

The Great Judgments of The Ages of Creation

The Intermediate Study in The Perfect Principles of the Doctrine of Christ Trilogy

VOLUME IV

A Comprehensive Biblical Reconstruction of Reality, Part 3:
The Biblically Reconstructed Ages of Creation
as Revealed in *Ages In Chaos* and ***Enlightened*** by ***Scripture***,
and Conclusions to The Great Judgments of The Ages of Creation

SECTION 11 The Biblically Reconstructed Ages of Creation - *Ages In Chaos*

Begun Summer 2020

This beginning brings us to a disturbing, and yes, 'kicking-and-screaming' end. It felt like that for me anyway. And it's the end of the longest 'wild goose chase' I have taken you on in these '**studies**', at least so far. And I mean it hasn't been going on quite as long for me. It was back in 2016 that I finally got around to the calculations that exposed my '**misunderstanding**'. Yes, I finally did the math. I reached this 'end' when I finally admitted that I had been '**misinformed**' by, or that I just '**misunderstood**', my former pastor who introduced me to Dr. Velikovsky's work, that according to Dr. Velikovsky the Exodus took place closer to 1250 BC, instead of 1450 BC. Turns out this is wrong on both counts. Dr. Velikovsky actually asserts, along with many other, especially Christian historians, that the Exodus took place in about 1450 BC. All along I had been looking - often in the back of my mind - for where Dr. Velikovsky places the Exodus in 1250. But he never does. In 2016 I was finally convinced that he instead only places it in about 1450. And until then I still believed that this difference helped account for a period of exactly 6,000 years from Creation to The 2nd Coming of Christ and the start of The Millennium.

And having recalculated in 2016 that there were actually over 6300 'years' from Creation to The Lord's Return, in 2017 I had reevaluated my conclusions about God's 7-Day - 7,000-year Plan for Mankind and Angels. But don't '**misunderstand**' again, I'm still thinking that somehow God does have an ongoing 7-day - 7,000-year plan, and that is, from Creation to New Creation. However I'm now thinking, as many other Bible scholars do, that we are at present already a little beyond 6000 AC. How is this possible? Let's start back in 2017, with some of my "meditation beginning early this year", that I recorded 7/25/17 "for **JAC SECTION 11**":

Even though we are now apparently closer to the year 6300 AC instead of 6,000 - which would seem to be about a third of the way through the 7th of God's 1,000-year Days of Creation - since the length of days and years will be cut by a third in The 4th Trumpet Judgment, then The Millennium may only take about two thirds the time it otherwise would take, right? Not exactly, just the 'days' will be a third shorter - assuming nothing else happens to lengthen them again. And with the continuation of such shorter days or *rotations*, if not years or *orbits* of the Sun, a year will be somewhere around 540 days long, and that is, if the Earth's *orbital velocity* remains more or less the same. But whatever the

case, how fast the Earth *rotates* will remain independent of how long it takes to complete an *orbit*.

So apparently it's really the *orbit* that determines the year. But does it really? And what I mean is that though there have been and will altogether be several changes in the lengths of 'days' and 'years' since The Fall, God **knoweth** the length of his originally **created** days and years - let's call them Creation Days and Years - which apparently since The Fall are no longer accurately marked by the *rotations* and *orbits* of The Earth. Nonetheless, as He **changeth not**, surely neither do they,

And so - and besides the '**meaty prophecy**' that **revealeth** that there will be another

plague or two where neither '**days**' nor '**hours**' can be distinguished because Earth is again for a time 'barreling on its side' - I no longer think it's **profitable** to look to 'calendar days of years' - as they vary so greatly, and are so difficult to 'keep track of' - to track God's 7,000-Year Plan. And after having finally accepted this, I have now nonetheless come to expect that at least the '**unchanging**' - though now '**unknowable**' - Creation Days and Years will exactly mark out God's 7,000 Year Plan. But this even more so puts **us**, and even Jesus, including now, and **when he cometh** again, and even in the Millennium, the period before **heaven and earth shall pass away**, in a place where in all these cases, **of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father [only]** ([Mar 13:31-32](#), [Mat 24:35-36](#), [25:13](#), etc). But other **times** may or should have been anticipated in advance, including the Lord's First Coming and The Rapture, especially when such a **time is at the doors** ([Mat 24:33](#), [Mar 13:29](#), & e.g., [Mat 16:3](#) v. [Acts 1:6-7](#)).

And it may also be possible that the Earth travels around the Sun exactly 7,000 times altogether (at varying *orbital velocities*, etc.), and that maybe at the exact end of the 7,000th trip - at this point necessarily becoming synchronized again with exactly 7,000 Creation Years - it will be exactly then that God's Plan for this present Earth and Heaven will end, and *exactly* then when we will next all see The One **prophesied**, and that is, The One **from whose face the earth and the heaven fled away...**

And to complicate such '**meaty speculation**' further, I have also surmised that with the end of '**potentially**' **eternal life**, or when **sin entered**, it was then that the 7,000-year plan to **save some** began, and that is, with The Curse. Remember that like Genesis 1 & 2, 10 & 11, Judges, the 2 Books of Samuel, Kings, and Chronicles, Revelation 11-18, and most other **prophecies**, etc., Genesis 3-5 must be '**layered**' too, so that it is not determinable how long it was after Creation Week until Adam and Eve '**fell**'. And I mean it may have been a few hundred years from Creation to The Fall, where if The 7-Day - 7000-year Plan of God for Mankind and Angels - which primarily is to '**save a lost world**' - doesn't start until The Curse, then it could be about the year 5970 AF (After The Fall), yet now beyond the year 6300 AC. And though God knew what would happen, He may have 'enacted' no '7,000-year plan' to **save some**, not until **sin entered** His originally '**permanent**' universe - a universe where no one yet needed **saving** or would ever **die**. So maybe

it was with The Curse, when *sin* and the eventual *death* of all Creation *entered*, that the 7,000-year plan was then 'enacted' to *save some*. However, what *we* will never lose is the necessity for '*correction, improvement, and expansion*' of all our supposed *interpretations*. And I mean that this is at best only an idea worth considering.

But whatever the case, why wait any longer to confront this longest-coming and arguably biggest '*correction*' yet, and I mean of the information - or misinformation - placed in the middle of my 7,000-year "Working Timeline" from **SECTION 4** (p.388). But I should add that I'm not now aware of any major problems with the sequence of events offered on the upper or lower interrelated timelines. It's only that I now expect that there a big problem with the middle one, the one indicating actual dates. And I mean we're talking about a fairly large '*correction*'.

And speaking of the math, remember in [Acts 13:20](#), where the Apostle Paul says,

And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

And that's just after a smaller chunk of time, when...

The God of this people of Israel... when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

This adds about 80 years to the 450. See my charts, [Years from The Exodus to King Saul...](#)

Years from The Exodus to King Saul	
Judge/ Oppressor	Years*
Moses (Num 14:33 ; 32:13 ; Acts 13:18)	40 <i>years to wander in the wilderness</i>
Joshua (Jos 14:7 ; 24:29-31 ; Jdg 1-3:8)	30 + Joshua's Elders' Days to 1 st Oppressor
Chushanrishathaim king of Mesopotamia (Jdg 3:8)	8
Moses & Joshua to Othniel Acts 13:18-19	78 + Joshua's Elders' Days to 1 st Oppressor*
Othniel (3:11)	40
Eglon the king of Moab (3:14)	18
Ehud (3:30)	80
Shamgar (3:31)	? → included in above
Jabin king of Canaan (4:2-3)	20
Deborah and Barak (5:31)	40
Midian (6:1)	7
Gideon/Jerubbaal (5:31 / 6:32)	40
Abimelech (9:22) Bedan? (between	23
Jair (10:3) Jerubbaal and	22
Jephthah? - 1Sa 12:11)	
Philistines and Ammon (Jdg 10:7-8)	18 (300-year marker)
Jephthah (12:7)	7

Ibzan (12:8-9)	7
Elon (12:11)	10
Abdon (12:13-14)	8
Philistines (13:1)	40
Samson (15:20 ; 16:31)	20
Eli (1Sa 4:18)	40
Samuel - Time as Judge before Saul becomes King	?
The Judges Acts 13:20	Subtotal: 440 + Samuel's Time Before Saul is King*
Exodus to King Saul	Total of Years: 518 + Joshua's Elders' Days* & Samuel's Time*
Moses to Othniel (Act 13:18-19 ; Jos 14:7 ; 24:29-31 ; Jdg 1-3:8)	77* + Joshua's Elders' Days to 1 st Oppressor
The Judges (Acts 13:20 ; 1 Sa 7:13-15)	431* + Samuel's Time before Saul is King
Exodus to King Saul	ADJUSTED* 508* + 52 years? → for a rounded total of TOTAL: 560*

* See e.g., [1Sa 6:1](#), [2Ki 24:7](#); [2Ki 24:6,8](#), and [2Ki 17:1](#), [2Ki 18:1-2](#), [2Ki 18:9-10](#) → partial years in 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, etc., appear to be counted as full years after the completion of the first year → “adjusted” totals averaged ½ year less per ‘judges reign’, ‘period of oppression’, etc. - something like this may be implied by Paul in [Acts 13:20](#) when he says, **about the space of four hundred and fifty years**, because I count - from **Othniel** to **Samuel** - 440 years - and because the period of Samuel's Time before Saul is King is apparently not accounted for by **scripture** (e.g., [1Sa 7:13-15](#)) - also the period starting with Joshua's Elders' Days to the 1st Oppressor is apparently not accounted for either ([Act 13:18-19](#), [Jos 14:7](#); [24:29-31](#); [Jdg 1-3:8](#)).

and, **Time of Saul, David, Solomon & the Kings of Judah (not of Isreal) to The Babylonian Captivity**, p.3-4, both constructed mostly in 2016, “mostly” because I’ve done some editing of them recently.

And yes, the Exodus to Judge Othniel ‘adjusts’ to about 77 years, (½ year less per ‘judge’s reign’, not counting Joshua’s Elders’ Days, etc.), so saying “about 80” is kind of like how Paul rounded the 450-year figure for the **judges**. I mean he must have **known** that there were 440 years given in **scripture**, and that to a small extent that these years must ‘overlap’ - as partial years are not distinguished - and he surely **knew** that Samuel’s Time as a **judge** is not included.

However, maybe he also consulted - and we could too - ‘rabbinical sources’ for the durations of what I’m calling Joshua’s Elders’ Days and Samuel’s Time, as well as for other ‘periods of interest’. Or not.

Time of Saul, David, Solomon & the Kings of Judah (not of Isreal) to The Babylonian Captivity (with The Visits of Mars and Beasts)

King	Years
Saul (2Sa 5:4 ; Act 13:21) → David is 30 when his reign starts, but ‘conscripted’ as a youth by Saul , and before that as cunning at playing , and a mighty valiant man, and a man of war (1Sa 16:13-23 ; 17:33) - age 15-20? - with Saul 25-30 years into his reign?	40

David (1Ki 2:11); Ishbosheth , 2 years (2Sa 2:10)	40
Solomon (1Ki 11:42)	40
Rehoboam (1Ki 14:21)	17
Abijam (1Ki 15:1-2)	3
Asa (1Ki 15:9-10)	41
Jehoshaphat (1Ki 22:42)	25
Jehoram (2Ki 8:16-17)	32
Ahaziah (2Ki 8:25)	1
	(unadjusted)
Athaliah (2Ki 11:1-3)	6
Jehoash/Joash (2Ki 12:1)	40
Amaziah (2Ki 14:1-2)	29
Azariah/Uzziah (2Ki 15:1-2 ; 2Ch 26:3)	52
3rd Visits of Mars (Amos 1:1)	-
Jotham (2Ki 15:32-33)	16
Ahaz (2Ki 16:2)	16
5th Visit of Mars (2Ki 20:11)	-
Hezekiah (2Ki 18:1-2)	29
Samaria sieged and taken captive by Assyria (2Ki 17 ; 18:10)	-
6th - 7th Visits of Mars (Is 38:8 ; 2Ki 20:9-11 , 2Ch 32:24-26 - Is 37:36 ; 2Ki 19:35)	-
Manasseh (2Ki 20:21-2Ki 21:1)	55
Amon (2Ki 21:18-19)	2
Josiah (2Ki 21:25-22:1 ; 23:28-30) killed by Pharaohnechoh (Ramses II)	31
Pharaohnechoh/Necho/Ramses II pushed Assyria to the river Euphrates	-
Jehoahaz (2Ki 23:28-34) 'shackled' by Necho/Ramses II - died in Egypt	3 months
Pharaohnechoh/Necho/Ramses II put Judah to [or under] tribute , and made Eliakim/Jehoiakim king of Judah (2Ki 23:31-35 ; 2Ki 24:7)	-
Eliakim/Jehoiakim (2Ki 23:31- 24:5) first submitted but later rebelled against Nebuchadnezzar who sent armies against Judah to destroy it	11
Nebuchadnezzar , after defeating Assyria and restraining Egypt , made Jehoiakim king of Judah and his servant , and when he rebelled , Jerusalem was besieged and some were taken to Babylon , including Daniel (2Ki 24 ; Dan 1:1-6)	-
Jehoiachin/Coniah/Shallum (2Ki 24:6,8,12 ; Jer 22:11,24,28 ; 37:1) finally taken to Babylon , he being the son of Jehoiakim	8
Nebuchadnezzar again did besiege and carried away all Jerusalem (2Ki 24:11-16)	-
Mattaniah/Zedekiah (2Ki 24:17-20) also finally rebelled against Nebuchadnezzar	11
Nebuchadnezzar destroyed Jerusalem and finished removing Judah (2Ki 24:20 ; 25 ; Jer 52) and it was at the end of the eleventh year of Zedekiah...king of Judah that this carrying away of Jerusalem captive in the fifth month occurred (Jer 1:1-3)	-
King Saul to Babylonian Captivity	545 →
ADJUSTED* TOTAL:	535*

And there are other time frames to consider, or reconsider. See my encyclopedia's chart of the [Babylonian Captivity Events](#) - which is somewhat amended by me - and another from the previous section, the [Kings of Israel and Judah](#), and still another of my charts from 2016 which adds context related to the theme of this **study**, the chart of [4 of the 7 Visits of Mars](#), p.5-6.

Year	[Babylon Captivity] Event
609 BCE	Death of Josiah [or 608 BCE]
609-598 BCE	Reign of Jehoiakim [or 608-597] (succeeded Jehoahaz , who replaced Josiah but reigned only 3 months). Began giving tribute to Nebuchadnezzar in 605 BCE. First deportation, purportedly including Daniel.
598/7 BCE	Reign of Jehoiachin (reigned 3 months). Siege and fall of Jerusalem. Second deportation, 16 March 597 [- purportedly including Ezekiel]
597 BCE	Zedekiah made king of Judah by Nebuchadnezzar II of Babylon
594 BCE	Anti-Babylonian conspiracy
588 BCE	Siege and fall of Jerusalem. Solomon's Temple destroyed. Third deportation July/August 587
583 BCE	Gedaliah the Babylonian-appointed governor of Yehud Province [formerly Judah] assassinated. Many Jews flee to Egypt and [there is] a possible fourth deportation to Babylon [- Jeremiah with Gedaliah's assassin & successor, Johanan , and the king's daughters , et al., flee into the land of Egypt (Jer 43:4-7)].
562 BCE	Release of Jehoiachin after 37 years in a Babylonian prison. He remains in Babylon
539 BCE	Persians conquer Babylon (October)
538 BCE	Decree of Cyrus allows Jews to return to Jerusalem
520-515 BCE	Return by many Jews to Yehud under Zerubbabel and Joshua the High Priest. Foundations of Second Temple laid

Kings of Israel and Judah

Saul	1050-1010 BC
David	1010-970
Solomon	970-930

Judah (and Benjamin)					Israel (Ten Northern Tribes)				
King	Reign	Character	Prophets		King	Reign	Character	Prophets	
1. Rehoboam	931-913	17 years	Bad	Shemaiah	1. Jeroboam I	931-910	22 years	Bad	Ahijah
2. Abijah	913-911	3 years	Bad		2. Nadab	910-909	2 years	Bad	
3. Asa	911-870	41 years	Good		3. Baasha	909-886	24 years	Bad	
					4. Elah	886-885	2 years	Bad	
					5. Zimri	885	7 days	Bad	
					6. Omri	885-874*	12 years	Bad	Elijah Micaiah
4. Jehoshaphat	870-848*	25 years	Good		7. Ahab	874-853	22 years	Bad	
5. Jehoram	848-841*	8 years	Bad		8. Ahaziah	853-852	2 years	Bad	
6. Ahaziah	841	1 years	Bad		9. Joram	852-841	12 years	Bad	Elisha
7. Athaliah	841-835	6 years	Bad		10. Jehu	841-814	28 years	Bad	
8. Joash	835-796	40 years	Good	Joel	11. Jehoahaz	814-798	17 years	Bad	Jonah Amos Hosea
9. Amaziah	796-767	29 years	Good		12. Jehoash	798-782	16 years	Bad	
10. Uzziah (Azariah)	767-740*	52 years	Good	Isaiah Micah	13. Jeroboam II	782-753*	41 years	Bad	
11. Jotham	740-732*	16 years	Good		14. Zechariah	753-752	6 mo	Bad	
12. Ahaz	732-716	16 years	Bad		15. Shallum	752	1 mo	Bad	
13. Hezekiah	716-687	29 years	Good	Nahum Habakkuk Zephaniah	16. Menahem	752-742	10 years	Bad	
14. Manasseh	687-642*	55 years	Bad/Repented		17. Pekahiah	742-740	2 years	Bad	
15. Amon	642-640	2 years	Bad		18. Pekah	740-732*	20 years	Bad	
16. Josiah	640-608	31 years	Good		19. Hoshea	732-712	9 years	Bad	
17. Jehoahaz	608	3 mo	Bad	722 BC Fall of Samaria to Assyria					
18. Jehoiakim	608-597	11 years	Bad	Daniel Ezekiel Jeremiah	* Co-regency				
19. Jehoiachin	597	3 mos	Bad						
20. Zedekiah	597-586	11 years	Bad						
Destruction of Jerusalem, 9th Av, 586 BC, Babylonian Captivity									

And btw, I did stress that my timeline from **SECTION 4** was a “Working Timeline”, didn’t I? The problem is that it doesn’t appear reasonable, let alone possible, to ‘squeeze’ an extra few hundred ‘accounted for’ **years** from **scripture** into my ‘working timeline’, unless we **buy** the “idea” that God didn’t start the clock until The Curse, and that it was a few hundred years till then, which actually I doubt is the case. Nevertheless, consider this idea as shown in the chart of the **Time from The Fall to 2016 AD**, uh-huh, constructed mostly back in 2016.

Time from The Fall to 2016 AD	
<i>Time Periods</i>	<i>Years</i>
<i>Creation to the Exodus</i>	2649 (unadjusted)
<i>Exodus to the Anointing of King Saul</i>	560 (adjusted)
<i>Anointing of King Saul to Babylonian Captivity</i>	535 (adjusted)
<i>Approximate Year of Babylonian Captivity of Judah – BC</i>	586
<i>Present Approximate Years Since Birth of Christ – AD</i>	+2016
<i>Year After Creation (AC) in 2016 AD</i>	6346
<i>Creation to The Fall</i>	– 376 [♦]
[♦] Fits plan for 6,000 years from The Curse to the start of The Millennium.	
<i>Years since The Fall</i>	5970 years

Of course all this suggests that at least some ‘adjustments’ to my working timeline are unavoidable, and that there may be a number of ways that it needs ‘adjusting’, though not so much in the sequence of events as in the duration of them, and that is, if we want to ‘salvage’ a literal and exact 7,000-year plan. And of course in doing so we have to avoid being like **worldly evolutionists** who **shamelessly** stretch and/or distort both the **truth** and time frames – evidently much like ‘Evolution-biased’ *historians* do, some of them being, **shamefully** enough, Christian. The following chart of the **Time from Creation to 2016 AD**, also constructed mostly in 2016, may be close to correct, one way or another, and it’s an extension of the charts from **SEC. 4, p.360-61 & 369** that estimate the period from Creation to The Exodus at 2649 years...

Time from Creation to 2016 AD	
<i>Time Periods / Dates</i>	<i>Years</i>
<i>Creation to the Exodus</i>	2649* (unadjusted)
<i>Exodus to the Anointing of King Saul</i>	560* (adjusted)
<i>Anointing of King Saul to Babylonian Captivity of Judah</i>	535* (adjusted)
<i>Approximate Year of the Babylonian Captivity of Judah – BC</i>	210 [♦] Or 586 [▪]
[♦] Fits plan for 6,000 years from Creation to the start of The Millennium [▪] A popularly accepted year of the start of the full Babylonian Captivity	
<i>Present Approximate Year Since Birth of Christ – AD</i>	+2016 (+/- 5 yrs)
<i>Year After Creation (AC) in 2016 AD</i>	5970 AC Or 6346 AC
<i>with the captivity starting in 586 BC instead of 210 BC</i>	
<i>*unadjusted period includes Noah and Isaac – adjustments are as before</i>	

Yes and certainly, ***In the beginning God created the heavens and the earth***, and like the example He gave us in Creation Week when he finished His **creation** of Heaven and Earth in literally and exactly 7 days, so I still **believe** He also intends to complete His plan for **mankind** and **angels** in literally and exactly 7 of His 1000-year '**God-days**'. But this may need to be 'accounted for' in a number of ways.

