of Amenemhet III, it may have been that the throne was usurped by such a son who had matured in the meantime (or possibly by a grandson as assumed by Petrie *(P-HE, p. 198)*, and that **Sebeknefrure** had to wait until the death of this usurper before she became full ruler. By this time she was an old lady, as indicated by calculation and by her brief reign of less than four years.

Moses' foster mother—But another explanation may be considered. It is the one recommended by the present writer: **This Sebeknefrure was probably the foster mother of Moses, who adopted the Hebrew child found in the bulrushes and raised him as her own son**, only to have him flee from Egypt (1485 BC, revised) after killing an Egyptian on behalf of the Hebrew slaves. **She exactly fits into the revised chronology! Sebeknefrure evidently married Chenephres, a prince of Dynasty XIII**; since, by an extant Egyptian legend still told in Egypt, Chenephres was the foster father of Moses *(B-BCE, Vol. 11, p. 100)*. ***Can it be possible that Amenemhet IV was Moses,* who had been groomed as coregent for 9 years prior to his flight?** Although not yet an actual ruler, in courtesy to his importance as the future sole ruler, he was, prior to then, counted as an honorary coregnal ruler. ("Coregnal" means two rulers at one time.)

The end of the coregnal reign of Amenemhet IV coincides remarkably close to the point of Moses' flight from Egypt. Of further interest is the fact that, **of the kings of Dynasty XII, the tombs of all have been discovered except for that of Amenemhet IV** *(B-HAE, p. 198)*. These words provide meaningful emphasis to the words of Paul:

> "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer

affliction with the people of God, than to enjoy the pleasures of sin for a season."—*Hebrews 11:24-25.*

***Moses' foster father*—King Chenephres** is clearly identified as king number 24 of the Turin version the king lists of the XIIIth Dynasty kings, **the Egyptian equivalent being Ka-nefer-re.**

While Winlock recognized the "state of affairs" in Egypt in the early XIIIth Dynasty, somehow he did not grasp the concept that **these many contemporary kings were but the feudal lords of the XIIth Dynasty.** A relationship between Dynasties XIII and XII is to be seen in the tendency of the XIIIth Dynasty princes to take names in honor of the crocodile god, Sebek, just as did Sebek-nefru-re, the last ruler of Dynasty XII. It appears then that **at the end of the XIIth Dynasty, in the absence of any male heir to the throne, the rule passed into the hands of one of the more powerful princes of the XIIIth Dynasty. And this situation held until the time of the Exodus; at which point the Hyksos entered the land and took over the primary control of Egypt**, some of these XIIIth Dynasty rulers continuing to retain some degree of authority under the Hyksos.

It was mentioned on p. 114 that **Joseph's name on the Turin version of the king lists was Yufni (or Yufsi).** The correctness of the identification of Yufni with Joseph of Scripture becomes even more apparent when the subsequent names in the Turin list are examined. The king numbered 24 in the list has the prenomen **Kha-nefer-re**. This name has been transliterated into Greek as **Kenephres**. **There is an extant legend that the foster father of Moses had the name Chenephres.**

> "Professor Wiedemann calls attention to the similarity of the prenomen [other name] of Sebekhotep III, Kha-nefer-re, to the name Chenephres, a king whose wife Merrhis, according to a legend, reared Moses, the great lawgiver of Israel."—*B-BCE, Vol 11, p. 100.*

The coincidence of the name Chenephres with Ka-nefer-re of the Turin list has frequently been pointed out. According to the current dating theory, Chenephres, on the Turin list, is nowhere near where Moses is supposed to be in Egyptian history.

But if Yufni is Joseph, and if Koncharis is the pharaoh of the Exodus, then Ka-nefer-re on the Turin list nicely fits

into place as an alternate name for Moses' foster father.

Based on the previously calculated period between the end of Dynasty XII and the Exodus as approximately 30 years, **the birth of Moses falls into the reign of Amenemhet III—who is then to be identified as the pharaoh who issued the edict,** calling for the destruction of all the male Hebrew children to be born after that time *(Ex 1:15-16)*.

***Moses' foster mother*—The daughter of the pharaoh, who found the child Moses hidden among the bulrushes, was then the daughter of Amenemhet III. This daughter must have married Chenephres in order for this prince to become the foster father of Moses** (in accordance with extant Egyptian tradition). Since **Chenephres** is not one of the XIIth Dynasty kings, it follows that he never attained a rank above a prince, which title he obtained by marriage into the royal family.

It was this daughter who became the woman ruler, Sebeknefru-re, last of the XIIth Dynasty rulers *(B-EUP, Vol 1, p. 198)*. The brief period of her reign suggests that she was quite old at the time.

We may presume that, if Moses had not of necessity fled Egypt, he would have become the reigning pharaoh on the death of Amenemhet III.

As mentioned earlier, the tombs of all the kings of Dynasty XII have been discovered, except for that of Amenemhet IV *(B-HAE, p. 198)*. Individuals in line of succession to the throne were given official names before being crowned. Although he never became a pharaoh, **there is good reason to believe that Moses' official name was Amenemhet IV.**

After 40 years in Midian, Moses was called to return to Egypt to deliver Israel. At that time, **Moses was informed that "all the men are dead that sought thy life." This would be true, since the XIIth Dynasty had come to its end some 30 years earlier.** It must be supposed that Chenephres was dead also, or it would not have been necessary for his wife to have assumed rule in the dynasty.

***Moses' name*—**The Egyptian word, *mase*, pronounced "Mose," is translated "child" *(A-SAC, p. 193)*. The word is used in the names of kings: Ah-mose ("son of Ah"), Thutmose ("son of Thot"), etc. However, others suggest that "Moses" could be de-

rived from the Hebrew *masha*, "to draw out" *(Gesenius-Robinson, Hebrew Lexicon)*. Kyle derives the word, "Moses," from the Egyptian word, *mes*, which is "drawn out" (as in Rames, or Rameses, "born of Ra"; *M.G. Kyle, article on "Moses," quoted in F-ABH, p. 87)*.

5 - THE PLAGUES IN EGYPT

Two striking inscriptions, from what we now choose to call the immediate *post-Exodus era* (the period immediately following the departure of the Israelites from Egypt), have been pointed out by Velikovsky *(V-AC, p. 22ff)*; and his presentations are here reviewed.

The Ipuwer Papyrus—The Ipuwer Papyrus was found near Memphis in Egypt, and is now housed in the museum at Leiden in the Netherlands.

This document was written in a type of writing used by the scribes and is not like the Egyptian hieroglyphics commonly to be found on ancient Egyptian inscriptions. This is understandable; for official government records never, never made mention of a major crisis or military defeat. We could expect that only minor scribes would have mentioned the terrible catastrophe which had occurred.

This papyrus is evidently a copy of a much older document which, from its style and content, has been dated by the authorities in about the XIIth Dynasty (when, by the revised chronology, the plagues occurred). *(See V-AC, p. 45ff.)* About half of the document is in such damaged condition that it is unreadable. The meaning of the papyrus content has been an enigma since its discovery in the early 19th century.

It has been variously interpreted as a set of proverbs and axioms, a philosophic treatise, a collection of riddles, a prophecy of doom, or the admonitions of a sage. It seems that the message of the document was originally presented to the king; and **the one point that is abundantly clear is that a dire catastrophe in Egypt is portrayed.** Gardiner was convinced that the internal evidence pointed to a historical basis for the situation described *(cited in V-AC, p. 24)*.

The most recent interpretation of this strange document is

by Velikovsky who (from its content and its recognized origin in the general era of the Exodus as placed at the time of the Hyksos invasion) regarded the account as that of **an eyewitness to the catastrophe which came upon Egypt at the time of the Exodus and more specifically at the time of the ten plagues.**

Such an interpretation would, of course, be ridiculous if the Exodus was placed many centuries later. But, against the altered background provided by the present revised chronology, this interpretation takes on a meaning which one can hardly fail to recognize.

Mention is made, not only to plagues in general but, specifically of the plague of the water becoming as blood, the plague of hail, the plague on the cattle, the destruction of crops, darkness, and of the death of the firstborn. And through it all, runs a distinguishable thread picturing **a situation of dire calamity, evidently accompanied by natural phenomena of a most frightening nature.** *Brief phrases* from the lengthy document, as translated by Gardiner and quoted by Velikovsky *(V-AC, p. 24ff)*, are reproduced below:

> "Forsooth, the land turns as does a potter's wheel . . The towns are destroyed, upper Egypt has become dry (wastes) . . All is ruin . . The residence is overturned in a minute . . Years of noise. There is no end of noise . . Plague is throughout the land. Blood is everywhere . . This is our water! This is our happiness! . . Trees are destroyed . . No fruit nor herbs are found . . Forsooth, gates, columns and walls are consumed by fire . . Lower Egypt weeps. The entire palace is without revenues . . Forsooth, that has perished which yesterday was seen. The land is left over to its weariness like the cutting of flax . . All animals, their hearts weep. Cattle moan . . Behold cattle are left to stray, and there is none to gather them together . . Each man fetches for himself those that are branded with his name . . The land is not light . . Forsooth, the children of princes are cast out in the streets The prison is ruined . . He that places his brother in the ground is everywhere . . It is groaning that is throughout the land, mingled with lamentations . . A foreign tribe from abroad has come to Egypt . . What has happened? Though it is to cause the Asiatics to know the condition of the land."—*V-AC, p. 24ff.*

With this document properly placed at the time immediately following the Exodus, **it is difficult to fail to see its author as a witness to the experience at the time of the ten plagues or to recognize that the plagues were followed by an invasion**

by a foreign people, against whom Egypt was powerless to protect itself. (More on that invasion in a later chapter, *"The Hyksos Invasion of Egypt."*)

***Scripture on the Egyptian Catastrophe*—The Scriptures are in complete accord with the Ipuwer Papyrus,** in picturing the incidents associated with the Exodus as accompanied by natural phenomena of a most frightening nature:

> "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds poured out water; the skies sent out a sound; Thine arrows also went abroad. The voice of Thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea and Thy path in the great waters . . by the hand of Moses and Aaron."—*Psalm 77:16-20.*

There can be no question but that the situation described above belongs to the time of the Exodus. **The language of the eighteenth Psalm is so near like that of Psalm 77, that it is difficult to conclude otherwise than that David is here referring to the same experience:**

> "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under His feet . . He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him His thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave His voice; hail stones and coals of fire. Yea, He sent out His arrows, and scattered them; and He shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils."—*Psalm 18:7-9, 11-15.*

***The Ermitage Papyrus*—**The Ermitage Papyrus is now preserved in the museum at Leningrad. **This inscription also tells of a time when Egypt was exposed to some terrific catastrophe.** One sees here again a reference to the situation that occurred at the time of the Exodus. The inscription in part reads:

> "The land is utterly perished and nought remains. Perished is this land . . The sun is veiled and shines not in the sight of men. None can live when the sun is veiled by clouds . . The river is dry

(even the river) of Egypt . . The earth is fallen into misery . . Bedouins pervade the land. For foes are in the East ["on the side of sunrising"] and Asiatics shall descend into Egypt . . The beasts of the desert shall drink from the rivers of Egypt . . This land shall be in perturbation . . I show thee the land upside down, happened that which never (yet) had happened . . Men laugh with the laughter of pain. None there is who weepeth because of death . . None knoweth that midday is there; his [sun's] shadow is not discerned."—*Ermitage Papyrus, cited in V-AC, p. 46.*

6 - THE EXODUS FROM EGYPT

In the chapter, "Introduction to the Exodus Problem," we discussed evidence in Palistine, verifying the historical statements given in the Old Testament, about the Exodus from Egypt and Entrance into Palestine. In this and the next chapter, you will find additional information about both.

***Importance of the Exodus*—The dating of the Exodus provides the key to the entire revised chronology**; therefore we want to discuss it in more detail. Keep in mind that sections, entitled *"Chronology,"* are somewhat complicated; and you may wish to skip past them and only read the other sections.

***Modernist attempts to destroy Scripture*—Modern Biblical archaeology does not claim to interpret its observations in terms of Scripture. Instead, it sits in judgment on Scripture**, and presumes to decide whether Scripture fits into the theorized mold of Sothic and Manetho dating schemes.

The apparent discrepancies are then taken as evidence that Scripture is not accurate and must be modified to fit the interpretations. Statements, to the effect that one does not have to sacrifice his faith in the historicity of Scripture in order to accept these interpretations, are misleading.

At the present time, **the number of discrepancies are so numerous and of such magnitude that they stand to challenge the very foundations of Christian beliefs.** But then, how could it be otherwise, since these unscriptural contradictions are based on the premises initially provided by Higher Criticism?

***Biblical events are explained away*—Claims that "Scripture agrees with modern archaeological conclusions" actually**

means that Scripture—not as it reads, but as it is remolded by Higher Criticism,—agrees with those modern theories.

In order to accept these modernist archaeological dating schemes, one must also accept their reinterpretation of what actually happened in the Bible.

Some of the dating discrepancies in the current placement of the Exodus—It is remarkable how many there are! **The modernist placement of the Exodus does not agree with historical events which occurred at the time of the Scriptural Exodus.**

The modernist placement leaves **too short a time for an earlier placement of the Judges**.

Both the Ermitage and Ipuwer papyri do not agree with the modernist position that **no plagues occurred**. Instead, it is stated that the plagues only consisted of unusual weather conditions.

Only a few Israelites left Egypt; the size of the pursuing Egyptian army was small, and **no terrible loss of life occurred** in the Red Sea. But such theories do not explain why, with an entire army at his disposal, Pharaoh permitted the unhindered release of the unarmed slaves.

In accordance with the placement of the Exodus by modernist dating, **the land of Egypt did not experience even the slightest crisis after its entire army was killed!**

Because the Exodus is not placed at the beginning of the Hyksos invasion (more on this in a later chapter), the modernist view allows for **no crisis in Egypt at the time of the Exodus**. Based on modernist dating, there is no evidence of the revolt by surrounding tributary nations immediately following the Exodus.

As a result of what happened at the Red Sea—**Pharaoh and his entire army were destroyed.** But even if there had been far less catastrophe to Egypt than that indicated by the Scriptural account, the event could be expected to be the signal for revolt on the part of tribute-paying nations in the Near East, resulting in a loss of the Egyptian Empire at that time (which, as we will learn, is actually what happened).

***Rameses II is not the pharaoh of the Exodus*—Rameses II could not be both the pharaoh of the Oppression and the pharaoh of the Exodus.** (Actually, he is not the pharaoh of either one). It would be impossible for any one of such powerful

kings as Rameses II, Thutmose III, or Amenhotep II to be the king of the Exodus.

Rameses II is far out of line, chronologically, with the details provided in Scripture which would place the Exodus event at a date not significantly later than 1445 B.C. At this point, we face an unmistakable anomaly. Rameses II was not the builder of the Scriptural Raamses; or else Rameses II has been misdated on the B.C. timescale, or Pi-Rameses is not the Raamses of Scripture, or the Scriptural accounts are not reliable.

In reality, **Rameses II has been misdated on the B.C. timescale; and he was *not* the builder of the city of Raamses,** constructed by the Israelites under slave labor. It was not Rameses II who built these cities under Israelite slave labor, in spite of the appearance of the name, "Rameses," in profusion among the ruins of these cities and the complete absence of construction in the eastern Delta region by any XVIIIth Dynasty king *(W-BA, p. 60)*.

Long before the time of Rameses II, according to Scripture (Gen 47:11), **the land of Goshen was known to the Hebrews as "the land of Rameses."—That was back at the time of the descent of Jacob and his sons into Egypt**, indicating that *this name did not have its origin with the pharaoh of the Oppression.*

Actually, there were numerous Egyptian rulers by the name of Rameses. We have learned that **"Rameses" was the alternate name of several kings of the Oppression.** The assumption which supposes that no other of these Ramessides than Rameses II can be considered as the builder of Pi-Rameses rests heavily on modernist chronology.

There was a line of Ramessides (pharaohs with the name "Rameses" or its alternate, "Ramesses") in an earlier list of Manetho. We have already discovered that they are equivalent to rulers in the XIIth Dynasty, the dynasty of the Oppression.

The name of "Rameses II" is also to be found on structures from one end of Egypt to the other. This fact gives every indication that **Rameses II issued orders to chisel out the original names and, in their places, inscribe his name.** There is evidence of where this was only partially done, and the name underneath it could still be read. Rameses II was not the builder of all the monuments which bear his name.

The pharaoh of the Exodus—Koncharis was No. 25 of the

Sothis list (p. 211). He was the sole ruler between this Ramesside line and the Hyksos era. **Koncharis was the pharaoh of the Exodus.**

A number of independent data now serve to confirm this. Eusebius left a note in his work, indicating that the pharaoh of the Exodus had the name **Cencheres,** whom he identified as the **Cencheres** of the XVIIIth Dynasty *(W-M, p. 115).* This conclusion of Eusebius was challenged some five centuries later by Syncellus, on the basis that there was no supporting evidence for such a conclusion.

Eusebius' Cencheres is obviously the same name as Manetho's Koncharis; since there is no soft sound of "c" in the Greek and the vowel sounds can be transliterated from Egyptian to Greek at best only as approximations.

Koncharis was a Rameses—This placement of the Exodus also provides us with a reasonable explanation for the apparent anomaly in the statement of Genesis 47:11 which reads:

> "And Joseph placed his father and his brethern, and gave them a possession in the land of Egypt, in the best land, in the land of Rameses, as Pharaoh had commanded."—*Genesis 47:11.*

It is evident from this statement that **kings named Rameses ruled, not only during the period of oppression but, as far back as the time of Joseph**, some 215 years before the Exodus. The summation of the reigns of the kings from Koncharis back to the first of these Ramessides totals 190 years. This takes us back into the era of Joseph. There were two other kings who preceded the first of these Ramessides in the Sothic list, who very probably also had the name Rameses.

A further statement by Josephus represents an anachronism, when the Exodus is dated in the XVIIIth Dynasty or later; but it is clarified by the placement at the time of the Hyksos invasion. **Josephus said that the Israelites built pyramids for the Egyptians during the period of slavery** *(J-AJ, Book 2, Chap. 9, para. 1).* Pyramids as tombs were in vogue in the time of the XIIth and XIIIth Dynasties, but were long since obsolete in the time of the XVIIIth Dynasty and later. This anachronism has been recognized for years; but no explanation for it has been forthcoming, other than to presume that the statement is an error.

Chronology—The name **Koncharis** is a Greek translitera-

tion of an Egyptian name. Reversing the rules by which Egyptian names are transliterated into Greek, we are led from the Greek name Koncharis back to the original Egyptian name **Ka-ankh-ra**. This name appears among the names of the XIIIth Dynasty kings on the Table of Karnak. Brugsch located this name; and, by comparison of the briefer Karnak list with the more complete Turin list, he concluded that Ka-ankh-ra was to be identified as **Sebekhotep VI** of the Turin list *(B-EUP, Vol. 2, p. 211)*. Other historians have suggested an identity with **Sebekhotep V or IV** *(P-HE, Vol. 1, p. 218; B-BCE, Vol. 33, p. 76)*. This variation of opinion is not as serious as it might seem; for there is also a difference of opinion as to the numbering of these Sebekhoteps. Following the name of Sebekhotep VI is a line of kings who had but brief reigns.

***The Exodus King*—Ka-ankh-ra, as one of the late Sebekhoteps of the XIIIth Dynasty, falls in the expected position relative to the Hyksos invasion, and is to be identified as the Koncharis of the Sothis list,** where he is also the last king before the Hyksos invasion. We are, at the same time, provided with potent evidence that the order of the kings of the Sothis list, at this point, is correct and that **the preceding line of Ramessides represents a line of kings who belong to the Oppression era.** In this list of Ramessides, we should then find one who meets the Scriptural requirements as the builder of the city of Pi-Rameses.

Since the other king lists give no hint of kings by the name of Rameses in this era, we must presume that these kings are identical to well-known kings under other names.

***Chronology*—**At this juncture, **it would be helpful to locate the end of the XIIth Dynasty and the beginning of the XIIIth, since that changeover occurs so close to the Exodus.**

Since the XIIth Dynasty, by the Turin list, had a duration of 213 years; and since, by the inscription of Ameni *(B-EUP, Vol. 1, p. 305)*, **the famine must have occurred within the last 27 years of the reign of Sesostris I** (Ameni's tomb inscription); and since the period from the beginning of the famine to the Exodus was 217 years, it follows that **Dynasty XII came to its end about 30 years before the Exodus.** Since Dynasty XIII was contemporaneous with the XIIth, and since Koncharis of the

Exodus belongs to the XIIIth, it can only be concluded that the rule passed to some prominent member of the XIIIth Dynasty princes at the end of Dynasty XII. The interpretation of the Sothis list, as previously given, leaves one king between the end of Dynasty XII and Koncharis. **This king had the name, Ramesse, and is said to have been the son of Uaphres** *(W-M, p. 237).* **The reigns of this king and of Koncharis thus make up the period between the end of Dynasty XII and the Exodus.** The reigns attributed to these kings are 29 and 5 years respectively. **This chronology is helpful in giving us a span of 34 years, after the end of Dynasty XII, when the Exodus occurred.**

—This provides the final clarification of the Biblical time span of 480-years, mentioned earlier in this book (in the chapter, *"Biblically Dating the Exodus," pp. 31, 34).*

How many Israelites left Egypt?—The statements of Scripture regarding the number of emigrants leaving Egypt remain internally consistent. The census of the Israelites was taken twice between the Exodus and the Conquest, and the figures from the two are consistent. So also are the references to partial numberings. **The figure of 600,000 adult males leaving Egypt is not at all inconsistent with the shorter period of 215 years for the Sojourn.** This allows for eight generations. The Exodus account emphasizes that the Israelites were unusually prolific during this period *(Ex 1:7).* The number of males entering Egypt was 66. Counting Joseph and his two sons, we have a potential starting figure of 69 families. An assumption of an average of eight children per family is not inconsistent with the statement of an unusually rapid increase. **A simple calculation will show that multiplication to a population between two and three million in eight generations is not at all improbable.**

Nor is the figure of eight generations in contradiction to the prediction to Abraham, that his descendants would return in the fourth generation. The prediction may be taken to mean that the fourth generation would still be well-represented at the time. Moses himself belonged to only the third of these four generations.

How large was the pursuing army?—**The loss of the entire Egyptian army would have been a severe political catastrophe which would be clearly discernible in the sub-**

sequent history of Egypt. Because such a crisis is not apparent at the times indicated by modernist dating, those modernists have decided that Pharaoh only sent a few thousand men to bring back the more than a million Israelites! But, **based on the revised dating, an invasion of weakened Egypt occurred soon after the Exodus.** More on this later.

The number of soldiers in Pharaoh's army is not stated, but we are told this:

> "He took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them."—*Exodus 14:7.*

"Six hundred chariots" to how many foot soldiers? From other sources we learn that the ratio of warriors to chariots was not a small one. In a later invasion of Palestine **at the time of king Asa, the total army was composed of one million soldiers, while the force of chariotry was only 300** *(2 Chron 14:9).* Although this ratio may not have been constant for all military engagements, yet **there is no basis for presuming that the Egyptian army—*which had double that number of chariots*—was only a few platoons.** The army is repeatedly spoken of as an "host."

Since the eastern Delta region represented the most vulnerable point of attack on Egypt, there is no reason for presuming that any major part of the available army would be stationed in positions somewhere else.

The purpose of the pursuit was not to destroy the fleeing Israelites but to force their return to slavery, along with the treasures which the Israelites had taken with them *(Ex 14:5).* This aim could be realized only by frightening them by a massive display of Egyptian power *(Ex 14:10).* The story makes sense only when it is recognized that the pursuing army represented the full might of Egypt.

The Israelites at this time were not an armed people as supposed by Wright. In spite of their numbers, they were in no position to face an armed army.

***Denial that they ever were in Egypt*—Before concluding this chapter, it should be noted that many modernists contend that the Israelites never were in Egypt at all!**

There are a variety of evidences showing that **the Israelites were influenced by Egyptian culture to a degree not otherwise explainable than by an extended sojourn in Egypt.** If

MUMMY HEADS OF THREE IMPORTANT PHAROAHS
REFERRED TO BY MODERN CHRONOLOGISTS

THUTMOSE III

RAMESES II

AMENHOTEP II

According to the Modernist view, RAMESES II was the pharoah at the time of the Exodus.

According to the Moderate view, THUTMOSE II or AMENHOTEP II was the pharoah at the time of the Exodus.

According to the revised, Alternate view, as presented in this book, KONCHARIS (SEBEKHOTEP VI) was the pharoah at the time of the Exodus (see pp. 135-137).

they were in Egypt for a period of time and later occupied Palestine, then there must have been some sort of an Exodus out of Egypt and some sort of a conquest of Palestine. **A number of names of persons mentioned in Scripture of this era are not Hebrew in origin but are clearly Egyptian.** Wright commented thus on this point:

> "Moses, an abbreviation of a longer name, is from an Egyptian verb meaning 'to bear, beget.' The same verbal element occurs in such Egyptian names as Thutmose and Rameses, the first syllables of which are god-names while the remainder indicates that the god is the begetter of the person named. Other Levite names apparently acquired from the Egyptian language are Phinehas, Hophni, Pashur, and perhaps Hur and Merari."—*W-BA, p. 53.*

As mentioned earlier, the name of Joseph is still to be found on maps of Egypt, having been applied to a canal that is regarded by the populace as having been built by Joseph of Scripture *(K-BH, p. 86)*.

Wishing to annihilate Scripture as truthful—If Scripture is deleted completely as a historical source, there is no basis left for even a beginning for the really meaningful interpretation of the archaeology of Palestine. But **the Exodus and associated events were simply too deeply rooted in the later Scriptural writings and in the writings of historical commentators of antiquity to allow such a total disregard of these records.** As we have discovered, many points related to the Exodus have been convincingly confirmed.

—*See picture on page 139.* It shows the mummy heads of three of the most important pharaohs in Egyptian history, some of whom have been thought to have been the pharaoh of the Oppression or Exodus (although none of them were).

More solutions to the Exodus problem are in the next chapter, which discusses Thutmose III, Hatshepsut, plus more on Rameses II.

7 - THE CONQUEST OF PALESTINE

The "Entrance" is the name archaeologists give to the entrance into Palestine under Joshua. The "Conquest" is the name for both the Entrance and the war which followed.

Additional information on conditions in Palestine during Joshua's Conquest, and the Israelite Settlement which followed, will be found earlier in this book in the chapter, "Introduction to the Exodus Problem."

The three chronology systems—*While reading this chapter, keep the following in mind:*

Moderate: A **1400-1385 B.C. Conquest** period in the XVIIIth Dynasty (time of **Thutmose III or Amenhotep II**) is the *moderate* chronology. It has approximately the right date, but uses modernist chronology and therefore the wrong kings. This B.C. dating location results in ancient events and people not fitting into Scriptural facts.