Starting with what I consider less likely before moving on to the more likely, while in all cases '**retaining**' my **faith** in God's '**never-returning-void**' **word** that His time frame is **established** [or **stablished**], maybe the period of The Babylonian Captivity, starting with Nebuchadnezzar, up to the Lord's birth is actually not near 600 years, but closer to 210, and maybe the rise of Darius and the Medo-Persian Empire to the birth of Christ wasn't 560 years, but about 170 or so, etc.

Now this is 'crazy town', except that just as the Theory of Evolution presently **deceiveth the whole world**, so must there be other related '**big deceptions**' going on, and not just in the time frame of the Old Testament, but maybe even more so in the time between the testaments, where God does not seem to - at least as directly or specifically - 'account for' His time frame.

But how can we fit the Babylonian, Medo-Persian, Greek, and the beginning of the Roman Empires within 210 years instead of near 600? Well, besides possibly a brief period at the start of the Babylonian Empire under Nebuchadnezzar's father Nebopolassar, remember that Daniel himself lived through most the Babylonian Empire, and...

...Daniel prospered in the reign of Darius, and in the reign of Cyrus...

[Dan 6:28](#)

...evidently beyond the **decree** of Cyrus **to restore and to build Jerusalem**. Just Daniel.

And in [Daniel 11:2](#), the prophet apparently '**pre-records**' that after just 4 more kings of Persia following Cyrus we come to Alexander. (Remember, Daniel 10-12 contains just one **prophecy** or **vision**, which is given to Daniel in **the third year of Cyrus king of Persia** [Dan 10:1](#).) And yes, historians say - and have documented - that this period alone took over 200 years, but maybe somehow it didn't. Remember that historians generally don't mark the end of the Babylonian Empire with Darius' conquest of Belshazzar, Nebuchadnezzar's son, but about two decades later when Cyrus brings the then Babylonian province from Median to Persian rule, Nebuchadnezzar's daughter Nitocris then becoming the 'queen' of this new province under the provincial 'king' Neriglissar. Yes, according to God, historians 'miscategorize' these provinces, seeing separate empires where God sees only one, one that undergoes a transfer of power from one division of it to the other. And suchlike '**misperceptions**' by secular, and even Christian, historians may also be involved with Alexander's rise too.

And I mean that, as we will **see** plainly demonstrated by Dr. Velikovsky in this section, historians tend to - ignorantly or not - greatly stretch out all the kings in a given dynasty or 'province', including inserting some that never even really existed, and, as much as they can get away with it, connect them end to end, resulting in the expansion and distortion of time frames, and doing so without recognizing they overlap to some extent, where the last 'kings' of one dynasty are really just the 'provincial rulers' of a province that has fallen under the control of a successor, and in such ways some time may be able to be 'squeezed' back together.

So maybe there's only about 210 years left to The Birth of Christ from the beginning of The Babylonian Captivity - not near 600 - and just 170 years or so from the time Darius takes control of the Medo-Persian Empire - not 560.

However I must admit I don't really think this is the case, and otherwise that it may be easily enough '**disproved**', not to mention that Daniel did not really '**pre-record**' that just 4 kings would **stand up** before Alexander does, but only that the 4th one, evidently Xerses - after ¹ Cambyses, ² Smerdis/Bardiya (or the magician, Gaumata), and ³ Darius I the Great, (not to be confused with the original Median king, or with the later Persian one) - would **by his strength through his riches... stir up all against the realm of Grecia**, as Xerses, (who may be **Ahasuerus** in The Book of Ester, and otherwise **Artaxerxes** in The Book of Ezra), apparently did, but he only succeeded in starting his empire's decline. And I mean I really see a 'jump in time' of about 150 years, including several more Medo-Persian kings, from Xerses to Alexander, remember?

But you should now see 2 diverging 'avenues' available to us, one that allows for The 2nd Coming of Christ and the start of The Millennium to occur exactly at the end of 6000 AC, and another that suggests that other speculation about 'Creation Weeks of 1,000 years' is required.

And to 'revisit' this 'alternative avenue', (at the risk of being accused of getting all 'loosey-goosey' - PAMD), a possible solution as to why we are actually instead approaching 6400 AC - but still and whatever the case, perfectly on time, and that is, still having exactly a '1000 years of days' to go after the end of The Great Tribulation to **finish** with exactly 7,000 'years' - may have to do with the **prophecy** that implies that the spin of the Earth from The 4th Trumpet Judgment on, presumably to the end of The Millennium, will give us just 8 hours of daylight and 8 hours of night, or 16-hour days. And I mean that it was in 2017 that it occurred to me that the same number of these shorter days, or a 'Millennium' of them, would take just 2/3 the time, 2/3 of a 1000 years. And **remember** that since The Curse God has made several 'adjustments' to His original Creation Day and Year, with the years that have since been 'adjusted' being connected to the changing *orbits*, *rotations*, and *axis tilts*. And I mean that when Jesus said, '**No man shall know the day or the hour**', it surely wasn't only because Earth will be 'barreling on it side' during The 5th Plague Judgment, when again the World will lose all track of time, but it must also be because, with all the 'adjustments' of days and years since The Curse, that it's really now impossible for man, and evidently even for Jesus, to specifically enough account for this variety of 'adjusted' years, let alone keep track of Creation Days and Years.

The point is that if what God means in the case of The Millennium is not a 1000 orbits around the sun, but a period of 1000 about 360-days periods, then - since under the 'Millennial Water Canopy' we should be expecting uniform, not seasonal, temperatures globally anyway - we may be 'on schedule' for an exactly '7,000 year plan', as well as one measured by Creation Days and Years - but this can evidently only be fully 'accounted for' by The Father alone.

Single complete *orbits* in The Millennium - if our *orbital velocity* remains about the same, and to stay in our "Goldilocks Zone" (or *circumstellar habitable zone* - CHZ) it must, and if Earth's full *rotations* remain $\frac{1}{3}$ faster than they currently are, and they may - will be about 540 days long ($\rightarrow \frac{2}{3} \times 1,000$ or 666.666... *orbits/millennium* $\times 540$ *rotations/orbit* = 360,000 *rotations/millennium* - which is the same number of *rotations* in a 'millennium' of 1000 years of 360 days). Adding up the 'days' this way, there will be a '360-day Millennium' in about 666 trips around the Sun.

However we should also consider the effects of the 're-canopying' of the sky with a new *magnetized* 'layer' of *liquid water*, apparently raised near the start of The Millennium - you know, so '**mortals**' can '**live as long a trees**', and that is, for

100's of years like before The Flood. Remember I **imagine** that such an event – the reformation of a *water canopy* in the sky – might happen after enough *extraplanetary discharges* to Earth, *discharges* which are followed by a relatively gentle '**slosh**' of Earth's **waters**, and then a sustained 'pull' on the 'raised' portion of them, the completion of it happening by 'siphoning', and finally 'draining' actions.

What I **imagine**, again, is that after The Coming Red Planet *recharges* Earth's *magnetic field* to a Pre-Flood level – likely by repeatedly *discharging* itself, this again another characteristic I see as essential for this coming '**visitor**' – then near the end of its **visit**, shortly after The Great Tribulation, I expect it will pass over one of the *magnetic poles*, and at the same time temporarily 'lock on' to the Earth, '**jostling**' it, and '**sloshing**' **waters** toward that *pole*, except in this case, the **waters** reaching it, aided by their new *momentum*, find a path upward, up the *pole* and through one of the 2 **windows of heaven**, where these **waters** begin filling and expanding into a 'layer' of Earth's then more powerful *magnetic field*, and where the resumed movement of our '**visitor**' will 'pull' the **water** further – both by *normal atomic* and *special electrical magnetic attraction* – into this 'layer', where after it reaches beyond the halfway point from pole to pole, the actions of both *siphoning* and *draining* toward the opposite *pole* helps to finish filling this layer until it again becomes a stable, 'two-footed' *canopy of waters... above the firmament*. And though mostly **naturally** done, I expect that all this is actually initiated at some point by the command of Jesus, and is likely somewhat 'guided' by one or more **angels**.

And btw, again, I'm guessing the Oceans will be a little smaller than before. And I mean despite the fact that all the Polar, mountain-top, and other *ice* on the planet will *melt* in The 4th Plague Judgment, and with most all land '**shaken flat**' in The Final Great Earthquake of The 7th Plague Judgment, making *oceans* much *shallower* than they are now, requiring less *water* to fill them, and causing them to significantly 'encroach' upon *land*, I'm expecting a significant amount of water will, just after The Great Tribulation, 'escape' back into the sky. Of course all this also depends on how much *water* first gets 'squeezed' out of the *ground* and later finds room to 'retreat' back into the *ground*. And though I'm thinking that after the '**surface flattening**' Final Great Earthquake there may also be significantly less *underground caverns* to hold *water* as there were before, I'm also thinking that the average size of *underground rocks* becomes much smaller after The 3 Great Earthquakes, so that maybe even more *water* can be held *underground*, kind of like how *sand* more quickly 'drinks up' *surface water*. So I'm guessing that, considering all this, that at the beginning of The Millennium the **dead** and '**islandless**' Oceans – because of The 2nd and 7th Plague Judgments – or at least the Atlantic, will somehow be smaller, because the smaller the *ocean* the shorter the time it will take for its **waters** to **be healed** by the **river** then flowing from the Temple in Jerusalem ([Ez 47:8-12](#)), and the shorter the time it will take for '**Feast-of-Tabernacle travelers**' to make their trip by sea.

And again, we must remember that such an event should slow the *angular momentum* of the Earth, yes, like that spinning ice skater who at the end of a spin throws out their arms and legs and, with the additional help of the edges of their skates, comes to an abrupt stop. They are able to both *accelerate* and *decelerate* their spinning by moving their appendages in and out, respectively. Such is the nature of *angular momentum*. So I imagine that such an event, The Re-canopying of Earth with Water, with this significant *mass* of *water* moving outward, should *decelerate* Earth's *angular velocity*, or cause it to *rotate* somewhat more slowly, probably returning us back to somewhere near 24-hour days, and making some of my earlier speculation on this subject all wrong. Remember?

And I should also again remind you that throughout Creation that Earth's distance from the Sun must have remained within the Goldilocks Zone - or within our Solar System's *circumstellar habitable zone* - which allows only 'slight limits of variation', and therefore restricts the time of *orbits* around the Sun to correspondingly 'slight limits of variation' too. In other words, Creation Years can only be 'slightly different' from the variety of 'Adjusted Years' Earth has experienced since then. And I mean that if Earth has stayed in the Goldilocks Zone since Creation, as I think it must have, and given there will be a 'full', only 'slightly adjusted', 1000-year Millennium, it seems impossible to squeeze the whole Plan of God into just 7,000 Creation Years.

And to be clearer, if you thought original Creation Year *orbits* might have been a lot slower and wider than those after The Curse, you're 'shooting for the wrong stars', and entirely 'spinning off in the wrong direction'. And I mean that *orbits* of *planets*, to oversimplify, are maintained, as **ordained** by God, by a balance of their *velocity* versus their *attraction* to their *star*. The same idea works for *moons* and their *planets*, etc. So the same 'slight limits of variation' apply to Earth's *orbital velocity* as to its distance from the Sun. Any amount over a 'slight change' in either of these two factors would remove Earth from the Goldilocks Zone, one way or another, either direction being equally cataclysmic.

And I should also finally 'sweep away' some compartmentalization that may still be misleading you in all this, because you should most certainly already **know** that...

...from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times [after seven weeks or 49 years]. And after threescore and two weeks [or another 483 years or 490 years altogether] shall Messiah be cut off, but not for himself... [Dan 9:25-26](#)

Uh-huh, these 490 years - starting sometime early in the Medo-Persian Empire and ending with The Crucifixion of Jesus - are all the 'nails' we need for this 'coffin'. And by "sometime" I mean that this **decree** is originally credited in **scripture** to **Cyrus** (e.g., [2Ch 36:22](#); [Ezra 1:1-3](#)), though after the Temple **foundation** was **laid... when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple**, they successfully **weakened the hands of the people of Judah, and troubled them in building**, and **hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius [I the Great] king of Persia**. (Ezra 3:8-4:5), and when finally **the matter came to Darius**, and there was a **search made in the king's treasure house... at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem** ([Ezra 5](#)), the result was that...

...the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius [I the Great], and Artaxerxes king of Persia [Ezra 6:14](#). (See this 'layered story' involving **Artaxerxes showing his 'change of heart' in [Ezra 4:7-24](#) & [Ezra 7](#).)**

And some have done the math showing that it was actually from the later 'reinstated' **decree** of **Antaxerxes** that this **going forth** of **seventy week** is

'marked'. But whenever it was, it was evidently exactly 490 years before our Lord was **crucified**, so there's really no way to 'compress' this period much, if any, which apparently means we are indeed now approaching 6400 AC.

And if all this is not enough to 'rock your boat', let alone 'capsize' it, you also already **know** that **we** may never **'knowingly'** leave any **precept** of **scripture** behind. So consider this verse of **scripture** that the Lord just brought to my attention...

And it came to pass in the four hundred and eightieth [480th] 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 Zif, which is the second month, that he began to build the house of the LORD 1 Kings 6:1.

Here I don't just hear a 'gaggle of geese', but a 'plague' of them, from one horizon to the other. And I mean that adding my 'scriptural estimate' of about 560 years from the Exodus to King Saul, to the about 80 years for the reigns of Saul & David, to the about 4 years for Solomon's reign before he **began to build**, is about 644 years, not 480, and I have no clue as to what I'm missing here, except that I have **faith** that I'm only **seeing** an 'apparent contradiction', which implies that my charts need some **correction** amounting to a reduction of about 164 years, and that by this reduction, from 644 to 480, this is presently, in 2020, instead about the year 6,186 AC.

And did you know that the traditional "Jewish Calendar", otherwise known as the "Hebrew Calendar" indicates that we still have over 200 years till we reach the year 6000 AC?

Basing himself on no source but the bible, Rabbi Yose ben Halafta [- "**a tanna, a sage of the Mishnaic period**"], who lived in the 2nd century CE, sat down and did the math.

The calculation of the year is fairly simple to understand; how the precise day and month were arrived at is a little more complicated.

According to the Hebrew calendar, the year just begun [in 2015] is 5776 [and in 2016, 5777, and in 2020, 5781, and so on]. If we subtract 2015 - the current year in the secular, or Gregorian, calendar - from that, we arrive at Year One being 3761 B.C.E. (before the Common Era).

That date, of course, is not based on fossil dating. It was, rather, calculated from the references to time, including the life-spans of individuals, that are given in the Hebrew Bible...

[<https://www.haaretz.com/jewish/3761-bce-the-world-is-created-1.5405777>].

I have charted in detail how I used "references to time" from **scripture** to add up the periods of 6346 or 6182 years - in 2016 - since Creation, so I have no idea what "fairly simple" means Rabbi Halafta used to reduce this period so much, and that is, by either about 569 or 405 years.

Of course the truly essential **'perfect understanding'** we may **gain** from all this really comes from our **experience** of **'correcting, improving, and expanding'** our **'perspective'** of who God is, where **we** come to **'ever-better understandings'** of the vital importance of **interpreting** His Word with **'scriptural interconnectivity'**, and it comes from **knowing** that He expects **us** to **'ever-better acknowledge'** that He demands of **us** - if we indeed expect to

'closely abide' with Him – *'resilient' integrity*, while *'continuing unceasingly'* to *grow in grace* and *humility*. And it comes from our *'ever-better' understanding* of God's declaration, even as the Prophet Isaiah will *for ever* remind *us*, that...

...as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts [Is 55:9](#),

wherein *we* may *rejoice*, even as the Apostle Paul does when he wrote...

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!
[Rom 11:33](#)

And I mean it will take *'resilient' integrity*, *'enduring' patience*, and *'ever-growing' humility* – in that these *'virtues'* must *endure* and *grow in grace... for ever* – to *wait on the LORD*, while *acknowledging* our *for ever 'infinitely limited perspective'* relative to God. So *again I say, Rejoice*, because this means that this *'wild, rollercoaster ride of revelations'* will never, ever end. And this *'ride'* must only get *better* and *better* as we get to *know* Them – yes, all Three of Them – *better* and *better*, and that would be *for ever* too, because *we* also already *know* that...

The LORD shall reign for ever and ever [Ex 15:18](#).

And that...

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this [Isa 9:7](#).

Uh-huh, this will *for ever* be *accomplished* with the *'unfailing, neverending' zeal of the LORD*. So it sounds like this *'ride'* – something like now – will *for ever* remain *'wild'*, at least from from time to time, don't you think?

But I should add that from all this that, at least for now, He also wants *us* to *'continually better' see* that those who don't begin to *grow* in this *way* may only expect to eventually...

...go, and fall backward, and be broken, and snared, and taken
[Is 28:13](#),

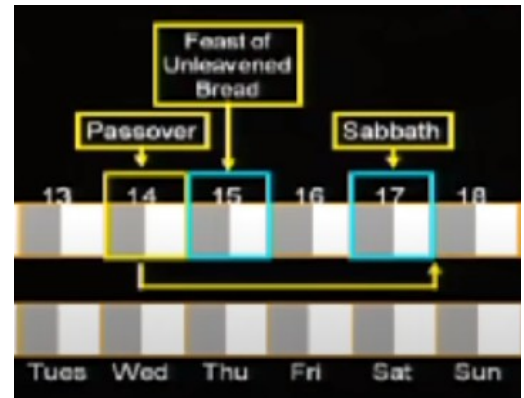
with only the *blood of Jesus* withstanding, and if so, finding they only at best *suffer loss* in that *'works-trying fire'* of the *judgment seat of Christ*.

And all this reminds me yet again of my *door posts* [Deu 11:20](#), you know, those plaques hanging on my walls, including, "It is work to know God, an eternal work", and "To Seek God IS to Seek Humility". *'Hopefully'* you do *know* even better now what I mean.

So with all that 'kicking and screaming' to attempt to 'salvage' a literal and exact 7-Day – 7,000 Year Plan of God for Mankind and Angels now out of the way – I mean besides that your head may still be 'spinning' a bit too fast – do I now admit I have given up on it? No, I do not. Call me *'stiff-necked'*, or call me *diligent* – though surely I'm at least a little of both – because it was through all the 'kicking and screaming' that I came to one more solution, one I had compartmentalized until now. And I mean that I also just remembered, again, that the Lord apparently did not spend, literally and exactly, 3 rotations of the Earth *in* the *tomb* after His

crucifixion, but he did spend, literally and exactly, **three days** in the **tomb**. His body evidently entered the **tomb** on Friday in the late afternoon, and He evidently left it early Sunday morning - a period transpiring on 3 different **days**, as **days** for the Jews begin with sunset, but altogether this was less than 2 full *rotations* of Earth. And I mean that I can only now guess that God's 7-Day - 7,000-Year Plan for Mankind and Angels involves partial or even extended '1000-year God-days' too, but literally and exactly 7 of them altogether.

But if you think this entirely 'calms the sea', **our brother** D. Kenneth recently brought to my attention that there's a case - apparently a very **good** one - that the Lord entered the **tomb** at dusk on Wednesday, not Friday, His **rising** apparently also at dusk - if '**entombed**' just 3 full days - at the beginning of the Sabbath (Saturday), the '**empty tomb**' not being discovered until the following morning, except that [Mark 15:42-16:6](#) and [Mat 28:1](#) seems to establish a Friday late-afternoon '**entombment**' and Sunday early-morning **rising**. But I'm really just trying to say that my above example may not be a good one, or may



need different parameters, for my supposed '**decompartmentalization**'. (For an introduction to the 'Wednesday tomb entrance' case, accounted for by the **Chart of the Three Days and Nights in the Tomb**, p.12, which is briefly presented within a larger **teaching** that gives a glimpse into the '**mindboggling awesomeness**' of God's Written Word, see the message given by one of the **teachers** I listed in *RGT* (2nd ed, p.292), **our brother** Chuck Missler (1934-2018), "author, evangelical... Bible teacher [who served as Pastor "for many years at Calvary Chapel Costa Mesa", *tbfd* shortly], engineer, and former businessman... [and finally] the founder of the Koinonia House ministry", his presentation entitled, "Hidden Treasures of the Bible", at <https://www.youtube.com/watch?v=UYiuM43u0Q4> - the "three days and nights" part of the presentation running from 40:18 to 47:52 within the whole presentation (1:39:15).

Calvary Chapel Costa Mesa is a Christian megachurch located near the boundary between the cities of Costa Mesa and Santa Ana [in the **Greater Los Angeles area**]... It is the original Calvary Chapel, having grown since 1965 from a handful of people led by the original senior pastor Chuck Smith [1927-2013, also on the *RGT* list] to become the "mother church" of over one thousand congregations worldwide. Outreach Magazine's list of the 100 Largest Churches in America lists attendance as 9,500, making it the thirty-ninth largest in America.