Modernist: A **1235-1225 B.C.** date in the reign of **Rameses II** is the *modernist* position. It is incorrect both on the date and the king. It also disconnects ancient secular history and events from Biblical data.

Revised: A **1400 B.C.** Entrance (beginning of Conquest) date, after the Exodus drowning of **Sebekhotep II (Koncharis)** and Egyptian takeover by the **Hyksos**, followed by 5-6 years of actual conquest, is the *revised* chronology of this present book. It brings together what the Old Testament says with what history and archaeology tell us. (More on the Hyksos in the next chapter.)

Introduction—The attempt by modernist archaeology, to date Joshua's Conquest of Palestine as having occurred around 1225 B.C., totally disrupts the facts about this event which are given in the Bible.

Once the sojourn of the Israelites in Egypt is accepted as fact, there is no alternative but to also recognize some sort of an Exodus out of Egypt and some sort of a conquest of Palestine. On this basis alone, some scholars have felt compelled to also accept the Conquest as a fact. The Scriptures are very specific in providing the details of this Conquest. In fact, if one drops out of early Scripture those parts dealing with the Exodus and the subsequent Conquest, there is so little left that there is no significant reason for even regarding the material as legendary.

Enough archaeological evidence has been provided that most scholars are convinced that such a conquest may have occurred.

Variant views of the Conquest—**There is a wide differ-**

ence of opinion as to the date to be attributed to this incident and to the details relative to its accomplishment.

Must be followed by a new culture—It is true that evidences of extensive destruction of cities in Palestine may be pointed to which are dateable throughout the period from the reign of Thutmose III to that of Rameses II, as is to be expected for the era of the Conquest. **But the destruction at that time was caused primarily by the Egyptians, not by Israelites! In addition, these destructions were not followed by a change in culture.** This is also important. Sir Leonard Woolley comments on this:

> " . . But suppose the excavator comes upon a 'burnt stratum.' A patch of ashes may result from mere accident and mean nothing; ashes spread over the greater part of a site and accompanied with the marks of burning on walls tells of the destruction of the town. Supposing that in the stratum above the ashes there appeared new forms of pottery having no kinship with what has gone before; this implies foreign influence, and, taken in conjunction with the evidence of destruction, points to foreign conquest."—*W-DP, p. 75.*

The inconsistency of the archaeological picture which confronts us from attempts to place the Conquest in the era of either the XVIIIth or XIXth Dynasties is brought to our attention by Kenyon in language which cannot be misunderstood. Having done extensive field work in Palestine, **she recognized that people with a radically different culture had entered the land and were to live there for centuries.**

She also believed, because of modernist dating, that these people could not have been the Israelites. If it were true that the Conquest could be positioned at any time between the end of the reign of Thutmose III and the midpoint in the reign of Rameses II, she would be right.

Referring to the entire period from the end of Middle Bronze I through Late Bronze (currently dated c. 1900-1200 B.C; *A-AP, p. 84*), Kenyon writes:

> "With Canaanite Phoenicia, the ties which were established about 1900 B.C. were permanent, and on the evidence of the pottery we can say that the same basic culture grew up in an area stretching from Ras Shamra in the north to the desert fringes of Palestine in the south. Moreover, the culture now introduced into Palestine was to have a very long life. In spite of the fact that a

series of events took place of major political importance, there is no cultural break until at least 1200 B.C. These political events we know of on literary evidence [sic], for we are now in a period in which written history can supplement (but by no means replace) archaeology. Archaeology can show a recognizable progression of artifacts such as pottery, and can show that towns suffered a succession of destructions, but after these destructions the old culture was re-established."—*K-AHL, p. 162.*

***No inhabitants on the east side of the Jordan*—According to Glueck, there was no one living in southern Transjordan at the time of the Conquest**, which is dated to the XVIIIth Dynasty, about 600 years before the revised dating Conquest of 1400 B.C. *(G-OSJ, p. 146; G-RD, p. 68).* Yet Scripture refers to a number of cities as being in that area when Joshua arrived *(Num 21:11ff)*. This has been used as a reason to deny the accuracy of the Bible.

***Length of the Conquest rejected*—**One difficulty is that **the destructions which occurred in Palestine, as part of the Conquest, are not considered to have occurred within a brief period of about six years**, as described in the book of Joshua *(Josh 12:1-24, 10:40-42, 11:23).* Instead, the modernists declare that these destructions were caused—not by Joshua's army—but to a prolonged period which spans a period of about 150 years, from Thutmose III to Rameses II and later *(K-AHL, pp. 207-212)!*

To be sure, there was a later and more gradual phase of the settlement of the Israelites in Palestine; but Scripture certainly pictures the major cities of Palestine as having been taken during a brief period, not in excess of six years.

The Scriptural records relative to the Exodus and the Conquest are quite clear. The problem is the men who want to use their theories to eliminate Scripture, instead of accepting the fact that archaeological facts and ancient historical records agree with Scripture.

***The moderate theory*—**In contrast with the *modernists*, who date the Exodus at 1225 B.C. during the reign of Rameses II, **many *moderates*, in an effort to reconcile modernist dating theories with Biblical facts, correctly place the Exodus at c. 1445 B.C. and the Conquest as beginning at c. 1400**

B.C. These are well-meaning, sincere men and include such names as Joseph P. Free *(Archaeology and Bible History, pp. 98-99; F-ABH)* and Merrill F. Unger *(Archaeology and the Old Testament, pp. 161, 140-152; U-AOT)*. But, what those good men did not recognize was that they were using the skewed system of the critics—which radically relocates kings and ancient history. As a result, they suggested that Amenhotep II or Thutmose III was the pharaoh of the Exodus.

***Exodus placement by the moderate theory*—The date of c. 1445 B.C. is assigned by the moderate theory to the XVIIIth Dynasty, and to the early reign of Amenhotep II; or, if one allows for a possible error of half a decade in the figures, the date might be set at or near the end of the reign of Thutmose III.** (However, this theory requires that the pharoah drown, while continuing to rule Egypt.)

***Problems with the moderate theory*—**Difficulties of gigantic proportions rise from the placement of the Exodus in either of these positions. **Thutmose III was undoubtedly the most powerful Egyptian ruler** who ever occupied the throne. **During his reign, the Egyptian empire was expanded to reach the widest limits ever attained** during its long history; and it included all of the area now known as Palestine—and specifically all of the territory conquered by Joshua some forty years later *(B-HAE, p. 303)*.

> "This battle at last enabled Thutmose to do what he had been fighting ten years to attain, for he himself now crossed the Euphrates into Mitanni and set up his boundary tablet on the east side, an achievement of which none of his fathers could boast. Thutmose III reached the Euphrates River, which was the natural boundary of the Egyptian Empire at its greatest extent."—*G-WOT, p. 69.*

***Earlier excavations at Jericho*—**This is the key city to the Conquest (Joshua 6). Mention was made of these excavations earlier, but they will be covered here in greater detail.

The archaeological investigations at the site of Jericho should show evidence of five things, in order for the evidences to be sufficiently unique to warrant use as a solid synchronism:

1 - A violent earthquake destroying the city walls.

2 - Destruction by fire inside the walls of the city.

3 - Nonoccupation of the site for a considerable period of time afterward.

4 - Definite occupation of an unwalled nearby area for a short period of time.

5 - An attempt to construct the same city walls again many centuries later.

***First excavations*—The first modern investigations of the site were made by Warren in 1868.** This work was not carried far enough to provide finds of particular interest. **The work was resumed by two German workers, Sellin and Watzinger**, in 1907. The reports of this work, which appeared in 1913, told of the finding of **a series of walls around the summit of the mound which showed evidence of having been destroyed by an earthquake** and which were regarded by the investigators as those which fell at the time of the Conquest *(BA, Vol. 16, p. 3; G-SJ, Vol. 5; W-BA, p. 78).*

A stone revetment was observed from a much later date, which was regarded as that built by Hiel the Bethelite *(1 Kgs 16:34).* (He may have only partly built the wall before his son died.)

***Garstang's excavations*—**In the years that followed, the technique of archaeological investigation, and what were regarded as more scientific methods of dating by means of pottery, were developed. **Once again in 1930, a further attempt at investigation of the site was undertaken under the direction of John Garstang** and continued over a period of six years *(ibid.).*

Among the finds by Garstang was the discovery of **the double line of walls around the city which had been thrown down violently**, apparently by earthquake, and which Garstang positively regarded as those destroyed at the time of Joshua. **The bricks of the walls had been thrown down the sides of the slope of the mound; and the outer wall base had been tilted *outward***, giving further indication that the destruction had been a violent one by strange causes.

The conclusion of Garstang was challenged on the basis that the tilted foundations could have been caused by undermining as a means of securing entrance to the city. Garstang returned to the site and checked this possibility by a critical examination of

the footings of the walls and reported that "no evidences of such undermining were apparent" *(G-SJ, pp. 136-137).*

There was burned debris inside the city which, in places, was as much as two feet deep.

Garstang was able to distinguish layers, representing four different cities on the site, which he designated A, B, C, and D. **The upper one, designated D, was regarded as the one enclosed by the fallen walls.**

On the basis of **the absence of Mycenaean type pottery,** Garstang dated the fall of these walls about 1400-1385 B.C. This agrees with the era of Joshua's conquest, as calculated on the basis of the 480 year period from the Exodus to the 4th year of Solomon's reign and is in full accord with the revised chronology as given in this book.

Garstang pointed out that this type of pottery did not begin to be imported from the Aegean until about 1400 B.C.; and yet only one small fragment of this pottery was found inside the city, where the excavators examined more than 150,000 pieces of other types of pottery. Elsewhere, outside the city and in the tombs, such specimens were found from later periods *(G-SJ, p. 122).*

***Why rejected by modernists*—The conclusions of Garstang were the only reasonable ones that could have been made,** based on the acceptance of the historical reliability of the Joshua account. These walls, which fell by natural forces, and the burned debris inside them, met the specifications of the Joshua story; and there were no others that did.

However, the dating of the walls in the era 1400-1385 B.C. raised immense problems for modernist dating!

Investigations at the site of Pi-Rameses in Egypt had failed to reveal any finds at all to indicate that any king of the XVIIIth Egyptian Dynasty (the time of Rameses II) had done any building in Jericho *(W-BA, p. 60),* thus casting doubt on the possibility that the Exodus could have occurred during the era of this dynasty.

Another pillar which had been used to support the XVIIIth Dynasty theory was also on the verge of collapse. **The Amarna letters had mentioned a group of people, called 'Apiru,** whom some scholars had made equivalent to the Hebrews; and the letters were interpreted to tell of an invasion of Canaan by the

Hebrews at the time of these letters (which were dated to the reigns of Amenhotep III and Amenhotep IV).

A closer examination of the letters, however, led one after another of the scholars to challenge this identity *(F-LAP, p. 16; R-FJJ, p. 41ff; P-EOT, p. 120)* and to even reject the concept that the letters pictured any invasion at all. The 'Apiru were evidently citizens of certain city-states and were not invaders; and the area involved included territory, far to the north of Palestine, which was not included in the territory conquered by the Israelites. (More on the 'Apiru later in this chapter.)

Decision made to reexamine Jericho—With the XVIIIth Dynasty theory deprived of two of its vital supports, and with the further difficulty of having to account for the building of the city of Rameses long before Rameses II (whose name appeared in profusion in the ruins of the city), the possibility remained that Garstang had misinterpreted the evidence on which he had based his dating of the fallen walls as c. 1400-1385 B.C. The modernists felt desperate. Another dig at Jericho was needed.

It should be noted, however, that **the additional information sought was not information which would corroborate or nullify the identification of these walls as belonging to Jericho.** This point was so abundantly clear that there was no serious question raised to challenge the conclusion of Sellin, Watzinger, and Garstang. **The question had only to do with the dating of these walls.** Did they belong to the era *1400-1385 B.C.*, dates that were in line with the theory of an XVIIIth Dynasty Exodus, or did they fall in the era *1250-1235 B.C.*, dates that were in line with the XIXth Dynasty Exodus theory?

The Kenyon excavation at Jericho—Following the second world war, a further attempt at the elucidation of this unsolved problem of Jericho was undertaken. The venture was sponsored by the American School of Oriental Research at Jerusalem and the British School of Archaeology. The work was placed under the supervision of Miss Kathleen Kenyon. **One of the primary aims was to settle, if possible, the question of the date of the fallen walls.**

Kenyon was the first to start a new dig technique: **She would only cut through a narrow slice, and then try to analyze it.** This method, which simplifies the dig, also narrows the results

found. It has been used extensively by archaeologists ever since the 1950s, when Kenyon introduced it.

The reports from these investigations, which continued over a period of years, have been most disconcerting. A more critical examination of the pottery, in association with those walls, showed that **the level when the walls fell did not belong to the Late Bronze Age. The pottery, in association with those walls, belonged to the end of Early Bronze. According to the modernist dating of the Archaeological Ages, they must be dated in the 21st century B.C., more than 600 years earlier than dates previously suggested for the Conquest.**

Since it was impossible to move the date for the Conquest back to this early era, there seemed to be no other alternative but to reject the identification of these walls as those which fell at the time of Joshua, and this in spite of the fact that there were no other walls which met the criteria of the Scriptural accounts. Even more disconcerting was the find that, using this same modernist dating system, **there were no remains of any kind on the site which could be dated as late as the time of Joshua.** The anomaly was explained on the basis that the archaeological remains of this later era must have been washed down the sides of the mound by rain.

> "Yet the most surprising and discouraging result of the work so far has been the discovery that virtually nothing remains at the site from the period 1500-1200 B.C. The mound has suffered such extensive denudation that almost all remains later than the 3rd millennium B.C. have disappeared from its top. **The two walls which surrounded the summit of the old city, which Garstang ascribed to his "City D" and which he believed were destroyed by earthquake and fire in Joshua's time, were discovered to date from the 3rd millennium.**"—*W-BA, p. 79.*

Modernist dating of the walls conflicts with other evidence—The movement of those special walls back into the 21st century also raised large problems. Over most of the Jericho mound summit, one digs immediately into debris belonging to the Early Bronze Age, all later levels having disappeared. **It was not possible to deny that the site had been inhabited later; for Middle Bronze Age defenses were clearly observable on the *sides* of the mound** *(BA, Vol. 16, p. 56)*. Also, an examina-

tion of the graves from the nearby cemetery revealed **scarabs from as late as Amenhotep III** *(F-LAP, p. 33; R-FJJ, p. 16; G-SJ, p. 120)*, currently dated c. 1375 B.C.; yet there was no evidence of such occupation on the mound proper. The most recent wall on the slope of the mound was of Middle Bronze Age construction and was presumed to have been destroyed by the Egyptians as they pursued the Hyksos on their expulsion from Egypt about *1580 B.C.*, **several centuries before** the presumed date of the Conquest *(BA, Vol. 16, pp. 48, 58; A-AP, p. 56)*.

***Modernist dating eliminates all trace*—Where then are the walls which, according to the Bible, were destroyed at the time of Joshua? Where is the debris** of the enclosed city which had, at that time, been destroyed by fire? **Where are the remains of the wall built by Hiel?** And **where are the remnants of the subsequent occupation?** It was hardly credible to presume that the remnants of the massive walls and of the destroyed city had been lugged away in baskets to some distant site. It seemed the only explanation must lie in the assumption that the top of the mound had been denuded by wind and rain *(BA, Vol. 16, pp. 58, 61; A-RDBL, p. 36; A-AP, p. 109)*. If this were the case, then **the evidences of the debris should be apparent on the sides and at the foot of the mound.** Investigations failed to reveal any such evidences. **It was necessary to assume that the very bricks from these walls had disintegrated** into soil which was no longer distinguishable from the soil of the mound itself! But there were bricks from the earlier walls that had been thrown down the sides of the mound which had somehow survived any such disintegration process. And even if such an assumption were tenable, **where are the remnants of the more durable pottery** which could be expected to have also been washed from the top of the mound? Wright commented on this problem in these words:

> "It is unfortunate, though true, that these results antiquate most of the recent treatments of the problem of the conquest of Canaan. We now have to say that we know practically nothing from an archaeological point of view, regarding Joshua's conquest of Jericho. The evidence is too scanty for us to know when it was or the nature of the city conquered. An inference would be that whatever was there at the time was not the imposing city which we had previously envisioned from earlier excavations. The radi-

cal denudation of the site and *the failure to find the expected materials washed down the slopes of the mound are very puzzling facts indeed.* If the settlement there in Joshua's time had a fortification wall at all, it would almost have to have been a re-use of the last Middle Bronze Age bastion, though of such re-use there is no evidence."—*BA, Vol. 16, p. 67 [emphasis ours].*

Evidence of this magnitude, unfettered by preconceived opinions, should provide an immediate suspicion that errors in dating have been made and that the debris on the Jericho mound has been miscorrelated with true Palestinian chronology, having been set too far back on the timescale by many centuries.

While archaeology reveals that the destruction at Ai and at Jericho belong to a common era *(Josh 7:2),* **as stated in Scripture** *(K-AHL, p. 115),* **these destructions are dated some 600 years earlier than any possible date based on Scripture.** Since all who *believe* in the Bible recognize that the walls of Jericho fell at the time of the Conquest; those interested in *defending* the truths of the Bible should be interested in learning the truth about the flaws of modernist archaeological dating.

Who was Thutmose III?—Some *moderates* believe he ruled at the time of Joshua's Conquest of Palestine (others think he was the pharoah of the Exodus). Ancient records reveal that **he was the most powerful of all the pharaohs, and conquered vast areas in the Near East (including Palestine).** Yet he is supposed to have done this either when he drowned in the Red Sea, or Joshua and his warriors were conquering Palestine.

***Thutmose and successors controlled Palestine*—Egypt held some degree of control of this truly vast area for 150 years or more after the reign of Thutmose III**, probably not continuously nor in the sense of military occupation, but as a tributary, immune from trouble when the tribute was paid.

How could the Israelites control Palestine at that time—if Thutmose III and his successors controlled it? Such absolute Egyptian control was sufficient to make quite incredible a joint control by both Egypt and Israel during the period of Joshua's conquest, or the judges which followed, without evidence of military conflicts.

Yet the Scriptures are entirely silent as to any such conflict between Joshua or his successors and the Egyptians.

Nor is there the remotest sort of hint from the period of the judges of any contact whatever between Israel and Egypt.

It is true that Israel, under the Judges, was repeatedly oppressed by neighboring peoples during this time; but never is Egypt mentioned as being, in any way, related to these conflicts. The situation presents an anomaly which cannot be disregarded. How could the rising power of Israel under Joshua conquer such a large slice of the Egyptian empire without any evidence of such a conquest appearing in either the Egyptian or Hebrew records? How could Israel hold this territory for several centuries without any military conflict between the two nations?

Economic conditions under Thutmose III and successors—Inscriptions of a profuse nature are extant from the reign of Thutmose III, but **there is not the remotest sort of hint of any severe economic or political crisis at the time of his reign**, as is to be expected from the incidents associated with the Exodus as noted in Scripture. **It was a time of unparalleled prosperity. The coffers of Egypt were filled to the brim** with the booty of numerous successful wars and the tribute and loot from the conquered peoples. **The prosperity to which Egypt rose under Thutmose III continued unabated into the reign of his successor, Amenhotep II** *(B-HAE, pp. 323-332).* There is no room in this era for the experience of the Exodus as related in Scripture. Scripture also describes how **the Israelites dwelt for several centuries in Palestine, in total freedom from attacks from Egypt.**

(In the next chapter, we will discover that the reason for this absence of Egyptian interference in Palestine was because the Exodus event ruined Egypt for several centuries.)

Capital of Thutmose III—This anomaly is only the beginning of difficulties. According to Scripture, **the pharaoh of the Exodus had his palace in the Delta region, not far removed from the laboring Israelites.** This situation had existed from the time of Moses' birth, as evidenced by the finding of the child Moses in the bulrushes by the king's daughter *(Ex 2:1-10).* **Thutmose III and his successors all had their capitals, and of necessity their palaces, far to the south of the Delta at Thebes.**

No Thutmose III building near Delta—**Thutmose III did**

not do any building in the eastern Delta region—where the cities of Pi-Thor and Pi-Rameses have been located. It is certain that neither Thutmose III nor Amenhotep II nor any other king of Dynasty XVIII had anything to do with the construction of these cities. This conclusion is brought to our attention in a most convincing manner by Wright:

> "Now the point which must be stressed is this: if the Israelites worked in labor battalions on the construction of the city of Rameses, it must have been during the reign of Rameses II (1290-1224 B.C.) and perhaps that of his father, but not before. Previously when the identification of this city was still in doubt, many scholars have believed that the "store cities" of Ex. 1:11 might have been built earlier, perhaps under Queen Hatshepsut or Pharaoh Thutmose III just before and after 1500 B.C. and that the writer of Ex. 1:11 was merely giving us the later name of the city of Rameses and not the earlier name.
>
> "Taking their cue from the statement in I Kings 6:1 that the Exodus occurred 480 years before Solomon built the Temple in Jerusalem, these scholars came to the conclusion that the Exodus took place about 1440 B.C. or just before. Now that the site of Rameses has been located at Tanis, we are forced to conclude that this figure must be explained in another way . . We now know that if there is any historical value at all to the store-city tradition in Exodus (and there is no reason to doubt its reliability) *then the Israelites must have been in Egypt at least during the early part of the reign of Rameses II. After much digging at Tanis by the archaeologists Mariette, Petrie, and Montet, not a single object of the Eighteenth Egyptian Dynasty has been found there."—W-BA, p. 60 [emphasis ours].*

There was a total absence of any construction in the area of Pi-Rameses by any XVIIIth Dynasty king. Recognizing this, it is theorized that certain of these kings *may* have made renovations of individual structures in this area *(M-HE, Vol. 4, p. 370).* That one or more of these kings *may* have had a temporary presence in the area *(Helck, cited in K-SAP, p. 8)* is hardly adequate for meeting the specifications of Scripture.

But the complete absence of any evidence of building by any of the XVIIIth Dynasty kings in the area of Pi-Rameses, as discussed above by Wright, must be accepted as indicating that the Exodus and the previous period of oppression could not have occurred during the era of this dynasty.

The era immediately preceding the Exodus should re-

veal unmistakable evidence of a large building program in this area, one so extensive that it could, by no means, be concealed from archaeologists.

***Thutmose III used stone, not brick*—While Thutmose III did extensive building, this construction was not in brick** as stated of the building by the Israelites under slavery. The use of brick had long since been replaced by stone secured from quarries along the Nile River.

In marked contrast, the correct Biblical dating scheme (the revised one in this book) places **Sesostris III** and/or **Amenemhet III** of the XIIth Dynasty as the pharaohs who used Israelite slave labor to build Pi-Thor and Pi-Rameses,—and they only used brick with which to build. This is in agreement with the Bible *(Ex 1:7-8, 14, 16, 18-19).*

***Not enough time for enslavement*—**Lastly, the theory of an Exodus in the era of Thutmose III or of Amenhotep II does not provide the proper background in the preceding period for the enslavement of the Israelites.

***Problems with Hatshepsut*—**Since Moses was born under slavery and since he was 80 years old at the Exodus (Ex 7:7), the initiation of slavery must have, at least, been this long before the Exodus. In the modernist dating system, **this would call for an extension of the period of slavery and of rule from the Delta region back through the reign of Queen Hatshepsut and well into the reign of her predecessors.** None of these monarchs ruled from the Delta area. None did any significant building there. And what should be of further concern is that all indications point to Queen Hatshepsut as one whose last thought or wish was to conquer or control other peoples. **Archaeologists consistently portray her as a peaceful soul whose primary ambition was to beautify her capital.**

> "If we have spent some space on her buildings and expeditions, it has been because she was a woman, in an age when warfare was impossible for her sex, and great achievements could only be hers in the arts and enterprises of peace."—*B-HAE, p. 32 (also see M-HE, Vol. 4, p. 372).*

Thutmose III, as her coregent, was irked for the 22 years of his coregency with her, because of her total disinclination, as first ruler, to undertake anything resembling a mili-

tary expedition. ("Coregency" means that he was the underlying prince that would not take over rulership until she died or abdicated the throne.)

There is no archaeological or historical support for the proposed identification of Hatshepsut with the foster mother of Moses. There is nothing in the Genesis account to indicate that the daughter of the pharaoh, who found him in the bulrushes, later became queen of Egypt.

Before concluding this section, it should be noted that **a mystery surrounds the death of Hatshepsut.** It is very possible that Thutmose III had her killed, so he could ascend the throne earlier.

The Amarna Letters and the 'Apiru—In a further attempt to show some link between the histories of Egypt and Israel that would support the placement of the Exodus in the XVIIIth Dynasty, attention has been called to the group of inscriptions known as the *Amarna Letters*. **These letters represent the correspondence between certain Egyptian kings of the XVIIIth Dynasty with various foreign rulers and persons in official capacity.**

The Amarna Letters have been interpreted to refer to the Conquest under Joshua by a group known as the *'Apiru* who have been presumed to be the Hebrews who invaded Palestine. Most scholars now recognize that any identification of the 'Apiru with the Hebrews must be qualified so severely as not to provide any support for the placement of the Exodus in this era.

Why the 'Apiru could not be the Israelites—The 'Apiru were **not an ethnic group** as were the Hebrews. Their military **activity extended far outside the territory of Palestine**. Often they are **local citizens or hired mercenaries,** which the Hebrews were not. **The dates to be assigned to the letters are too late** to refer to the conquest of Palestine under Joshua. Furthermore, **the same term is used to refer to people in Egypt** much later than this **and also in Assyria,** under conditions that cannot possibly refer to the Hebrews. The use of these inscriptions to support a dating of the Exodus in the XVIIIth Dynasty must be considered as a lost cause.

More about the 'Apiru—The Amarna Letters refer repeatedly to a people known by a name variously transliterated as

'Apiru, Habiru, Khapiru, or Khabiru. Since the letters suggest a prolonged political disruption, and since the letters are popularly assigned by moderates to the 14th century BC, it could be expected that an initial glance could equate this people with the invading Hebrews under Joshua. But a more careful scrutiny of these letters has, however, convinced most scholars that they portray quite a different situation.

The difficulties described in the Amarna Letters are of local origin and do not picture an invasion. Instead, the picture is of a group of mercenaries who have joined with certain rebellious local groups in selling or volunteering their services to various local governors who seem to be attempting to extend their territory of occupation at the expense of their neighbors. The movement seems to be under the pressure of incursions into this territory by a people from the north who appear to be the Hittites.

The letters to the Egyptian king are in the nature of pleas by certain of the local governors for aid in the form of supplies, food, and military help. These requests elicited no response and no forthcoming assistance. Each writer emphasizes his own loyalty as a subject of the Egyptian king and charges his opponents with disloyalty.