And I regret I have not as yet attended a Calvary Chapel church, but I listened to **our brother** Chuck a lot on the radio, especially in Hawaii. I've also listened to some of **our brothers** who branched out from Chuck's Church, including, and besides Chuck's later Koinonia House ministry in Post Falls, Idaho, Mike Macintosh in San Diego, Raul Ries in Diamond Bar (Eastern Greater Los Angeles), and Greg Laurie in Riverside (northeast of Greater Los Angeles).

And this bring to my attention what Jesus said concerning the **prophet Jonas** or **Jonah**:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth [preaching in Abrahams' Bosom] [Mat 12:40](#). (See [Mat 16:4](#), [26:61](#), [Mark 8:31](#), [Luke 11:29-30](#), [Eph 4:8-10](#), [1Pe 3:19](#).)

So it appears more likely that ***three days*** literally were ***three days*** in this case.

And wouldn't you know it, this is where I'm going to leave this timeline to you, except to say again that I still ***believe*** that there will somehow be 1) ***literally and exactly*** a 7,000-year Plan for Mankind and Angels, modeled after Creation Week, ending when ***heaven and earth shall pass away***, and that however actually divided, that there are 2) ***literally and exactly*** 7 'God-days', and that is, there are 7 periods involved in this plan that are at least 'in the ballpark' of '1,000-year God-days', the last one being our Millennial ***rest***, but also that 3) The Rapture of the Pre-Church and the Church is to some degree anticipatable, because though we may not ***know*** the ***day and hour*** of The 2nd Coming of Jesus, and likely of The Harvest at the End of the World either, we are commanded by Jesus to ***watch*** the ***end*** coming, and He assures us that it ***will*** become apparent, or recognizably ***at the doors***, when the ***signs*** of the events that must follow The Rapture become recognizably ***at the doors***. And it occurs to me that the events leading up to The Last Rebellion should be no less obvious, and that is, to the ***'spiritually perfect'***.

And I'm reminded that Jesus was quite harsh with the ***Pharisees*** and ***Sadducees*** on the issue of His ***'first coming'***, saying,

...When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? [Mat 16:1-3](#)

So since we are ***commanded*** to ***watch***, and told ***we*** should be ***able*** to ***see*** when His ***'second coming'*** is ***at the doors***, how is it that ***we*** - and I mean ***just we*** - should have any doubt of it?

And I could construct other timelines to replace the one from ***SECTION 4***, one with The Millennium 'squeezed' to 666 years - assuming days stay shorter, another ending near the year 7400 AC - assuming they don't, another by marking this as the year 6,120 AC, and adding either a 'squeezed' or 'standard' Millennium, and yet another that is 'squeezed' still further, and that is, according to the Jewish Calendar. But offering you any more timelines at this point would defeat what I ***believe*** is God's ***purpose*** for you, and that is, to eventually be ***able*** to ***prove*** your ***own work***. So I'm leaving such ***exercise***, to the extent you find it ***profitable***, entirely to you.

And if it's any ***comfort***, I've been ***'riding'*** the highs and lows of this ***'wild rollercoaster ride'*** for quite some time now, and my advice hasn't changed. 'Keep those arms up', and 'scream' whenever you feel like it, but don't feel bad, because now you really do ***know*** God much ***better*** in this way, and much better than most, including what Jesus really meant when He said,

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father [only] [Mar 13:32](#); [Mat 24:36](#).

However, again, I don't want you to get the wrong idea. Back when I was still ***a babe*** - decades ago when I had only just begun ***'studying'*** all these things and more - I encountered in the churches I attended or visited a 'popular attitude' about

the **study** of **prophecy**. And I mean that though from my first reading I had **heard** Peter in his 2nd Epistle telling **us**...

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts [2Pe 1:19](#)...

...I instead found that few others had **heard** it, let alone **believed** it. Most didn't see the **study** of **prophecy** as '**enlightening**' at all. One neighboring pastor I knew, for example, referred to himself as a "Pan-tribulationist", joking that one way or another that it was all going to 'pan out', implying that to **take heed** to the now **more sure word of prophecy** was a waste of his time.

And early on God had also challenged me to...

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth [2Ti 2:15](#).

But too many who I confronted '**along these lines**' sought only to avoid any personal **study** of The Word, let alone of **prophecy**, and too often gave the popular excuse which is '**wrongly divided**' from the **teaching** of the Apostle James, who indeed did tell **us** that we should...

...be not many masters [read, **teachers**]... [James 3:1](#)

but this was too often '**mis-interpreted**' to mean that if you didn't have the **gift of prophecy**, or of **teaching**, or were not a **pastor**, then you should leave the job of '**proving**' the **work** entirely to others, which misses the **teaching** of the Apostle Paul, who clearly calls **every one** to...

...prove his own work, and then... have rejoicing in himself alone, and not in another. For every man shall bear his own burden. [And that as needed,] **Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth**[- including by The Word], **that shall he also reap. For he that soweth to his flesh**[- including by making excuses to avoid **study** of The Word,] **shall of the flesh reap corruption; but he that soweth to the Spirit**[- including by The Word -] **shall of the Spirit reap** [a '**more rewarded**'] **life everlasting. And let us not be weary** [or 'lazy'] **in well doing: for in due season we** [- **teacher** or not -] **shall reap, if we faint not.**
[Gal 6:4-9](#)

And early on in my **walk** with the Lord I began to share Pau's frustration, like when he wrote,

Of whom [Jesus] **we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought** [**all**] **to be teachers** [YES everyone! - and that's whether '**gifted**' or just **apt to teach** [1Ti 3:2](#)], **ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one** [YES everyone!] **that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth** [only] **to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the**

doctrine of Christ, let us [YES everyone!] go on unto perfection; not [just] laying again [and again and again] the foundation [or 'Gospel doctrine']... And this will we do, if God permit. [Heb 5:11-6:3](#).

Indeed it is a matter of time before **every one** in The Kingdom of God is **weaned from the milk, and drawn from the breast**, where they begin to find their **own** promised **rest** and **refreshing**, where they **learn** to **eat** The Word's '**ever-increasingly-stronger**' **strong meat**, and where their **soul** will '**ever-increasingly**' **delight itself in fatness** (e.g., [Is 28:9-13](#); [Is 55](#)). The only question is whether they will begin to do this while they are still **mortal**, when there is still a chance that in **so doing** they may **receive a reward** (e.g., [1Co 3:11](#); [2Jo 1:8](#)), or not.

But I **rejoice** in God's **work** in **you**, including that **you know** that Jesus wants us to **seek his face**, and to **know** both His past and future '**plans**' (e.g., [1Ch 16:7-36](#); [Ps 105:1](#)), as well as to **watch** the **end** coming, so that **we** might be best **prepared** to **be partakers of the divine nature** [2Pe 1:4](#), and thereby '**better participate**' in all His '**plans**', and therefore '**more closely**' **abide** with Jesus and The Father **for ever**. **Shame**, or at least some '**lack of honour**' - which must include various '**levels of exclusion**' within The Eternal Kingdom of God and of Christ (e.g., [Ps 5:5](#); [Heb 12:14](#); [Rev 21:14](#)), as well as some degree of '**dimlittedness**' (e.g., [Dan 12:3](#); [Ex 34:33-35](#); [Is 60:19](#); [Rev 22:5](#)) - on **all** who don't **watch** as Jesus said **we** should.

And I mean **we** have by no means wasted our time, but **do well**, in getting to **know** God **better** through **prophecy** and His **creation**, including **growing** within ourselves a '**heart light**' ([2Pe 1:19](#)) - now '**risen**' from '**dawning**' to nigh '**noon day**', **God willing** - because it does help us **watch** the **end** coming, and it is an essential part of what makes **us** as **prepared** as **we** can be to '**better participate**', '**hopefully**' finally in at least relatively '**close proximity**' to Jesus, in all God's '**plans**' for Mankind and Angels, and that is, as '**servants of all**'.

And for the purpose of 'shifting gears' before we get into *Ages In Chaos*, remember it was revealed that there is some relatively close agreement as to The Year of The Flood, including that, at least on this point, 'Whistling in the Wind' Whiston and I pretty much agree. It was back in **SECTION 6**, on **p.323**, that Dr. Velikovsky informed us, in both his text and a note, that,

Whiston further asserted that this comet had met the earth in -2346, and caused the Deluge. [*The Cause of the Deluge Demonstrated*, being an Appendix to the 2nd edition of the *New Theory of the Earth*" (London,1708). Whiston changed the date calculated by the earlier cometographers so as to have a multiple of 575½ years. David Rockenbach, Seth Calvisius, and Christopher Helvicus had fixed the date [of The Flood] at -2292, and Henricus Eckstormius and David Herlicius at -2312.]

And I mean that all these dates, including mine at about 2350 BC, are in the same 'ballpark', though apparently no one but me identifies Mercury as being involved. And yes, at this point - and besides you - as far as I know I am still alone in my speculation that Mercury most likely "caused the Deluge", or more specifically, was used by God, along with Saturn, to 'help' cause it. And you should be **able** to think of a few reasons why I think it was Mercury, and also a few reasons why Mercury cannot be The Coming Red Planet, as well as why Venus or Mars cannot be either. But **God willing** we'll do more considering, or reconsidering, of some of these 'whys'

in due 'periodicity', and that would be in the next section. Now it's finally time for *Ages In Chaos*.

The *Ages In Chaos* series of 4 volumes is a millennium journey beginning with the **great judgments** of God at the time of The Exodus, likely in the middle of the 15th Century BC, to the advent of Alexander the Great in the 4th Century BC. But were only going to cover Volume I, which is the journey from The Exodus – that ends an Egyptian Dynasty and begins Amalekite(Hyksos) rule in Egypt, or The 1st Assyrian Occupation of Egypt – to most of the way through the following restored – with the help of King Saul – Egyptian 18th Dynasty, up to Pharaoh Akhnaton.

However since modern historians, as Dr. Velikovsky will show us, have so confused, distorted and greatly displaced – by hundreds of years – so much of Egyptian history, which is still the basis for the rest of Western History, he is forced in this 1st volume to reveal many of the major revelations covered in the following volumes. And yes, this means I am leaving them to you, including the two additional unpublished volumes that are freely available at varchive.org.

So if you're ready to get into all this 'mud and muck', here we go.

AGES IN CHAOS

VOLUME I

FROM THE EXODUS TO KING AKHNATON

FOREWORD

AGES IN CHAOS was conceived in the spring of 1940. It was then that I realized that the Exodus had occurred in the midst of a natural upheaval and that this catastrophe might prove to be the connecting link between the Israelite and Egyptian histories, if ancient Egyptian texts were found to contain references to a similar event. I found such references and before long had worked out a plan of reconstruction of ancient history from the Exodus to the conquest of the East by Alexander the Great. Already by October of the same year I had come to understand the nature and extent of that catastrophe. For a decade after that I worked simultaneously on *Ages in Chaos* and *Worlds in Collision*, the present work requiring the lion's share of the toil.

Ages in Chaos covers largely the period dealt with in *Worlds in Collision* – the eight hundred years from the Exodus of the Israelites from Egypt [in about 1450 BC] to the invasion of Palestine by Sennacherib in 687 before the present era, and the additional [about] three and a half centuries to Alexander of Macedonia [who conquered Egypt in 332 BC], altogether [between eleven and] twelve hundred years of the history of the ancient East. But whereas the first work [*Worlds In Collision*] concentrated on the description of the physical history of the period, the present work [*Ages In Chaos*] deals with its political and cultural aspects. The occurrence of a widespread natural catastrophe serves here only as the point of departure for constructing a revised chronology of the times and lands under consideration.

I searched the records of one land after another and went from one generation to another, taking from everywhere hints and clues, evidence and proof. Because I had to discover and to collate them, this book is

written like a detective story. It is well known that in detective work unexpected associations are often built on minute details: a fingerprint on a bar of metal, a hair on a window sill, a burnt-out match in the bushes. Some details of an archaeological, chronological, or paleographic nature may seem minor matters, but they are the fingerprints of an investigation in which the history of many nations in many generations is vitally involved. Such details are not included to make the reading difficult; they are necessary to establish the main thesis of this work. Therefore, any attempt to read this book cursorily [or 'quickly'] will prove to be a fruitless undertaking. [And you won't be as ready as you could be for the 'difficult details' of Dr. Velikovsky's study if you haven't yet '**mastered**' the preceding part of mine.]

Correct strategy requires that once a bridgehead is established it should be fortified. Is it good judgment, instead, to open a second front against a new adversary?

After the publication of *Worlds in Collision*, a volume describing two acts of a celestial and terrestrial drama, reconstructed from the collective memory of the human race, a wise and proper move would have been to strengthen my position by following with a volume of geological and paleontological evidence of the same dramatic events in the life of the earth. And since this material from the realm of stones and bones is not rare but abundant, such an undertaking would seemingly not be difficult. It was therefore a great temptation for me to continue from where I had left off in *Worlds in Collision*, to prove again and again, from new angles, that catastrophes did take place and did disrupt slow-moving evolution in inanimate [inorganic] as well as animate [organic] nature. And in fact, since the publication of *Worlds in Collision*, I have devoted myself to organizing the evidence from geology and prehistory to supplement the literary and historical evidence of cosmic catastrophism, and to writing *Earth in Upheaval*, only little concerned with the storm aroused by my first book. But I found that the arguments presented in that book were not given a careful hearing, or even reading, particularly by those who protested the loudest. Would it help to produce in haste still more evidence? In my inner council on strategy, I decided to tarry no longer with *Ages in Chaos*, my opus magnum [or magnum opus → "greatest achievement of an artist or writer"].

I call *Ages in Chaos* the second front because, after having disrupted the complacent peace of mind of a powerful group of astronomers and other textbook writers, I offer here major battle to the historians. The two volumes of the present work will be as disturbing to the historians as *Worlds in Collision* was to the astronomers. It is quite conceivable that historians will have even greater psychological difficulties in revising their views and in accepting the sequence of ancient history as established in *Ages in Chaos* than the astronomers had in accepting the story of cosmic catastrophes in the solar system in historical times. Indeed, a distinguished scholar, who has followed this work from the completion of the first draft in 1942, expressed this very idea. He said that he knows of no valid argument against the reconstruction of history presented here, but that psychologically it is almost impossible to change

views acquired in the course of decades of reading, writing, and teaching.

The attempt to reconstruct radically the history of the ancient world, twelve hundred years in the life of many nations and kingdoms, unprecedented as it is, will meet severe censure from those who, in their teaching and writing, have already deeply committed themselves to the old concept of history [- who I would refer to, metaphorically speaking, as those that have 'swallowed their foot and leg well past their knee', or, using other metaphor, those who have 'blackheartedly' engaged in an *evil* 'fight to protect their turf']. And many of those who look to acknowledged [*pernicious*^{G684}] authorities for guidance [and who are *blind* to the reality of '*satanic conspiracy*'] will express their disbelief that [such] a truth could have remained undiscovered so long, from which they will [*be deceived* to] deduce that it cannot be a truth.

Should I have heeded the abuse with which a group of scientists condemned *Worlds in Collision* and its author? Unable to prove the book or any part of it wrong or any quoted document spurious, the members of that group indulged in outbursts of unscientific fury. They suppressed the book in the hands of its first publisher by the threat of a boycott of all the company's textbooks, despite the fact that when the book was already on the presses the publisher agreed to submit it to the censorship of three prominent scientists and it passed that censorship. When a new publisher took the book over, this group tried to suppress it there, too, by threats. They forced the dismissal of a scientist and an editor who openly took an objective stand, and thus drove many members of academic faculties into clandestine reading of *Worlds in Collision* and correspondence with its author. The guardians of dogma were, and still are, alert to stamp out the new teaching by exorcism and not by argument, degrading the learned guild in the eyes of the broad public, which does not believe that censorship and suppression are necessary to defend the truth. And here is a rule by which to know whether or not a book is spurious: Never in the history of science has a spurious book aroused a storm of anger among members of scientific bodies. But there has been a storm every time a leaf in the book of knowledge has been turned over. "We are most likely to get angry and excited in our opposition to some idea when we ourselves are not quite certain of our own position, and are inwardly tempted to take the other side." [Thomas Mann, *Buddenbrooks*.]

A scientific approach requires, first, reading, then thinking and investigation, and, lastly, the expression of an opinion. In the case of *Worlds in Collision* the procedure was repeatedly reversed. Scientific rejection demands invalidation of the evidence presented. Nothing of the kind was done with *Worlds in Collision*. The few arguments offered whatever could be gathered from numerous reviews - I answered point by point in a debate with Professor J. Q. Stewart, astronomer at Princeton University, published in the June 1951 issue of Harpers magazine, fourteen months after the publication of the book. No argument was left unanswered, and no new one has been presented since then, though emotional outbursts have not ceased. Finally, a new strategy was employed: the views expounded in *Worlds in Collision* were

appropriated piecemeal by those who first opposed them, though not with frankness and candor, but rather under the guise of showing how wrong the author of that heretical book is. At present no chapter of *Worlds in Collision* needs to be rewritten and no thesis revoked. [Of course you and I have done the work Dr. Velilovsky is calling for here, and you've already seen my many attempts at the 'rewriting' of what was needed, with still more to come.]

Great are the changes in the political history of the ancient East offered in *Ages in Chaos*, [such that] I claim the right to fallibility in details and I eagerly welcome constructive criticism. However, before proclaiming that the entire structure must collapse because an argument can be made against this or that point, the critic should carefully weigh his argument against the whole scheme, complete with all its evidence. The historian who permits his attention to be monopolized by an argument directed against some detail, to the extent of overlooking the work as a whole and the manifold proofs on which it stands, will only demonstrate the narrow-ness of his approach to history. He will be like that "conscientious scientist," Professor Twist, in Ogden Nash's verse, who went on an expedition to the jungles, taking his bride with him. When, one day, the guide brought the tidings to him that an alligator had eaten her, the professor could not but smile. "You mean," he said, "a crocodile?"

I believe that the evidence collated in *Ages in Chaos* warrants the reconstruction offered. Sooner or later, and it may be any day, some new archaeological discovery will verify the main thesis of this book, and then it will become apparent even to the indolent, for whom only a fulfilled prophecy is an argument. [Hmm, Dr. Velikovsky is similarly "quite harsh" here too.]

The recent discovery of two-language texts - old Hebrew and "Hittite" pictographs - and thus of a clue to the undeciphered pictographs of Asia Minor and Syria, gives promise of revealing facts of unmeasured significance.

For this reason, too, I should delay no longer the present publication. Is it not the case that at first a new idea is regarded as not true, and later, when accepted, as not being new?

The publication of the second and final volume of *Ages in Chaos* is scheduled for a few months from now. There the reader of the first volume will find the eventual solution [or conclusion] of the drama in which centuries are shifted on the scale of time.

IMMANUEL
VELIKOVSKY
February 1952

DEDICATION

This work is dedicated to my late father. I want to say in a few sentences who Simon Yehiel Velikovsky was.

From the day when, at the age of thirteen, he left the home of his parents and went on foot to one of the old centers of talmudic learning in Russia, to the day when, in December 1987, at the age of seventy-eight,

he ended his years in the land of Israel, he devoted his life, his fortune, his peace of mind, all that he had, to the realization of what was once an idea, the renaissance of the Jewish people in its ancient land. He contributed to the revival of the language of the Bible and the development of modern Hebrew by publishing (with Dr. J. Klausner as editor) collective works on Hebrew philology, and to the revival of Jewish scientific thought by publishing, through his foundation, *Scripta Universitatis*, to which scientists of many countries contributed and thus laid the groundwork for Hebrew University at Jerusalem. He was first to redeem the land in Negeb, the home of the patriarchs, and he organized a co-operative settlement there which he called Ruhama; today it is the largest agricultural development in northern Negeb. I do not know whom I have to thank for intellectual preparedness for this reconstruction of ancient history if not my late father, Simon.

ACKNOWLEDGMENTS

In composing this reconstruction, I incurred a debt to archaeologists, who for more than a century have toiled in excavating numerous places in the lands of the ancient East; to generations of philologists, who have read the ancient texts; and to those among the scholars who have made easier the work of research by collecting and classifying the material.

I am grateful to Dr. Walter Federn, of the Asia Institute, New York, who has always been ready to help me with his incomparable knowledge of Egyptological literature. I feel my obligation to him all the more because he has never committed himself to my thesis. It took him more than six years to concede that conventional history is not built on unshakable foundations. His arguments have been a steady incentive for me to collect more and more proof, to collate more and more historical material, until the book attained its present form. His criticism has always been constructive.

I am also indebted to Dr. Robert H. Pfeiffer [\[tbfb next\]](#), outstanding authority on the Bible. Director of the Harvard excavation at Nuzi, curator of the Semitic Museum at Harvard University, professor of ancient history at Boston University, editor of the *Journal of Biblical Literature* (1943-47), and author of a distinguished standard work on the Old Testament, he is eminently qualified to pass judgment. In the summer of 1942, when the manuscript was still in its first draft, he read *Ages in Chaos* and suggested that I try to prove my thesis on archaeological art material. I followed his advice, and the second volume of this work carries chapters on "Ceramics and Chronology" and "Metallurgy and Chronology," in addition to a number of scattered sections dealing with the problems of ancient art, paleography, and stratigraphical archaeology. He read later drafts, too, and showed a great interest in the progress of my work. Neither subscribing to my thesis nor rejecting it, he kept an open mind, believing that only objective and free discussion could clarify the issue...

Robert Henry Pfeiffer (b.1892 Bologna d.1958) was the Chairman of the Department of Semitic Languages and History, and Curator of the Semitic Museum, Harvard University, and one of the first people to read Velikovsky's manuscript to *Ages in Chaos*. Reporting on a lecture Velikovsky gave at Harvard University in 1972, Stephen Talbott [tbb next] reported:

"Velikovsky did not even mention his sometimes libelous Harvard critics, but instead praised the late Robert Pfeiffer, former chairman of the Department of Semitic Languages. Pfeiffer, the first person to read Velikovsky's *Ages in Chaos*, retained an open and fair mind, publicly conceding that this dramatic historical reconstruction could be correct."...

[Concerning Dr. Pfeiffer] Velikovsky recalls:

"In the Summer of 1942 I mailed the first two chapters of my historical work to Professor Harry A. Wolfson [tbb after Talbott] at Harvard University; he gave them to Professor Robert H. Pfeiffer, an authority on the Old Testament who also read courses in Egyptian and Assyrian history at Harvard. Pfeiffer wrote an analysis of these two chapters in a letter to Wolfson, who referred the letter to me. In Pfeiffer's judgment, "the author shows considerable familiarity with a great variety of ancient sources" and prefers to draw his conclusions from them rather than from the results of modern research. "The main thesis of the paper - the identification of the Hyksos with the Amalekites - is entirely new to me; as far as I know it has never been advanced." He found my arguments "extremely ingenious," but he stressed the resulting conflict with established chronology."

He continues:

"From August 1942 until the spring of 1952, almost ten years, Professor Robert H. Pfeiffer followed the development and the fate of my reconstruction of ancient history, *Ages in Chaos*. He read its first draft and, as it encompassed ever larger areas, the additional chapters; he was unfailingly benevolent to me and my work through all those years. Repeatedly he expressed the wish to see my work published so that his students at Harvard and Boston universities might deliberate on its merits, taking sides and analyzing it in an earnest endeavor to find the historical truth... These words did not signify that Professor Pfeiffer agreed with me..." ...

Pfeiffer gave his permission for Velikovsky to use quotes on the dust cover of *Ages in Chaos*:

"...in the beginning of 1952, the first volume of *Ages in Chaos* was on the press, the text for the dust jacket was being composed. Excerpts from Pfeiffer's letters were selected. They dated from 1942, 1945, 1947, and 1949, thus conveying to the prospective buyer of the book

the idea that the work had been long in the making and thoroughly discussed with a scientist of international repute.

"I telephoned Pfeiffer at his Cambridge, Massachusetts, home and told him of the publisher's desire to use these excerpts for the jacket. He gave his consent. I read him the excerpts. He again agreed. Then I voiced a warning: "Please think it over again. A brick will be thrown into your window, too."

"Let them throw the brick," was his reply...

"Upon my explanation of Pfeiffer's position, the publisher printed in the blurb: "Without identifying himself with its conclusions, he Pfeiffer recognized their great significance." In the acknowledgments I stated: "Neither subscribing to my thesis nor rejecting it, he kept an open mind, believing that only objective and free discussion could clarify the issue." Thus Pfeiffer's attitude was correctly presented.

: In order that there be no misunderstanding, Pfeiffer, on his own initiative, put in writing his authorization to use excerpts from his letters.

: One can imagine the consternation that must have been felt on the Harvard University campus when *Ages in Chaos* was published carrying

four quotations from Pfeiffer on the back of the jacket, and the passage "If Dr. Velikovsky is right", etc., repeated on the front. The word "if" should have immediately conveyed Pfeiffer's stand [photo of the *Ages In Chaos* "dust jacket" showing Dr. Pfeiffer's quote, p.20]

...

[Concerning Harlow Shapley - bio, SEC. 8, p.205]

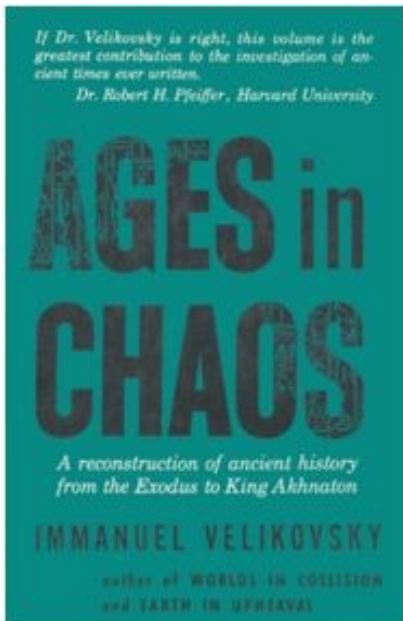
Two weeks after the publication of *Ages in Chaos* Harvard astronomer, Harlow Shapley wrote to Pfeiffer regarding his quotes on the dust jacket:

"Naturally in commenting on "Ages in Chaos" I shall want to comment also on the jacket, and the statement credited to you on the top of the front cover page. The statement is pretty obviously out-of-context. It occurred to me that you might like to give me the whole of the con-text., just so that

unfair conclusions will not be drawn. And also we should be very happy to know what your reaction is to this use of your correct statement of the facts concerning "Ages in Chaos." I and others would naturally like to show whether the quotation has been used with your permission; and if not, whether you are inclined to protest."...

On May 29, 1952, [in addition to the protest of 'Hollow Saply',] the director of the Steward Observatory at Tucson, Edwin F. Carpenter, protested to Pfeiffer about his support for Velikovsky's *Ages in Chaos*

[<https://www.velikovsky.info/robert-pfeiffer>].



Stephen L. Talbott co-published the journal, *Pensée* (1972-1974 [defined indirectly, SEC. 7, p.485]), together with his brother David Talbott. He is currently a senior researcher at The Nature Institute and author of the online NetFuture newsletter. Alfred de Grazia [bio'ed in pieces, including in SEC. 7, p.380-82] described him thus:

"Stephen Talbott was a brilliant editor and organizer, bent upon opening the world to quantavolutionary [or Catastrophism] ideas, but also to criticism of them. After spectacular successes, *Pensée* collapsed under a load of debt and overwork. As it was ending, it promised to broaden its interests beyond Velikovsky and to discuss ideas irreconcilable with his." [<https://www.velikovsky.info/stephen-l-talbott>]

Harry Austryn Wolfson (November 2, 1887 - September 19, 1974) was a scholar, philosopher, and historian at Harvard University, and the first chairman of a Judaic Studies Center in the United States. He is best known for his seminal work on the Jewish philosopher Philo, but he also authored an astonishing variety of other works on Crescas, Maimonides, Averroes, Spinoza, the Kalam, the Church Fathers, and the foundations of Western religion. His greatest contribution may therefore have been in collapsing all the artificial barriers that isolated the study of Christian philosophy from Islamic philosophy and from Jewish philosophy (Twersky 1975). Being the first Judaica scholar to progress through an entire career at a top-tier university (Mendes-Flohr 1998), in Wolfson is also represented the fulfillment of the goals of the 19th-century *Wissenschaft des Judentums* movement.

"***Wissenschaft des Judentums***" ("Jewish Studies" or "Judaic Studies" in German; also [more directly translated as] "Science of Judaism") refers to a nineteenth-century movement premised on the critical investigation of Jewish literature and culture, including rabbinic literature, using scientific methods to analyze [and 'deconstruct'] the origins of Jewish traditions.

And getting back to Dr. Velikovsky's "acknowledgments"...

...Neither he [- and that is, Dr. Pfeiffer,] nor Dr. Federn nor anyone else shares any responsibility whatsoever for any statement in this book.

Professor J. Garstang, excavator of Jericho [bio, SEC. 7, p.524, but further and more extensively in SEC. 8, p.281], read an early draft of the first chapter. It was his opinion that the Egyptian record of the plagues, as set forth in this book, and the biblical passages dealing with the plagues are so similar that they must have had a common origin.

Dr. I. J. Gelb and the late Dr. S. I. Feigin, both of the Oriental Institute of the University of Chicago, graciously answered questions put to them without being informed as to the thesis of my work. Dr. C. H. Gordon of Dropsie College also was kind enough to answer a number of questions in his field. I express to them my appreciation.

Dr. Horace M. Kallen, professor and sometime dean of the Graduate Faculty of the New School for Social Research, New York, a humanist

and humanitarian, gave me his unfailing moral support during all these years, because he knew the odds against which I had to work and the opposition I would meet.

I was fortunate to have had the help of Miss Marion Kuhn, who with great care went over the entire manuscript more than once and offered numerous improvements in style. Mrs. Kathryn Tebbel of the Doubleday staff proved to be a copy editor of great keenness, well versed in the Scriptures.

I should not omit to say that I have had every possible consideration from Mr. Walter Bradbury, managing editor of Doubleday and Company, who made me feel that all the facilities of this great publishing house were at my disposal.

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INTRODUCTION

This is not descriptive history in the usual sense of the term. It is a sequence of characters, each of which is like a court hearing, where witnesses are brought to the stand to disprove the validity of the old and

attest to the accuracy of a new concept of ancient history. The old story of mankind, never before disputed, is here assailed as distorted, and a reconstruction is presented. The period under investigation covers over one thousand years, ending with the advent of Alexander the Great.

Many wondrous things happen when historical perspective is distorted. In order to understand the scope of the displacements in the history of the ancient world, one must try to conceive of the chaos which would result if a survey of Europe and America were written in which the history of the British Isles were some six hundred years out of line, so that in Europe and America the year would be 1941 while in Britain it would be 1341.

As Columbus discovered America in 1492, the Churchill of 1341 could not have visited this country, but must have visited some other land the scholars would be divided in their opinion as to the whereabouts of that land and met its chief. Another chief, not Franklin Delano Roosevelt of Washington, would live in history as cosigner of a charter with Churchill of Britain in 1341.

But as American records would speak of Churchill who crossed the ocean in the early forties of the twentieth century, British history would also have a Churchill II, six hundred years after the first one.

Cromwell would also be doubled by the same process. He would have to live three hundred years before Churchill I and also three hundred years after him, or three hundred years before Churchill II.

The First World War would be fought twice, as would the Second. The First World War, in its second variant, would follow the Second World War, in its first variant, by five and three quarter centuries.

By the same token, the development of the Constitution, the cultural life, the progress of technology and the arts, would appear in chaotic distortion.

Newton in England would become an early forerunner of Copernicus instead of following him. Joan of Arc would revive the old traditions of the suffragettes of the post-Victorian days; she would be burned twice with an interval of six hundred years between; or, with the growing confusion of history, she would have to return to the stake a few centuries from today to suffer her death again.

In the case presented, not only the history of the British Isles would be doubled and distorted, but also the history of the entire world. Difficulties would, of course, arise, but they would be swept away as oddities. Complicated theories would be proposed and discussed, and if accepted, they would establish themselves as new, strong obstacles to a correct perception of past history.

Ancient history is distorted in this very manner. Because of the disruption of synchronism, many figures on the historical scene are "ghosts" or "halves" and "doubles." Events are often duplicates; many battles are shadows; many speeches are echoes; many treaties are copies; even some empires are phantoms.

The primary error can be found in Egyptian history; because of retardation, the history of Egypt was taken out of real contact with the histories of other peoples. Events in which the people of Egypt and the people of Assyria or Babylonia or Media were involved were recorded in the histories of these peoples from the Egyptian annals; the same events were then described for the second time in the history of Egypt, the annals of these other peoples, participants in the events, being the source.

Thus the histories of Assyria, Babylonia, and Media are disrupted and spoiled; the history of the "Hittite Empire" is entirely invented; the Greek history of the Mycenaean period is displaced and that of the pre-Alexander period is lacerated and Spartan and Athenian warriors, even those with well-known names, appear once more on the pages of history as archaic intruders out of the gloom of the past.

The process of leveling out the histories of the peoples of the ancient world to an exact syn-chronism will provide some exciting moments. We shall see in a new light many historical documents which had been misinterpreted when presented in an incorrect historical perspective.

We shall read the story of the plagues of the days of the Exodus, written by an Egyptian eyewitness and preserved on papyrus. We shall be able to establish the identity of the mysterious Hyksos, and also to indicate the site of their stronghold Auaris, probably the greatest fortress of ancient times. We shall read the Queen of Sheba's record of her journey to Jerusalem in the days of Solomon, and shall see illustrations depicting this voyage and showing the inhabitants, animals, and plants of Palestine of that time. We shall have before our eyes photographs of the vessels and furniture, and utensils of the Temple of Solomon as cut in stone bas-reliefs by a contemporaneous artist. Then will follow texts of letters written by the Jewish kings Jehoshaphat of Jerusalem and Ahab, the sinner of Jezreel, and also by their military chiefs, signed with names we know from the Scriptures.

Of still greater scope are the effects of the revision for Egyptian, Assyrian, and Babylonian histories, and also for the concept of the Greek past. The rectification of chronology, without altering the sequence of the Hebrew past, enriches its records bountifully. The history of Egypt, and following it the histories of Babylonia, Assyria, Media, Phoenicia, Crete, and Greece, change their length. The architectonics of the world past, when redesigned, shows its structure properly joined in time and space. It shows that kings were made their own great-great-grandchildren. Imaginary empires were described, and museum halls have been opened to display the arts of empires which did not exist: the art objects are products of other centuries, even of another millennium. This is the case with the Hittite Empire and its art. This is the case with the Human people and their language.

Through the laborious efforts of scholars, achievements have been recorded without knowledge of their real nature. The Chaldean language was deciphered, but its decipherers did not know that they were reading

Chaldean; handbooks about the Carian language were written, but the industrious philologists did not know that it was Carian.

It is not possible in a short introduction to point out all the things which appear in a new light when correctly placed in time. When the hinges of world history are lifted to an adequate height, facts about peoples and countries, their art and religion, their battles and treatises pour down as if out of a horn of plenty. Certainly more than one fact and more than one parallel must have been overlooked in this book, but this is a shortcoming from which a pioneer work is seldom free.

Chapter I

IN SEARCH OF A LINK BETWEEN EGYPTIAN AND ISRAELITE HISTORIES

Two Lands and Their Past

Palistine, one of the westernmost lands in Asia, and Egypt, in the northeast corner of Africa, are neighboring countries. The history of Egypt reaches back to hoary antiquity; the Jewish people have a history that claims to describe the very beginning of this nation's march through the centuries. At the dawn of their history the Israelites, an unsettled tribe, came from Canaan to Egypt. There they grew to be a people; there, also, they bore the yoke of bondage. Their eventful departure from Egypt is the most treasured recollection of their past, and their traditions tell its story numberless times.

The annals of Egypt, we are told, did not preserve any record of this sojourn of the Israelites or of their departure. It is not known when the Exodus occurred, if it happened at all. A few scholars have expressed the opinion that the sojourn of the Israelites, their bondage, and their departure are mythological motifs; the absence of direct reference to these events on Egyptian monuments and papyri seems to corroborate this view. However, it has been argued that no people would invent legends about bondage which were not calculated to enhance the dignity of the nation, and therefore, it was insisted, there must be a historical basis for the story.

Historians disagree as to the date of the Exodus, and many hypotheses have been proposed. But for more than two thousand years they have [mistakenly] agreed that the Exodus took place during the period called in present terminology "the New Kingdom" of Egypt.

Egypt's past is divided into the following periods:

1. The predynastic period belonging mainly to the Neolithic or the Late Stone Age [or really belonging to those who newly spoke a language they were given by God at The 2nd Visit of Mercury, the ones who settled and thereafter more or less **increased** ^{H6509} in **the land of Egypt**].

2. The Old Kingdom, when most of the pyramids were built [- all these pyramids inspired by but not including the Great Pyramid, considered by some The

Temple of Enoch, likely built before The Flood, though its time of construction is more a mystery, but surely it is **'The Word of God in Stone'**: the Fourth Dynasty, that of Cheops [- 'mispopularized' as the builder of the Great Pyramid], and the Sixth, that of Phiope, are the best known.

3. The first interregnum [or The First Intermediate Period], when the land fell into chaos: central authority was abolished in this dark age [- which apparently is the period following The Destruction of Sodom and Gormorah, and evidently also of Egypt, as well as of other nearby regions]. Of the dynasties from the Seventh to the Tenth almost nothing is known.

4. The Middle Kingdom, comprising the Eleventh, Twelfth, and Thirteenth Dynasties: feudal Egypt was united under the Twelfth Dynasty, and Egyptian literature reached a height never again to be attained [- the period of these dynasties evidently ending with The Exodus].

5. Another period of chaos [or The Second Intermediate Period, evidently beginning with The Exodus at the time of The 1st Visit of Venus], exploited by certain invaders known as Amu in Egyptian and called Hyksos by authors writing in Greek. [The name Hyksos as "rulers of foreign countries" is found in the Egyptian text of the Turino Papyrus and on a few scarabs.] The Hyksos kings were [Amalekite-Canaanite] pharaohs of the Fourteenth to the Seventeenth Dynasties and they ruled over Egypt without mercy; it is not known [by secular or even Christian historians - unless they read Dr. Velikovsky -] of what race they were.

[The Seventeenth Dynasty is generally regarded as the native dynasty of princes in submission to, and then in revolt against, the last kings of the Sixteenth, the Hyksos, Dynasty. But in Manetho's list, as given by Julius Africanus and Eusebius, the Seventeenth Dynasty is the last of the Hyksos.]

So this is the 'accepted' historical perspective of the transition from the 'merciless' Assyrian Occupation of Egypt, otherwise identified as the 14th-17th Dynasties, to the 'liberated' Egyptian 18th Dynasty, a perspective that I had previously been unaware of, in that I saw this transition occurring through the alliance between King Saul and Ahmose, one that made Ahmose the 1st Egyptian pharaoh of the 18th Dynasty. But evidently some 'historians' believe that there were Egyptian pharaohs "in submission to" the Hyksos- Amalekites (or Canaanite- Assyrians) during the 17th Dynasty. Whatever the case, this is no problem really, as there is broad agreement that the Egyptians were entirely liberated at the end of the 17th Dynasty, not at the end of the 16th.

6. The New Kingdom. The Hyksos were expelled at the time of [King Saul and] [1] Ahmose (Amasis I), who founded the Eighteenth Dynasty, [this dynasty being] the most renowned of all, the dynasty of [2] Thutmose I; [3] the famous Queen Hatshepsut [or the queen of Sheba]; [4] Thutmose III, the greatest of all Egyptian conquerors ["who successfully conspired to split The 12 Tribes of Israel"]; [5] Amenhotep II; [6] Thutmose IV; [7] Amenhotep III, the builder of magnificent temples at Luxor and Karnak; and [8] Amenhotep IV, who called himself Akhnaton [or "Akhenaten"], the great heretic [who "is noted for abandoning Egypt's traditional poly-theistic religion and introducing Atenism... [which is a] religion centered... [on] the disc of the Sun and originally an aspect of the traditional solar deity Ra", and he "decreed that a new capital city be built ... [in] Akhetaten... known today as Amarna", (you should know were

the map is by now), and he's a main character of Dr. Velikovsky's 2nd volume of *Ages In Chaos, Oedipus and Akhnaton*. The epigoni [or "followers", in this case the successors of Akhnaton,] followed; among them the young king Tutankhamen [son of Akhnaton] is best known, not because of the distinction of his reign, which is obscure, but because of the riches in his tomb, discovered early in the twenties of this [20th] century, and because of the mystery that has surrounded his burial place.

The Eighteenth Dynasty declined under conditions that are not sufficiently known [though evidently these "conditions" were connected to *The Visits of Mars*], and history records that the Nineteenth Dynasty, that of Seti the Great, Ramses II (the Great), and Merneptah, followed.

But it was actually it was centuries later that the 19th Dynasty finally "followed" the 18th. And btw, there's no need for any 'spoiler alerts' for Dr. Velikovsky's "detective story" style presentation of his "reconstruction" of ancient history, as previous sections of this **study** have already 'spoiled' many of the 'surprises' awaiting us in this section. What might otherwise be considered my 'spoilers' will more often be just reminders of things already revealed.

The period of transition from the Nineteenth to the Twentieth Dynasties is obscure [except that it was near the time of the reign of **Nebuchadnezzar king of Babylon**, a main character, along with Ramses II, in Dr. Velikovsky's 4th volume of *Ages In Chaos, Ramses II and His Times*].

Among the kings of the Twentieth Dynasty Ramses III was the most prominent; he was the last great emperor of ancient Egypt [and the main character in Dr. Velikovsky's 3rd volume of *Ages In Chaos, Peoples of the Sea*, which 'jumps ahead in the story', and actually 'concludes' Dr. Velikovsky's "reconstruction" of ancient history, as it takes us all the way to Alexander the Great].

7. The pharaohs from the Twenty-first to the Thirtieth Dynasties were small kings, who left no important records, and their age is called the "late period." Some of these pharaohs, we are told, led armies against Palestine and Babylonia; however, the sources are usually not Egyptian, but for the most part scriptural. Some of these dynasties were Libyan or Ethiopian; later ones (from -525) were under [Medo-]Persian supremacy; still later ones rebelled against the [Medo-]Persians. The last native king was removed by the [Medo-]Persians in -342. In -332 Egypt was conquered by Alexander the Great.