The incongruities which rise from this initial identification of the 'Apiru with the Hebrews are now so many and so great that this equivalence is now virtually universally rejected, or at least so severely qualified as to make unthinkable any connection between the disturbances pictured in the letters and the Hebrew invasion.

Here are several statements by scholars who have carefully checked into this:

> "The Khabiru of the Tell el-Amarna correspondence, who act in cooperation with the rebels against the Pharaoh's authority, used to be regularly identified with the Hebrews and adduced as proof that the Israelite conquest of Palestine took place in the 14th or even in the 15th century. Particularly since the first World War, however, evidence has accumulated to the effect that the word in question (1) is rather to be read *Khapiru, (2)* was in use all over the Orient in the second millennium B.C., and (3) designated men of any and every nationality . . But the severest blow of all was dealt to the identification of the *Khabiru* with the *Hebrews* by the discovery at Ugarit of partly parallel Accadian and Ugaritic lists of towns of the kingdom of Ugarit. For the town

which is called 'Khalb of the Khapiru' in Accadian is called "Khalb of the *'apirim*" (not *'ibriyyim* ["Hebrews"] or the like) in Ugaritic."—*BA, Vol. 8, p. 48.*

"A number of the letters complain about the trouble from a people called Hapiru . . a word connected in some way with 'Hebrew' . . Many scholars in the past have interpreted these letters to mean that a great invasion from the desert was taking place, an invasion to be connected in some way with the Hebrew conquest of Palestine . . Recent students of the letters, however, claim that there is within them no evidence whatever of an invasion. The 'Apiru are considered in the letters as 'bandits' or lawless gangs, a number of them, at least, ill-paid mercenaries who were joined by an increasing number of the people from the oppressed population. In addition, the term is applied by local kings to neighboring kings and their armies who are seizing land and towns. The king of Byblos, for example . . assumes that anyone who takes his land is an enemy of the pharaoh . . It is impossible, therefore, to see any evidence of a great invasion or to connect the disturbances with the Israelite entry into Palestine, because the 'Apiru were already within the land and were not new invaders. The letters nowhere contain reference to an invasion; the attackers labelled 'Apiru were the people of other city-states."—*W-BA, p. 75 (also see K-AHL, p. 183; R-FJJ, p. 41f).*

"Wright pointed out that the characteristic painted pottery of the period 1300-1200 B.C., with its scenes of animals, birds, and trees, is entirely absent at Jericho, and therefore the fall of Jericho must be earlier than 1300 B.C. *(G.E. Wright, quoted in BASOR, April 1942, pp. 33-34)* . .

"Garstang *(C-BS, pp. 103-104)* points out that Jericho is not mentioned in the Amarna Letters, which mention the other great cities of southern Canaan."—*Free, F-ABH, p. 131 (referring to Garstang, G-SJ, pp. xiv, pp. 126-127).*

The Hittites—In describing the extent of the promised land to Joshua, God referred to "the land of the Hittites" *(Josh 1:4).* This is just one of some forty passages in the Bible which mention the Hittites. **Many scholars in the 19th century doubted that the Hittites had ever existed.** But in 1892, A.H. Sayce published his *Story of a Forgotten Empire (S-SFE),* in which he identified the Hittites of the Bible with the mysterious Hatti of the monuments *(C-BS, p. 98).*

Discoveries during the 20th century left no doubts concerning this people. In 1906, Hugo Winckler went to the site

known as Boghazkoi, in central Turkey, examined the remains of what proved to be the capital of the Hittite Empire, and found an archive of clay tablets.

The Hittites lived at the time of Joshua's invasion of Palestine. Some of the cities which Joshua's forces took were Hittite cities. But the modernist view places the fall of the Hittites several hundred years later,

***Biblical history of the Hittites*—Until recent times, the extra-Biblical sources had provided not a scrap of information relative to the people known in Scripture as the Hittites.** Prior to the decipherment of the Hittite inscriptions, **the higher critics had emphatically denied the very existence of the people referred to in Scripture as the Hittites.** More recent knowledge of a people known as the Hittites resulted from the deciphering of certain strange inscriptions found in the area of Asia Minor. This led to the identification of the authors of these inscriptions as the Kheta of the Egyptian inscriptions, the Hatti of the Assyrian inscriptions, and the Hittites of Scripture.

According to Scripture, **the beginnings of the Hittites in Palestine reach back at least to the time of Abraham's migration into Palestine.** Following his arrival, Abraham was promised that the territory occupied by the Hittites, among other peoples, would become the inheritance of his descendants *(Gen 15:18-20)*. On the death of Sarah, his wife, Abraham purchased the cave of Machpelah from the Hittites as a burial site *(Gen 49:30)*. The promise of occupation was repeated to Moses, at Sinai *(Ex 23:28)*, and again to Joshua, who was told that Israel was to occupy *all* the land of the Hittites *(Josh 1:4)*.

That the Hittites were to be driven out of the land rather than annihilated is clear from Scripture *(Ex 23:28)*. From the story of the later destruction of the city of Bethel, during the era of the judges *(Judg 1:23-26)*, we know that **the Hittites did succeed in migrating to a new area at the time of the Conquest.**

Any reference to the Hittites from archaeology later than the time of the Conquest—must come from archaeological discoveries outside of Palestine. And that is exactly what researchers have found.

***Other archaeological discoveries relating to the Conquest*—**The following data also confirms its historicity:

Joshua initially encamped at Shittim *(Josh 2:1)*, also called Abel-Shittim *(Num 33:49)*. Josephus called it Abila, and said it was seven miles east of the Jordan River *(Josephus, Antiquities, iv, 8; cited in Garstang, G-JJ, p. 125)*. Potsherds and other materials have been found there. Two water sources have also been found there, making it an excellent encampment site for Joshua *(G-JJ, p. 127)*.

The two spies were given lodging in the house of Rahab *(Josh 2:1)*. **Her house was built into the wall of the city** *(Josh 2:15)*. Excavations at Jericho by Garstang, between 1930 and 1936, revealed that houses were built into the walls of Jericho *(B-AB, pp. 135-136; G-JJ, p. 132)*.

Rahab told the spies to flee to the "mountain" *(Josh 2:16)*. Jericho lies in a the plain of the Jordan, which at this point is about fourteen miles wide *(A-BB, p. 170)*, with the Jordan flowing in the midst of the valley. About a mile to the west of the city is a rugged plateau ridge which rises about 1500 feet above the plain and has numerous hiding places *(G-JJ, pp. 133-134)*.

The waters of the Jordan River were stopped higher up the stream bed at Adam and Zaretan *(Josh 3:16)*. Located about 16 miles north of the crossing point, there are high cliffs; on a couple occasions part of this has been known to crumble into the river. At the time of the stoppage, it is known that there was an earthquake *(Judg 5:4; Ps 114:3-4)*. God may have used an earthquake to stop the river flow. He often uses the forces of nature to accomplish His purposes. This would provide a lengthy dry area for the Israelites to use in crossing the river.

Excavations at several of the cities, taken by the Israelites, have been made (Jericho, Lachish, Debir, and Hazor). **Evidence has been found at each one indicating destruction about 1400 B.C.** or a little later *(F-ABH, p. 137)*.

Excavations at cities indicated in Scripture as not being taken by Joshua's army (Bethshan, Taanach, and Megiddo; *Joshua 17:11-12*) **have clearly shown that they were not captured at that time** *(ibid.)*

8 - THE HYKSOS INVASION OF EGYPT

***A terrific crisis for Egypt*—The Scriptural details of the accounts of the plagues, the borrowing from the Egyptians**

by the Israelites to the point of ruin, the loss of perhaps a million slaves on whom the Egyptians depended for their labor, the death of Pharaoh and his entire army at the Red Sea—resulted in a massive political, economic, and military crisis in Egypt at the time of the Exodus.

At least one scholar has recognized that one of these factors standing alone would have been adequate to produce an unconcealable crisis in Egyptian history.

> "If the numbers of the emigrants were nearly 2,000,000, which is a legitimate deduction from Exodus 12:37, the movement was one which would have shaken Egypt to its very foundation, and which, even if it had failed to be recorded in one of the numerous monuments which have survived in Egypt, would at any rate have left some unmistakable impression on Egyptian history."—*P-EOT, pp. 25-26.*

An immense population loss—The population of Egypt at that time has been estimated at not more than 8,000,000 *(B-N, p. 302)*. On that basis, **the Exodus meant the sudden loss of about one-fourth of the population**, about half of which may have represented slave labor; the rest their wives and children. What shall we say then, when this near-total loss of the labor force is added the other factors contributing to the catastrophe?

A crisis which could not be hidden—The real problem here is not whether the Egyptians recorded the incident or whether or not such inscriptions have been found. **The real question is whether the Exodus as recorded in Scripture could have occurred without leaving an unmistakable crisis in Egypt—which could not, under any circumstance, be concealed from surrounding nations and future generations.**

When the force of this single objection is recognized, **the inconsistency in retaining the concept of an Exodus in the reign of Thutmose III, or Amenhotep II of the XVIIIth Dynasty, stands out in bold relief.**

The signal for active revolt—There are two additional factors that must be considered. Even if this crisis was of much less significance than that indicated in Scripture, **there is every reason to believe that this would have been the signal for revolt on the part of the tributary peoples of the empire.** History is replete with examples of this sequence. The tribute-pay-

ing peoples waited and watched, generation after generation, for the occurrence of any such incident that would serve as a signal for an attempted revolt. Often, this required no more than the death of the king or evidence of a lesser degree of concern on the part of the ruling king *(K-AHL, p. 283; B-HAE, p. 323).*

If the Exodus incident had any resemblance to the description given in Scripture, **it could be expected that Egypt would at that time suffer the loss of any empire under her domination.** Such an attempt did occur on the death of Thutmose III. The very fact that Amenhotep II was able to quell this revolt clearly indicates that there was no serious interruption in the military might of Egypt *during the decade supposed* to encompass the incident of the Exodus. The prosperity and power in Egypt attained by Thutmose III passed into the reign of Amenhotep II with no hint of weakening.

***The signal for an invasion*—Egypt was prostrated by the events just before and during the Exodus. It would be expected that some foreign power might try to invade and conquer Egypt itself.**

The Hyksos invasion—Josephus states that the Hyksos invaded Egypt at a time when the ruling king had the name Timaus (Tutimaus). **Josephus says that the Hyksos took over Egypt without a battle** *(J-AJ, Bk. 1, para. 14).* **This occurred not long after the Exodus event.** At that time, the entire national army of Egypt had been destroyed, along with its king. The nation, already devastated by the ten plagues, was totally at the mercy of foreign powers previously tributary to it.

It was then that the Hyksos entered Egypt. Quickly conquering the nation, they ruled it for several centuries.

During their rule, the savage and barbarian Hyksos wantonly destroyed Egypt's art, the architecture, the monuments of the earlier kings, and desecrated their temples without reserve. The meager wealth left in Egypt, after the plagues, was largely confiscated by the uncouth Hyksos, who had little inclination to produce much of worth themselves.

***Chronology*—Archaeologists generally agree that there was a mysterious period of time when Egypt had, what has been termed, a "Dark Ages" of several centuries. It is called the "second intermediate period."** There is also a "first inter-

mediate period." But the present revision corrects this, placing both periods together as referring to the same time period.

The modernist acceptance of the so-called Sothic dating method has produced a major problem for them, in trying to figure out the duration of the Hyksos period. Based on their Sothic theory, the modernists fixed the end of Dynasty XII at c. 1788 B.C., while the beginning of Dynasty XVIII was similarly fixed at c. 1580 B.C. This left only about 208 years between the close of the XIIth and the beginning of the XVIIIth Dynasty. Into this brief period they had to somehow squeeze the numerous kings of the early XIIIth Dynasty, the Hyksos era, and some brief period to be allotted to Dynasty XVII, which included the war of liberation.

This arrangement was simply more than some historians could mentally deal with; **and so they magically inserted *a complete extra Sothic period of 1460 years*** in order to make the period 1668 years instead of 208 years in length! Because this seemed unnecessarily long for the events involved, with the death of Petrie (the principal supporter of the long chronology), the short chronology was adopted among scholars in spite of the large improbability that the interim could have been so brief as only 208 years.

All agree that, after controlling Egypt for a length of time, the Egyptians managed to drive out the Hyksos.

***Revising Hyksos chronology*—In accordance with the revised chronology given in this book, which agrees with Scripture, the period of the Hyksos' control of Egypt covers a time span from the Exodus, on down to a time when the Bible speaks about *a revival of power* in Egypt.**

When did this revival power of native Egyptians occur? **Egypt is thus first mentioned as a power in the time of Solomon, 480 years after the Exodus.** If 50 years are allowed for Egypt to recuperate after driving out the Hyksos, the period of domination may be taken as about 430 years. This figure is in excellent agreement with Manetho, who ascribes 250 (or 284) years to the XVth Dynasty and an additional 190 years to the later Hyksos rulers of Dynasty XVI *(W-M, p. 93)*. This figure represents a period long enough to reasonably include the events involved and yet not so unreasonably long as demanded by Petrie's long chronology. This placement of the Exodus has thus led us to a more credible and more realistic period for the Hyksos era.

Egyptians did not attack Israel for centuries—We can now understand why the Israelites were not bothered *by the Egyptians* all during the 40 years in the wilderness and for several hundred years afterward in Palestine. All during that time, Egypt was under the control of the Hyksos. That period of control is called the ***"Second Intermediate Period"*** in Egypt. During that time, there is evidence that any statues, inscriptions, or buildings were produced. The Hyksos were a low class who took for themselves and produced nothing.

(Modernists also fit a *"First Intermediate Period"* into their straight-line king list; but careful analysis reveals that both of these Egyptian "Dark Ages" (as they are called) are one and the same: the time of the Hyksos occupation.)

***Who were the Hyksos?*—The evidence indicates that the Hyksos are to be identified with the Amalekites of Scripture.** You will recall that, without provocation, this extremely fierce people attacked the Israelites not long after they left Egypt *(Ex 17:8-13)*. They learned their lessons, and never again attacked Israel.

At about the same time, without encountering any opposition, the Amalekites (Hyksos) entered Egypt, which had totally collapsed by the plagues and the Red Sea destruction, and took control of the entire nation.

The ouster of the Hyksos from Egypt—Moses, in his final address, told the Israelites that they must destroy the Amalekites *(Deut 25:17-19)*. Centuries later, God told King Saul to execute the sentence *(1 Sam 15:1-3)*. **The almost total destruction of the Amalekites, at that time, enabled the native Egyptians to rise up and throw off their Amalekite rulers.** Only then did Egypt rise to partial power; but it never again arose to the greatness it had in the centuries before the plagues.

The 400-year inscription of Rameses II—Rameses II left an inscription, written very early in his reign (1290-1223 B.C. by the modernist view), commemorating some unstated incident 400 years earlier *(B-BKE, Vol. 1, p. 106)*. Based on its twisted chronology, **the modernist view places the beginning of that 400 years of this inscription as an unstated incident in the middle of Hyksos domination!** Why would the Egyptians celebrate something that happened when the hated Hyksos were

ruling their land?

***Predicted judgments on Egypt*—Although we live in a time when men and women ignore the fact, when God says that He is going to send judgments, He does.**

At the time that God told Abraham of the Exodus experience, more than 400 years before it occurred, **He said that it would come as *a judgment* on Egypt.** The entire experience was designed to demonstrate to the Egyptians the helplessness of their gods to deliver them from the power of the God of the Israelites.

> "And they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge . . I am the Lord, and I will bring you out from under the burdens of the Egyptians . . with great judgments . . and against all the gods of Egypt will I execute judgment: I am the Lord."—*Genesis 15:13-14; Exodus 6:6; 12:12.*

The judgments of God are not a mild slap on the wrist. **God had been most long-suffering toward the Egyptians; and, when their iniquity became full—by terribly oppressing God's people,—the judgments were sent.**

> "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."—*Genesis 15:16.*

When a people became ripe for judgment, the punishment was such as to bring that nation to humility in the dust. **According to the Exodus account, Egypt had been guilty of a century or more of cruelty and abuse of God's people.** Egypt had had a demonstration of the power of the Israelites' God in the famine experience of Joseph. The pharaoh of the Exodus was given ten opportunities to redeem the behavior of the Egyptians toward the Israelites.

With the continued refusal to recognize the God of Israel, ten judgments of increasing destructiveness came upon Egypt and its people, eventually reaching a climax in the death of Pharaoh and the entire army at the Red Sea.

***Fitting it into history*—**If one is to retain Scripture as anything resembling history, logic would suggest that the incident be set against a background of sudden and extended eclipse of power in Egypt. The XVIIIth Dynasty setting of the incident does not provide any such background. Only the revised dating provides the solution.

CONCLUSION

We only gain by believing in the Bible as it reads. It is the book which can draw us close to God. It can change our lives. The uninspired books which men write cannot do this.

The Bible is utterly dependable and reliable. Do not let men deceive you. Think not that the intellectuals of our time are smarter than the Inspired Word of God!

If you let others cause you to begin doubting, you will have taken the first step on a downward slide which, although imperceptible at first, will gradually lead you away from God.

The facts of creation and the truths of the Bible are under continual attack.

Evolutionists barrage us with foolish theories about how everything made itself by random chance. They assure us that their imaginings are more sensible than the facts of nature all about us.

Because their theories cannot explain why galaxies are so exquisitely arranged, evolutionists have invented "dark matter"—something totally undetectable—which they claim pushes on the galaxies and keeps them in place! *(See Evolution Handbook for more on this.)* The simpler solution is that God placed the galaxies in the skies in such beautiful patterns.

Modernist archaeologists present us with a bewildering array of confused theories in regard to the dating of ancient events. They claim that their concepts explain ancient history better than the Bible does.

Because their theories cannot solve the riddle of shortened Dynasties XIII to XVII (or XIV to XVI or Hyksos period), which their speculations have produced,—they have to insert an extra Sothic Period of 1460 years! Determined to ignore the Bible, they pass their days in confusion.

In the present author's books, *Evolution Handbook* (formerly *Evolution Cruncher*) and *Science vs. Evolution*, the basic errors underlying evolutionary theory are clearly and totally refuted.

(Both books, along with this present one, are available from the publisher at very low cost, in small boxful quantities, for widespread distribution or sale. People need these books! They are

missionary books, intended to help people return to faith in God and the Bible.)

In the book you now have in hand, he explains the basic dating flaws which form the foundation of modernist archaeology.

Both systems of error are misleading millions into believing that God's book, the Bible, is untrustworthy and that God can safely be ignored.

But the Scriptures teach us that we must come to God; surrender our lives to Him; and, through the enabling grace of Jesus Christ our only Lord and Saviour, we must obey God's commands in the Bible. **We must believe the Bible and keep reading it, comparing our lives to its teachings; and, as we seek to obey it, we must let the Holy Spirit use it to change our lives.**

All that God requires of us is so small, compared with what Christ is doing to save our souls.

Reader, dedicate your life to God just now. Give Him your heart. Make it a total surrender.

In His enabling strength, you will be empowered to begin a new life in Christ. He is worth it. Heaven is worth it.

God loves you and is calling you to come.

Just now. —*vf*

APPENDICES

"[The chronology of Manetho was] **a late, careless, and uncritical compilation**, the dynastic totals of which can be proven wrong from the contemporary monuments in the vast majority of cases, where such monuments have survived. **Its dynastic totals are so absurdly high throughout, that they are not worthy of a moment's credence,** being often nearly or quite double the maximum drawn from contemporary monuments, and they will not stand the slightest careful criticism. Their accuracy is now maintained only by a small and constantly decreasing number of modern scholars." —*B-HAE, p. 26.*

1 - KEY INDIVIDUALS IN THE REVISED CHRONOLOGY

Because the important people whose identity has been discovered properly fit so nicely into Scriptural events and dating, they help confirm the Word of God:

Sesostris I is the pharaoh under whom Joseph served as vizier.

Joseph was the builder of the canal of Joseph. Yufni of the Turin list is Joseph.

Mentuhotep, vizier of Sesostris I, is Joseph.

Zazay, of the Abydos (Aydos) list, is Beby, of the Sakkarah list, and **Bebi** of the famine inscription.

Sesostris III is the pharaoh who "knew not Joseph."

Sesostris III, of the monuments, is the pharaoh of the Oppression.

Sesostris III and/or **Amenemhet III** are the builders of Pi-Rameses.

The **Ramessides** (pharaohs with the name "Rameses"), of the Sothic list, are kings of the XII Dynasty.

Chenephres of the legend is Kaneferre of the Turin list and the foster father of Moses.

Sebeknefrure is the foster mother of Moses.

Amenemhet IV is possibly the same person as Moses (although he only served as a prince or an apparent heir).

Koncharis, of the Sothic list, is the pharaoh of the Exodus.

Sebekhotep VI, of the Turin list, is Koncharis of the Sothic list.

The **Hyksos** are the Amalekites of Scripture.

The **Mitannians** are the Hurrians (Hurrites) of Mesopotamia.

Thutmose II is the Shishak of Scripture (1 Kg 14:25).

Zerah (the Ethiopian) of Scripture (2 Chron 14:9-15) is Amenhotep II.

So of Scripture (2 Kgs 17:4) is Rameses II.

Osirophis, of the Sothic list, is **Khufu** of Dynasty IV (builder of the largest pyramid).

Sesochris, of the Sothic list, is **Khafra** of Dynasty IV (builder

of the second largest pyramid).

Menkeuhor, of Dynasty V, is Anchoreus, of the Sothic list, is **Menkaure** of Dynasty IV (builder of the third largest pyramid).

2 - IMPORTANT INSCRIPTIONS AND PAPYRI

Here is a list of special inscriptions and papyri which help date ancient events prior to the eighth century B.C.:

The Old and New Testaments
Amarna Letters
Babylonian King List
Ebers Payrus
Ermitage Papyrus
Famine Inscription of Ameni
Famine Inscription of Bebi
Harris Papyrus
Horpasen's Genealogy
Imeni Inscription
Ipuwer Papyrus
Kahoun Papyrus
Khorsabad King List
Khu-Sebek Inscription
Manethos' King Lists
Mari Letters
Medinet Habu Inscription
Merneptah Inscription about Israel
Ptah-shepses Inscription
Sinuhe Inscription
Palermo Stone
Rameses II's 400-year Inscription
Sothis List
Synchronous History Document
Synchronistic Chronicle
Theban King List
Turin List

3 - RULES FOR ARCHAEOLOGICAL INTERPRETATION

The following guidelines are among those which are very helpful in assessing ancient data and arriving at useful conclusions:

Total conquest and occupation of a territory includes cultural change.

Scarabs and tomb objects are poor evidence for dating.

Elapsed time should be gauged by the thickness of a stratum, instead of arbitrarily assigning a fixed period of time to each stratum.

The sequence of cultures, kings, or dynasties cannot be assumed, except as it can be supported by evidence.

Names found on objects do not necessarily belong to a specific era.

The rate of change of a culture cannot be converted to elapsed time.

The kings of Egypt and Mesopotamia were often known to Biblical writers by names other than their throne names.

A sequence is not a chronology.

A difficulty is not eliminated because neither of two opposing theories provides an explanation.

An error may be detected by the consistency of the inconsistencies that characterize it.

Observations are subject to various interpretations.

Interpretations are not necessarily factual.

Manetho's dynasties, as well as the other Egyptian lists, are not necessarily in sequence.

Archaeology is not able to provide its own chronology.

Archaeology in Palestine is Israelite, not Hyksos.

Most archaeological observations in Palestine have been misdated.

The assumption that current interpretations are secure is fallacious.

Archaeological interpretations of Palestine are incorrectly tied to current views on Egyptian chronology.

Lesser rulers often took the title of king.

Hypothesizing explanations are defended as scientifically proven facts.

There is a limit to the retention of hypotheses in the face of contradictory data.

Hypotheses do not become facts because disparate data can be made to fit into them.

Deductions based on a sequence of hypotheses, when any one of which is questionable, remain as theories.

A contradiction to a hypothesis is not eliminated because the contradiction applies equally to two opposing views.

That which is to be proved cannot be used as proof.

The erroneous nature of a premise may be revealed by the consistency of the inconsistencies introduced by it.

Dates cannot be assigned, even as approximations, on the basis of assumed rate of change.

Deductions, whose sole or major support is based on scarabs or tomb objects, should be regarded as suspect.

The use of trivial evidence to support a concept not otherwise defensible, while disregarding more pertinent data, may be convenient; but it is not scientific.

Proposed similarities, based on similarity of names, may be invalid.

Proposed similarities based on incidents or situations, with little or no unique characteristics, are useless in chronological studies.

Archaeological finds in unstratified soil have little or no value for establishing a chronology.

4 - SOME OF THE CHANGES IN SYNCHRONISMS RESULTING FROM THE REVISION

Synchronisms which are changed—The **stables at Megiddo**, attributed to Solomon, are now moved to a later date. The **massive temple at** Shechem, incorrectly associated with the Abimelech story, is moved back. The **fallen walls** at Jericho, identified with the Conquest, are now moved back. The **final destruction of the walled city at Ai** is now dated in the 21st century. The **identification of Amraphael** of Gen. 14 with Hammurabi is abandoned. The **Exodus** has been moved from the XIXth Dynasty to the XIIth. The deductions of Budge on the **great antiquity of dynastic Egypt** have been abandoned. The

origin of the Sothic calendar in 4240 BC as proposed by Meyer is rejected. The evidence of an **extensive flood in Mesopotamia**, widely publicized as that of the Noachian flood, is rejected. The **holes in the walls of the structure at Ezion-geber,** identified as flue holes in a smelting plant, have turned out to be the depressions into which the ceiling beams rested. The *identification of Zerah* the Ethiopian of Scripture with Osorkon I or IV is out of the question. Any relation between the **'Apiru** of the Amarna Letters with the Hebrews is rejected.

Synchronisms which are new with this revision—The **Inscription of Merneptah** is synchronized with the fall of Israel to the Assyrians (c 726-716 BC), revised). **Saul's war with the Amalekites** is synchronized with the expulsion of the Hyksos from Egypt. The **fall of the Old Kingdom of the Hittites** is synchronized with the invasion of Hittite territory by Tiglath-pileser. The **famines of Bebi and Ameni** are the same and synchronized with the famine of Joseph. The **usurpation of Dynasty IV** by the king of Dynasty V is syncronized with a similar usurpation of Dynasty II. The **Exodus** is synchronized with the Hyksos conquest of Egypt. The **Exodus and Conquest** periods are synchronized with an era of unusually violent natural catastrophe in Egypt. The **earthquake of Uzziah** is synchronized with earthquakes in Crete, Greece, Anatolia, and Syrophoenicia. The **Oppression** is synchronized with the reign of a king whose name was Rameses. The **Exodus** is synchronized with an era of severe crisis in Egypt. The **Dispersion** is synchronized with an era characterized by extensive migrations out of Mesopotamia into Asia Minor, Palestine, and Egypt. The **Philistines** find their proper place in the history of Palestine. A host of new identifications appear with the revision. The **Conquest** is synchronized with evidence of a total change of culture in Palestine. The **beginnings of the Hittites in Asia Minor** are synchronized with their expulsion from Palestine at the Conquest. The **era of Joseph** is synchronized with the king in whose reign a severe famine occurred. The **fallen walls at Jericho** are restored to the Conquest era. The final destruction of the **walled city at Ai** is restored to the Conquest era. The **massive temple at Shechem** is restored to its proper position in the era of the late judges. The **beginnings of Samaria** synchronizes with the reign of Omri (1 Kgs 16:24). The **Oppression period** is synchronized with a pe-

riod of vast building projects in brick in the Delta region. The years of chaos of the **Harris Papyrus** finds its proper background during the reign of Setnakht (also known as Zet).