8. The Ptolemaic Dynasty of descendants of Ptolemy [I Soter], a general of Alexander, expired with Cleopatra in -40.

The present work [of ultimately 4 published volumes - including the 1st volume which is entirely covered in this section, the other 3 being named above - plus 2 unpublished volumes (*The Dark Ages of Greece* and *The Assyrian Conquest* - free at <https://www.varchive.org/index.htm>), altogether] covers the time from the end of the Middle Kingdom to the conquest of Egypt by Alexander (the periods marked above as 5, 6, and 7), over a thousand years in the history of the ancient East.

It is useful to remark here that the division into "kingdoms" is modern; the division into dynasties comes from Manetho, an Egyptian priest of the third century before the Christian era, who wrote in Greek [but who was likely just a fictional identity created by Ptolemy of Mendes, who is likely

really the one who "composed a history of Egypt in three books [the *Aegyptiaca*], during the time of emperor Augustus", emperor from the later part of the 1st Century BC into the 1st Century AD]; the designation of kings as "first," "second," "third," is an arrangement of modern scholars. [The division into kingdoms is modern, but the Egyptians themselves had similar concepts of their past. Compare H. Ranke in *Chronique d'Egypte*, VI (1931), 277-86.]

The beginning of the New Kingdom is [supposedly] established to have been about -1580 (the expulsion of the Hyksos in the time of Kamose and Ahmose [and King Saul]); [continuing with this 'misplacement',] Akhnaton must have reigned from -1375 to -1358; Ramses II of the Nineteenth Dynasty from -1300 to -1234; and Merneptah from this last year on. Ramses III of the Twentieth Dynasty began to reign in -1200 or a few years later. These dates are [mistakenly] regarded as of importance for establishing the time of the Exodus.

The history of Israel from the days of the Exodus on is composed of the years of wander-ing in the desert, according to tradition forty years, of the time of Joshua and Judges and the first king, Saul, about four hundred years [or, as otherwise apparently accounted for by **scripture**, closer to 500 years], and of the time of the kings of the House of David. David established his kingship about -1000. For only approximately one hundred years, during the reigns of Saul, David, and Solomon, was the kingdom undivided. In the days of Solomon's heir it was split in two - Israel in the north and Judah in the south. About -722 the Ten Tribes of Israel, after the capture of their capital, Samaria, by Sargon II of Assyria, went into exile, from which they did not return [except, again, for the ones Jesus went and ministered to during His First Coming - the **Samaritans** (7 New Testament KJV references), who lived in the region then as before known as **Samaria**, (115 both Old and New Testament KJV references)]. In -587 or -586 Judah, after the destruction of its capital, Jerusalem, by Nebuchadnezzar, went into Babylonian exile, from whence small groups of the nation came back after Babylon was captured (in 538) by Cyrus the Persian. Additional groups returned to Palestine during the following century.

Alexander the Great conquered Palestine on his way to Egypt in -333.

Although Egypt and Palestine are closely neighboring countries, "the truth is that there is in Egypt singularly little evidence which bears directly on the Bible narrative." [T. E. Pctet [?], *Egypt and the Old Testament* (Liverpool, 1922), p.7.] The Scriptures tell of the sojourn of Israel in Egypt and of the Exodus; but no documents referring to these events have been found. There is no scriptural mention of Egypt during the time of the Judges. However, in the days of the Kings Palestine repeatedly came into contact with Egypt mostly through being attacked by armies of the pharaohs, campaigns which the pharaohs of the tenth to the sixth centuries usually forgot to mention.

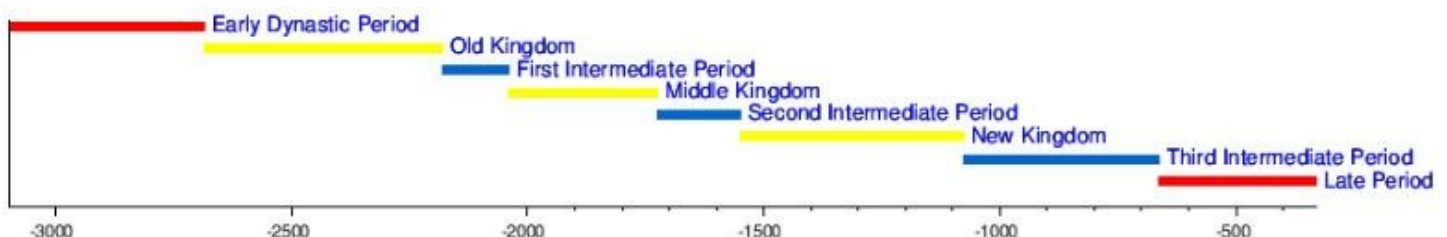
It is strange that there is no real link between the histories of Egypt and Palestine for a period of many hundreds of years. At least the Exodus of the Israelites from Egypt was an event that should belong to both histories and thus supply a connecting link. We shall therefore try to determine during what period of Egyptian history the Exodus took place.

Whether it occurred only one or two hundred years before David, or three or four or five hundred years before him, depending on the length of the periods of the wandering and of the Judges – in other words, whether the Israelites left Egypt in the sixteenth, fifteenth, fourteenth, thirteenth, or twelfth century this event occurred during the New Kingdom [!!! – see some of my ‘rewriting’ of this chapter in the next paragraph]. There has never been any doubt on this point; where scholars have differed [and apparently without exception ‘missed the mark’] is concerning the king of the New Kingdom to whose reign the Exodus is to be ascribed. Although, as noted above, no definite statement bearing directly on the Exodus has been found in Egyptian historical documents, certain details do appear which invite discussion.

!!! – I first thought that Dr. Velikovsky simply miswrote “New” in place of “Middle” here, as the New Kingdom must start around 4 or 5 centuries after the time of the pharaoh of The Exodus. But despite this evidently popular ‘misplacement’, no part of the New Kingdom, not even it’s beginning, which according to my encyclopedia starts with the 18th Dynasty, was ongoing during The Exodus. And to be more specific, the New Kingdom could not have been ongoing during the period of The Wandering in the Wilderness or in the period of The Judges either, as it is the first King of Israel, Saul, that is reigning when he helps the first pharaoh of the 18th Dynasty, Ahmose, defeat the Hyksos-Amalekite-Canaanites, these tyrants ‘rising to power’ shortly after the Egyptian pharaoh of The Exodus fell – or was drowned in the Red Sea – ending the 13th and last Egyptian dynasty of the Middle Kingdom, the Hyksos going on to, one way or another, “rule” Egypt “without mercy” through the 14th-17th Dynasties, up to the time of Saul and Ahmose.

Can this discrepancy be just the difference in how these periods are being defined? I mean Dr. Velikovsky defines the Middle Kingdom as the 11th-13th Dynasties, while apparently most define the Middle Kingdom ending with the 17th Dynasty. According to my encyclopedia...

...19th-century Egyptology did not use the concept of "intermediate periods"; these were in-



cluded [later and remained] as part of the preceding periods "as times of interval or transition".

My encyclopedia’s chart (p.28) shows the “modern periodization” of Ancient Egyptian chronology:

So no, this does not resolve the discrepancy, because if the Second Intermediate Period is “included” in the Middle Kingdom, and it apparently usually is, then The Exodus was sometime during the Middle Kingdom at the time of its last Egyptian pharaoh, because the events of The Exodus must be the cause of the start of the Second Intermediate Period, including the start of The Assyrian Occupation of Egypt,

which means that The Exodus could not have taken place in any part of what is defined as the New Kingdom, and that is, without serious 'misplacement'.

But maybe this has something to do with how my former pastor was led to think that Dr. Velikovsky was implying that The Exodus occurred closer 1250 BC as opposed to 1450. Maybe, but whatever the case, I'm done with my 'kicking and screaming' about this.

However, and though I have 'rewritten' yet another of Dr. Velikovsky's sections here, this must all just be part of his "detective story" style presentation. And whatever he's holding back, surely he has more valuable information to share, including at least a few as yet unrevealed 'surprises', likely involving some 'twists and turns'. So let's move on to the next subchapter.

What Is the Historical Time of the Exodus?

The oldest theory places the Exodus at the earliest date: the Israelites were [mis-]identified with the Hyksos, and the Exodus was [mis-]identified with the expulsion of the Hyksos. Manetho, the priest previously mentioned [and again, likely just a fictional identity created by Ptolemy of Mendes during the reign of Caesar Augustus in the 1st Century BC or AD], wrote that the Hyksos, when expelled from Egypt, went to Syria and there built Jerusalem...

[Manetho [or Ptolemy of Mendes], though making the Hyksos expelled from Egypt the builders of Jerusalem, told another story, that he assigned to a later epoch, in which he related that lepers, segregated in Auaris on the eastern border of Egypt [- brief info on the "capital city" and "fortress" of Auaris, SEC. 6, p.59], usurped the power in Egypt with the help of the Solymites (the people of Jerusalem) and were utterly cruel, and that their chief, Osarsiph, adopted the name of Moses and led them to Palestine when they were expelled. Josephus did not separate the two Manetho stories.]

..Josephus Flavius, the Jewish historian of the first century, polemized [or 'argued'] against Apion, the grammarian, and against Manetho, his source, but accepted and supported the view that the Israelites were the Hyksos. Julius Africanus, one of the Fathers of the Church, wrote on the authority of Apion that in the days of Ahmose the Jews revolted under Moses...

[Julius Africanus, "*Chronography*," in *The Ante-Nicene Fathers*, ed. A. Roberts and Donaldson (New York, 1896), VI, 134. There he confused Ahmose I, the first king of the New Kingdom, with Ahmose II (Amasis of Herodotus), the last king before the conquest of Egypt by Cambyses, the [Medo-]Persian.

But in his Canon condensing the list of Dynasties of Manetho, he added this remark to the list of the kings of the Eighteenth Dynasty: "The first of these was Amos [Ahmose], in whose reign Moses went forth from Egypt, as I have declared; but, according to the convincing evidence of the present calculation it follows that in this reign Moses was still young [- though really at this time, long **dead**]." *Manetho* (trans. W. G. Waddell; *Loeb Classical Library*, Cambridge, Mass., 1941), p.111.]

...Eusebius, another Father of the Church, in his Canon wrote a gloss to the name Cencheres of one of the later kings of the Eighteenth Dynasty (his identity is not known): "About this time Moses led the Jews in their march out of Egypt." [Again, na-uh.]

[Georgius Syncellus [\[bio, SEC. 7, p.347\]](#), a Byzantine chronographer, who copied Eusebius, added: "Eusebius alone places in this reign the Exodus of Israel under Moses, although no argument supports him, but all his predecessors hold a contrary view - as he testifies."]

This divergence of opinion [\[about the "two Manetho stories", one of a move from Egypt to Jerusalem by the Hyksos when they were "expelled from Egypt", the other being "assigned to a later epoch" and involving Auaris, the Hyksos-Amalekite 'capital city' and "fortress" in Egypt supposedly attacked by an alliance of King Saul and Ahmose, which led to the liberation of Egypt, though supposedly instead involving "Moses",\]](#) has not been settled after nineteen centuries, though modern scholars have probably not always been aware that they [\[somewhat\]](#) repeated an old controversy. The neglect of early Christian sources seemed justifiable: did not Augustine make Moses and Prometheus contemporaries?

[\[Prometheus was the father of Deucalion, "who \[supposedly\] survived the Deluge to regenerate the human race", this "Deluge" in Greece evidently caused by Venus near The Exodus\], bio, SEC. 8, p.349, and see Dr. Velikovskiy's subchapter, *The Floods of Deucalion and Ogyges*, SEC. 9, p.472f.\]](#) [Augustine, *The City of God*, Bk. 18, Chap. 8.]

The [\[mis-\]identification](#) of the Israelites with the Hyksos was many times accepted [Cf., for instance, A. T. Olmstead, *History of Palestine and Syria* (New York, 1931), p.128] and as often rejected. Even today a group among the historians maintains that the Exodus took place at the very beginning of the Eighteenth Dynasty and that the story of the Exodus is but an [\['imaginary'\]](#) echo of the expulsion of the Hyksos...

[H. R. Hall [\[?\]](#), "*Israel and the Surrounding Nations*," in *The People and the Book*, ed. Arthur Samuel Peake [["1865-1929... an English biblical scholar... educated at St John's College, Oxford... \[and\] the \[likely 'apostate'\] first holder of the Rylands Chair of Biblical Criticism and Exegesis \[UGH!!!\] in the University of Manchester, from its establishment as an independent institution in 1904... \[and he\] was thus the first non-Anglican to become a professor of divinity in an English university... \[and he\] popularized \[perverted\] modern biblical scholarship, including the new "higher criticism"... \[and therefore naturally\] approached the Bible not as the infallible word of God, but as the record of revelation written by fallible humans"](#)] (Oxford, 1925), p.3; Sir E. A. W. Budge [\[bio, SEC. 7, p.509\]](#), *Egypt* (New York, 1925), p.110; A. H. Gardiner [\[bio, SEC. 7, p.415\]](#) in *Etudes Champollion*, 1922, pp.205 ff; *Journal of Egyptian Archaeology*, X (1924), 88.]

...However, in view of the bondage of the Israelites in Egypt and the bondage of Egypt under the Hyksos, the identity of [Israelites as both] martyred slaves and cruel tyrants must be regarded as a very strained hypothesis. Therefore a variant has been [\[also 'incorrectly'\]](#) proposed, according to which the Israelite nation never so-journed in Egypt; the Hyksos sojourned there and then departed; the Israelites, [\[supposedly only\]](#) hearing of the traditions of a strange people, adapted them to the stories of their own past. [\[And there's a 'load' of "higher criticism" for you.\]](#)

Apart from the incongruity of identifying the Hyksos with the Israelites, the tyrants with the oppressed, there is a further difficulty in the fact that during the time of the successors to Ahmose there was no likely moment for an invasion of Palestine by Israelite refugees from Egypt. The pharaohs who followed Ahmose [\[- 1st Pharaoh of the 18th Dynasty -\]](#)

were strong kings, and it is regarded as established that Palestine was under their domination. [Uh-huh.]

The same argument was employed to defend the theory that the Exodus occurred in -1580, the [supposed] time of the expulsion of the Hyksos. "If the expulsion of the Hyksos (c. 1580 B.C.) is too early for the Exodus, where in the history of the powerful Eighteenth Dynasty can we find a probable place for an event which, like the Exodus of tradition, presupposes internal trouble and weakness in Egypt, until the reign of Akhenaten [Akhnaton]?" [Hall, in *The People and the Book*, ed. Peake, p.7.]

In the days of strong pharaohs the Israelites were [or supposedly would have been] unable to enter Palestine [and that is, after **the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years Num 32:13**]; but how were they able to put off the yoke of bondage in the days of equally strong pharaohs?

A large group of scholars regard another moment as providing the clue for determining the time of the Exodus. In the 1880s, in the Nile Valley, at a place to which archaeologists gave the name of Tell el-Amarna [- originally Akhetaten - where "the great heretic" Akhnaton relocated Egypt's "capital city"], a correspondence on clay tablets was found which dated from the time of Amenhotep III and his son Akhnaton. Some of them were anxious letters written from Jerusalem (Urusalim), warning the pharaoh of an invasion by the "Habira [Khabiru]", approaching from Trans-Jordan...

[Scholars writing in English have no unified method of transliterating the guttural letters in Semitic languages. *The Cambridge Ancient History* [tbd next] acknowledges the inconsistency, in some cases following the established spelling of names in English, in others preferring the closest phonetic equivalents.]

The Cambridge Ancient History is a multi-volume work of ancient history from Prehistory to Late Antiquity, published by Cambridge University Press. The first series, consisting of 12 volumes, was... published between 1924 and 1939... The second series was published between 1970 and 2005, consisting of 14 volumes in 19 books... *The Cambridge Ancient History* is part of a larger series of works, along with *The Cambridge Medieval History* and *The Cambridge Modern History*, intended to cover the entire history of European civilisation.

...Granting [- mistakenly -] that the Habiru were identical with the Hebrews, the Exodus must have taken place one or two generations [or 40 years] earlier [Eduard ['Mired-in-the'] Meyer [mentioned only as one of the University of Berlin professors of Dr. Julius Lewy, bio, SEC. 7, p.277-8], *Geschichte des Altertums* [Ancient History], Vol. 2, Pt. II (2nd ed.; Stuttgart, 1931), p.214.]...

But **if** these letters were really sent to "Amenhotep III and his son Akhnaton", they must have been sent closer to the time of The Visits of Mars, and apparently not "one or two generations" after the Exodus and The Visits of Venus. Either that or these letters are misdated and really belong to the time following The Visits of

Venus, and to the time of some early Hyksos-Amalekite-Canaanite-Assyrian 'pharaoh', just after The Wandering in the Wilderness of the Jews.

The scriptural statement ([1 Kings 6:1](#)) that the Temple of Solomon was built four hundred and eighty years after the Exodus would point to the middle of the fifteenth century, and computations have been made which indicate 1447 as the year of the Exodus. This year would fall in the reign of Amenhotep II [- **if** the "classic chronoogy" is correct - and it's not - though Dr. Velikovsky seems to at least be going along with it here in order to make his case]; and [accepting this erroneous premise,] the invasion of Palestine in -1407 would coincide with the time of the el-Amarna letters [- except that this "invasion" could not "coincide" with the time of "Amenhotep III and his son Akhnaton", but only with the time of the Pharaoh of the Exodus, who would have been the last Egyptian pharaoh of the 13th Dynasty of the Middle Kingdom]. The view that the Habiru were invading Hebrews [- who under Joshua were "invading" the '**promised land**' that God **predestinated** to give to them (e.g., [Ex 12:25](#)) -] was [supposedly] corroborated by the results of excavations of Jericho, where in the walls of the ancient city were found indications of earthquake and signs of fire, which the excavator referred to -1407 or thereabouts the time of the el-Amarna correspondence [- supposedly received during the reign of Amenhotep III]. [John Garstang [\[bio, SEC. 8, p.281\]](#), *The Foundations of Bible History* (New York, 1931): "The Israelite invasion... corresponds with a period of apathy under Amenhotepin."] This earthquake might have been the cause of the fall of the walls of Jericho when the Israelites, after crossing the Jordan, besieged the city [but it could not have been during the reign of any pharaoh of the 18th Dynasty].

Another possible solution of mine, which is much more 'likely' than any above, is that sometime just before The 1st Visit of Mars, evidently near the time of "Amenhotep III and his son Akhnaton", **Jehoahaz** King of the 10 Tribes of Isreal, like his father King **Jehu**...

...did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin... And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all their days. [However] Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria) [2 Ki 13:2-6...](#)

And if this is not the reason for these "anxious letters", then around this time there's also the conquests of **Joash** King of Judah, to whom Elisha on his deathbed **prophesied**, saying,

...for thou shalt smite the Syrians in Aphek, till thou have consumed them... And the bands of the Moabites [yes, from Trans-Jordan] invaded

***the land at the coming in of the year... But Hazael king of Syria oppressed Israel all the days of **Jehoahaz**. And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. So Hazael king of Syria died; and Benhadad his son reigned in his stead. And **Jehoash** the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did **Joash** beat him, and recovered the cities of Israel* [2 Ki 13:17-25](#).**

So Syria, et al., may have had reason, possibly on multiple occasions, to send "anxious letters" to Amenhotep III, "warning" him of an "invasion" involving the Hebrews, from Jerusalem and even the Trans-Jordan, this being sometime near The Visits of Mars, but several hundred years after The Exodus and The Visits of Venus. Check all this out using the charts on [p.3-6](#).

But Dr. Velikovsky is just getting 'warmed up'. He continues his exposé by explaining that...

A combination of the first and second views has also been [\[mistakenly\]](#) offered: Israel left Egypt at the time of the expulsion of the Hyksos and reached Palestine as the Habiru in the reign of Akhnaton. But this hypothesis would entail more than two hundred years of wander-ing in the desert, instead of the scriptural forty, and it is therefore regarded as improbable. [Peet [\[tbb next\]](#), *Egypt and the Old Testament*, pp.74-75.] An exodus in the days of Amenhotep II, on the other hand, does not present this difficulty and seems to agree with the chronological figures of the Bible. However, in the view of students of Egyptology, the time of Amenhotep II hardly seems to have been suitable for such a venture. "Of all theories, to place the Exodus, say, in the reign of Amenhotep II, in order to agree with traditional dates, seems to the historian of Egypt the least probable." [Hall, in *The People and the Book*, ed. Peake, p.7.]

Thomas Eric Peet [1882-1934]... was an English Egyptologist... (professionally he used the form T. Eric Peet)... [who] was educated at... Queen's College, Oxford. From 1909 onwards he conducted excavations in Egypt for the Egypt Exploration Fund. From 1913 to 1928, he was lecturer in Egyptology at Manchester University, though he also saw service in World War I as a lieutenant in the King's Regiment (Liverpool). From 1920 to 1933, he was Brunner Professor of Egyptology at the University of Liverpool. In 1933 he was appointed Reader in Egyptology at the University of Oxford. The Queen's College, Oxford houses the University's Egyptology library, and it is named the Peet Library in his honour.