Synchronisms which have been retained by the revision—The revision does not require the abandonment of any well-established synchronisms. Among those retained are the synchronisms for the late history of Assyria and Egypt with Israelite history. These are retained because the chronologies of Dynasties XXIII to XXVI, and of Assyria, back to the 14th century BC have not been significantly altered.

5 - THE EARTHQUAKE IN THE REIGN OF UZZIAH

The prophet Amos dates an earthquake as occurring two years after the beginning of his prophetic ministry. This is an event which might be a tool in dating Old Testament chronology.

> "The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake."—*Amos 1:1*.

According to Thiele's chronology *(T-MNHK, p. 187)*, **Uzziah reigned from 790-739 B.C.**; Jeroboam reigned from 793 to 753 B.C. Since both Uzziah and Jeroboam were reigning two years before the earthquake *(Amos 1:1)*, it follows that **the incident belongs within the interval between 790 and 751 B.C.**

The prophet, Zechariah, referred to this incident some three centuries later, using language which indicates that the quake was still a matter of general knowledge among the populace after this extended period of time. The reference also provides a clue to the severity of the disaster.

> "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah."—*Zechariah 14:5.*

Josephus associates the earthquake incident with the incidents recorded in II Chronicles 26:16 relative to Uzziah.

> "In the mean time a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun

shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately. And before the city, at a place called Eroge, half the mountain broke off from the rest on the west and rolled itself four furlongs, and stood still at the east mountain till the roads, as well as the king's gardens, were spoiled by the obstruction."—*J-AJ, Bk 9, Chap. 10, para. 4.*

At this time, Uzziah was obliged to relegate his kingly powers to his son Jotham as his coregent; since, as a leper, he was not permitted to mingle with other people.

"And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land."—*2 Chronicles 26:21.*

Since both Uzziah and Jeroboam were reigning two years before the earthquake; and since the latest date for Jeroboam was 753 B.C.; and since by Thiele's chronology, based on independent evidence *(T-MNHK, Chap. 6),* Jotham became coregent in 750 B.C. It follows that **the earthquake occurred in the year 751-750 B.C.**

According to Hebrew sources *(Seder Odam 20, cited in V-WC, p. 212),* **Isaiah began his ministry on the day following the earthquake.** If that be true, the contents of his message in the opening chapters of the book bearing his name should be read against this background. The results of the catastrophe would still have been fresh before the very eyes of the people to whom these words were first orally addressed. From these early chapters, the following statements are gleaned:

"Your country is desolate, your cities are burned with fire . . For Jerusalem is ruined, and Judah is fallen . .

"The hills did tremble, and their carcasses were torn in the midst of the streets . . Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—*Isaiah 1:7; 3:8; 5:25; 1:9.*

It may well be that the disaster resulted in a heavy loss of both life and property in Jerusalem, and that damage to the cities was experienced throughout the territory. The destructions referred to by Isaiah have been commonly attributed, by modern commentators, to invasions by the Assyrians on the basis of Isaiah 1:7 which, in the KJV, reads "your land, strangers devour it in your presence, and it is desolate, as overthrown by

strangers." However, the marginal reading and the rendering in other versions do not support this rendering. **There is no indication in the Assyrian inscriptions of inroads by Assyrian armies into southern Palestine prior to the third year of Tiglath-pileser** (742 B.C.), **eight years after the earthquake** *(L-ARAB, Vol. 1, pars. 761, 769, 770);* and there is certainly no basis for presuming such destruction at Jerusalem by the Assyrians, even at this date as stated by Isaiah.

Clearly, the earthquake in the reign of Uzziah was not like an ordinary earthquake, whose effects are limited in severity to a relatively small distance from its epicenter.

By the revised chronology, the era of Uzziah belongs to the Late Bronze period; although according to some, because iron may have begun to be used, it may fit into Iron I or II. There is no clear line separating the two *(A-AP, p. 110).*

These facts tend to synchronize the earthquake of Uzziah with earthquakes in Crete, Greece, Anatolia, and Syrophoenicia.

6 - DATING HAMMURABI'S CODE

Hammurabi was king of ancient Babylonia who is of interest to us because he produced the "Code of Hammurabi." This was a collection of laws which he gathered. We would have little interest in Hammurabi and his Code, except for the fact that, in certain respects, it resembles the Decalogue and statutes which were given by the Lord through Moses to the Israelites.

The question is this: Which came first, the giving of the law by Moses or the preparation of Hammurabi's Code?

Did Hammurabi copy from the Ten Commandments and the statutes which Moses gave to the Israelites or did Moses copy from Hammurabi? Some similarities are observable; although the laws given through Moses are by far the more moral and beneficent.

—*See picture on page 174.*

In an attempt to downgrade the divine source of Moses' laws, **critics dated Hammurabi's Code to c. 2300 B.C. and placed the Ten Commandments about 1250 B.C. Eventually, they**

HAMMURABI'S NAME

THIS PICTURE IS AN EXAMPLE OF ASSYRIAN AND BABYLONIAN CUNEIFORM WRITING

Unlike the Egyptians who wrote on pasted-together papyrus strips, the scribes in Mesopotamia pressed wedge-shaped sticks into soft clay and the let them dry. "Cuneiform" means "wedge-shaped."

moved Moses back to 1728 B.C.

The problem here is the placement of those early Babylonian kings so far back in time.

Chronology—By means of the *Khorsabad list*, **we are able to date back to a king by the name of Adasi who, from the lengths of the reigns provided, is given a date of 1648 B.C.**; this date is here accepted within the minor possible deviations noted by Poebel *(J-NES, Vol. 2, pp. 85ff)*. **Adasi is preceded in the list by the names of forty-six kings**. Twenty-four of these are not known from any other source; and the first seventeen of these are stated to have ruled from tents, taking us back to an era of Assyrian history when the occupation of Assyria was nomadic. It is very likely that we have here another Sothic-type list of rulers, consisting of various camps and sections scattered over the countryside—and not just a single, sequential list of kings. Many probably ruled at the same time as others.

While this list of forty-six kings undoubtedly had its beginning earlier than the reign of Adasi, **the later kings of the list must have ruled contemporarily with the line of kings following Adasi.** This follows, from the recognition, that the Hittite kings should be given a position in the post-Conquest era.

Since the synchronism between the end of the First Dynasty at Babylon and the end of the reign of the Hittite king, Mursilis, is well-established, it follows that **the kings of the First Dynasty at Babylon must be moved forward on the timescale by a time period commensurate with the movement of the Hittite kings.**

And since there are also two well-established synchronisms between the First Dynasty at Babylon and this line of early Assyrian kings, then this Assyrian line must be similarly moved forward on the timescale. But in moving this entire unit forward, there is no alternative other than recognizing that this early Assyrian line must have been contemporary in part with the Assyrian line through Adasi.

If this concept is correct, **it calls for a break in the line of Assyrian kings with the name of Adasi.** There is clear evidence of such a break in the king list itself. Adasi is given a rule of zero years and was preceded by the reigns of five others, also given zero years of reign, all of whom are said to have been "sons of nobodies" *(see P-ANET, p. 272f)*. An unstable situation is clearly

indicated just before the year 1648 B.C., a point of major significance in the subsequent developments.

One of the synchronisms tying the early line of Assyrian kings to the First Dynasty at Babylon is that between Ilu-summa (technically referred to as *No. 32E)* of the former line with Samuabu (Sumuabu), *(1D)* first king of the First Dynasty at Babylon. The other is between Samsi-Adad (No. 39E) and Hammurabi (No. 6D). (See *P-ANET, p. 267.*) Thus, even though only a few of the Assyrian kings have known reign lengths, it is still possible to synchronize the line from Ilu-summa to Samsi-Adad with that from Samuabu to Hammurabi in an approximate manner. There are then thirty-one kings of Assyria before Ilu-summa to account for prior to the beginning of the First Dynasty at Babylon. Even if it is allowed that the first seventeen of these ruled contemporaneously as rulers of small tribes, there are still fourteen others. Of these early kings, those numbered 16 to 27 represent a father-son sequence, a point that must be considered in providing even an approximate date for the beginnings of Assyria. It is believed that, in addition, we may have had a dual line of kings here.

The document known as the *Synchronistic Chronicle (P-ANET, p. 272f)* provides **the name of the king of Assyria who ruled contemporary with the reigns of the kings at Uruk. The list begins with Adasi.** It may be deduced from the damaged beginning of the list that his contemporary at Uruk was Damiqilishu or Damqiili of the Babylonian king list. In this latter source, there were two kings of Uruk who preceded Damqiili; and, **since Adasi had a reign of less than a year, the first three kings at Uruk would appear to antedate the year 1648 B.C. for Adasi.**

The very high number of regnal (reigning) years credited to the kings suggests that these reigns must have overlapped considerably; and this is confirmed in terms of the revised chronology by the fact that the period from Adasi to Eaga, last king at Uruk, contemporary of Erishu *(No. 56B)*, could not have exceeded a century by more than a very few years.

***Dating Hammurabi*—On this basis, using the *Babylonian King List B*, we are able to date the actual beginning of the first dynasty of Babylon to 1570 B.C. with the brief reign of Sumuabu.**

Hammurabi, the sixth king, ruled for 55 years. And his reign (according to whether a short or long king list chronology is used) is dated either at 1455-1400 B.C. or 1411-1368 B.C.

The Exodus is dated at 1445 B.C. Moses fled from Egypt into the wilderness around 1405 B.C., where he wrote the books of Genesis and Job. **Shortly after the Exodus began in 1445 B.C., God delivered a stone inscription of the Ten Commandments to Moses for the people.** However, we have very clear evidence, from Exodus16, that the Israelites knew the Ten Commandments before it was written on stone tablets. Each week, the Israelites were required to keep the Bible Sabbath (the seventh-day Sabbath). It is clear that they knew the ten divinely given rules before they arrived at Mount Sinai.

***Hammurabi's laws*—At some point during his 55-year reign, Hammurabi compiled various laws and placed them in his code. He was probably prompted to do so after learning about the wise and beneficent laws given earlier to Israel at Mount Sinai in 1445 B.C.**

7 - ECLIPSE DATING

Throughout this book, we make the statement that nothing in ancient records or history can be given B.C. dates, prior to the 8th century B.C. The reason for that statement is the Great Eclipse of Assyria.

Archaeologists call their theories, about the Sothis, "astronomical dating"; because they conjecture that the single Egyptian papyrus which mentions "the rising of Sothis" refers to a star and not to the Nile, a special celebration, or some other event.

But, with eclipse dating, we are on a more solid footing. If, that is true, adequate eclipse information is available. We are here dealing with *true "astronomical dating."*

Just as future eclipses can be predicted for a given time and for a given location, so it is also possible to calculate backwards and determine the exact time and location of past eclipses. Hence, if a record of antiquity associates an eclipse with some specific historical event or with some specific year of a king's reign, it is then theoretically possible to date that event in terms of the present calendar, or any other calendar, which has a proven re-

lationship to the presently used calendar.

Possible problems—It might be expected that, with such a tool at our disposal, the last difficulties in setting up the broad and general outlines of the chronology of the ancient world would be removed. This has obviously not been the case, or there would be no major chronological problems left unsolved. The failure of eclipse data to provide the expected unquestionable structure results primarily from the paucity of satisfactory eclipse records from these early eras. Keep in mind that, if the information obtained from such records is to be of any chronological value, certain limiting criteria must be met.

In the first place, it must be known whether the eclipse record refers to an eclipse of the sun or the moon; for an eclipse of the sun would not necessarily be visible at the same place or on the same date as an eclipse of the moon. In addition, the eclipse will not be visible everywhere; so a fairly specific sighting location is needed.

The practical difficulty here is not so much a matter of knowing whether a given record refers to one or the other, as in knowing for sure whether a given record refers to an eclipse at all. Some of these early inscriptions are remarkably vague.

An example of this will be found in an inscription from the time of Takelot II of the XXIInd Egyptian Dynasty which reads:

> "When now had arrived the 15th year, the month Mesorii, the 25th day, under the reign of his father . . *the heaven could not be distinguished,* the moon was eclipsed (literally was *horrible),* for a sign of the (coming) events in this land; as it also happened, for enemies . . invaded with war the southern and northern districts (of Egypt)."—*B-EUP, Vol. 2, p. 226.*

The historian, Brugsch, was very positive in interpreting this inscription as referring to a total eclipse of the moon, and others have joined him in this opinion (*ibid.*). It must be admitted, however, that the inscription does not say so, and other authorities have objected to such an interpretation *(P-HE, Vol. 3, p. 255).*

We have here a case of vagueness which does not permit any unequivocal interpretation from the internal evidence; and any conclusions on the dating of Takeloth II, based on this inscription, must be considered as questionable.

Manetho records a similar case in the reign of Necherophes of Dynasty III. He notes that:

"In his reign the Libyans revolted against Egypt and when the moon waxed beyond reckoning, they surrendered in terror."—*W-M, p. 41.*

This reference might be to the moon coming out of full eclipse, but it is also possible that some other phenomenon is referred to, or that Manetho misinterpreted the data before him from which he was quoting *(P-HE, Vol. 1, p. 30)*. It should be apparent that such references are unfortunately useless as a basis for providing data for chronological purposes.

Just as it is possible to calculate the exact time and area of observation of a future eclipse, by the same token, in order for an eclipse record of the past to be dated exactly and with certainty, it is necessary that the eclipse record tell us the position of the observer and the time of day at which the eclipse occurred. It may also be important to know whether the eclipse was partial or total.

In the absence of such complete data, it is readily possible that an eclipse record might be confused with a totally different actual eclipse, unless the associated incident can be closely dated by independent means. An eclipse observed as total in one area will be visible only as partial in areas not too far distant. Furthermore, a total or near total eclipse may be observed in almost any general area of the earth's surface over a period of one hundred years or less.

As an example of the confusion which might arise from attempts to date events by means of eclipse data, we take the case of the Great Eclipse of the Assyrian records. This eclipse occurred in the 10th year of the reign of the Assyrian king, Assur-dan III; and the record has traditionally been interpreted to refer to a total eclipse calculated to have been visible in the vicinity of Nineveh in 763 B.C.

On the basis of this interpretation, the 10th year of the reign of Assur-dan III has been set as straddling this date. This has nicely helped us establish the chronology of Assyria at that time.

It is true, however, some scholars have seen difficulties rising from this dating of Assur-dan III, and have proposed that the eclipse record does not refer to the total eclipse of 763 B.C., but rather to a partial eclipse visible in the same area in 791 B.C. The very fact that it is possible for scholars to juggle eclipse data in this fashion should clearly indicate to us that the incomplete

data provided by these ancient references make them susceptible to more than a single interpretation, and that the data may be made to fit into more than a single chronological structure. (See *M-SEC, p. 352,* for an example of the difficulties in attempting to date eclipses as early as the 14th century.)

It does, however, appear that the Great Eclipse did occur in 763 B.C., thus providing us with our earliest dateable event in ancient history.

Later Assyrian Chronology—The chronology for the later period of Assyrian history (933 B.C. and later) has remained essentially fixed for the last half-century and more. The kings of this era are well-known by name, and the lengths of the individual reigns are fixed with a high degree of accuracy and certainty. The chronological structure is established by the Canon of Ptolemy, the Assyrian Canon, and the extant Eponym Lists of the kings.

The Assyrian kings followed the practice of naming each year of reign after the king himself, or after one of his important officials, or after some significant incident in the year of his reign. These "eponym" lists thus provide a check on the number of years of reign to be credited to each king.

Because one of the kings listed the Great Eclipse of 763 B.C. as the "eponym" to date that year of his reign, we know that it occurred in the 10th year of the reign of Assur-dan III, whose reign may be thus synchronized with the B.C. timescale as having belonged to the years 772-755 B.C. The dates of the other reigns may then be calculated from the date for Assur-dan III, by means of data on the lengths of the reigns of the individual kings.

Series of eclipses—While these limitations on the usefulness of eclipse data hold for individual eclipse records, it should be noted that a record of a series of eclipses *in sequence* is invaluable. Such a series of eclipses was set up in the second century B.C., representing eclipses during the era from 721 to 491 B.C. *(T-MNHK, p. 218).*

With the numerous synchronisms between Biblical history and the histories of Egypt and Assyria for this era, the chronology of antiquity after the 8th century B.C. may be regarded as firmly established; the remaining problems have to do largely with refinement of certain dates.

Unfortunately, there is not a single eclipse record of antiquity prior to 763 B.C. which we can ascertain with certainty.

8 - THE DISCOVERY OF THE DEAD SEA SCROLLS

Although only indirectly related to the subject matter of this book, the story of the initial finding and sale of the first scrolls is a fascinating. The author origin

Back in the mid-1950s, while attending the Seminary, the present writer heard one of our leading evangelists tell how the Dead Sea Scrolls were found. Two small boys were out tending their sheep, but they had one sheep which would not obey them. So one of the youths threw a stone to get it to go in the right direction—and the stone went into a hole, and he heard something shatter. Peering into the hole, they found the scrolls.

What was found that day was later hailed by scholars throughout the world as the greatest Bible manuscript discovery in history.

Gradually, as a result of many interviews with everyone named in this account, the full—and correct—story emerged. The finding of the Dead Sea scrolls is a fascinating story.

(Throughout this story, a name of a person is placed in bold print, when it is first used.)

About 800 years before Christ's birth, Jehoshaphat or Uzziah had established a military outpost (called *'Ir Hammelach;* "City of Salt") on a tableland overlooking the Dead Sea. It included a large, round cistern. Two hundred years later, the outpost was destroyed by Nebuchadnezzar's army (587 B.C.).

About 125 B.C., a religious community was founded on the site by, what is generally believed to be, Essene Jews. It was called Qumran. About 25 years later, Qumran was greatly enlarged, as more members moved in.

Although an earthquake destroyed much of Qumran about 35 B.C., it was rebuilt about the year that Jesus was born (4 B.C.). Many manuscript scrolls were prepared and stored in the buildings. But, when the Jewish War (A.D. 66-70) began, a number of the scrolls were cached in caves throughout the area for safekeeping.

After the destruction of Qumran by the Romans in A.D. 68, the Jews never returned to recover the rolled-up manuscripts from those caves.

Slowly, the centuries passed.

But, at this point, we need to consider the layout of the land. In the mid-1940s, a resort opened at Kallia, about six miles southwest of Jericho. Many tourists went there to bathe in the mineral waters of the Dead Sea.

From Kallia a broad, barren plain stretches for two-and-a-half miles westward to sheer cliffs which mark the eastern edge of the rugged Judean wilderness. Six miles to the south, the rapidly narrowing plain comes to a sharp point where the cliffs drop down at Ras Feshkha. The broad expanse of the Dead Sea is to the east of this entire area.

Less than a mile north of Ras Feshkha, is 'Ain Feshkha (Feshkha Spring). This is a copious spring of warm water. Around it grows an abundance of reeds and grasses. Shepherds come here to water their sheep.

From 'Ain Feshkha, a well-worn path winds up the steep slopes on the broad Buqei'a plateau of the eastern Judean wilderness. This area is thought to be the ancient Valley of Achor (Joshua 7:24-26).

From here the path continues to rise, as it winds westward through dry creeks (*wadis*) and finally crosses the "Shepherd's field" where, centuries earlier, shepherds heard the angels singing. The path ends at Bethlehem.

When Naomi journeyed to Moab and returned with Ruth, she took that path. David later sent his parents to Moab along the same route. Amos lived in Tekoa, not far from that path.

For almost three centuries, this wilderness area, eastward of Bethlehem, has been the home of the Ta'amireh, a tribe of Bedouin Arabs. They have roamed that area, and have watered their sheep and goats at 'Ain Feshkha.

In November or December of 1946, three Ta'amireh Bedouins descended with their flocks of sheep and goats toward 'Ain Feshkha. They were searching for forage for their animals, but one of the Arabs was also watching for something else.

The two older herdsmen were **Khalil Musa** and his younger cousin, **Jum'a Muhammed Khalil.** The youngest of the three was their teenage cousin, Muhammed Ahmed el-Hamed. His nick-

name was **Edh-Dhib** ("Son of the Wolf"), because of the fierce nature of his father.

Jum'a liked to explore caves, and believed that someday he might find gold stashed in one of them from ancient times. Often, while tending the flocks, he would explore the rocky crags nearby.

On this day, looking up at the rocks, Jum'a noticed two holes in the cliff. The lower hole, according to Jum'a, was barely big enough "for a cat to enter." But the upper one had an entrance that a small man could crawl into.

Throwing a rock into the lower hole, he heard something shatter! What could that be? Gold, he hoped. Quickly, he called the other two herdsmen and showed them the holes. But, by now, it was almost dark; and tomorrow they must spend the day watering their flock at 'Ain Feshkha. It was agreed that they would return to the hole two days later.

But, on that third day, just as the sun was rising and his friends were still sleeping, Edh-Dhib, the teenager, quietly arose and went to that hole. Carefully, he climbed up and eased himself down into the larger hole. As his eyes became accustomed to the dimness, he saw about ten tall pottery jars standing by the walls of the cave. Several had covers. It seems that rocks had fallen from the ceiling at some earlier time (probably caused by earthquakes), which probably had produced the broken pottery on the floor.

The Bedouins later claimed that all but two of the jars were empty. (Some of their reports were conflicting, so it is always difficult to have certainty). One pot had reddish dirt in it; and the other, with a cover, contained three scrolls. Two were wrapped in nearly rotted cloth; and the third, much larger, had no outer wrapping.

When Edh-Dhib took the three scrolls from the cave that morning, and showed them to his friends, they were angry and feared he might be hiding gold which he had also found. From that time on, the two men distrusted Edh-Dhib, and no longer does he appear to have played a part in the scrolls.

When, several days later, one of Jum'a's five sons arrived to help with the flock, Jum'a left and took the scrolls to his home at the Ta'amireh community, southeast of Bethlehem. For several weeks, the manuscripts hung in a bag on a tent pole. Two jars

were also brought back and set beside the tent. Along about this time, the cover of the jar which had held the scrolls was destroyed. It is also likely that one of the three scrolls was broken in two parts at the same time.

Well, that is how the scrolls were found, and we should stop here. But you probably want to know what happened next.

It is one thing to make the most important Bible manuscript discovery of history (the largest of the three scrolls was the now-famous Isaiah scroll), but it is quite another thing to find anyone interested in purchasing it.

During March 1947, Jum'a and Khalil Musa took the three manuscripts and two jars, and showed them to a carpenter in Bethlehem, by the name of **Ibrahim 'Ijha**. He told them he would see if they could be sold. So, when not busy making ax and hoe handles from walnut branches, he showed the scrolls to **Faidi Salahi**. Upon seeing them, he told 'Ijha they had probably been stolen from a Jewish synagogue, and he had better have nothing to do with the Bedouins. The manuscripts were in such excellent condition, Salahi could not believe they were ancient.

The next time Jum'a stopped by, 'Ijha pushed the priceless scrolls into his arms and told him to take them back; he wanted nothing to do with them. But he was willing to keep the jars and see if he could find a buyer.

Carrying the scrolls to the marketplace in Bethlehem, Jum'a found another man who had earlier helped the Arabs sell ancient objects they found in the desert. For a living, **George Isha'ya Shamoun** sold *abayahs* (cloak-like outer garments) to the Bedouins. As they talked together about the scrolls, a third man walked up and suggested they take them to Khalil Eskander Shahin (nicknamed **Kando**). Kando was a shoemaker who worked near Manger Square in Bethlehem.

It was agreed that, if the scrolls could be sold, Kando and Isha'ya would get one-third and the Bedouins would receive two-thirds of any money received. So the scrolls were left with Kando.

During the week of April 7-13, 1947, Isha'ya contacted St. Mark's Syrian Orthodox Monastery in Jerusalem and told them he had some old manuscript scrolls. The **Metropolitan Atha-**

nasius Y. Samuel, head of the monastery, told them to bring the scrolls over. When he saw them, he decided to buy them, but Isha'ya and Kando continued looking for buyers who would offer more, but found none.

During that time, Isha'ya persuaded the Bedouins, Jum'a and Khalil Musa, to take him to the cave, which they did. Several weeks later, Jum'a met Isha'ya and Khalil Musa in the Bethlehem marketplace—and they were carrying two more scrolls, which they told him they had found in the dirt of the floor of that same cave. (They later told investigators that they had found four scrolls, not two. Kando agreed that they brought four more scrolls to him to sell.)

While trying to find a buyer for the latest scroll find, a scroll dealer in Jaffa said he would stop by and look at them—but he never appeared. Finally, three of the four scrolls were sold to Faidi Salahi (who earlier said he was afraid of them) for $28.35. He also bought the two jars for 80 cents each. About five months later, after many disappointments, those scrolls were sold to **Dr. E.L. Sukenik** of the Hebrew University, on November 29, 1947.

But what had happened to the first three scrolls, which included the large Isaiah scroll?

Metropolitan Samuel wanted those scrolls badly, but tried to hide his interest so he would not have to pay very much. He told the Arabs to come to the monastery on Saturday, July 5, 1947. But, when the three Arabs (Isha'ya, Jum'a, and Khalil) arrived at the monastery door, a priest named **Blos Gilf** refused to let them in. Surely, he thought, the metropolitan did not want to see these Arabs with their dirty bag and foul-smelling scrolls inside! The Arabs pleaded with him, but he refused to let them in.

The Metropolitan Samuel did not hear about it for hours; and, when he did, he immediately telephoned Kando in Bethlehem. Kando told him that, while the three Arabs were leaving Jerusalem, they met a Jewish antiquities dealer who, when he saw the scrolls, offered to buy them if they would follow him to their shop.

But Isha'ya warned the two Bedouins that they should not go with the man, since it was probably a trick to turn them over to government authorities, who would arrest and jail them. So they all fled to Bethlehem.

Immediately, on the phone, Samuel told Kando to pay them "a good price" for the scrolls; which he did the next time they stopped by (on July 19, 1947). The three scrolls were sold to the Metropolitan Samuel for $97.20, of which $64.80 was paid to the two Bedouins. (All amounts were paid in Palestinian pounds, but are here quoted in what that amounted to in American dollars at the time.)

So Jum'a, who had been searching for gold for years and was responsible for finding the first scrolls, received $32.40 for his trouble. Those scrolls are today worth millions.

Well, that is the story of how the manuscripts, found in that first Dead Sea's cave, were sold. But what happened next?

The rest of the story is just as interesting. Very briefly, here is what happened:

As soon as he owned them, Metropolitan Samuel, the head of the Syrian community in Jerusalem, wanted to get as much money for himself as possible out of the sale of those manuscripts. He felt certain they must be very ancient.

Samuel contacted one of his church members, an Arabist who could not read Hebrew, who looked over the scrolls and told the metropolitan they were "not worth a shilling."

Samuel then contacted an Arabic teacher at the Dominican Ecole Biblique in Jerusalem, who also did not read Hebrew. Glancing over the scrolls, he said they were only a few centuries old and worth little.

Samuel then showed them to a well-known Old Testament scholar, **J. van der Ploeg,** who said the largest one contained the book of Isaiah, but laughed at the suggestion that they might be ancient. That same evening, van der Ploeg told another famed Bible scholar, **L.H. Vincent,** about them; and he launched into a lecture to him on the dangers of forgeries, which left van der Ploeg shaken and determined to have nothing more to do with Samuel's scrolls.

Among the buildings, which the monastery owned, was a clinic rented by a Jewish physician, Dr. Brown. So Samuel showed the scrolls to him. He said he would have to consult an expert. But Brown waited two weeks; and, by that time, Samuel was away on a trip. Brown also contacted a Jewish antiquities dealer

(a **Mr. Sassun**) who later told Samuel to cut off some pieces from the scrolls and send them to the universities in America to examine; then he would find what they were worth. But Samuel would not do that.

The wealthiest man in Metropolitan Samuel's Jerusalem congregation, **Anton Kiraz**, was a close friend. Kiraz owned a used car lot and a fleet of taxis. Kiraz had consistently been a faithful friend to Samuel, when other members of his congregation had forsaken the metropolitan because of certain financial dealings he had been involved in.

Late in August, Samuel confided in Kiraz about some of his personal financial problems. When Kiraz mentioned that he was about to leave for a vacation trip to Lebanon and Syria, Samuel asked him to wait until after the Feast of St. Mary on August 28, so he could accompany him on the trip. Samuel hoped that, up north, he might learn more about the value of his scrolls or find a wealthy buyer.

Taking the scrolls with him, the two headed north. In Homs, Syria, Samuel counseled with several friends, including **Aphram I.**, who was Patriarch of Antioch. But, not thinking they were more than three hundred years old, Aphram counseled Samuel to talk to the professor of Hebrew at the American University in Beirut. On September 22, he went there, but found that the professor was on vacation. So Samuel returned to Jerusalem on the 26th.

About October 1, Samuel phoned Kiraz and said he needed to see him urgently. On arrival, Kiraz learned that Samuel's finances were at a crisis point, so Kiraz offered to give him some money and become "partners" with him in the ownership of the scrolls. Samuel accepted the money. It was agreed they would split the profits, when the scrolls were eventually sold. The next day, the metropolitan called him in again and begged for more money, which he gave him. He assured Samuel he would solve the metropolitan's problem, even if he had to mortgage his home to do it. Gradually, in the coming months, he poured more money into Samuel's pocket.

From then on, Kiraz worked earnestly to interest others in the scrolls, and he would mention that he had to consult his "partner" before he could sell them.

But Samuel later said that no such partnership arrangement

had ever existed.

At about the same time, Sassun offered him $405 for the scrolls, but Samuel turned him down. He wanted much more money than that for them.

Samuel then borrowed some Hebrew grammar books from **Hanna Stephen** at the Palestine Archeological Museum, so he could try to figure out how much the scrolls were worth. Not knowing anything about Hebrew, he accomplished little. But this aroused Mr. Stephen's interest; and, several days later, he brought over an expert in Jewish antiquities, **Tovia Wechsler**. After examining them, he decided they appeared in too good a condition to be ancient. When Samuel said he was sure they were very ancient, Wechsler, who had some acquaintance with ancient manuscripts, laughingly said something which made a very deep impression on Samuel:

"If that table were a box and you filled it full of pound notes, you couldn't even then measure the value of these scrolls if they were two thousand years old, as you say."

At about the same time (November 1947), Dr. E.L. Sukenik, Professor of Archaeology at Jerusalem's Hebrew University, was able to purchase several other scrolls from Kando. They were invaluable, but none were the equal of Samuel's large Isaiah scroll.

Sukenik was the first of the many "experts" who had examined those ancient scrolls to recognize something very special about them: *They were all written in a style of Hebrew which was very strange.*

Quite by accident one day in early December, Sukenik mentioned the scrolls to one of his librarians. That librarian had earlier stopped in at the Syrian monastery and had been shown Samuel's scrolls. So he mentioned it to Sukenik, who immediately tried to make contact with Samuel. But, by December, it was becoming increasingly difficult for Jews to contact Arabs or Syrian Christians.

You see, all of Palestine was on the verge of civil war! The British mandate (governorship) of Palestine was to end on May 15, 1947; and both the Arabs and the Jews were getting ready for a fierce battle for the control of Jerusalem and surrounding territory.

In January 1948, it was suggested that Kiraz try to get Dr. Sukenik of the Hebrew University to evaluate their importance.

Taking the scrolls home, he wrote a letter to Sukenik, which took three days to reach his office, a mile to the west.

Upon receiving it, Sukenik immediately responded; and it was agreed they would meet at the YMCA, in neutral territory in Jerusalem, on February 4, 1948.

Fearful of his safety, Sukenik was relieved to arrive there safely. Upon looking at them, he quickly recognized that these scrolls had the same ancient script pattern as the few he had already purchased at a low price from Kando. Sukenik was consistently the first to recognize the antiquity of the Dead Sea scrolls.

After a two-day delay, to give Kiraz time to discuss Sukenik's offers with his "partner," the two met again on the 6th and Sukenik offered him $2,025 (500 Palestinian pounds) for the three scrolls. He also confidentially offered Kiraz another 500 pounds, if he, Kiraz, would talk his partner into accepting it. (If Kiraz could have foreseen the future, he would have gotten Samuel to sell them.)

Returning, Kiraz told Samuel all that happened. He then counseled with his leading adviser, **Butrus Sowmy,** a monk at the monastery. Sowmy, who had just returned from a trip, was deeply upset and told Samuel the Jews were not to be trusted. So Samuel had no more dealings with Sukenik and refused to return his phone calls, made throughout March and April.

At this point, Sowmy phoned the bishop of St. George's Christian Cathedral, and was told about the **ASOR** (American Schools of Oriental Research) office just north of Jerusalem.

On February 18, Sowmy phoned the ASOR, inquiring if someone there might be able to help them learn the value of their scrolls.

Dr. John C. Trever, a young scholar studying at the ASOR that year, answered the phone; and events began to change in two ways.

First, Trever was an expert photographer who had used that hobby to help pay his way through school.

He was quick to ask Samuel to let him photograph the scrolls, so the scholarly world would learn about them. He said that would increase their value. Samuel liked that idea!

Immediately, he set to work to photograph the scrolls with color film. This was a difficult task, as well as all his contacts with the monastery; since, throughout the area, sniper fire and

bombing kept increasing.

Second, Trever and his co-worker, **Dr. W.H. Brownlee**, immediately set to work to figure out the dating of the scrolls *by the style of their lettering* (paleography). This was what should have been done all along. They were startled to discover that the Isaiah scroll matched the Hebrew letters in the Nash papyrus, a fragment which dated from 200 B.C.! Only containing the Ten Commandments and Deuteronomy 6:4, it appeared to be the oldest Hebrew manuscript in existence. On February 26, Trever wrote a note to **William Albright**, the world's leading Old Testament scholar, and included photographs of several pages of the Isaiah Scroll.

On March 15, they received his reply that it was, indeed, the greatest manuscript discovery in history.

But, fearful that Samuel would not let them complete their photography of the scrolls, Trever did not disclose this fact to the metropolitan until March 18, 1948. At that time, because the war was intensifying, Trever warned Samuel to hide the scrolls in a safe place. On March 25, Sowmy took them to Beirut.

Events occurred quickly after that. On April 5, Trever flew out of Palestine, just before the war began in earnest. On April 11, the first news release about the discovery of the Dead Sea scrolls appeared in the world's press. On May 15, the British mandate ended. England wanted the city internationalized, but the Jews fought fiercely for control. In the ensuing battles, the Syrian monastery was seriously damaged, and Sowmy was killed. Only two days before, Kiraz drove to Syria. He had lost all his possessions, except the one car he drove.

During the brief truce in August, the Bedouins went back to the cave and recovered more manuscripts. Still more were found in November.

On January 29, 1949, the Metropolitan Samuel arrived in New York City and placed the scrolls in a bank vault. He immediately began searching for a buyer with deep pockets.

On February 18 through March 5, Cave 1 (that first cave) was excavated by Westerners. Fragments of about 70 scrolls were found in it, along with pieces of 50 different pottery jars and covers.

From November 24 to December 12, 1951, the first season of excavation at Khirbet Qumran began. Located close to Cave 1,

it was the Essene center where the scrolls had been made.

Soon the Bedouins were finding more caves; and, in the dark of the night, they emptied them of most of their scrolls. Then Westerners located the pilfered caves. Eventually, eleven caves were found.

In Cave 3, the "Copper Scroll" was found, but no one knew how to unroll it. In Cave 4, 40,000 fragments of about 100 manuscripts were recovered, including parts of 400 different manuscripts. Over 100 of these manuscripts were Biblical.

Back in the United States, Metropolitan Samuel was a hard man to deal with. He refused permission to copy more of his scrolls, and wanted top prices for them all. But everyone was hesitant to purchase them, since the State of Israel was attempting to block their sale, stating that it was their property. Finally on July 1, 1954, through a third person (Yigael Yadin, son of the late Sukenik), the State of Israel bought his scrolls—including the Isaiah Scroll—for $250,000. They are now housed in a special building in Jerusalem.

But Kiraz received none of the quarter of a million dollars. Although, impoverished by the Palestinian War and forsaken by Samuel, he lay sick in Beirut.

On June 1, 1956, the contents of the Copper Scroll were announced: They consisted of a list of locations where fabulous gold and silver treasures were located throughout Palestine! But no one was ever able to find them. (You will find the list, and John Allegro's attempt to locate the treasure, in his book, *The Treasure of the Copper Scroll.*)

So that, in brief, is the story of the finding of the Dead Sea scrolls. The reason they are so important is that, before they were found, nearly all the oldest Old Testament manuscripts we had dated were from about A.D. 700. But the Dead Sea scrolls take us back to about 150-200 B.C. In addition, none had ever been found in Palestine before the tenth century A.D. Critics scornfully suggested that no one could really know what the Old Testament books were like, since they were written so long ago, before our oldest manuscripts. But the finding of the Dead Sea Scrolls put all that to rest. It was discovered that the same information in your, and my, Old Testament is what is to be found in the Dead Sea copies of those books.

Among the total Dead Sea scrolls and fragments, there were

more than 125 Old Testament manuscripts, including parts of every book, except Esther, have been found. They range in date from about 250 B.C. to about A.D. 68. Some are, therefore, more than a thousand years older than previously known documents in Biblical Hebrew. Non-Biblical materials spanned from 375 B.C. to A.D. 135. More than 500 different script types have been identified.

The Dead Sea Scrolls have provided a powerful vindication of the truth of the Old Testament Scriptures.

This great flood of manuscript discoveries constitutes yet another indication that we live in the last days.

MAPS, CHARTS, AND SOURCES

MAPS

Map 1 (p. 196)—The Table of Nations, which lists the various nations that dispersed from the Tower of Babel.

Map 2 (p. 197)—The Middle East, showing most of the cities in ancient times.

Map 3 (p. 198)—The Nile Valley, which shows the principal ancient cities in Egypt.

Map 4 (p. 199)—Sinai, Transjordan, and Palestine. A general overview of the area.

Map 5 (p. 200)—Palestine–1. A simplified map of the primary cities in ancient Palestine.

Map 6 (p. 201)—Palestine–2. A more complete map of cities in ancient Palestine.

CHRONOLOGY AND TIME LINE CHARTS

Charts 1 to 5 will be very helpful to every reader, for they provide chronological data in relation to people named in the Bible.

Charts 6 to 8 provide basic chronological data underlying this entire revised dating system.

Charts 9 to 20 consist of king lists and chronologies. Most readers will find these of little interest.

Because of their importance, **Charts 1-9** are also included in the text of this book, at the approximate locations where

they are most needed.

Notice that **Charts 4, 6, and 13-17** concern the very important **Dynasties XII and/or XIII**. In the introductory list, below, the most important charts are underlined.

Old Testament Chronologies —

Chart 1 (p. 32 and 202)—The entire time period (Biblical) from the beginning of the Exodus, on down through the Conquest, and time of the Judges, to 3 years into the reign of Solomon, plus Bible references.

Chart 2 (p. 33 and 203)—A simplified chronology (revised dating) of the 480-year period of 1 Kings 6:1, indicating various overlappings.

Chart 3 (pp. 92 and 204)—Location of the basic Egyptian dynasties (revised dating), in relation to the approximate revised dating of Biblical events from Joseph's famine to the fall of Israel. Early Bronze coincides with the Conquest.

Chart 4 (pp. 93 and 205)—Comparison of Old Testament and Egyptian chronologies (revised dating) during the XIIth Dynasty.

Chart 5 (pp. 94 and 206)—Comparisons of Old Testament and Egyptian synchronisms during Dynasty XII.

Chart 6 (pp. 95 and 207)—The chronology of the XIIth Dynasty, compared with the reigns of Saul to Asa.

Basic Chronological Data —

Chart 7 (pp. 51 and 208)—List of the 18 standard "Archaeological Ages," along with corresponding modernist (not moderate or revised) dating and modernist dynastic arrangement.

Chart 8 (pp. 90 and 209)—Modernist list of Egyptian kings, in relation to both modernist and moderate approximate dates of the Exodus. The top date is the modernist date for the late XIIIth Dynasty and the Hyksos era. The central date (by Thutmose III) represents the moderate placement. The bottom date (by Rameses II) is the modernist approximate date span for the Exodus.

Chart 9 (pp. 91 and 210)—Correlation (revised arrangement) of the various dynasty overlaps of the first five dynasties. (Dynasty I, IV, and V are the primary rulers; Dynasties II, III, and IV are subordinate rulers reigning at the same time as the primary rulers.)

King lists and chronologies (which scholars may wish to refer to). —The XIIth Dynasty is especially important.

Chart 10 (p. 211)—The early kings of the Sothis List.
Chart 11 (p. 212)—The kings of Dynasties 1, II, and III.
Chart 12 (p. 213)—Comparative chronologies of Dynasties I and III, according to four sources.
Chart 13 (p. 214)—Comparison of the Sothic Ramesside kings (kings whose primary or secondary names are "Rameses"), with the XII Dynasty Ramessides.
Chart 14 (p. 214)—Source Variations on the XIIth Dynasty.
Chart 15 (p. 215)—XIIth Dynasty dates by Petrie and Breasted.
Chart 16 (p. 215)—Comparison of XIIth Dynasty and Sothis.
Chart 17 (p. 216)—Kings of the early XIIIth Dynasty (Turin).
Chart 18 (p. 217)—Comparative lists of the XVIIIth and XIXth Dynasties.
Chart 19 (p. 218)—XVIIIth Dynasty king list (revised dating: 860-790 B.C.).
Chart 20 (p. 219)—Late Egyptian Kings (revised dating) and eclipse-fixed Assyrian chronology.

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded . . As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life."

—Great Controversy, p. 6

"Qualitatively, the Bible is far and away the outstanding product of the ancient Near East."—*G-NHOTL, p. 9.*

"**I decided that it was a disgraceful situation reflecting on our much-vaunted modern methods**—to allow a major, well-published city wall system [at Gezar] to remain in such dispute that authorities could vary by as much as twelve hundred years on the question of its date, not to mention its interpretation."—*William G. Dever, quoted in "The Sad Case of Tell Gezar," B-AR, 9(4):42 (1983), p. 42.*

"**In addition to confirming everything that Dr. Rainey told me**, she furnished me a wealth of other information . . Miss Ralph was insistent on the wide gap between **the so-called archaeological dates of Egyptian history** and those derived from radiocarbon dated materials."—*David Baker's letter dated 1963 to I. Velikovsky, in "Letters," AP, 4(1):14 (1973) [emphasis ours].*

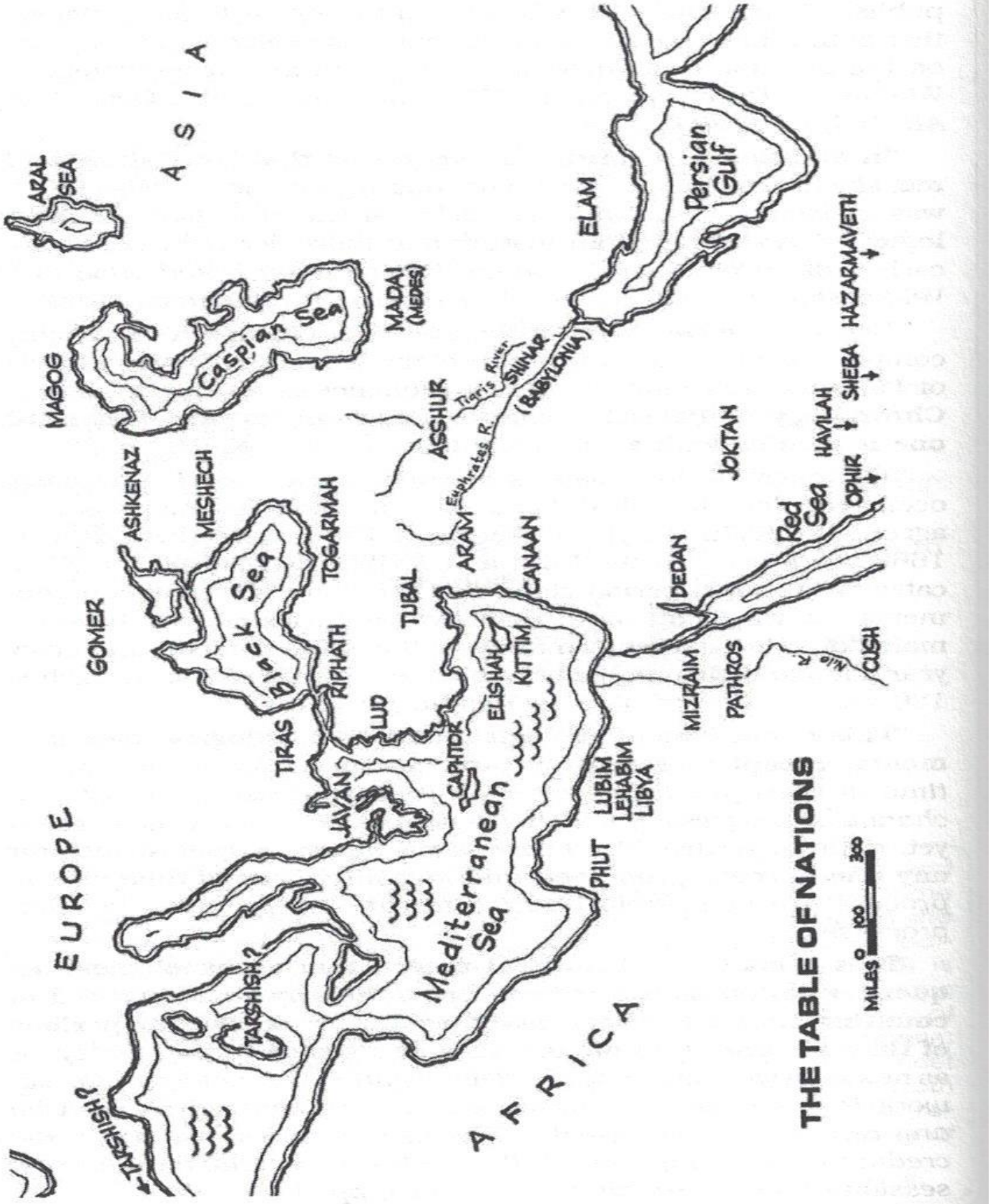
"Between the two wars [in the twentieth century] a reasonably complete and accurate knowledge of the sequence of pottery forms of Palestine was built up. But a sequence is not a chronology. **Chronology in Palestine cannot stand on its own feet until one is dealing with a relatively late epoch.**"—*K-AHL, p. 32.*

"The question in debate is in which cycle the XIIth Dynasty occurred; does it end at 1786 B.C. or 3246 B.C.? Or, as it is agreed the XVIIIth Dynasty began in 1580, were there 206 or 1666 years between the XIIth and XVIIIth dynasties? The advocates of the short period claim that there are not enough monuments known to fill more than two centuries. Yet we have remains of at least seventeen kings of the XIIIth dynasty, and every year adds to their number, which on an average of 7 years each is 120 years."—*P-HE, Vol. 1, addenda, pp. xvii-xviii.*

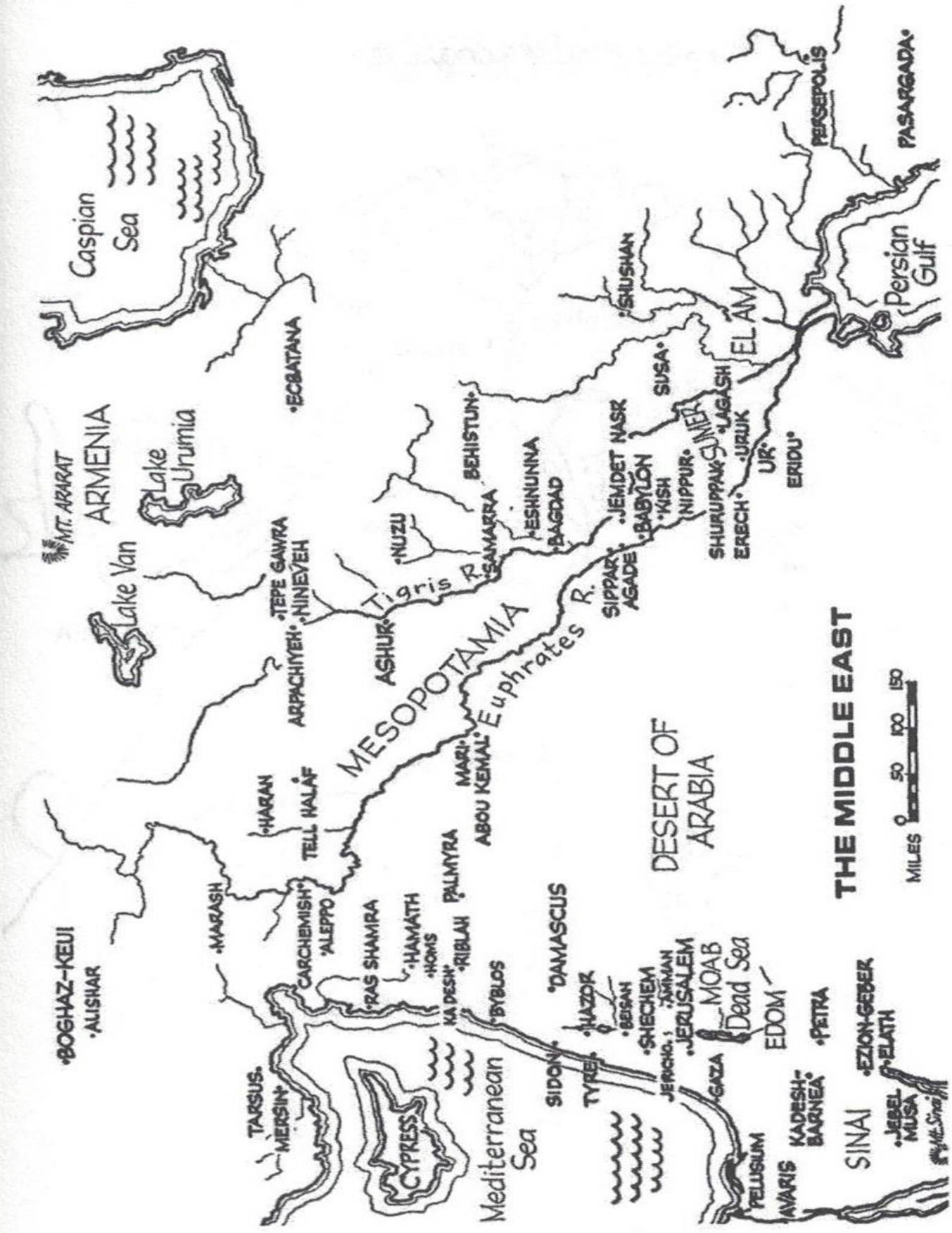
"**This is not true of geological and archaeological measurements, except in relatively rare instances.** *Measurements of time in these fields are inferred from processes, the rates of change or progress of which are not constant* and which are, as yet, quite unpredictable. **There is no known standard rate for any one of these processes**, *and measurements of time for one process are invariably relative to rates of progress in other processes . .*

"**It is a matter of historical record that archaeological sequences which have not been controlled by some method of counting time have been assigned longer or shorter periods of time as various opinions waxed and waned in popularity**, or as new data were presented . . *"The resulting chronological framework is of course very insecure and is recognized as such by any reputable archaeologist. The use of such must strain the credulity of investigators in allied fields, especially those in possession of more precise data."—J-MD, pp. 143, 147.*