Stress has also been laid on the fact that Palestine was under [\[18th Dynasty\]](#) Egyptian rule as late as the disturbances of 1358 [\[and that is, at the time of The Visits of Mars\]](#), which put an end to the reign of Akhnaton. [\[But,\]](#) "Joshua did not find any such Egyptian hold during his conquest." [Sir W. M. Flinders Petrie [\[bio, SEC. 8, p.282-6\]](#), *Palestine and Israel* (London,1934), p.56.] The end of Akhnaton's reign and the close of the Eighteenth Dynasty in the days

of [his son] Tutankhamen and [of his son's "Grand Vizier", read, 'regent',] Aye [or Ay] was a time favorable for rebellion and the withdrawal of the slaves from Egypt. No reference has been found that could be interpreted as even hinting at an exodus during the interregnum [or this Third Intermediate Period] between the Eighteenth and Nineteenth Dynasties, and only the fact that the situation was such as to make an exodus possible favors this hypothesis. This idea found its way into the work of a psychologist who, following in the footsteps of certain historians, tried to show that Moses was an Egyptian prince, a pupil of Akhnaton; that Akhnaton was the founder of monotheistic idealism; that when Akhnaton ceased to rule and his schism fell into disfavor, Moses preserved his teachings by bringing them to the slaves, with whom he left Egypt. [S. Freud, *Moses and Monotheism* (New York, 1939). Compare Strabo, *The Geography*, XVI, 2, 35.]

The next theory reduces the age of the Exodus further: it has for its cornerstone a stele of Merneptah ["son of Ramesses II"], in which this king of the Nineteenth Dynasty says that Palestine "is a widow" and that "the seed of Israel is destroyed." This is regarded as the earliest mention of Israel in an Egyptian document. Merneptah did not perish in the sea, nor did he suffer a debacle; he obviously [instead] inflicted a defeat on Israel and ravaged Palestine. The circumstances do not correspond with the pronounced tradition of Israel, but since it is the first mention of Israel, Merneptah is regarded by many as the Pharaoh of the Exodus (about - 1220), and Ramses II, his predecessor, as the Pharaoh of Oppression...

["This view is found in R. Lepsius [bio, SEC. 8, p.273-6], *Extracts from the Chronology of the Egyptians*," in his *Letters from Egypt, Ethiopia and the Peninsula of Sinai* (London, 1853), p.449. Even before the discovery of the Merneptah stele, he was identified by not a few scholars as the Pharaoh of the Exodus, because his predecessor, Ramses II, was thought to be the Pharaoh of Oppression. This role was ascribed to Ramses II because of the mention of the city of Ramses in the Book of Exodus, The adherents of the Habiru theory do not regard this as a weighty argument. *Plusieurs historiens remarquant que ces villes [Ramses and Pithom] sont antérieures a Ramses II estiment que les travaux en question ont pu être ordonnés par un rot de la XVIII Dynastie.* ["Several historians noting that these cities [Ramses and Pithom] predate Ramses II believe that the works in question could have been ordered by a burp of [or 'hiccup' in] the XVIII Dynasty."] Jean Pierre Marie Montet [1885-1966, "a French Egyptologist... [who] began his studies... at the University of Lyon... [and he] excavated at Byblos in Lebanon between 1921 and 1924, excavating tombs of rulers from Middle Kingdom times... [and between] 1929 and 1939, he excavated at Tanis, Egypt [on the eastern Nile Delta], finding the royal necropolis of the Twenty-first and Twenty-second Dynasties - the finds there almost equalled that of Tutankhamun's tomb in the Valley of the Kings... [and in] the 1939-1940 Egypt excavation season, he discovered the completely intact tombs of 3 Egyptian pharaohs at Tanis ... along with the partially plundered tomb of [another]... [and this] latter tomb contained a [pharaoh's] gold bracelet, as well as a heart scarab... [and he] also found the fully plundered tomb [of yet another pharaoh] as well as the partly plundered tomb of this king's son... [and at the] start of World War II in Western Europe in May 1940 stopped all excavation work at Tanis... [and] after the war, Montet resumed his activities at Tanis and proceeded to uncover the Intact tomb of... the Commander-in-Chief of the Army... who served under... [one of the pharaohs], in 1946... [and during] his academic career, he served as Professor of Egyptology at the University of Strasbourg from 1919 to 1948

and then at the Collège de France, Paris between 1948 and 1956"], *Le Drame d'Avaris* [*The Drama of Avarice*] (Paris,1941), p.144.

Under the statue of Merneptah in the hall of the Metropolitan Museum of Art in New York, until recently a sign by a modern hand read, "Pharaoh of Exodus," and under that of Ramses II, "Pharaoh of Oppression." See H. E. Winlock [*tbb next*], *The Pharaoh of the Exodus, Metropolitan Museum Bulletin* 17 (New York,1922), pp.226-34.]

Herbert Eustis Winlock [1884-1950]... was an American Egyptologist employed with the Metropolitan Museum of Art during his entire Egyptological career. Central to the great era of American museum-sponsored Egyptian excavations, Winlock's work contributed greatly to Egyptology's development, in particular, his reconstruction [- *evidently including some 'misconstruction' -*] of the royal lineage of the Egyptian Middle Kingdom. Much of the Met's collection of Egyptian artefacts comes from his archaeological expeditions, particularly his excavations at **Thebes** [or **Karnak**, *neighboring Luxor*], where he worked for many years on the excavations at the funerary temple of Hatshepsut [or *the queen of Sheba*] ... His father, William Crawford Winlock, was an assistant secretary at the [*'slimey', 'slithering'*] Smithsonian Institution. Winlock graduated from Harvard before becoming the youngest member of the New York Metropolitan Museum of Art's expedition to the royal necropolis at El-Lisht 25 miles south of Cairo in 1906. He was later transferred to the Kharga Oasis 100 miles west of Luxor, where he helped restore a temple of the god Amun... In 1911 Winlock began excavating the mortuary complex of the 11th Dynasty pharaoh Mentuhotep II (2010-1998 B.C. [*"the sixth ruler of the Eleventh Dynasty... credited with reunifying Egypt, thus ending the turbulent First Intermediate Period and becoming the first pharaoh of the Middle Kingdom"*]) at Deir el-Bahri in the Valley of the Kings... Winlock's work at Deir el-Bahri concluded his career in the field... [and] in 1932, upon returning to the U.S., he was named the director of the Metropolitan Museum. As his eulogist remarked following his death in 1950, Winlock had the rare ability to "'retroject himself' into a past civilisation and make some of it come alive again for his contemporaries" [- *which sounds to me like he was an 'archeologist version' of an 'higher critic', and really only 'able' to pervert the truth in evolutionary terms*]... Winlock was instrumental in the design of the Metropolitan Museum's spectacular Dig House, close to the Valley of the Kings, where he spent the winters, accompanied by his wife, the artist Helen Chandler Winlock, and his young daughters Frances and Barbara. Most often known as 'the American House' it was the headquarters for Winlock and his distinguished team of archaeologists, several of whom were seconded to work on the tomb of Tutankhamun once it was discovered by Howard Carter in 1922. Winlock was closely involved in that discovery and, as a close friend of Carter's, became caught up in the deception and political controversy that built up once the tomb had been opened... In the wake of the [Great] Depression, funds for excavating in Egypt began to dry up, and the annual digs at Thebes ceased. Winlock returned to New York and to the Metropolitan. He served as director of the Met from 1932 until his retirement in 1939 and remained director emeritus until his death. During that period, his

interest in Tutankhamun and the burgeoning myths [of a curse] that had attached themselves to it remained strong. He consistently discredited the claims that a 'curse' attached itself to all those who visited the tomb or who were involved in the work on it - and continued to do so even when the tragedy was visited upon his own family. His book *Tutankhamun's Funeral*, published in 1941 after his retirement, looks back at the extraordinary events in the Valley of the Kings in 1908 which he witnessed; events which - in due course - provided Howard Carter with key clues in his search for that pharaoh's tomb. An extraordinary work - Winlock was as brilliant a writer as he was an archaeologist - *Tutankhamun's Funeral* evokes the era of great discoveries in Egypt, and is infused with a haunting melancholy.

...Other scholars, however, consider the mention of Israel in Palestine in the days of Merneptah not as a corroboration, but as a refutation of the theory that Merneptah was the Pharaoh of the Exodus. They argue that if he found Israel already in Palestine, he could not have been the Pharaoh of the Exodus.

["If Israel did not leave Egypt until the reign of Merneptah, and if they spent about forty years en route to Palestine, how could Merneptah have defeated them in Palestine in the third year of his reign?" S. A. B. Mercer [\[bio, SEC. 9, p.506\]](#), *Tutankhamen and Egyptology* (Milwaukee, 1923), pp.48ff.]

A further obstacle to placing the Exodus in the reign of Merneptah has also been emphasized. If he really was the Pharaoh of the Exodus [\[- and he could not have been\]](#), then the Israelites must have entered Palestine at least a generation later, about -1190 to -1180; on this theory there [\[supposedly\]](#) remains only a century for the events of Judges. "The attribution of the Exodus to the reign of Meneptah [Merneptah] (c. 1220 B.C.), hitherto generally accepted as a probable guess, has always suffered from the reproach of being almost impossibly late." [Hall, in *The People and the Book*, ed. Peake, p.7.]

Some scholars assumed that the Exodus occurred in successive waves...

[In an inscription of Ramses II, and also in one of his predecessor Seti, there is mention of Asher in Palestine, which is the name of one of the Twelve Tribes. This reference and other similar instances led scholars to suppose that the Exodus took place in successive waves.]

...A combination of the "Habiru theory" and the "Merneptah theory" puts events into the following order: "When the Hebrews were entering Canaan, the Israelites were still in Egypt ... All Israelites were Hebrews, but not all Hebrews were Israelites. Thus while the Israelites or Jacob tribes were in Egypt, other Hebrew tribes were knocking at the door of Canaan." [S. A. B. Mercer, *Extra-Biblical Sources for Hebrew and Jewish History* (New York, 1913). He identifies the Habiru as Hebrews, and the Pharaoh of Oppression as Ramses II, one hundred years later.] The conciliators among the scholars proposed the following solution: "Some of the Hebrews remained in

Egypt after the Exodus of the main body." [Cf. Peet, *Egypt and the Old Testament*, p.124, referring to the theory of ['Screw-']Driver and others.]

Still later, Ramses III of the Twentieth Dynasty carried on a war against the Pereset or Peleset in Palestine. These have been identified as Philistines. Inasmuch as in the detailed re-ports of this war no mention is made of the Israelites, it is supposed by many scholars that they had not yet reached Palestine. They are believed to have left Egypt in the days of Merneptah (though his stele mentions Israel as already in Canaan), but they did not appear in Palestine until after the invading Philistines, with whom Ramses III battled. [Cf. W. F. Albright [bio, SEC. 7, p.422], *The Archaeology of Palestine and the Bible* (New York,1932), p.144, [mis-]ascribing [The] Exodus to the early 13th century. However, Albright [also] advocates the sojourn of the Israelites in Egypt in the days of the Hyksos.] Accordingly, the invasion of Palestine by the Philistines is put [or in this case, grossly '**misplaced**'] some fifty years after the Exodus and a few years before the conquest of Canaan by Israel.

The arrival of the Israelites in Palestine in the days of Merneptah, and still less in the days of Ramses III after his campaign there in -1186, leaves no room for the events of the Judges who guided the people for four centuries prior to Saul and David (-1000); but a school of historians argued in favor of that theory: "The entry... could not be till after the last war of the Egyptians there by Rameses [Ramses] III, 1186 B.C... There is no free play of uncertainty left." [Petrie, *Palestine and Israel*, p.58.]

Archaeological considerations were presented to support this view. The excavation of Bethel in Palestine, it was claimed, "shows continuous native occupation until the break after -1200 due to Israelite conquest." Consequently the conclusion was drawn that for the invasion of Palestine by Israel "no earlier date is possible." [Albright, quoted by Petrie, *Palestine and Israel*, p.57. Bethel fell "sometime about the first half of the thirteenth century, in Albright's opinion" - thus Wright, "*Epic of Conquest*," *Biblical Archaeologist*, III (1940), p.36.]

The divergence of opinion is even greater. We have been told that an Exodus in the days of Merneptah is "almost impossibly late," but a scholar challenged all other opinions by bringing the Israelites, not from, but into, Egypt in the days of Merneptah. [B. D. Eerdmans [?], *Alttestamentliche Studien* [*Old Testament Studies*] (Giessen,1908), II, 67.] During his reign Asiatics crossed the frontier and were registered by authorities there as immigrants.

[1a] Expulsion of the Hyksos [from Egypt, accomplished by God through the alliance of Saul and Ahmose that initiated the 18th Egyptian Dynasty, but which is confused with [1b] 'expulsion' (or really, 'Liberation') of the Israelites from Egypt, orchestrated by God through The 1st Visit of Venus and under the leadership of Moses], [2] invasion of the Habiru [of Palestine, apparently accomplished by God under Joshua - with a little help from The 2nd Visit of Venus, and hundreds of years before the start of the 18th Dynasty], [and 3] defeat of Israel in the days of Merneptah [of the 19th Dynasty, a dynasty which really began hundreds of years after the end of the 18th Dynasty -] these are the three [or 4] events on which the various schools of historians base their respective [but entirely '**incorrect**'] theories. It is hopeless to try to reconcile the irreconcilable. Each group points to the distortions in which

its rivals indulge. Two hundred years of wandering in the desert destroys one theory; one hundred years for the period of the Judges undermines another, and so on. All of them have one and the same obstacle to surmount: "Under any chronological system which can reasonably be advanced, the date of Israel's invasion and settlement falls within the period (1500-1100 before the present era) when the country was ruled by Egypt as an essential portion of its Syrian [or Canaanite] Empire" [- and that is, under the control of the Hyksos-Amalekite-Canaanite-Assyrians] [Garstang, *The Foundations of Bible History*, p.51.] But if this is so, how could the Israelites have left Egypt, and, having left Egypt, how could they have entered Palestine? Moreover, why do the Books of Joshua and Judges, which cover four hundred years, ignore the rule of Egypt and, indeed, fail to mention Egypt at all?

An explanation was found to account for the fact that Israel left Egypt in the days of the strong pharaohs, but none to account for the strange silence [about Egypt] of the Books of Joshua and Judges. The pharaohs were [then supposed to be] very strong, and the Exodus was [therefore supposedly] only the daily passage of Bedouins across the Egyptian border. When the Israelites came to the frontier in a year of drought, they were admitted, but [it is '**mis-imagined**' that] they had to do some work of benefit to the state to pay for the hospitality they and their herds enjoyed. When they left Egypt, an officer [supposedly] gave them permit for departure, and [it was '**mis-imagined**' that] it may be that he noted their leaving, but [it was further '**mis-imagined**' that] it was too trifling and stereotyped an event to become the subject of a monumental inscription. "The Exodus from Egypt was apparently a minor occurrence in the history of that time, so minor, indeed, that the nation most concerned in it next to the Jews themselves, the Egyptians, [supposedly] never took the trouble to record it."...

[Salo Wittmayer Baron [1895-1989, "a Polish-born American historian, described as "the greatest Jewish historian of the 20th century"... [who] taught at Columbia University from 1930 until his retirement in 1963... [being] born in Tarnów, Galicia which was then part of the Austro-Hungarian Empire but is now in Poland... [and his] family was educated and affluent, part of the Jewish aristocracy of Galicia... [his] father... [being] a banker and president of the Jewish community of 16,000... [and his] first language was Polish, but he knew twenty languages, including Yiddish, Biblical and modern Hebrew, French and German, and was famous for being able to give scholarly lectures without notes - in five languages... [and he] received rabbinical ordination at the Jewish Theological Seminary in Vienna in 1920, and earned three doctorates from the University of Vienna, in philosophy in 1917, in political science in 1922 and in law in 1923... [and he] began his teaching career at the Jewish Teachers College in Vienna in 1926, but was persuaded to move to New York to teach at the Jewish Institute of Religion ... in New York... [and his] appointment as the Nathan L. Miller Professor of Jewish History, Literature and Institutions at Columbia University in 1929 is considered to mark the beginning of the scholarly study of Jewish History in an American university... [and in] 1933, Jeannette Meisel, a graduate student in economics, consulted him about a dissertation... [and they] married in 1934, and... [she] became a collaborator in his scholarly work... [such that,] "He and his wife, in their heyday, were a kind of partnership,"... "She helped with every one of his books, and they signed a couple of monographs together"

... [and after] World War Two, Baron ran the Jewish Cultural Reconstruction, Inc., an organization established in 1947 to collect and distribute heirless Jewish property in the American occupied zones of Europe... [and on] April 24, 1961... [he] testified at the trial of Adolf Eichmann in Jerusalem... [about] the historical context of the Nazi genocide against the Jews... [and he] further explained that in his birthplace, Tarnow, there had been 20,000 Jews before the war but, after Hitler, there were no more than 20... [and his] parents and a sister were killed there... [and in] addition to his scholarly work... [he] was active in organizational efforts to maintain and strengthen the Jewish community both before and after World War II... [and from] 1950 to 1968, he directed the Center of Israel and Jewish Studies at Columbia University... [and he] received more than a dozen honorary degrees from universities in the United States, Europe and Israel and was elected a Fellow of the American Academy of Arts and Sciences in 1964... [and the] Salo Wittmayer Baron Chair of Jewish History, Culture and Society at Columbia University was created in his honor... [and it was said that] Baron "was undoubtedly the greatest Jewish historian of the 20th century"... [and his] and his wife's magnum opus was *A Social and Religious History of the Jews* (Columbia University Press), which began as a series of lectures, turned into a three-volume overview of Jewish history published in 1937 and finally grew into a revised version... [and he] continued to work on the series throughout his life... [but he] opposed the "lachry-mose [**"sorrowful, sad"**] conception of Jewish history," sometimes identified with Heinrich Graetz, a great 19th-century Jewish historian who found the main elements of Jewish experience through the ages to be suffering and spiritual scholarship... [and in] a 1975 interview, Baron said "Suffering is part of the destiny [of the Jews], but so is repeated joy as well as ultimate redemption"... [and he] also strove to integrate the religious dimension of Jewish history into a full picture of Jewish life and to integrate the history of Jews into the wider history of the eras and societies in which they lived", which evidently means he not only accepted the **'distortions'** of the **"classic chronology"**, but the **'perversions'** of **"higher criticism"** as well], *A Social and Religious History of the Jews* (New York,1937), I, 16.]

..."One merely has to bear in mind what this event meant, or rather, what it did not mean to Egypt." [Hugo [**'Stinkler'**] Winckler [bios, SEC. 7, 278, 423 & 540-41], *Kritische Schriften* [**Critical Writings**] (Berlin,1901-7), I, 27. Cf. also Peet, *Egypt and the Old Testament*, p.21: "The sojourn may well have been on so small a scale that the Egyptians never thought it worthy of recording."]

If this point of view is correct, then the archaeologists can have little hope of finding in Egypt a parallel to the Book of Exodus, and historians have no basis on which to decide the time of an event without significance.

If the people of Egypt did not care to notice the Exodus of the Israelites, this search for what passed unnoticed by contemporaries may be only a waste of time and effort.

Of course this "higher criticism", 'dumped on top' of "Panbabylonism", "point of view" from 'Stinckler', et al., really 'stinks'. Let's again just call it a 'great big load' of **'satanic propaganda'**.

Plagues and Portents

The biblical story does not present the departure from Egypt as an everyday occurrence, but rather as an event accompanied by violent [and at times **'miraculous'**] upheavals of nature.

Grave and ominous signs preceded the Exodus: clouds of dust and smoke darkened the sky and colored the water they fell upon with a bloody hue. The dust tore wounds in the skin of man and beast [? - **creating boils?** - or was this just *extraterrestrial contagions infecting everyone, except the Jews,*

of course]; in the torrid glow vermin and reptiles [- some of which may also have been *extraterrestrial* in origin -] bred and filled air and earth; wild beasts, plagued by sand and ashes, came from the ravines of the wasteland to the abodes of men. A terrible torrent of hailstones fell, and a wild fire ran upon the ground; a gust of wind brought swarms of locusts, which obscured the light; blasts of cinders blew in wave after wave, day and night, night and day, and the gloom grew to a prolonged night, and blackness extinguished every ray of light [likely as Earth's axis was '*tilted*' by Venus, where Earth then 'barreled on its side' for 3 days before being somewhat '*tilted back*']. Then came the tenth and most mysterious plague: the Angel of the Lord "passed over the houses of the children of Israel... when he smote the Egyptians, and delivered our houses" ([Exodus 12:27](#) [- my guess being that God *smote the Egyptians* mostly by *enhancement of ground waves*, while at the same time *delivered* the Jews mostly by *cancellation of ground waves*]). The slaves, spared by the angel of destruction, were implored amid groaning and weeping to leave the land the same night. In the ash-gray dawn the multitude moved, [and besides *Goshen*, which I assume was mostly 'untouched',] leaving behind scorched fields and ruins where a few hours before had been urban and rural habitations.