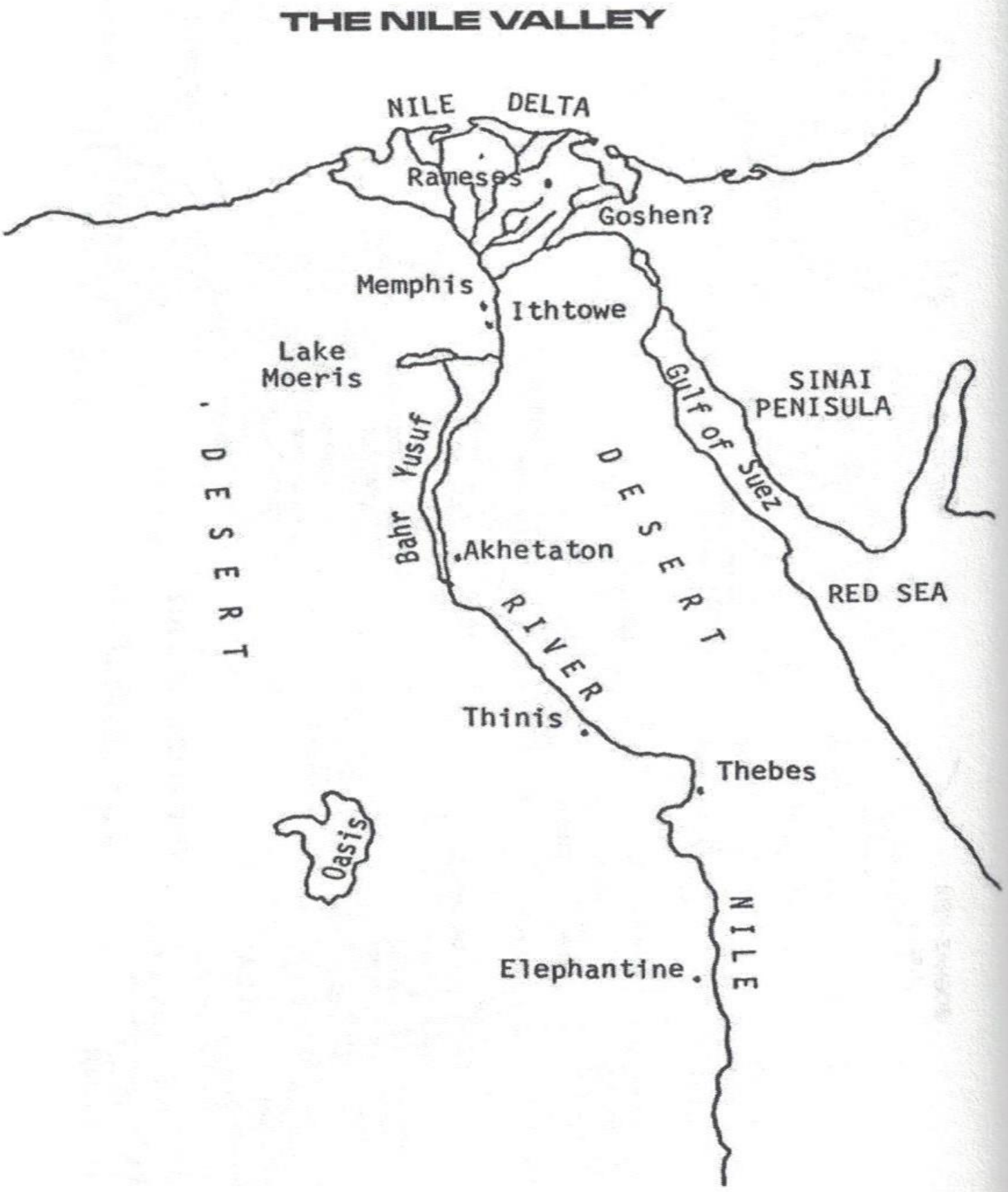
***Map 1 (p. 184)*—The Table of Nations, which lists the various nations that dispersed from the Tower of Babel.**



***Map 2 (p. 185)*—The Middle East, showing most of the cities in ancient times.**

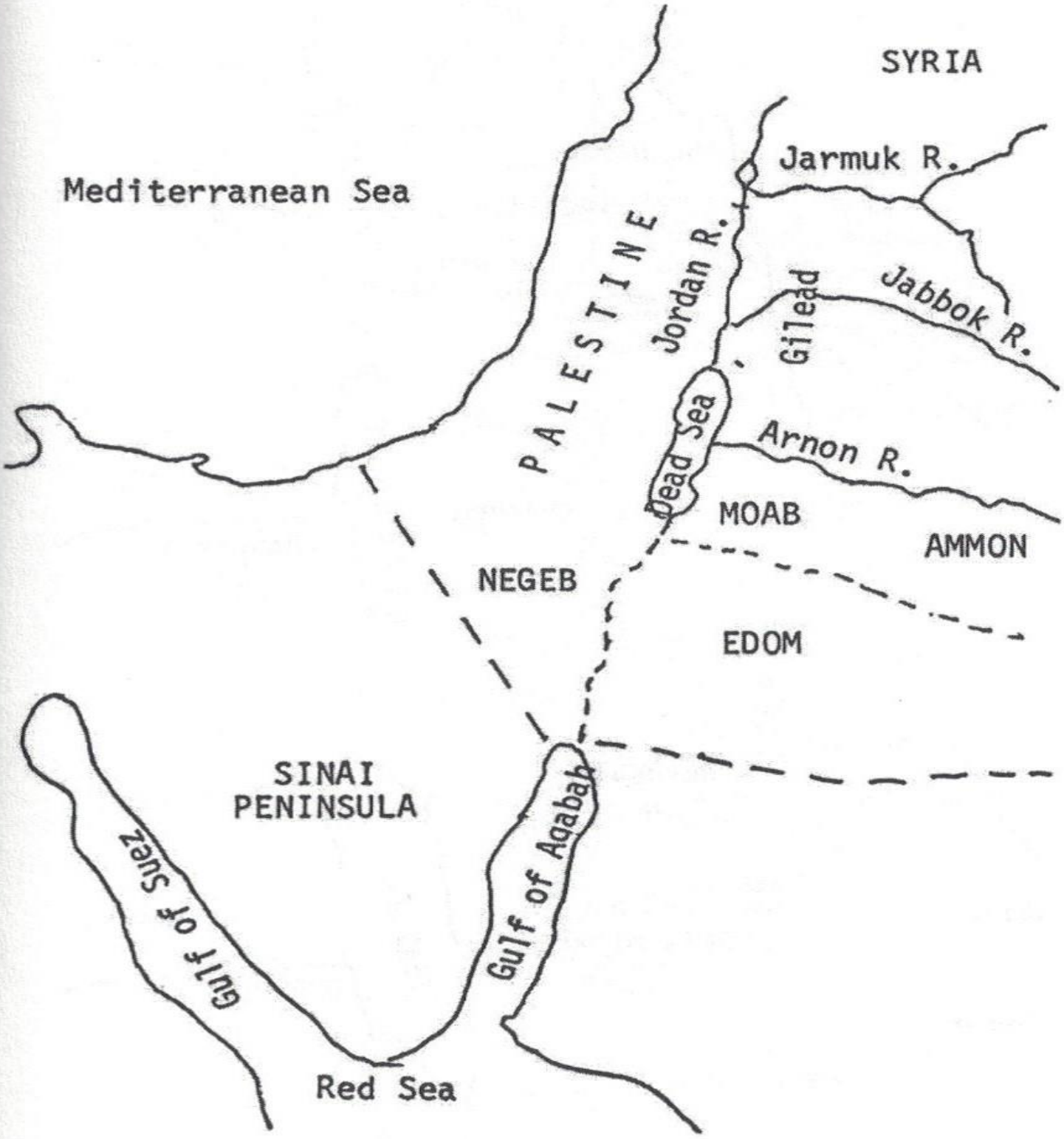


***Map 3 (p. 186)*—The Nile Valley, which shows the principal ancient cities in Egypt.**

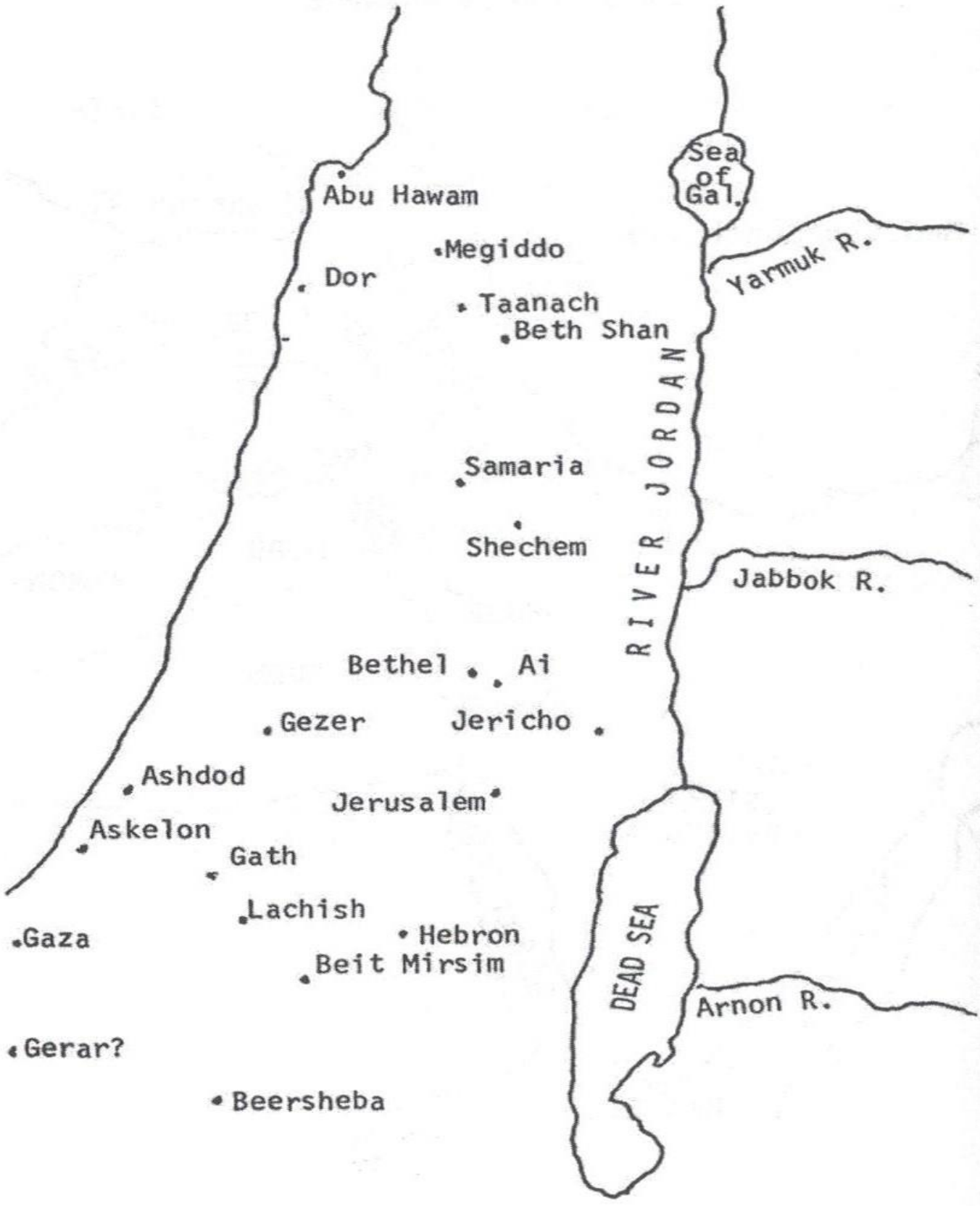


***Map 4 (p. 187)*—Sinai, Transjordan, and Palestine. This is a general overview of the area.**

SINAI, TRANSJORDAN, AND PALESTINE



***Map 5 (p. 188)*—Palestine–1. A simplified map of the primary cities in ancient Palestine.**



***Map 6 (p. 189)*—Palestine–2. A more complete map of cities in ancient Palestine.**

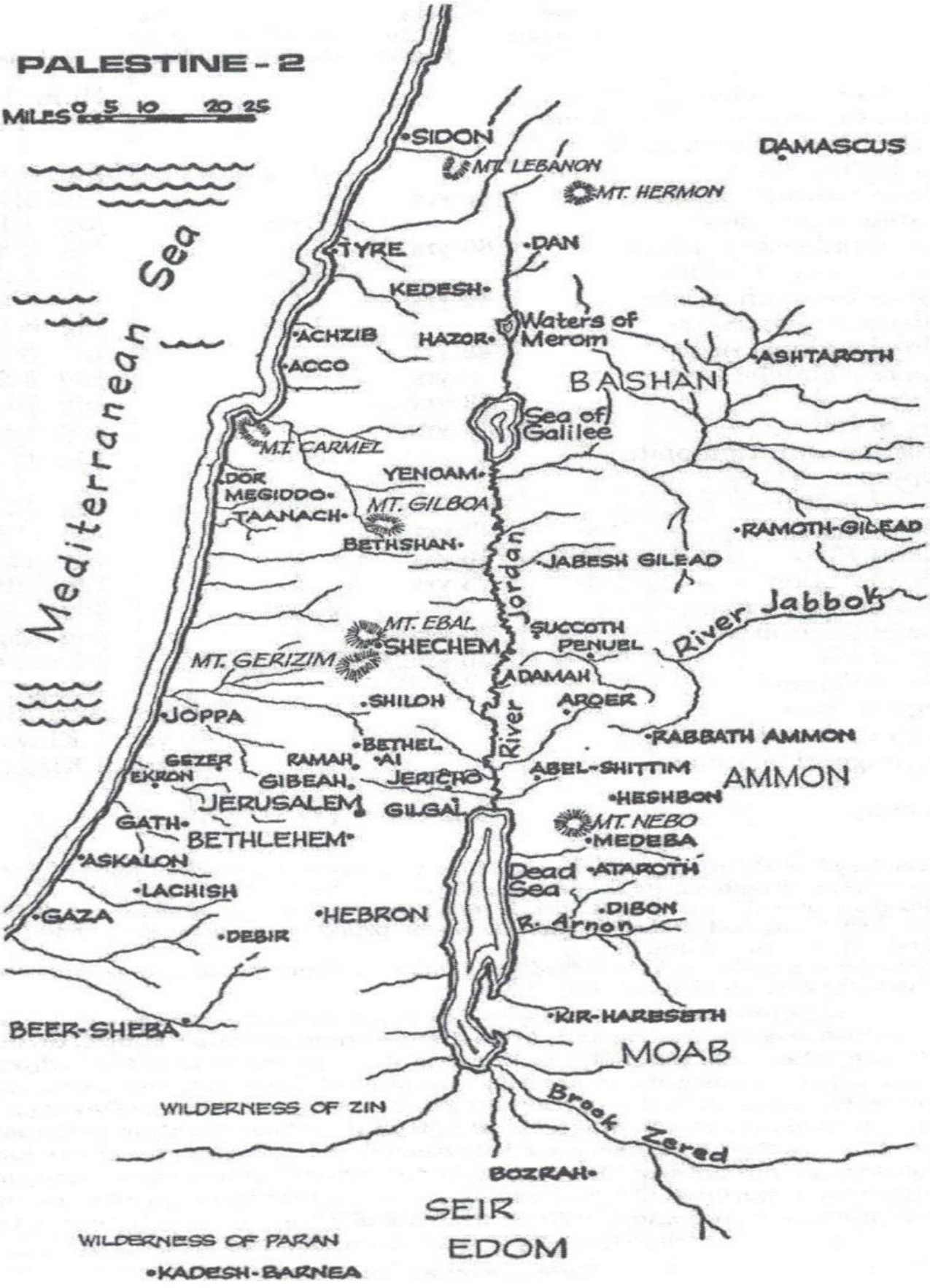


CHART 1

CHRONOLOGY

TIME SPANS FROM THE EXODUS TO KING SOLOMON

	Post-Exodus era	Era of the Judges	Periods of Oppression	Era of the Kings	References
Wilderness wandering	40 yrs				Num. 14:33
Joshua's Conquest	6 yrs				Josh. 14:7f
To the death of Joshua	20 yrs*				
Post-Joshua era	18 yrs.**		8 yrs*	**	Jdg. 3:8
Rule of Othniel, peace		40 yrs			Jud. 3:11
Moabite oppression			18 yrs		Jdg. 3:14
Ehud's judgeship, peace		80 yrs***			Jdg. 3:30
Canaanite oppression			20 yrs		Jdg. 4:3
Rule of Deborah, peace		40 yrs			Jdg. 5:31
Midianite oppression			7 yrs		Jdg. 6:1
Rule of Gideon, peace		40 yrs			Jdg. 8:28
Rule of Abimelech		3 yrs			Jdg. 9:22
Rule of Tola		23 yrs			Jdg. 10:2
Rule of Jair		22 yrs			Jdg. 10:3
Philistine and Ammonite oppression			18 yrs		Jdg. 10:7
Rule of Jephthat		6 yrs			Jdg. 12:7
Rule of Ibzan		7 yrs			Jdg. 12:8
Rule of Elon		10 yrs			Jdg. 12:11
Rule of Abdon		8 yrs			Jdg. 12:14
Philistine oppression			40 yrs		Jdg. 13:1
Rule of Samson		20 yrs			Jdg. 15:20
Rule of Eli		40 yrs			I Sam. 4:18
Rule of Samuel		?			I Sam. 7:15
Reign of Saul				40 yrs	Acts 13:21
Reign of David				40 yrs	I Kings 2:11
Into reign of Solomon				3 yrs	I Kings 6:1
Totals		339 + ?	111	83	

*The length of the period from the end of the Conquest to the death of Joshua is not given in Scripture. Josephus gives the period as 20 yrs (J-AJ, Bk. V, chap. 1, par. 28).

**Josephus gives this period as 18 yrs. It would seem that the period reaches to the time of the first judge, and hence includes the 8-year period of the oppression under Cushan. *Ibid.*, Bk. VI, chap. 5, par. 4.

***Shamgar is recorded to have judged Israel following Ehud, but no data are provided relative to the duration of his rule (Jdg. 3:31).

This chart provides you with Scriptural passages which provide a time span in this period, from the beginning of the Exodus, on down through the conquest of Palestine and through the time of the judges, and ending at about 3 years into the reign of Solomon. *Corrections:* Add 20 years to death of Joshua (Josh 24:29, 31); 40-year reign of David (2 Sam 5:4). Totals are 84 years, and total of 506 years. *Note:* Cushan or Chushan (Judg 3:8, 10). Some judges may only have ruled part of a year, have judged simultaneously in different localities, or there may not have been any judges ruling for short periods. Careful analysis reveals that the approximate period of 450 years is more exactly 470 years. This is done by the addition of the 40 years in the wilderness to the 430 years.

Dating system as revised

The following indexes *will help you in your analysis of these charts:*
Chronology Chart Index 236 / Time Intervals Index 243 / Ages, Epochs, Eras Index 246 / Chronologies Index 247 / Dating Methods Index 248 / Dating System Theories Index 250

CHART 2

CHRONOLOGY

A SUGGESTED CHRONOLOGY OF THE 480 YEAR SPAN

A. 480 years extending back to the Exodus date c. 1445 B.C.
B. The approximate 300-year period refined to an assumed 290 years.
C. The 18-year oppression by the Ammonites and Philistines.
D. The 40-year oppression by the Philistines assumed to be in sequence to the 18-year oppression.
E. The 40-year rule of Eli, the last of which paralleled the first half of the 40-year oppression.
F. The 20-year period between the death of Eli and the end of the Philistine oppression.
G. The subsequent period of judgeship by Samuel reaching more than half way through the reign of Saul.
H. The 40-year reign of Saul.
J. The 40-year reign of David.
K. The three and a fraction years into the reign of Solomon.
L. The rule of Samson.

THIS CHART CORRELATES 11 TIME FACTORS WHICH HELP CLARIFY THE LOCATION OF EVENTS FROM THE DATE OF THE EXODUS ON DOWN TO JUST PAST THE BEGINNING OF SOLOMON'S REIGN

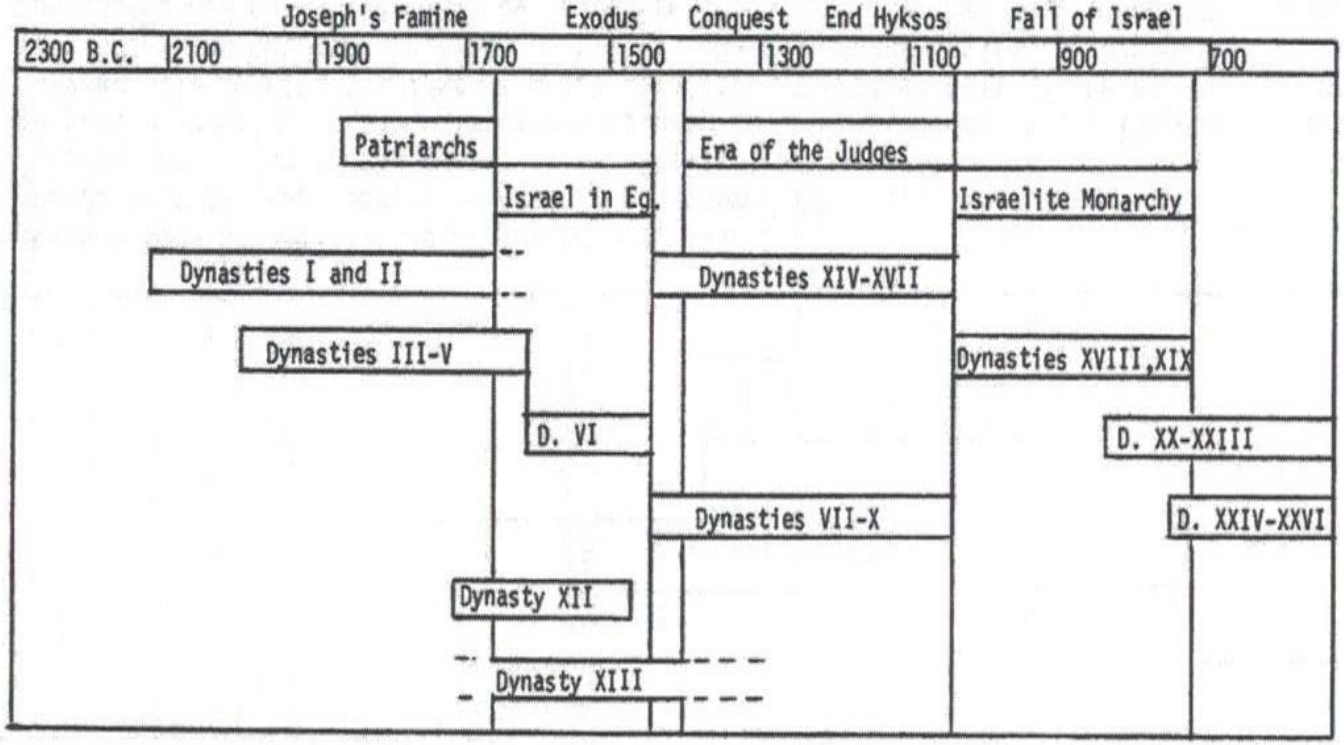
Dating system as revised.

This chart is not to scale, especially from 1445 BC to 1200 BC. /
Correction: Item "B." above should be: **The approximate 300-year period from the conquest of Heshbon under Joshua (Josh 9:10; 12:1-2; c. 1405-1395 BC) to the victory of Jepthah over Ammon (Judg 11:26, 32-33; c. 1105-1099 BC).**

CHART 3

CHRONOLOGY
THE BASIC EGYPTIAN DYNASTIES FROM I TO XXVI IN RELATION TO ISRAELITE HISTORY (BY REVISED DATING)

General Outline of the Egyptian Dynasties in Relation to Israelite History by the Revised Dating of Early Bronze IV



Showing in approximate manner the chronology which results from the movement of the end of Early Bronze IV to coincide with the conquest of Joshua. The reader is cautioned against inferring that the proposed revision accepts a sequence arrangement of Dynasties XVIII to XXIII as held by current opinion.

This chart clarifies the approximate chronology which results from moving the end of "Early Bronze IV" to coincide with the conquest of palestine by Joshua.

You are cautioned not to infer that this proposed revision accepts a sequence arrangement of Dynasties XVIII to XXIII, as held by current opinion.

CHART 4
CHRONOLOGY
THE CHRONOLOGY OF THE EARLY XVIIth DYNASTY

Scriptural Incidents Correlated with the Chronology of Dynasties XII and XIII

Vertical arrows represent synchronisms recognized in the developing chronology of Dynasty XII and Dynasty XIII. Synchronisms with Egyptian kings are intended to be only approximate. For a more exact chronology for Dynasty XII, see Figure 9.

This helpful chart helps locate key Egyptian rulers in relation to the Biblical famine to the Exodus

Cheneres may be the alternate spelling of Chenepheres (the foster father of Moses), and Ka-ankh-re the alternate spelling of Ka-ankh-ra (the pharaoh of the Exodus).

Dating system as revised

CHART 5

CHRONOLOGY
CORRELATING JOSEPH AND MOSES
WITH EGYPTIAN DYNASTIES XII AND XIII

Figure 9. Comparison of Old Testament and Egyptian Chronologies for the Era of Dynasty XII

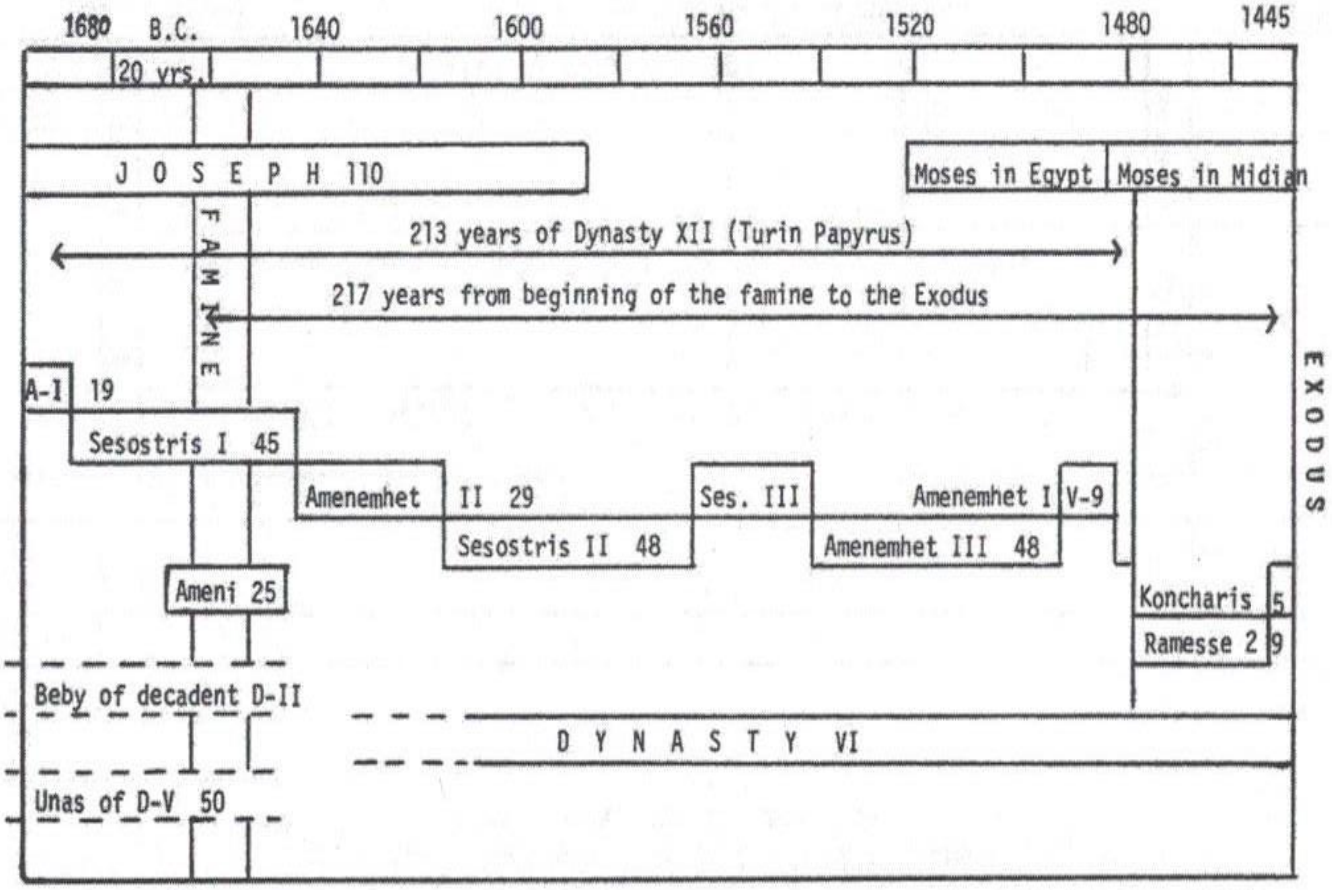


Diagram showing the time relationships between the Egyptian kings of the XIIth Dynasty and Old Testament chronology for the period from Joseph to the Exodus. See Figure 3 for previously introduced synchronisms between Scriptural incidents and Dynasties XII and XIII.

These synchronisms are only approximate. A more exact chronology of Dynasty XII will be found on Chart 5. Vertical arrows represent synchronisms recognized in the developing chronology of Dynasty XII and Dynaty XIII.

Dating system as revised
Dynasty XII was c 1702 BC to 1489 BC

CHART 6

CHRONOLOGY
COMPARISON OF OLD TESTAMENT AND EGYPTIAN CHRONOLOGIES
FOR THE ERA OF DYNASTY XII

Dating system as revised

Add Abijah 3 yrs 913-910 BC (1 Kg 15:1-2) between Rehoboam 17 (not 18) yrs 930-913 BC (I Kg 14:21, 31); and Asa 41 (not 42) yrs 910-89 BC (1 Kg 15:9-10); Saul's war with Amalekites, Dynasty XVII begins: c 1050 or 1025 BC, revised; Solomon's Temple sacked by Shishak (1 Kg 14:25-26, 2 Chr 12:2-9).

This diagram shows the time relationships between the Egyptian kings of the XIIth Dynasty and Old Testament chronology for the period from Joseph to the Exodus.

Chart 4 provides synchronisms between Scriptural incidents and Dynasties XII and XIII.

CHART 7
CHRONOLOGY
LIST OF THE "ARCHEOLOGICAL AGES"

The Archaeological Ages

Archaeological Age	Approximate Conventional Dates*	Egyptian or Palestine Contemporary
Mesolithic and Neolithic	10,000-5,000 B.C.	Predynastic in Egypt
Chalcolithic	5,000-3,300	Predynastic in Egypt*
Early Bronze I	3,300-2,800	Late Predynastic into Dynasty I
Early Bronze II	2,800-2,500	Late Dynasty I through Dynasty II
Early Bronze III	2,500- ?	The pyramid age
Early Bronze IV (E.B. IIIB)	?*	Dynasty VI in Egypt
Intermediate	?*	Dynasties VII to XI
Middle Bronze I	2,000-1,900	Early XIIth Dynasty
Middle Bronze IIA	1,900-1,780	Late XIIth Dynasty
Middle Bronze IIB	1,780-1,600	Dynasty XIII into Hyksos period
Middle Bronze IIC	1,600-1,550	Late Hyksos period
Late Bronze I	1,550-1,480	Early XVIIIth Dynasty
Late Bronze IIA	1,480-1,300	Middle XVIIIth Dynasty
Late Bronze IIB	1,300-1,200	The Amarna age
Iron I	1,200-900	Era of the Judges and United Monarchy of Israel
Iron II	900-600	Divided Monarchy of Israel
Iron III	600-300	Egypt under the Babylonians and Persians

*Some historians date Mena and the beginning of the dynastic period in Egypt at c. 3,300 B.C., others as late as 2850 B.C. with the subsequent dynasties attributed accordingly.
It is recognized that significant deviations of opinion exist among scholars on these dates. Notable are the differences in dates attributed to late Early Bronze and the following Intermediate. A considerable difference of opinion has also existed as to the date to be attributed to the beginning of Iron I. Since these Ages have been defined in terms of changes in culture in Palestine, not in Egypt, it is at once apparent why difficulties rise in defining these in terms of Egyptian dynasties.

These are the 18 standard "Archaeological Ages," along with corresponding modernist (not moderate or revised) dating and modernist dynastic arrangements.

*** Some historians date Mena and the beginning of the dynastic period in Egypt at c. 3300 B.C., others as late as 2850, with the subsequent dynasties dated accordingly.**

Significant differences of opinion exist among scholars on these dates. Especially notable are the variations in dates attributed to late Early Bronze and the following Intermediate Period. A considerable difference of opinion also exists as to the date for the beginning of Iron I. Since these Ages have been defined in terms of changes in culture in Palestine, not in Egypt, it is at once apparent why difficulties rise in defining these in terms of Egyptian dynasties.

CHART 8

CHRONOLOGY
MODERNIST LIST OF EGYPTIAN KINGS IN RELATION TO BOTH MODERNIST AND MODERATE APPROXIMATE DATES OF THE EXODUS

The Kings of Egypt During the Period Covered by Various Theories Relative to the Date of the Exodus

The period of the late XIIIth Dynasty and the Hyksos era ____ 1778-1580*

The subsequent kings, to Rameses III, in the order given by Manetho with the commonly assigned identifications with names from the monuments are:**

Amosis (Ahmose)
Chebron (unidentified)
Ammenophis (Amenhotep I)
Miphres (Hatshepsut)
_____(Thutmose II)
Misphragmuthosis (Thutmose III) _____ 1501-1447*
Tuthmosis (Thutmose IV)
Amenophis (Amenhotep II)
Orus (Amenhotep III)
Achencheres (not recognized by monuments)
Athoris (")
Cencheres (")
Acherres (")
Cherres (")
Armais (Harmhab)
_____(Rameses I)
Ramesses (Rameses II) _____ 1292-1225
Ammenophis (Merneptah)
4 antikings
_____
Rameses III

Alternate kings by the monuments
Amenhotep IV (Akhnaton)
Sakere
Tutenkhamon
Eye
Seti I

*The dates for the end of the Hyksos era and for the early kings of Dynasty XVIII are regarded as astronomically fixed. However, see Vol. II, Chap. IV for a criticism of the premises on which this dating method rests.

**Manetho's figures for reign lengths obviously represent some degree of overlapping, not always defined by the monuments. Breasted's figures have been criticized in that he takes the minimal figure as indicated by the latest extant inscription. Hence the figures given above should be taken as approximate assignments in terms of current chronological views.

The top date is the modernist date for the late XIIIth Dynasty and the Hyksos era. The central date (by Thutmose III) represents the modernist placement. The bottom date (by Rameses II) is the modernist approximate date span for the Exodus.

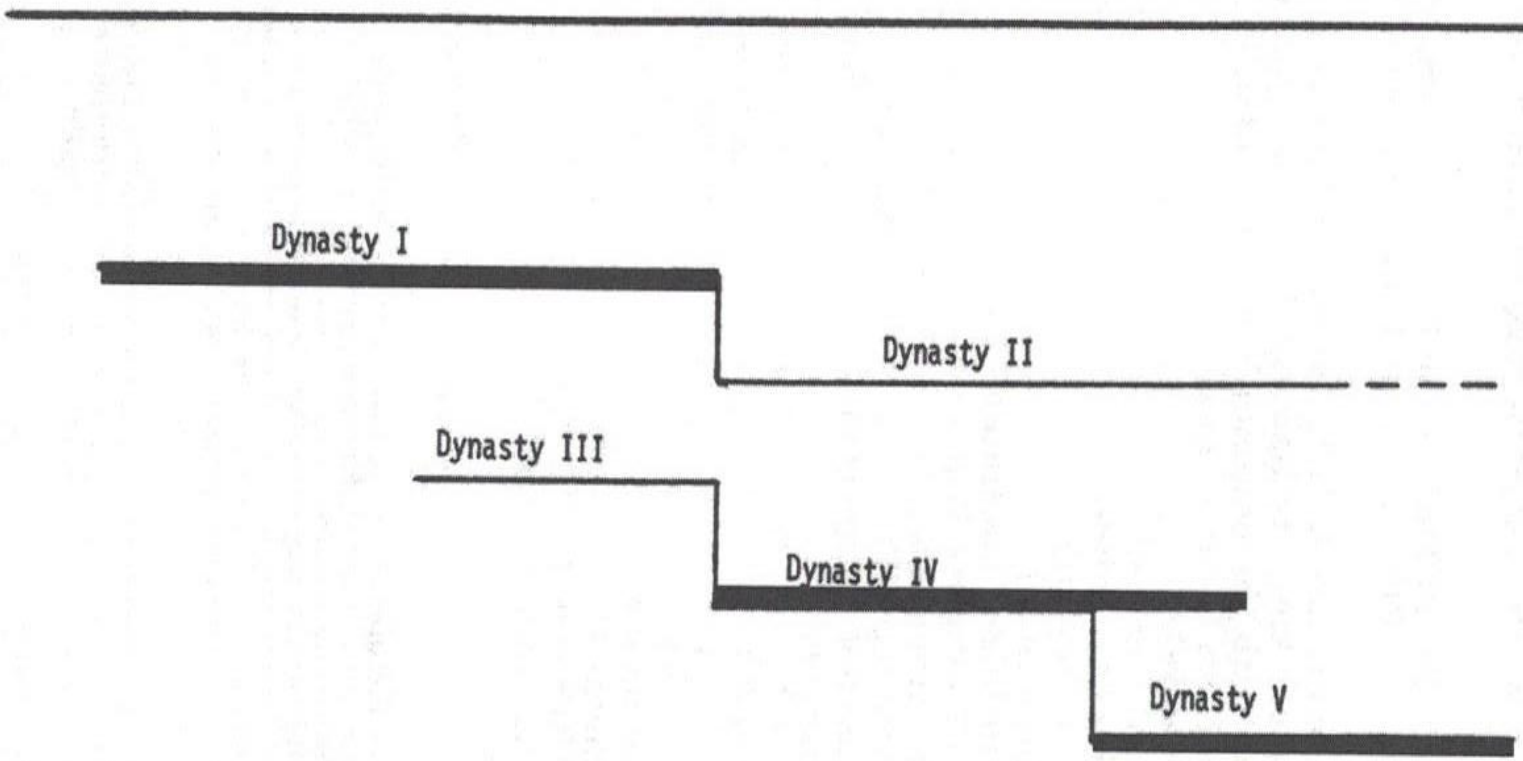
* The dates for the end of the Hyksos era and for the early kings of Dynasty XVIII are regarded as "astroniomically fixed" by the Sothic theory.

** Menetho's figures for reign lengths obviously represent some degree of overlapping, not always defined by the monuments. Breasted's figures have been criticized in that he takes the minimal figure as indicated by the latest extant inscription. Hence the figures given above should be taken as approximate assignments in terms of current chronological views.

CHART 9

CHRONOLOGY
THE RELATIONSHIPS BEWEEN THE VARIOUS DYNASTIES OF THE OLD KINGDOM

The Time Relationships Between the Various Dynasties of the Old Kingdom



Heavy lines represent the primary rule in Egypt; the lighter lines a secondary line of rulers.

Heavy lines represent the primary rule in Egypt at a given time.
The lighter lines were subordinate lines of rulers, reigning at the same time as the primary rulers.

CHART 10
CHRONOLOGY
THE EARLY EGYPTIAN KINGS OF THE SOTHIS LIST

The Early Egyptian Kings of the Sothis List

No.	Name	Reign	No.	Name	R
1.	Mestraim (Menes)	35	24.	Rameses, son of Uaphres	
2.	Kourodes	63	25.	Koncharis	
3.	Aristarchus	34	26.	Silites	
4.	Spanius	36	27.	Bainon	
5,6.	Two kings unrecorded	72	28.	Apachnas	
7.	Osirophis	23	29.	Aphophis	
8.	Sesonchosis	49	30.	Sethos	
9.	Amenemes	29	31.	Certos	
10.	Amasis	2	32.	Aseth	
11.	Acesephthres	13	33.	Amosis (Tethmosis)	
12.	Anchoreus	9	34.	Chebron	
13.	Armiyses	4	35.	Amemphis	
14.	Chamois	12	36.	Amenses	
15.	Miamus	14	37.	Misphragmuthosis	
16.	Amesesis	65	38.	Misphres	
17.	Uses	50	39.	Tuthmosis	
18.	Rameses	29	40.	Amenophthis	
19.	Rames(s)omenes	15	41.	Orus	
20.	Usimares	31	42.	Achencheres	
21.	Ramesseseos	23	43.	Athoris	
22.	Ramessameno	19	44.	Chencheres	
23.	Ramesse Iubasse	39	45.	Acherres	
			46.	Armaeus (Danaus)	

On the left is the rank order in which, according to Sothis List, each of these kings is said to have ruled. On the right is the apparent number of years that each king reigned.

Dating system as revised

CHART 11
CHRONOLOGY
THE KINGS OF THE FIRST THREE DYNASTIES

The Kings of Dynasties I, II, and III

Dynasty I

Africanus		Eusebius		Sothis List		Monuments
Menes	62 yrs	Menes	60 yrs	Menes	35	Aha-Men
Athothis	57 yrs	Athothis	27 yrs	Kourodes	6	Zer-Ta
Kenkenes	31 yrs	Kenkenes	39 yrs			Zet-Ath
Uenephes	23 yrs	Uenephes	42 yrs	Aristarchus	34	Uadji
Usaphaidos	20 yrs	Usaphais	20 yrs	Spanios	36	Udimu
Miebidos	26 yrs	Niebais	26 yrs	unnamed		Merbapa
Semempses	18 yrs	Semempses	18 yrs	unnamed	72	Shemsu
Bieneches	26 yrs	Ubienthes	26 yrs			Qa-Sen

Dynasty II

Africanus		Aydos	Sakkarah	Turin	Monuments
Boethos	38	Bezau	Neter-bau		Hotep-ahaui
Kaiechos	39	Ka-Kau	Ka-Kau		Ra-Neb
Binothris	47	Baneteren	Baneteru		Neteren
Tlas	17	Uaznes	Uaznes		Perabsen
Sethenes	41	Senda	Send	Send	Send
Chaires	17			Neterka	Ka-Ra
Nepherchers	25			Neferkasekru	*Khasekhem*
Sesochris	48			Hezef . . .	*Khasekhemui*
Cheneres	30				

Dynasty III

Africanus	Abydos/Sakharah		Turin	Monuments
	Zazay	*Beby*	*Zazati*	
Nekherofes	Nebka			Sa-nekht-Nebka
Tosorthros	Zesersa			Neter-khet Zeser
Turis				
Mesokhris				
Soufis				
Tosertasis	Zeserteta			
Akhes	Sezes			
Kerferes	Neferkara			Huni
Sephuris	Sneferu			Sneferu

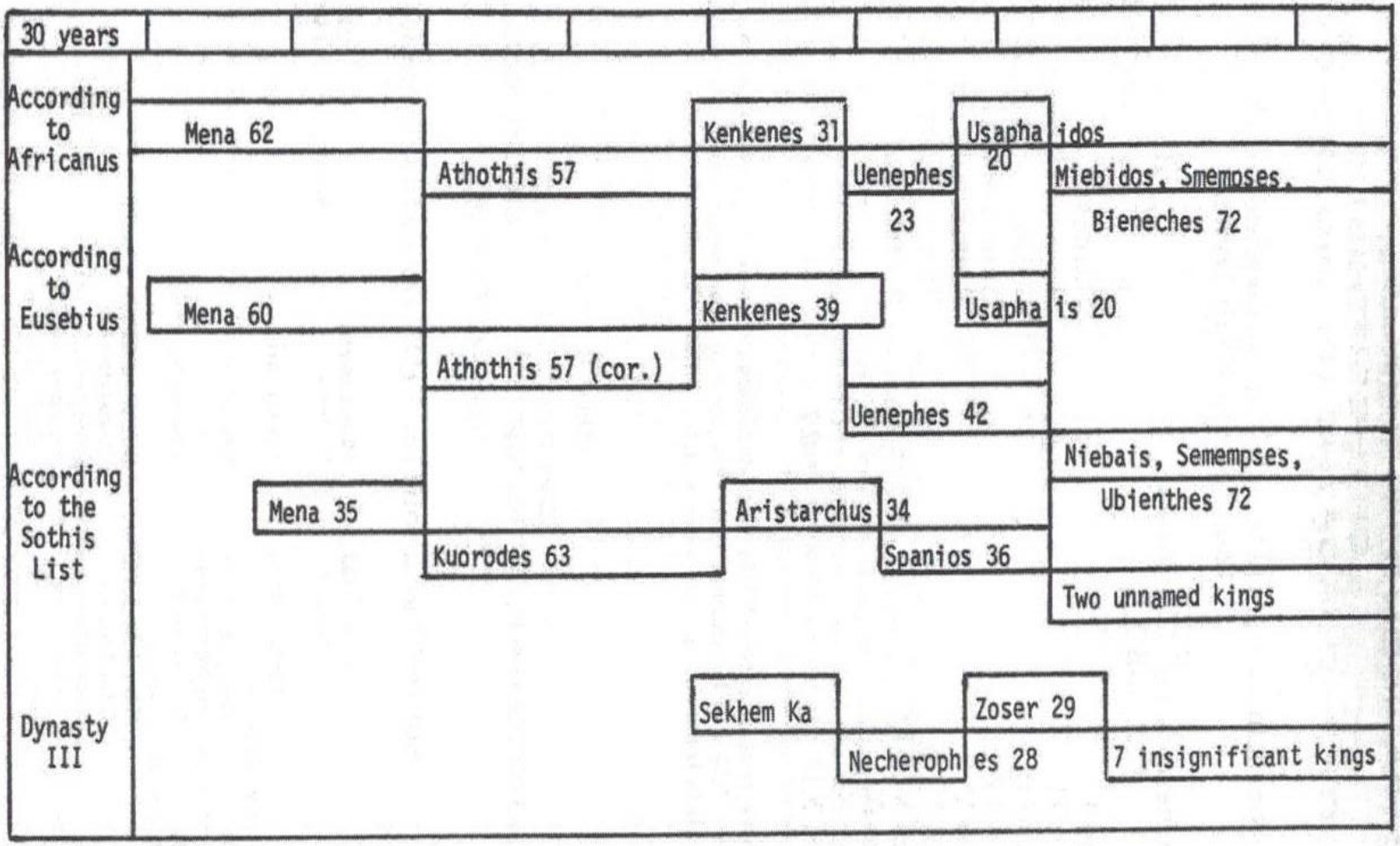
This revealing list shows how each of these kings is listed on several different king lists: The Africanus List, the Eusebius List, the Sothis List, the Aydos List, the Sakkarah List, the Turin List, and on the various monuments in Egypt.

Dating system as revised
The alternate name for Aydos is Abydos.

CHART 12

CHRONOLOGY
COMPARATIVE CHRONOLOGIES OF DYNASTIES 1 AND III

Comparative Chronologies of Dynasties I and III



As you discovered as you examined Chart 11, there are distinct variations between the different king lists. On this chart are listed several of them.

Dating system as revised
The aternate name for Kuorodes is Kourodes; for Spanios is Spanius.

CHART 13

CHRONOLOGY
COMPARISON OF THE NAMES OF THE RAMESSIDES OF THE SOTHIS LIST WITH THOSE OF THE XIX AND XXth DYNASTIES

Comparison of the Names of the Ramessides of the Sothis List with those of the XXth Dynasty*

Ramessides of Dynasties XIX and XX		Ramessides of the Sothis List	
Rameses I	11	Rameses	29
Rameses II	67	Ramessomenes	15
Rameses III	31	Usimare	31
Rameses IV	6	Ramesseseos	23
Rameses V	4	Ramessameno	19
Rameses VI	5?	Ramesse Iubasse	39
Rameses VII-IX	1 each?	Ramesse, son of Uaphres	29
Rameses X	19		
Rameses XI	6		
Rameses XII	27		

*In a subsequent chapter (XIII), the identities of these Ramessides of the Sothis List as kings of Dynasty XII will be shown. Into this position, the reign lengths as given can be correlated with the data from the monuments without a flaw.

CHART 14

CHRONOLOGY
SOURCE VARIATIONS ON THE CHRONOLOGY OF THE XIIth DYNASTY

Source Variations on XIIth Dynasty Chronology

Manetho's Names	Monumental List Names	Monument Names	Lengths of reigns Manetho	Turin	Monuments
Ameneme	S-Hetep-abra	Amenemhet I	16	(1)9	20
Coregency with Sesostris I					10
Sesonkhosis	Kheper-ka-ra	Sesostris I	46	45	32
Coregency with Amenemhet II					2+
Amenemes	Nub-kau-ra	Amenemhet II	38	—	30
Coregency with Sesostris II					3+
Sesostris	Kha-kheperOra	Sesostris II	48	(2or3) 9	10
Lakheres	Kha-kau-ra	Sesostris III	(3)8	3(8)	26
Ammeres	Maa-kheru-ra	Amenemhet III	(4)8	4(4or8)	44
Ammenemes	Maat-en-ra	Amenemhet IV	8	9y 3m 27d	6
Skemiofris	Sebek-nefru-ra	Sebeknefru-ra	4	3y 10m 14d	—
Total for the dynasty			246	213+	

Because the XIIth Dynasty is so very important, you will want to carefully consider the source variations, as given by Manetho, the Turin Papyrus, momumental list names, and other monumental data.

CHART 15

CHRONOLOGY
INTERPRETATION OF DATA FOR DYNASTY XII AS GIVEN BY PETRIE AND BREASTED

Interpretations of Data for Dynasty XII by Petrie and Breasted*

King	Reign Length Assigned by Petrie*	Reign Length Assigned by Breasted*
Amenemhet I	20 years	20 years
Sesostris I	42 years	42 years
Amenemhet II	32 years	32 years
Sesostris II	*29 years*	*19 years*
Sesostris III	38 years	38 years
Amenemhet III	*44 years*	*48 years*
Amenemhet IV	9 years	9 years
Sebeknefrure	4 years	4 years
Total elapsed time for the dynasty**	218 years	212 years

*Based on years of reign to the coregency of the next ruler.
**Compared to 213+ years as given by the Turin Papyrus.

***This is based on the years of reign—from when the ruler ascended the throne, to when he began coregency with the next ruler.**
What is a "co-regent"? When a king would become aged, frequently his son would become co-regent (co-ruler) with him until his death—thus ensuring an unbroken continuation of that family's dynasty.
****This total elapsed time is compared to 213+ years, as given in the Turin Papyrus.**

CHART 16

CHRONOLOGY
COMPARISON OF PREVIOUSLY AVAILABLE DATA ON DYNASTY XII, WITH DATA FROM THE SOTHIS LIST

Comparison of Previously Available Data on Dynasty XII with Data from the Sothis List

Monument Name	Sothis Equivalent	Total Reigns (Manetho)	Minimal Reigns (Monuments)	Turin Papyrus Figures	Sothis Data
Amenemhet I	_____	16	20	9	insert (9)
Coregency			10		
Sesostris I	_____	46	32	45	insert(45+)
Coregency			(3)		
Amenemhet II	Rameses	38	29+	(29+)	29(+)
Coregency			(5+)		
Sesostris II	Ramesomenes	48	10	(4)9	15
Coregency	Usimare	--	insert(31)	--	31
Coregency			insert (2)		insert (2)
Sesostris III	Ramessesos	(3)8	25+	(2)3	23
Coregency			(11)		
Amenemhet III	Ramessemeno	(4)8	43+	(4)8	19(+)
Amenemhet IV	_____	8	6+	9+	--
Sebeknefrure	Ramese Iugasz	4	--	3+	39(+)
Total for Dynasty		246		215	213
Total as given		245		213+	213+

Eight rulers are listed here, along with data on their co-regents, with time spans of each rule as given in several sources.

CHART 17

CHRONOLOGY
KINGS OF THE EARLY XIIIth DYNASTY
ACCORDING TO THE TURIN PAPYRUS

Kings of the Early XIIIth Dynasty According to the Turin Papyrus (after Brugsch)

1. Ra-Khu-taui (Sebekhotep I)
2. Sokhemkara
3. Ra-Amenemhet I
4. Sehotapabra I
5. *Aufni*
6. Sankhabra
7. Smenkara
8. Sehotepabra II
9. . . . . .kara
10. One or two names destroyed
11. Notemabra
12. Ra Sebekhotep II
13. Ran-(sen)-eb
14. Autuabra I
15. Setef. . . .ra
16. Ra Sokhemkhutaui (Sebekhotep III)
17. Rauser. . . . . .
18. Smonkhkara Mermesha
19. . . . . .kara
20. . . . . user-Ser
21. Ra Sokhem (suttaui) Sebekhotep IV)
22. Khasesheshra Noferhotep
23. Ra-Sahathor
24. *Khanoferra* (Sebekhotep V)
25. Khakara?
26. *Khaankhra* (Sebekhotep VI)
27. Khahotepra (Sebekhotep VII)
28. *Uahabra Aaab*
29. *Mernoferra Ai*
30. Merhotepra
31. Sankhnefra Utu
32. Mersokhermra Anran
33. Suthara. . . . .ura

34-57 Names for the most part are destroyed totally or partially

58. Nahasi-(ra)
59. Khakherura
60. Nebef-autura
61. Sehibra
62. Mertefara
63. Sutkara
64. Nebtefara
65. Ra-Uben II

66f. Many of the remaining names are unreadable.

Italicized names are regarded as of special significance in the development of this work. Kings numbered 27 and onward for which reign lengths are readable have short reigns, ranging from less than one year to five years. The exceptions are kings numbered 28 and 29 with reigns of 10 and 13 years respectively. Since it is highly probable that more than one of these princes ruled in the same specific period of years, the possibility is entertained that the Exodus event may well have fallen during the reign of other rulers than Kha-ankh-ra (No. 26). For example, Josephus places the incident in the reign of one Dudimos, who may be one of the princes of this list. See Chapter XIII, Section IX for confirmation of this placement of Dudimos.

This data is based on the research of Brugsch.

Those names which are italicized are regarded as of special significance in the development of this research. Kings numbered 27 and onward (for which reign lengths are readable) have short reigns, ranging from less than one year to five years. The exceptions are kings numbered 28 and 29, who had reigns of 10 and 13 years respectively. Since it is highly probable that more than one of these princes ruled in the same specific period of years, there is the possibility that the Exodus event may have occurred during the reign of other rulers than Kha-ankh-ra (No. 26). For example, Josephus places the Exodus in the reign of one Dudimos, who may be one of the princes on this list.