There are two scholarly approaches to this story of the plagues as told in [Exodus, Chapters 7-11](#). [Variations, with somewhat differing sequences of the plagues, are found in [Psalms 78 \[:42-52\]](#) and [105 \[:27-36\]](#).] [Of course there's really no reason to think that the obviously '*layered*' descriptions of The 10 Plagues from these 2 chapters of Psalms, which are given in a "somewhat differencing" order than in Exodus, imply that "somewhat differing sequences" are offered.] [And of these so-called "two scholarly approaches to this story",] One holds it to be a fairy tale. ["The details of the story ought to be regarded as no less mythical than the details of creation as recorded in Genesis." A. H. Gardiner, in *Etudes Champottion*, 1922, p.205.] The story was taken apart and analyzed, and it was found that originally the legend had told of the death of the crown prince; then the death of one person was expanded into a plague that was inflicted on all the firstborn...

[Eduard ['*Mired-in-the*'] Meyer says that the only plague, in the early version of the legend, was that of the locusts (*Die Israeliten, und ihre Nachbarstamme* [[The Israelites and Their Neighboring Tribes](#)] Halle,1906], p.30). He says also: "There is no folkloristic tradition in the tale of the plagues. They are the creation of the narrator" (*ibid.*, p.31).]

...Later on, one plague was increased to three; but the storytellers, still not satisfied, continued to spin out their tale until they had a story in ten episodes. With precision [or the '*perversions*' of "higher criticism"] the authorship of "Elohist" and "Yahwist" was discerned.

"Neither group of legends has any historical truth at its source. The plagues are a later substitution for older miracles. However miracles have never occurred anywhere." [H. ['*Hugo-not*'] Gressmann [[bio](#), [SEC. 8](#), [p.290](#)], *Mose und seine Zeit: Ein Kommentar zu den Mosesagen* [[Moses and his Time: A Commentary on the Sagas of Moses](#)] (Göttingen,1913), p.107.] "And since neither the plagues nor the miracles are historical, no conclusion can be drawn about the time of the Exodus." [*ibid.*, p.108.]

And when a purely realistic analysis was applied, the clever technique of the narrators was exposed: "These are scholarly reflections: by the hail only flax and barley were destroyed, because they already were ripe, and the wheat with the rye were spared because they used to ripen later. This gloss was added in order that at the next plague the locusts should have some-thing to devour [*etwas zu fressen haben*]" [*Ibid.*, p.73.] Sometimes the tale-spinners' self-control failed, as can be seen in the story of the boils: "Pest boils don't fly like ashes in the air, and still... Moses was made to sprinkle the ashes of the furnace 'toward the heaven.'" [*Ibid.*, p.92.]

The other approach tried to find a natural explanation for the plagues. In Egypt the sirocco blows in the fall and in the spring; the hot wind is also called Khamsin, meaning "fifty," because for fifty days in the year this breath from the desert brings clouds of dust. Pictures were produced to show the darkened sky on a day when the *khamsin* blew. The desert wind may bring clouds of locusts; they cover the sky like a screen so that during their passage the sun's disk is obscured. The brownish color of the waters of the Nile [which "glistens like blood in the light of the setting sun"], especially before it overflows, is well known to all tourists, and certain special observations near the cataracts of the Nile were described in detail.

[Johann Michael Vansleb (1677) ["a German theologian, linguist and Egypt traveller... [who] converted to Catholicism and was a member of the Dominican Order from 1666... (Depending on the language of publication, his name is spelled a number of different ways including: Wansleben, Vansleben, Vanslebio, Vanslebius, Vanslep, Wanslebio, Wanslebius, J. M. Vansleb, Giovanni Michele, F. Vansleb (F for Father), P. Vansleb or Jean) ... [and he] travelled extensively in Egypt... making a journey as far down as Sohag, and produced one of the earliest accounts of Upper Egypt... documenting the land, the people (especially the Coptic community), and pharaonic monuments such as the Giza pyramids, the Sphinx and the pyramids of Hawara, as well as Coptic monuments... [and one] of his stated missions was to reach Esna [in Ethiopia], but he never travelled that far up the Nile... [but he did relate] a report from two Capuchin missionary brothers... who had visited all the main sites of Upper Egypt in 1668... [and contemporaries] relate that Vansleb's account was received with mixed feelings ... [admitting he was] a keen observer, repeatedly trying to get to the bottom of things, yet at other times accepting obscure and spurious explanations without much resistance". and he also] observed that water in the Nile [seasonally] changed its color... [writing,] "When the Nile first begins to rise, toward the end of June, the red marl brought from the mountains of Abyssinia stains it to a dark colour, which glistens like blood in the light of the setting sun." Archibald H. Sayce [bio'ed in relation to George Smith, SEC. 9, p.526-7], *The Early History of the Hebrews* (London,1897), p.168.]

The lice, fleas, and frogs of the Egypt of today have been the subject of attentive study by reverend authors. It has been repeatedly pointed out that the order of the plagues as described in the Book of Exodus is exactly the order of the annual discomforts caused by the climate and insects of Egypt under Turkish rule, and is largely the same today.

This approach to the problem of the plagues makes of them a year-in, year-out occurrence. Little wonder, then, that they impressed the Egyptians in the same measure as the year-in, year-out entry and departure of some Bedouins with their cattle.

For hundreds of years thousands of scholars have paid tribute to the story of the plagues. If pious [read, **not faithless, but believing** Jews or Christians], they have not asked questions; if enlightened, they have defended the narrative, proving that wonders are but trivial phenomena [- though I for one have questioned "the story" more than any I know, even more than the '**hopefully**' only formerly **faithless** Dr. Velikovsky, and I continue to find God's Word on the matter **faithful and true**, no qualifications or corrections required]; [but] if [such so called "scolars" are] critical [read, **lost**], they have rejected the story, explaining it as a myth of relatively late origin.

The Book of Exodus then proceeds to tell how the Israelites were pursued by the army of the king, who regretted their escape. They were trapped between mountains and sea. The night was frightful. A heavy cloud darkened the sky, which was rent by incessant lightning. A hurricane raged the whole night [though these supposed 'hurricane winds' could not have been "stong" enough to 'harm' or 'displace' the 'unsheltered', 'wandering' people], and at dawn the sea was cleft, the waters torn [apart] by a double tide of gigantic force [or more likely by the "gigantic force" of the interacting *magnetic fields* of Venus and Earth, resulting in vertical, stationary walls of water for these 'unsheltered', 'wandering' people to pass between]. The slaves passed through; the pursuers followed in chariots; but the waters returned [or 'collapsed' as Venus moved on], and the Egyptians with their king, fleeing against them, met their death in the waves.

Attempts were made to explain this story as a natural phenomenon. It seemed difficult to give credence to its miraculous element; but the vivid description of the night, the [necessarily mild, so called] hurricane, and the mountainous waves [or the 'stationary walls of water',] suggested that some event had actually taken place, the memory of which was later clothed in fantastic elaborations. ['Hugo-not'] Gressmann, *Mose und seine Zeit*, p.117: "The picture is drawn so graph-ically that every detail is clear before the eyes and one would almost think of a realistic description of historical events, but for the miracles. Thus the vividness of description is also a mark of a saga." The constant return, through the centuries, of Jewish thought to some experience by the sea also suggested that not the whole story had been invented. Historians agree that the most precious tradition of the people was born on the shores of the Jam-Suf, generally translated as "Red Sea."

A river or sea cleft in two is a frequent motif in folklore. The pursuers probably experienced some catastrophe, not because of a sea rent in twain [as this seems 'unrealistic', especially if you're among the **many** who have **not believed** in the **arm of the LORD**, as the Prophet Isaiah has testified (Is 51:9; 53:1; John 12:38)], but because of a tide swollen [or a sea 'magnetically parted'] by the [or just during this surely 'not harmfully windy'] storm.

But an explanation based on ebb and flood tides is obviously invalid. Whether the Sea of Passage was the Gulf of Suez or the Gulf of Aqaba on the Red Sea, or Lake Sirbonis (Serbon) connected with the Mediterranean [See A. H. Gardiner, *Etudes Champollion*, 1922, pp.205 ff.; *Journal of Egyptian Archaeology*, X (1924), 82f.], or some other lake - the Crocodile Lake, the Salt Lake, through the waters of which ships pass today from

the Mediterranean into the Red Sea – there are no perceptible movements of flood and ebb on any of these water surfaces – either the Mediterranean or the Red Sea or, of course, the inland seas (lakes).

A [supposedly] more plausible explanation would therefore omit the tides and content itself with the storm. Some of the chariots of the pursuing Egyptians sank in the sea when its billows broke over the shore. Then the Israelites sang their song of deliverance, or received the inspiration out of which the exaggerated picture of the catastrophe was later born. How could it be otherwise than exaggerated when the annals of Egypt know nothing about the sea engulfing a king and his chariots, while the descendants of the fugitives from royal bondage glorified themselves with a story of a miraculous storm unwitnessed by the Egyptians?

Is there then any use in endeavoring to show that a strong east wind, blowing from evening till dawn [- but again, a “wind” that could not have been “strong” enough to ‘harm’ or ‘displace’ the ‘unsheltered’, ‘wandering’ Jews], [and therefore not “strong” enough that it] could force the sea to retreat, and [also not “strong” enough] that a change in the direction of the wind could overwhelm an army marching on land? Strange, indeed, is the persistence with which the Jewish people have clung to this story, making it the beginning and at the same time the most dramatic episode of their history as a nation. [But of course the **works of the arm of the LORD** must always appear “strange” and ‘unrealistic’ to the **unbelieving** (e.g., [Titus 1:15](#)).]

The fugitives, after their escape, entered a desert, a desolate wasteland. The Book of Exodus relates that a pillar of smoke went before them by day and a pillar of fire by night. A simple explanation of this portent has been found: at the head of wandering caravans a torch is usually carried lifted high to show the way to the moving train. Because of the heat of the day, caravans prefer to move at night, and the burning and smoking pitch is intended to prevent anyone from being lost and to frighten the beasts of the desert. [See, for example, S. R. [‘Screw-’]Driver, *The Book of "Exodus in the Revised Version* (Cambridge, England, 1911), p.113: "...the variously attested custom of a brazier filled with burning wood being borne at the head of a caravan of pilgrims."]

Although this explanation is the one that is accepted and found in numerous Bible dictionaries, it is too simple. The pillar of smoke and fire deeply impressed the Israelites; it was said to be the Angel of God. Did the Israelites not know the manner and custom of caravans journeying in the desert, and were they so impressed by common things and so anxious for wonders that the torch in the hand of the leader became for them an angel?

But the pillar of cloud and of fire could have been less than illusion and only the invention of storytellers [- again, especially to **unbelievers**].

In the last century an Englishman named Charles Beke, a man of more than one strange idea, published a pamphlet entitled *Mount Sinai a Volcano*. [London, 1873.] On the title page he placed an epigraph of two sentences, one from the Book of Exodus, the other from the Greek poet

Pindar. The verse from [Exodus 13:21](#) reads: "...by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light." The lines from Pindar (Odes Pythia, I, 22-24) describe Etna: "By day a burning stream of smoke; but by night a ruddy eddying flame." Beginning with this parallel and going over to the biblical description of the day of the lawgiving, Beke came to the startling conclusion expressed in the title of his pamphlet. The day of the lawgiving is described in these words: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. ...And mount Sinai was altogether on a smoke ... and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. ...And all the people saw the thunderings, and the lightnings, and the noise of the trumpet [or the 'thermin-like sounds' of the interactions of Magnet Venus with Magnet Earth], and the mountain smoking; and when the people saw it, they removed, and stood afar off." [[Exodus 19:16,18; 20:18.](#)]

Beke explained the pillar of smoke and fire as the ignited column of ashes and vapors erup-~~ted~~ by the volcano. He cited instances from volcanic regions showing that volcanic eruptions can produce black clouds of ashes that darken the sky and are sometimes swept over great distances. Eruptions are usually accompanied by rumblings in the bowels of the earth; earth-quakes and eruptions are often concurrent phenomena; earthquakes that shake the bottom of the sea create tidal waves that may retreat from the shore and then return to engulf the land, leaving destruction in their wake. At the Sea of Passage, according to this explanation, an earth-quake created havoc; and the reference to chariots that were unable to move ([Exodus 14:25](#)) has its parallel in the description of the earthquake that accompanied the eruption of Vesuvius in the year 79 [AD] when Pompeii and Herculaneum perished, a description preserved in a letter from Pliny the Younger to Tacitus (Epistles, VI, 20): "We stood still, in the midst of a most dangerous and dreadful scene. The chariots, which we had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that we could not keep them steady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its shores by the convulsive motion of the earth."

The interpretation of the wondrous events at the Sea of Passage and at Mount Sinai as seismic and volcanic phenomena of nature met most vigorous opposition and derision from high ecclesiastics. "It is well known that no volcanic phenomena exist in the desert to account for these appearances. In fact, all the expressions used in the sacred writers are those which are usually employed in the Hebrew Scriptures to describe a thunderstorm." [Dean Arthur P. Stanley [\[bio, SEC. 9, p.450\]](#), *Lectures on the History of the Jewish Church* (New York, 1863-76), I, 167.]

Beke did not regard the mountainous heights of the Sinai Peninsula as the Mount Sinai of the Scriptures. He had previously published a work arguing for the fallacious notion that Mizraim of the Scriptures was not

Egypt, but some vanished kingdom on the Sinai Peninsula; the Israelites, when leaving the country, crossed the tip of the Gulf of Aqaba and came to the Arabian shore of that gulf. He announced that he was staking his reputation as a traveler and biblical scholar, and that, granted public assistance, he would locate Mount Sinai in Harra Radjla, "which was formerly in activity, but has now been extinct during many ages." An old man, he followed, as he thought, in the footsteps of the prophet Elijah, who also made his pilgrimage to the mountain in the desert.

When he returned, declaring that Mount Sinai is Har-Nur (Mount of Fire), east of Ghor, a peak that, like a number of others, has a halo around it but does not appear to have been a volcano, he wrote that he was "egregiously mistaken with respect to the volcanic character of Mount Sinai." [Charles Beke, *Discoveries of Sinai in Arabia and of Midian* (London, 1878), p.561.] His confession was published posthumously in a gilt-edged volume, very different in appearance from *Mount Sinai a Volcano*. It gave an account of the voyage: "I am therefore bound to confess that I was in error as regards the physical character of Mount Sinai, and that the appearances mentioned in Scripture were as little volcanic as they were tempestuous." [*ibid.*, p.436.]

Thirty years after the theory of the volcanic character of Sinai was enunciated, it was adopted by one scholar [H. ['Gunk-it-all-up'] Gunkel, *Deutsche Literaturzeitung*, 24 (1903), col.3058f.], ten years later by a few others [['Mired-in-the'] Meyer, *Die Israeliten und ihre Nachbarstamme*, pp.69ff.; H. ['Hugonot'] Gressmann, *Der Ursprung der israelitisch-judischen Eschatologie* (Gottingen, 1905), pp.31ff.; also Gressmann, *Mose und seine Zeit*, pp.417 ff. Alois Musil [tbb shortly] identified Mount Sinai with the extinct volcano al-Bedr.), and recently the idea that Yahweh was a local deity of a volcano has become an oft-repeated notion; its acceptance, however, has not prevented some scholars from denying the historicity of the visit of wandering Israelites to Mount Sinai.

['Mired-in-the'] Meyer, *Geschichte des Altertums [Ancient History]*, Vol. II, Pt.2 (2nd ed.), p.210: "So kann kein Zweifel bestehen, dass der Sinai in einem der zahlreichen fetzt erloschenen Vulkane der Harra's zu suchen ist" ["So there can be no doubt that Sinai is to be found in one of the numerous, ex-tinct volcanoes of the Harra's"]; compare *ibid.*, p.205: "It is very possible that the saga belonged first to some tribe of the Sinai Peninsula, and then was taken over by the Israelites as a great act of Yahwe."

Gressmann (*Mose und seine Zeit*, p.418) also denied the visit of the Israelites to Mount Sinai.]

Prof., Dr., Father **Alois Musil** [1868-1944] was a Moravian theologian, orientalist, explorer and bilingual Czech and German writer... Musil was the oldest son born in 1868 into a poor farm-ing family in Moravia (then... part of the Austro-Hungarian Empire, today Czech Republic). His birthplace... was in an area surrounded by German-speakers, allowing him and his brothers to learn to read and write both German and Czech. He was a second cousin of Robert Musil, an Austrian writer. In the years 1887-1891 he studied Roman Catholic theology at the University of Olomouc [- "the oldest university in Moravia and the second-oldest in the Czech Republic... [which] was established in 1573 as a public university led by the ['dirty,

lowdown'] Jesuit order in Olomouc, which was at that time the capital of Moravia and the seat of the episcopacy [or of the "**Roman Catholic Archdiocese**", and the university] first... taught only [Catholic] theology, but soon the fields of philosophy, law and medicine were added... [and many] distinguished figures have taught, worked and studied here including ["the founder of the modern science of genetics",] Gregor Mendel"], [and most **'unfortunately'** Musil] was consecrated as a priest in 1891 and received a doctorate in theology in 1895. In the years 1895-1898 he studied at the Dominican Biblical School in Jerusalem, in 1897-1898 at the Jesuit University of St. Joseph in Beirut, [and in] 1899 in [the Universities of] London, Cambridge and Berlin... He travelled extensively throughout the Arab world and kept coming back to it until 1917, collecting a huge body of scientific material. Among his discoveries was the 8th-century desert castle of Qusayr 'Amra, now famous for its figurative Islamic paintings. In the process of trying to steal the now-famed Umayyad fresco *Painting of the Six Kings* from Qusayr 'Amra, he permanently damaged the painting. He later developed a serious lung disease... Between his trips Musil continued working on his public-ations and lecturing. In 1902 he became professor of theology at the University of Olomouc, and in 1909, professor of Biblical studies and Arabic at Vienna University. In addition to modern and classical languages, he mastered 35 dialects of Arabic. He was so well acquainted with the Rwala Bedouins, that he was accepted into the tribe as "Sheikh Musa"... During World War I he was sent to the Middle East to eliminate British attempts to instigate a revolution against the Ottoman Empire... In 1917 he journeyed through the Middle East with Archduke Hubert Salvator of Austria; there are suggestions that the mission had a political motive involving Arab Revolt against the Ottoman government... After the war he became a professor at Charles University in Prague (1920), despite opposing voices resenting his close ties with the House of Habsburg. He helped to establish the Oriental Institute of the Academy of Sciences in Prague... In cooperation with the American industrialist Charles Richard Crane he published his works in English (1922-23). In addition to scientific work and popular travel books he published 21 novels for young readers... Musil worked for Charles University until 1938, but was active until the very end of his life [which was near the end of World War II].

Upheaval

If we do not limit ourselves to the few passages from the Book of Exodus cited in support of the idea that Mount Sinai was a volcano, the activity of which impressed the Israelites, but turn our attention to the many other passages in the various books of the Scriptures referring to the Exodus, we soon feel bound to make the unusual admission that, if the words mean what they say, the scope of the catastrophe must have exceeded by far the extent of the disturbance that could be caused by one active volcano. Volcanic activity spread far and wide, and Mount Sinai was but one furnace in a great plain of smoking furnaces.

Earth, sea, and sky participated in the upheaval. The sea over-flowed the land [- [though not onto the Jews](#)], lava gushed out of the riven ground [- [though not then and there either](#)]. The Scriptures thus describe the uproar of the unchained elements:

...the earth shook and trembled; the foundations ...of... hills moved and were shaken...

Smoke... and fire... coals were kindled... the channels of waters were seen, and the foundations of the world were discovered. [[Psalms 18:7-8,15.](#)]

In a great geologic catastrophe the bottom of the sea fell, and the waters rushed into the chasms [- [in some places, yes, but "at the Sea of passage" it was more likely the magnetic forces of Venus and Earth that 'parted' the sea, such that, **the waters were a wall unto them on their right hand, and on their left** Ex 14:22](#)]. The earth [- [evidently more elsewhere, but including nearby -](#)] trembled, the volcanoes threw smoke and fire out of the interior of the earth, cliffs were torn away, molten rock ran along the valleys, the dry earth became sea, the bowels of the mountains groaned, and the skies thundered [- and '**trumpeted**' -] unceasingly.

His [[planet to planet](#)] lightnings [[or electromagnetic discharges](#)] enlightened the world: the earth saw, and trembled. The hills melted like wax... [[Psalms 97:4-5.](#)]

Tectonic strata collapsed. Formations changed their profile in major displacements.

[He] removeth the mountains... [He] overturned them in his anger, [He] shaketh the earth out of her place [...[and He](#) **commandeth the sun, and it riseth not; and seaeth up the stars...** [and He](#) **alone spreadeth out the heavens, and treadeth upon the waves of the sea...** [and](#) **maketh Arcturus** [[Aish or Ayish](#) ^{H5906} - likely really Jupiter], **Orion** [[Kesil or Kěciyl](#) ^{H3685} - likely really Mars], **and Pleiades** [[Khima or Kiyamah](#) ^{H3598} - likely really Saturn], **and the chambers of the south...** [and He](#) **doeth great things past finding out; yea, and wonders without number** - primarily to '**protect**' or **chastise** Israelites] [[Job 9:5-6](#) [& 7-10].]