CHART 18
CHRONOLOGY
SUMMARY OF THE DATA ON THE XVIIIth AND XIXth DYNASTIES

Summary of the Data on the XVIIIth and XIXth Egyptian Dynasties

Manetho through Africanus		Manetho through Eusebius		Manetho through Josephus			Monuments	
Amos	25	Amosis	25	Tethmosis	25y	10m	Ahmose	22*
Chebros	13	Chebros	13	Chebron	13	0	Amenhotep I	10+
Amenophthis	24	Amenophis	21	Amenophis	20	7	Thutmose I	30+
Amensis	22			Amesses	21	9	Thutmose II	?
Misaphris	13	Miphres	12	Mephres	12	9	Hatshepsut	?
Misphragmu-thosis	26	Misphragmu-thosis	26	Mephramu-thosis	25	10	Thutmose III	54
Thutmosis	9	Thutmosis	9	Thmosis	9	8	Amenhotep II	26+
Amenophis	31	Amenophis	31	Amenophis	30	10	Thutmose IV	8+
Orus	37	Orus	36	Orus	36	5	Amenhotep III	36+
Acherres	32	Achencheres	12	Acencheres	12	1	Amenhotep IV	17+
Rathos	6	Athoris	39	Rathothis	9	0	Tutenkhamen	?
Chebres	12	Cencheres	16	Acencheres	12	5	Sakere	?
Acherres	12	Acherres	8	Acencheres	12	3	Eye	?
Armesis	5	Armais	5	Armais	4	1	Harmhab	34+
Rameses	1			Rameses	1	4	Rameses I	1+
							Seti I	8+
		Rameses	68	Rameses	66	2	Rameses II	67
Amenophath	19	Amenophis	40	Amenophis	19	6	Merneptah	8+
Dynasty XIX		Dynasty XIX		No dynasty break				
Sethos	51	Sethos	55	Sethos and Armais?			Seti II	brief
Amenephthes	20	Amenephthis	40					
Rameses	60							
Ammenemnes	5	Ammenemnes	26				Ammenmeses	?
Thuoris	?	Thuoris	?				Tausert	?
							Siptah	?

*Lengths of reigns based on data from the monuments are from the latest dated inscription and hence represents minimal reign length claimed by the king.

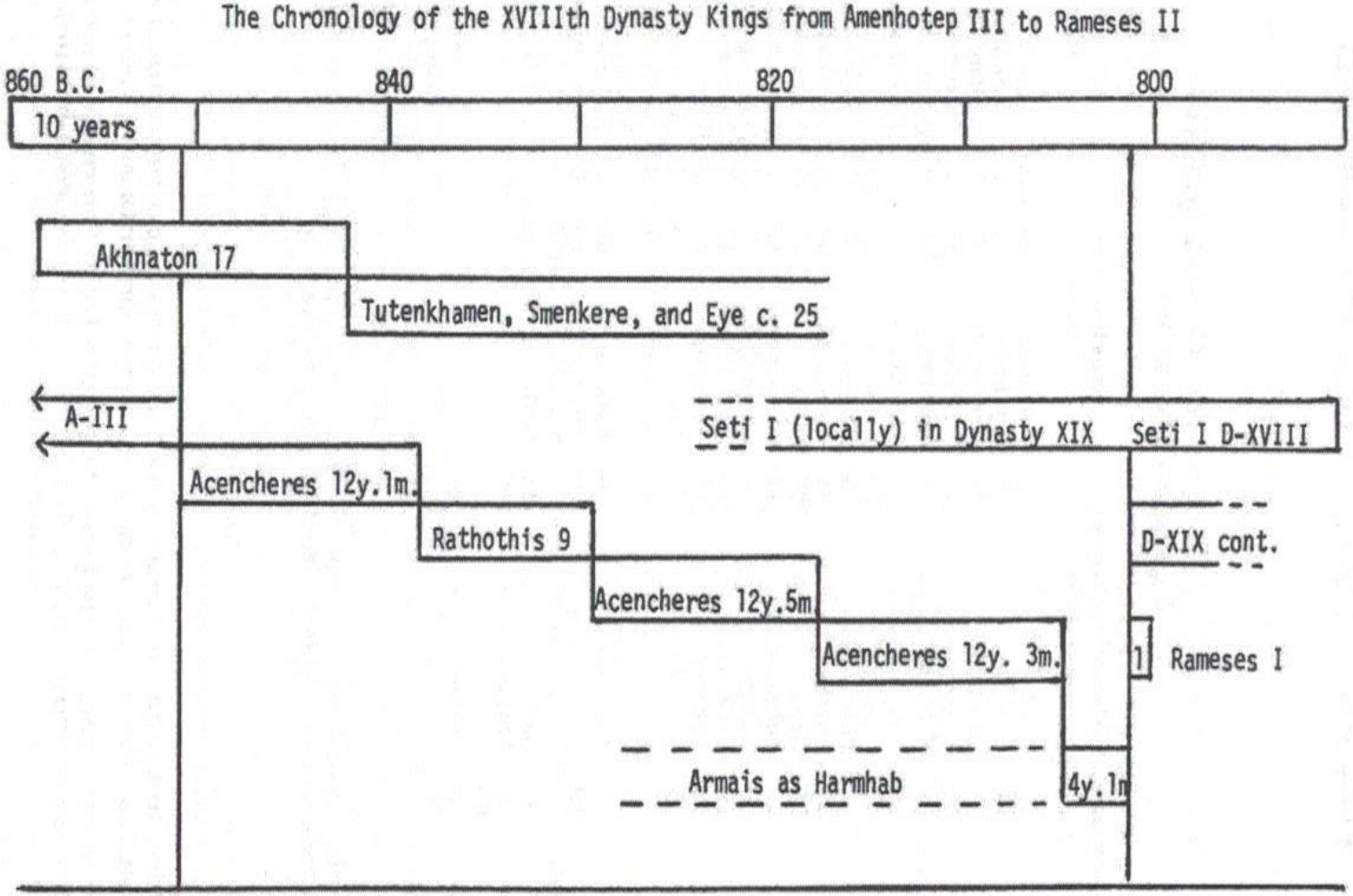
Manetho's king lists, as interpreted by four ancient commentators (Africanus, Eusebius, Josephus) and various monuments are given here.

The lengths of their reigns, as based on data from the monuments, are from the latest dated inscriptions. For this reason, they represent minimal lengths claimed by each king.

Dating system as revised
An alternate name for Aydos is Abydos.

CHART 19

CHRONOLOGY
THE CHRONOLOGY OF THE XVIIIth DYNASTY KINGS FROM AMENHOTEP III TO RAMESES II

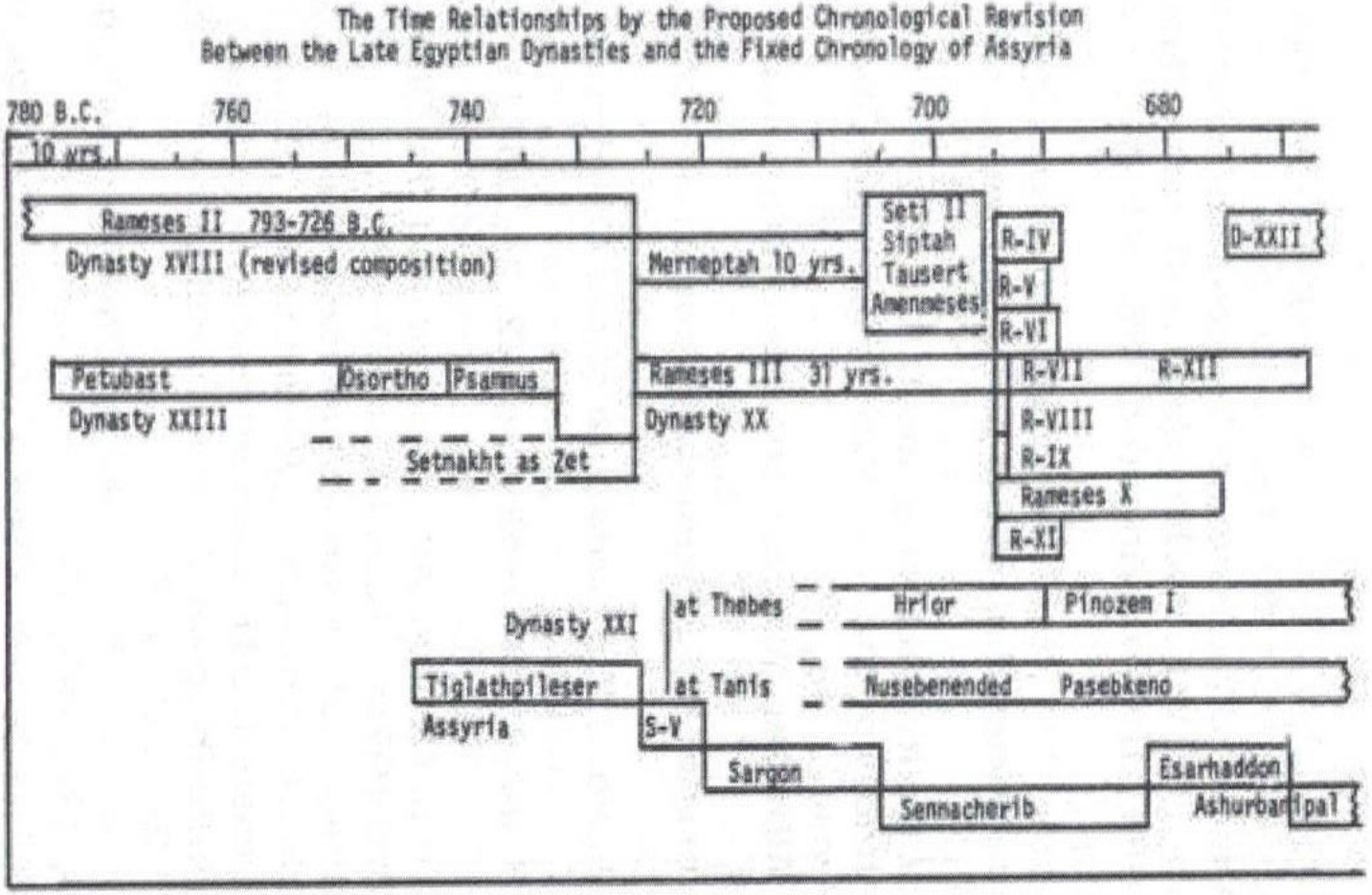


Dating system as revised
"A-III" = Amenhotep III (he reigned 36 years)

This comparative list of kings, from 860 to about 790 B.C., includes two who have gained unusual fame. Akhnaton was the pharoah who, abolishing the worship of the multitude of Egyptian gods, only worshiped the sun. It is believed he was slain in order to restore power to the priests. Although Tutenkhamen died at a very young age, he became world famous in 1922 when his tomb was discovered in almost perfect condition by Howard Carter.

CHART 20

CHRONOLOGY
THE TIME RELATIONSHIPS BETWEEN THE LATE EGYPTIAN DYNASTIES AND THE FIXED CHRONOLOGY OF ASSYRIA ACCORDING TO THE PROPOSED CHRONOLOGICAL REVISION



Dating system as revised
R-1V-IX,and R-XI-XII are all Ramses
"Tiglathpileser" = Tiglathpileser III
"SV" = Shalmaneser V

This time spans covers the years 780 to 665 B.C., and is keyed to the fixed chronology of Assyria. This is called "fixed" because a total eclipse was observed in the locality of Assyria in the year 763 B.C. Although some researchers believe that a partial eclipse in 791 was the one referred to in the Assyrian records, it is generally assumed that the 763 eclipse was the one recorded. This eclipse is the first definite date in ancient history that we know with fair certainty. (See Appendix 7, p. 77 for additional information on that eclipse.)

SOURCE ABBREVIATIONS

**178 SOURCE ABBREVIATIONS ARE LISTED HERE.
THEY WILL HELP YOU LOCATE
THE 288 REFERENCES IN THIS BOOK.**

**NOT ALL OF THE SOURCES WERE QUOTED
IN THIS PRESESNT BOOK.**

A-AP Albright, W.F., *The Archaeology of Palestine,* 25, 53, 55, 86, 105-106, 107, 142, 149, 173
A-ARB Adams, J.M., *Ancient Records and the Bible*
A-ARI Albright, W.F., *Archaeology and the Religion of Israel.*
AASOR *Annual of the American Schools of Oriental Research*
A-BB Adams, J.M., *Biblical Backgrounds,* 158
AJSLL *American Journal of Semitic Language and Literature,* 118
AJUS *Antarctic Journal of the U.S,* 46
ANYAS *Annals of the New York Academy of Sciences,* 47
AP *Ash Pensee,* 48, 195
A-RDBL Albright, W.F., *Recent Discoveries in Bible Lands,* 24, 149
A-SAC Albright, W.F., *From the Stone Age to Christianity,* 118, 128
A-TCS Allegro, John, *Treasure of the Copper Scroll,* 191

BA *The Biblical Archaeologist,* 22, 24, 25, 41, 145, 148, 149, 150, 156
B-AB Barton, George, *Archaeology and the Bible, 4th ed.,* 24m 63m 197m 1160117m 157
B-AKA Budge, E.A.W., *Annals of the Kings of Assyria*
B-AR *Biblical Archaeology Review,* 36, 195
B-ARE Breasted, J.H., *Ancient Records of Egypt,* 114
BASOR *Bulletin of the American Schools of Oriental Research,* 29, 115, 156
B-BCE Budge, E.A.W., *Books on Chaldea and Egypt,* 60, 64. 76, 125, 126, 127, 136
B-BKE Budge, E.A.W., *Book of the Kings of Egypt,* 162
B-BJ Burney, C.F., *The Book of Judges*
B-EUP Brugsch-Bey, Henry, *Egypt Under the Pharaohs,* 56. 108, 110, 111, 112, 113, 114, 128, 16, 178, 171
B-HAE Breasted, J.H., *A History of Ancient Egypt,* 60, 77,

113, 114, 118, 119, 121, 122, 123, 126, 128, 144, 151, 153, 165
B-HEL Brown, Driver, Briggs, *A Hebrew and English Lexicon of the Old Testament*
B-HH Botsford, G.W., *Hellenic History*
B-MBH Blaikie, W.G., *A Manual of Bible History*
B-N Budge, E.A.W., *The Nile,* 117, 159
BoR *Botanical Review,* 37
B-SA Brothwell, D., and Higgs, E., *Science in Archaeology*
B-SKC Baikie, J., *The Sea Kings of Crete*
B-WMS Burrows, *What Mean These Stones?,* 117

CAH *Cambridge Ancient History*
C-AP Cowley, *Aramaic Papyri of the Fifth Century*
C-BS Caiger, S.L., *Bible and Spade,* 156
C-EP Courville, D., *Exodus Problem and Its Ramifications.*
CH *Classical Handbook,* 8-9
C-HP Ceram, C.W., *Hands on the Past*
CKS-SB Crowfoot, J.W., Kenyon, K.M., and Sukenik, E.L., *Samaria-Sebaste: The Buildings*
C-LM Cook, S.A., *The Laws of Moses and the Code of Hammurabi*
CRSQ *Creation Research Society Quarterly,* 46-47, 88-89
C-SEI Crowfoot, J.W. and G.M., *Samaria-Sebaste: Early Ivories*
C-SH Ceram, C.W., *The Secret of the Hittites*

D-CHM Davies, W.W., *The Codes of Hammurabi and Moses*
D-DBH Dugan, J.G., *Digging up Biblical History*
D-GP Davidson, D., *The Great Pyramid,* 68, 72
D-NLHO Duncan, Garrow, *New Light on Hebrew Origins*
D-OH Durant, Will, *Our Oriental Heritage,* 75

E-AE Emery, W.B., *Archaic Egypt,* 38, 40, 117
EC *Encyclopedia of Christianity,* 88, 89
E-COWA Ehrich, R.W. (ed.), *Chronologies in Old World Archaeology*
E-DC Engberg, R.M., *The Dawn of Civilization*
E-HR Engberg, R.M., *The Hyksos Reconsidered*
E-LAE Erman, A., *Life in Ancient Egypt,* 117

E-LDE Elgood, P.G., *The Later Dynasties of Egypt*
EM *Endeavor* magazine, 37
E-PE Edwards, I.E.S., *The Pyramids of Egypt*
E-TS Edgerton, W.F., *The Thutmosid Succession*

F-ABH Free, J.P., *Archaeology and Bible History*, 129, 143-144, 156, 158
F-EH Ferrell, Vance, *Evolution Handbook*, 14, 15, 37, 42, 25, 100, 102
F-LAP Finegan, J., *Light from the Ancient Past*, 115, 147, 148
F-SE Ferrell, Vance, *Science vs. Evolution*, 14, 37, 42, 45, 164

G-BB Gordon, Cyrus, *Before the Bible*, 24
G-EG Gardner, A., *Egyptian Grammer, 3rd ed.*
G-H Gurney, C.R., *The Hittites*
G-HC Green, H.H., *Higher Criticism of the Pentateuch*
G-JJ Garstang, John, *Joshua and Judges*, 158
G-NHOTL Gordon, Cyrus H., *New Horizons in Old Testament Literature*, 21, 195
G-OSJ Glueck, N., *The Other Side of Jordan*, 80, 143
G-PM Garstang, J., *Prehistoric Mirsin*
G-RD Glueck, N., *Rivers in the Desert*, 143
G-RJ Glueck, Nelson, *The River Jordan*
G-SJ Garstang, J., *The Story of Jericho*, 106, 145, 146, 148, 156
deG-VA deGrazia, A., (ed.), *The Velikovsky Affair*
G-WOT Gordon, Cyrus H., *The World of the Old Testament*, 144

H-AHNE, Hall, *Ancient History of the Near East*, 23
H-EBL Hilprecht, H.V., *Explorations in Bible Lands during the 19th Century*
H-FA Hoyle, F., *Frontiers of Astronomy*
H-GG Hart-Davies, D.E., *The Genesis of Genesis*
H-H Herodotus, *Histories*, Translated by DeSelin Court
H-P Harden, D., *The Phoenicians*
H-PC Hutchinson, R.W., *Prehistoric Crete*
H-RPIB Horn, S.H., *Records of the Past Illuminate the Bible*

HRS-CE Hayes, W.C., Rowton, M.B., and Stubbings, F.H., *Chronology of Egypt*

J-AA Josephus, F., *Against Apion*
J-AJ Josephus, F., *Antiquities of the Jews.* Translation by Whiston, 71, 86-87, 102, 121, 123, 135, 158, 160, 172, 202
J-DE Jack, J.W., *The Date of the Exodus*
J-MD Johnson, Frederick, *Program to Aid in Development of the Method of Dating*
JNES *Journal of Near Eastern Studies*, 175
J-OTLAE Jeremias, Alfred, *The Old Testament in the Light of the Ancient East*
J-SKL Jacobsen, Thorkild, *The Sumerian King List*

K-AHL Kenyon, K.M., *Archaeology in the Holy Land*, 28, 53, 54, 55, 56, 57, 81-83, 85, 86, 142-143, 150, 156, 161, 195
K-BA Kenyon, Sir Frederick, *The Bible and Archaeology*
K-BH Keller, Warner, *The Bible as History*, 107, 108, 115, 140
K-DJ Kenyon, K., *Digging up Jericho*, 152
K-G Kitto, H.D.F., *The Greeks*
K-ILLP Kent, C.F., *Israel's Laws and Legal Precedents*
K-MM Kyle, M.G., *Moses and the Monuments*
K-NJ Knight, G.A.F., *Nile and Jordan*
K-RCE Kantor, H.J., *The Relative Chronology of Egypt*
K-SAP Kitchen, K.A., *Suppiluliuma and the Amarna Pharaohs*

L-ARAB Luckenbill, D.D., *Ancient Records of Assyria and Babylonia*, 173
L-EA Lloyd, S., *Early Anatolia*
L-EHPA Lloyd, S., *Early Highland Peoples of Anatolia*
L-RD Libby, W.F., *Radiocarbon Dating*

M-ACR Moller, Wilhelm, *Are the Critics Right?*
M-CEP Macalister, R.A.S., *A Century of Excavation in Palestine*, 22
M-HE Maspero, G., *History of Egypt*, 152, 153

M-HO Meek, Theophile, *Hebrew Origins*
M-HTE Muir, James C., *His Truth Endureth*, 15
M-NBE Marston, Charles, *New Bible Evidence*
M-P Macalister, R.A.S., *The Philistines: Their History and Civilization*
M-SC Morris, H.M., W.W. Boardman, R.F. Koontz, *Science and Creation*, 47
M-SEC MacNaughton, D., *A Scheme of Egyptian Chronology*, 60, 62, 64, 66, 70, 180

N-CS Neatry, T.M., *Confirming the Scriptures*
N-HI Noth, M., *A History of Israel*
N-OTP Noordtzy, A., *The Old Testament Problem*
N-PRE Noordtzy, A., *The Store-City of Pithom and the Route of the Exodus*

O-HI Oesterley, W.O.E., and T.H. Robinson, *A History of Israel*
OVAC Olsson, Ingrid U. (ed.), *Radiocarbon Variations and Absolute Chronology*
O-POT Orr, James, *The Problem of the Old* Testament
O-VVPW Odom, R.L., *Vettius Valens and the Planetary Week*

P *Pensee*, 42
P-ANEP Pritchard, J.B., *The Ancient Near East in Pictures*
P-ANET Pritchard, J.B. (ed.), *Ancient Near Eastern Texts*, 176
P-BC Parker, R.A. and W.H. Bubberstein, *Babylonian Chronology 626 B.C.-A.D. 45*
P-BS Peters, John, *Bible and Spade*, 101
P-CAE Poole, R.S., *The Chronology of Ancient Egypt*, 63
P-CAEM Perkins, A.L., *The Comparative Archaeology of Early Mesopotamia*
P-EI Petrie, Flinders, *Egypt and Israel*
P-EOT Peet, T.E., *Egypt and the Old Testament*, 108, 147, 159
P-G Pritchard, J.B., *Gibeon*
P-HE Petrie, Flinders, *A History of Egypt, 7th ed.*, 69, 118, 124, 126, 136, 179, 195
P-IOT Pfeiffer, R.H., *Introduction to the Old Testament*
P-MOT Price, Ira, *The Monuments and the Old Testament*

P-PAI Petrie, Flinders, *Palestine and Israel*
P-PE Petrie, Flinders, *Prehistoric Egypt*
P-PI Piggott, S., *Prehistoric India,* 75
P-SB Prescott, W.W., *The Spade and the Bible*

R-AM Rawlinson, G.L., *Ancient Monarchies, 4th ed.*
R-BA Robinson, G.L., *The Bearing of Archaeology on the Old Testament*
R-BR Robinson, Edward, *Biblical Researches in Palestine*
R-CH Rollin, Charles, *Cyclopedia of History*
R-CP Rogers, R.W., *Cuneiform Parallels to the Old Testament*
R-EH Rawlinson, G., *The Egypt of Herodotus*
R-HAE Rawlinson, G., *History of Ancient Egypt,* 113, 122
R-HBA Rogers, R.W., *History of Babylonia and Assyria, 6th ed.*
R-FJJ Rowley, H.H., *From Joseph to Joshua,* 147, 148, 156
R-RBA Rogers, R.W., *The Religion of Babylonia and Assyria*
R-ROT Rowley, H.H., *Rediscovery of the Old Testament*
R-VAC Soderbergh, T. Save and Ingrid U. Olsson, *"C-14 Dating and Egyptian Chronology," R-VAC, ed. Ingrid U. Olsson,* 42

SA *Scientific American*
S-DCA Seyffert, 0., *Dictionary of Classical Antiquities*
S-DGRBM Smith, W., (ed), *Dictionary of Greek and Roman Biography and Mythology*
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S-CTRSU Schaeffer, Claude, F.A., *Cuneiform Texts of Ras Shamra-Ugarit*
S-ET Sayce, A.H., *Expository Times,* 117
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W-WHAB Wright, G.E., and F.V. Filson, *Westminster Historical Atlas of the Bible*
W-WST White, A.D., *The Warfare of Science with Theology*

Y-AB Yahuda, A.S., *The Accuracy of the Bible*
Y-AC Young, R., *Analytical Concordance*

Y-LP Yahuda, A.S., *The Language of the Pentateuch in its Relation to Egyptian*

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***Important notice:* The following indexes were prepared by Dorothy Scadsheim, who we discovered is a research specialist in her own right!**

The following abbreviations are used in these indexes:

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Bold page #s & names = Definitions, especially important items
Underlined Bold Italic page #s = Information from Charts, Maps, Pictures, etc.
Underlined = Revised Chronology main dates and topics, *see also* references are made from and to these mostly.
c = circa, or around the year(s) . . .

(M) = Modernist Chronology
(Mod) = Moderate Chronology
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EGYPTIAN DYNASTIC ERAS INDEX
Also see Ages Index; General Index: Calendar, Day, Month, Year

Bold Italic type = Primary Dynasties
Regular type = Parallel Dynasties
(M) = Modernist Chronology
(R) = Revised Chronology

For further information, see 49, ***51***, 71-73, 75-***76***-77, 89, ***92***, 98, ***112***, 169-170, ***204, 208***

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EGYPTIANS INDEX

This extremely helpful index lists every Egyptian king, nome ruler, etc. mentioned in this book.

Bold #s = Definitions and especially

important items
Underlined Bold Italic #s = Information obtained from Charts, Maps, Pictures
y = years
m = months

Generic sources:
(M) = Modernist Chronology
(Mod) = Moderate Chronology
(R) = Revised Chronology of this book

Specific sources: *(See also Inscription Index)*:
(Aby) = Abydos list
(Bre) = Breasted histories
(Fam) = Famine Inscription
(Kar) = Karnak
(Man) = Manetho (undifferentiated)
(MAf) = Manetho through Africanus
(MEu) = Manetho through Eusebius
(MJo) = Manetho through Josephus
(Mon) = Monuments
(Pet) = Petrie
(Sak) = Sakkarah list
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GENERAL INDEX

This index lists artifacts and other items not indexed elsewhere

Bold #s = Definitions, especially important items
Underlined Bold Italic # = Information from Charts, Maps, Pictures, etc.
(Parentheses) = The idea is clearly on the page, but the word itself is not used

(M) = Modernist Chronology
(Mod) = Moderate Chronology
***(R)*)** = Revised Chronology of this book
[sic] in a quotation = definition of usage in this book **13-14**

The following major subheads are included: Ages, Art, Building, Calendar, Conquest, Culture, Exodus, Dispersion, Exodus, Famine, Flood, History, Language, Occupation, Oppression, Plagues, Pottery, Pyramid, Science, Sothic, Writing, Year.

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