This seismic and volcanic activity [[etc.](#)] is constantly referred to the time when the Israelites went from Egypt,

...the earth trembled... The mountains melted... even that Sinai [- [which of course was only witnessed by the Jews a while after the 'parting' of the Sea of Passage](#)]... [[Judges 5:4-5.](#)]

The last quotation is from the Song of Deborah, one of the oldest fragments inserted in the Scriptures. The pious imagination conceives these utterances to be only metaphoric. Critical [[or unbelieving](#)] analysis likewise sees in them but the expression of an effusive ecstasy. Was there no real experience of any kind to which the metaphors could apply? Is the following a description of flood and ebb in the salt marshes in Egypt: "...the channels of waters were seen, and the foundations of the world

were discovered" ? [[Psalms 18:15.](#)] Folklore does not work in such an indiscriminating manner. These narratives of geologic changes, persistently repeated in the above and many other similar passages in connection with the time of the Exodus, must have had some underlying experience that folklore molded and remolded. The experience, according to the Scriptures, was so majestic and terrible that even after a long line of succeeding generations it could not be forgotten.

I call to remembrance my song in the night: ...Will the Lord cast off for ever? ... Hath God forgotten to be gracious? ... I will remember... thy wonders of old. ...The depths also were troubled. ...The lightnings lightened the world: the earth trembled and shook. ...Thou leddest thy people like a flock by the hand of Moses and Aaron. [[Psalms 77:1.](#)]

The poet of this psalm was visited at night by a vision of the past, when wondrous things were performed at the sea and in the wilderness in the sight of a folk escaped from the house of bondage.

The turbulence and uproar of nature stirred the fugitives in the desert to a state of exaltation:

Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. [[Psalms 60:2-3.](#)]

The nights under the raging sky of the wilderness torn by unceasing lightnings, when flaming lava flowed and hills melted, were unforgettable. During the long years in which the Israelites lived in their land, they never forgot the convulsions of the desert, the explosion of the burning mountain, the fury of the waters. The events of these weeks or months, when the surface of the earth underwent violent changes in its tectonic structure, became the most important tradition of this nation.

The scriptural tradition persists that before the Israelites left Egypt this land was visited by plagues, forerunners of a great holocaust caused by frenzied elements. When the Israelites departed from the country they witnessed gigantic tidal waves on the sea [[or again, a sea where the waters were more magnetically divided](#) by the interacting *magnetic fields* of Venus and Earth, as I cannot *imagine* that just **a strong east wind** alone was enough to 'blow' all the *waters* out of **the Red sea** ([Ex 14:21](#); [15:22](#)), not without also 'blowing away' the 'unsheltered', 'wandering' people that were there, with the purpose of the **strong east wind** being more to dry the originally 'muddy' sea bed, making it easier to walk across]; farther off, in the desert, they experienced spasmodic movements of the earth's surface and volcanic activity on a great scale, with lava gushing out of the cleft ground, suddenly yawning chasms [[Numbers 16:32.](#)], and springs disappearing or becoming bitter. [[Exodus 15:23](#); [Psalms 107:33-35.](#)]

The logical question to be asked here is: Is this testimony entirely false? And if it is not a collection of misleading inventions, can it be that nothing of this was noticed by the Egyptians? If their land did suffer from the disaster, are we not on the right track in our search for a synchronic

moment in the Jewish and Egyptian histories? A desert close to Egypt was convulsed by earth tremors. Were these seismic disturbances of great magnitude confined to a comparatively small area? Is any earthquake at all mentioned in Egyptian records?

The standard works on Egyptian history [evidently from both **believers** and **unbelievers** alike] contain no mention of an earthquake, and none of plagues. Nevertheless, we should like to persist with our question. In this persistence we are guided by the consideration that something great may be at stake. If we could help this witness on the stand of the annals of ancient Egypt to remember some vast catastrophe, we might perchance obtain a precious clue to an obscure problem, at whose door all disputes, now more than two thousand years old, have remained without decision.

An Egyptian Eyewitness Testifies to the Plagues

In this trial of history the judgment will depend on the following statement and its probing by cross-examination.

There was a great natural catastrophe, the aftereffects of which lasted for years. The impression it made endured, and its story was handed down from generation to generation and echoed and reechoed in the Scriptures and in other writings. Is no reference to it to be found in Egyptian documents?

Or was the Exodus really an obscure and insignificant passage through the control of the collectors of royal revenues at the boundaries of the state? If so, how is it that it became the most exciting memory of generations of the Jewish people? Whence came the visions of an upheaval that rent earth and sea? Is the turmoil that visited the land and its river, the sea and the desert, really not to be found in Egyptian writings? Did every recollection of it vanish?

In view of the failure of works on the history of Egypt to mention any natural catastrophe, we should investigate the ancient sources.

It is not known under what circumstances the papyrus containing the words of Ipuwer was found. According to its first possessor (Anastasi [tbb next]), it was found in "Memphis," by which is probably meant the neighborhood of the pyramids of Saqqara. In 1828 the papyrus was acquired by the Museum of Leiden in the Netherlands and is listed in the catalogue as Leiden 344.

Giovanni Anastasi (1765-1860) was born to an Armenian family from Damascus. He established himself as a wealthy merchant and antiquarian. Anastasi served as a Swedish-Norwegian Consul General from 1828 until his death. He sold large collections of antiquities - to the Dutch government in 1828, now in the Dutch National Museum of Antiquities in Leiden, including the Ipuwer Papyrus; another collection - to the British Museum in 1839, and another to the French in 1857. In 1839, the British Museum acquired from Anastasi's collection ostracon of



Sinuhe [- an “ostrakon” being “a piece of pottery, usually broken off from a vase or other earthenware vessel”, photo of the [Ostrakon of The Tale of Sinuhe, p.44](#)]...

...The eight lines of hieratic on one side of this ostrakon are a copy of the final lines of a classic poem of Egyptian literature. It is probably a copy made by an apprentice scribe. It is also inscribed with the colophon [- the ‘big mark’ in the bottom right corner], the indication that the end of the text has been reached. A number of small red dots in the text [- magnified I see 3, ‘redness’ varying, all marked high in the lines -] are what is known as ‘verse points’, and mark the ends of lines of verse... The full text is principally known from two papyri in Berlin, at the Ägyptisches Museum und Papyrus-Sammlung. It is written as an autobiography placed in a tomb, but the complexity and subtlety of the language make it certain that it is fictional [and that is, especially to **unbelievers**]. The story follows Sinuhe's flight from Egypt after the death of Amenemhat I ([supposedly in] about 1955 BC), his stay in Palestine, and his subsequent return to Egypt... The Tale continued to be read and copied well into the New Kingdom... with many surviving extracts on ostraka and papyri [- plurals of “ostrakon” and “papyrus”] [<https://artsandculture.google.com/asset/ostrakon-of-the-tale-of-sinuhe/mwFrkLNo6C8-wA>]...

...Amenemhat I... [or] Amenemhet I... the hellenized form [being] Ammenemes, was the first ruler of the Twelfth Dynasty... the dynasty considered to be the golden-age of the Middle Kingdom of Egypt... Amenemhat I was probably the same as the vizier [or ‘regent’] named Amenemhat who led an expedition to Wadi Hammamat under his predecessor Mentuhotep IV, and possibly overthrew him from power. Scholars differ as to whether Mentuhotep IV was killed by Amenemhat I, but there is no independent evidence to suggest this and there may even have been a period of co-regency between their reigns... Amenemhet I was not of royal lineage, and the composition of some literary works and, in architecture, the reversion to the pyramid-style complexes of the 6th dynasty rulers are often considered to have been attempts at legitimizing his rule. Amenemhat I moved the capital from **Thebes** to Itjtawy [- a “yet unidentified location”, possibly **Memphis**] and was buried in el-**Lisht** [- just south of the Nile Delta and Memphis] [<https://artsandculture.google.com/entity/m0601dv>].

The papyrus [of Ipuwer] is written on both sides. The face (recto) and the back (verso) are differentiated by the direction of the fiber tissues; the story of Ipuwer is written on the face, on the back is a hymn to a deity. A facsimile copy of both texts was published by the authorities of the museum together with other Egyptian documents...

[Conradus Leemans [1809-1893, “a Dutch Egyptologist... [who] enrolled at Leiden University in 1826 to study theology, but changed to archaeology in 1828 apparently after meeting with Caspar Reuvers [“a Dutch historian and archaeologist... [who] was the founding director of the Rijksmuseum van Oudheden (Dutch National Museum of Antiquities) in Leiden, the world's first ever professor of archaeology (at Leiden University), and conducted the first excavations at the Roman provincial site Forum Hadriani in the Netherlands”]... [and Leemans in] 1834... was employed at the Leiden

Museum and while there became successor to Reuvens as Director, during 1839... [and he] continued in this capacity until some-time during 1891... [and he] organised the first public display of... acquisitions made by Reuvens, com-piled a catalogue of Egyptian objects (*Catalogue raisonné*, 1840), and edited the serial publication of the *Monuments égyptiens*, this being a lithographic account detailing the collection... [and he] studied the Leiden papyrus while Director of the museum, completing the work begun by Reuvens on this... [but] while executing the task, Leemans at some time added to the papyri a form of vegetable paper... in order to preserve the artifact... [but either] the paper or glue used to affix the paper has degraded causing some of the writing to become obscured, and... [it was] thought to be fixed permanently, since otherwise too great damage would be done... in its removal... [but he] became [a] member of the Royal Institute, predecessor to the Royal Netherlands Academy of Arts and Sciences, in 1840”, *Aegyptische Monumenten van het Nederlandsche Museum van Oudheden te Leyden* [*Egyptian Mon-uments of the Dutch Museum of Antiquities in Leyden*] (Leiden,1846), Ft. 2, Face: Plates 105-13.]

...The text of Ipuwer is now folded into a book of seventeen pages, most of them containing fourteen lines of hieratic signs (a flowing writing used by the scribes, quite different from pic-torial hieroglyphics). Of the first page only a third - the left or last part of eleven lines - is preserved; pages 9 to 16 are in very bad condition - there are but a few lines at the top and bot-tom of the pages and of the seventeenth page only the beginning of the first two lines remains.

The first interpretation of the text of Ipuwer was presented in the introduction to the facsimile. It was explained that eight pages of the recto were proverbs or axioms, and the following pages were supposed to be a chapter out of a philosophic work.

[By François Chabas [1817-1882, “a French Egyptologist... [who] studied at Chalon and became a wine merchant... [and being “self-taught”], he learned Latin, Greek and other languages... [and after becoming interested] in anthropology, he turned to study Old Egyptian languages... [and became] a member of several learned societies and later president of the *Conseil departemental* [Departmental Council] of Saône-et-Loire... [and between] 1876 and 1880, Chabas edited the journal *L'Égyptologie* ...[and] contributed much to elucidate the history of the invasion and repulsion of the Hyksos in Egypt ...[and he] was elected a foreign member of the Royal Netherlands Academy of Arts and Sciences in 1865”], reprinted in *Bibliothdque égyptologique*, X (Paris,1902), 133 ff., especially 139-40.]

The author of the next attempt to translate the text (only the first nine pages) [mis-]understood it as a collection of proverbs and examples of sayings brought together for didactic use...

[Franz Joseph Lauth [1822-1895, “a German Egyptologist...[who from] 1842-1845... studied classical philology... [and in] 1849 he became a teacher at the Wilhelmsgymnasium (Munich)... [and from] 1863 to 1865 he traveled in Egypt (Part of the Ottoman Empire)... [and in]1865 he was appointed professor at the Maximilians Gymnasium and received the Great Golden Medal from Maximilian II of Bavaria, for his chronological studies of the zodiac circle of Dendera and Manetho... [and from] this recognition he was able to gain access to the collections at the court and library of king Ludwig I of Bavaria and study the royal collection of Egyptian artifacts held within... [and he] later studied similar collections in Vienna, Trieste, Rome, Florence, Paris, London and Leiden (focusing especially on the papyri)... [and he] made major contributions to the newly founded *Journal of Egyptian Language and Antiquities*... [and in] 1869 he was appointed Honorary Professor of Egyptology, at Munich University and curator of the Egyptian collections... [and some] time later he began to be heavily criticized for the

style of his writings... [and in] the winter of 1872/73 he toured Egypt (Cairo, Alexandria and Luxor) which led him to publish some *Travel letters*, about his experiences there... [however subsequent] research by others increasingly diminished the importance of his writings... [and after] his resignation in 1882, he was gradually forgotten", and if Catholic, he is sure to be **'wiped from memory' for ever**, "*Altaegyptische Lehrsprüche*," *Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Philosophisch-philologische und historische Classe* ["*Ancient Egyptian doctrines*," *Session Reports of the Bavarian Academy of Sciences, Philology-philological and Historical Class*] (1872).]

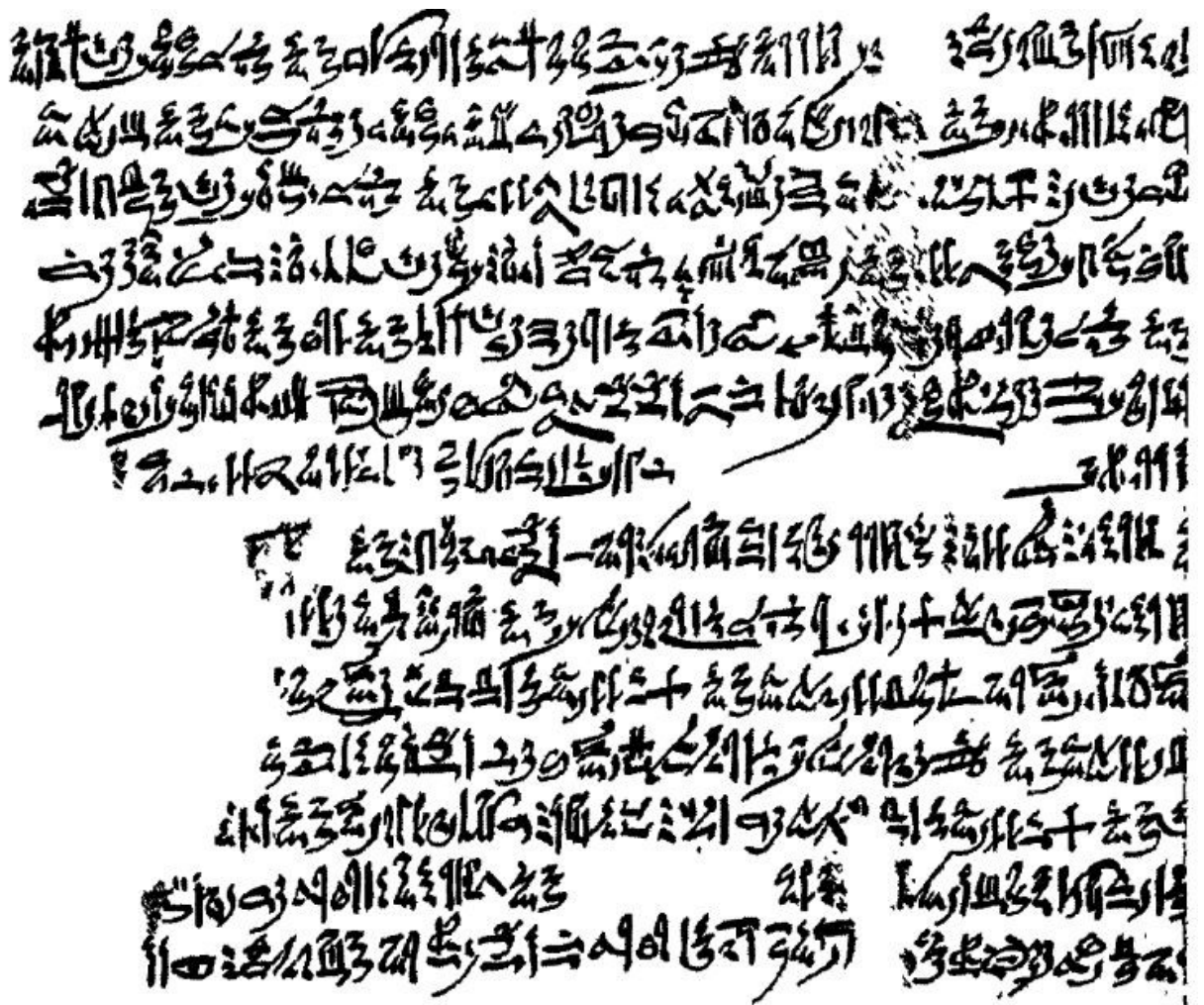
...Another scholar [mistakenly] called the papyrus a collection of riddles.

[Prof. Heinrich Karl Brugsch [1827-1894, "a German Egyptologist... [who] was associated with Auguste Mariette in his excavations at Memphis... [and he] became director of the School of Egyptology at Cairo, producing numerous very valuable works and pioneering the decipherment of Demotic, the simplified script of the later Egyptian periods"], cited by Lange (see [next] note).]

At the beginning of this [20th] century an effort was made to translate the entire Ipuwer text. [Prof., Dr. Hans Osterfeld "H.O." Lange [bio, SEC. 9, p.422-3], "*Prophezeiungen eines ägyptischen Weisen*," *Sitzungsberichte der Preussischen Akademie der Wissenschaften* ["*Prophecies of an Egyptian sage*," *Session Reports of the Prussian Academy of Sciences*], 1903, pp.601-10.] The words of Ipuwer were [then mis-]interpreted as prophetic in character: a time of evil was foretold for the people of Egypt. The [supposed] prophet might have been inspired by some similar political situation in the past, before the inauguration of the Twelfth Dynasty.

In 1909 the text, translated anew, was published by Alan H. Gardiner under the title, *The Admonitions of an Egyptian Sage from a Hieratic Papyrus in Leiden*. [Published in Leipzig.] Gardiner [most correctly] argued that all the internal evidence of the text points to the historical character of the situation. Egypt was in distress; the social system had become disorganized; violence filled the land. Invaders preyed upon the defenseless population; the rich were stripped of everything and slept in the open, and the poor took their possessions. "It is no merely local disturbance that is here described, but a great and overwhelming national disaster." [Gardiner, *Admonitions*, note to 1:8.]

Gardiner, following Lange, interprets the text as though the words of a sage named Ipuwer were directed to some king, blaming him for inactivity which has brought confusion, insecurity, and suffering to the people. "The Almighty," to whom Ipuwer directs his words, is a customary appellation of great gods. ["*Er steht vor dem Allherrscher, was sonst ein Epitheton der grossen Goetter ist, hier aber wohl den König bezeichnet.*" ["He stands before the Almighty, which is otherwise an epithet of the great gods, but here probably denotes the king."]] Lange, *Sitzungsberichte der Preussischen Akademie der Wissenschaften* [*Session Reports of the Prussian Academy of Sciences*], 1903, p.602.] Because the introductory passages of the papyrus, where the author and his listeners would be likely to be mentioned, are missing, the presence of the king listening to the sage is assumed on the basis of the preferred form of certain other literary examples of the Middle Kingdom.



In accordance with this interpretation, the papyrus containing the words of Ipuwer is called, in the Gardiner edition, *Admonitions of an Egyptian Sage*.

Egypt in Upheaval

The Papyrus Ipuwer is not a collection of proverbs (Lauth, Chabas) or riddles (Brugsch); no more is it a literary prophecy (Lange) or an admonition [only] concerning profound social changes (Gardiner, Sethe). It is the Egyptian version of a great catastrophe.

The papyrus is a script of lamentations, a description of ruin and horror.

PAPYRUS 2:8 Forsooth, the land turns round as does a potter's wheel.

2:11 The towns are destroyed. Upper Egypt has become dry (wastes?).

3:13 All is ruin!

7:4 The residence is overturned in a minute.

4:2 ...Years of noise. There is no end to noise.

Page from the Papyrus Ipuwer Containing the Story of the Plagues, p.47

What do "noise" and "years of noise" denote? The translator wrote: "There is clearly some play upon the word *hrw* (noise) here, the point of

which is to us obscure." Does it mean "earth-quake" and "years of earthquake"? In Hebrew the word *raash* signifies "noise, "commotion," as well as "earthquake." [The other Hebrew word for "noise," *shaon*, also means "earthquake." See S. Krauss [tbb next], "Earthquake," *The Jewish Encyclopedia* (New York,1901-6).] Earthquakes are often accompanied by loud sounds, subterranean rumbling and roaring, and this acoustic phenomenon gives the name to the upheaval itself.

Samuel Krauss [1866 -1948]... was professor at the Jewish Teachers' Seminary, Budapest, 1894-1906, and at the Jewish Theological Seminary, Vienna, 1906-1938. He moved to England as a refugee and spent his last years at Cambridge... He was a contributor to the Jewish Encyclopedia as *S. Kr...* "Professor Krauss's scholarship encompassed every area of ancient Judaism." In 1910, he became a pioneer in Talmudic archaeology with the publication of *Talmudische Archäologie*, which was reprinted in Hebrew in 1924. In 1998, his 1922 study of the ancient synagogue, *Synagogale Altertümer*, was still considered essential reading on the topic... In 1935 he published a comprehensive and detailed study of Biblical names of ninety eight then modern nations.

Apparently the shaking returned again and again, and the country was reduced to ruins, the state went into sudden decline, and life became unbearable.

Ipuwer says:

PAPYRUS 6:1 Oh, that the earth would cease from noise, and tumult (uproar) be no more.

The noise and the tumult were produced by the earth. The royal residence could be over-thrown "in a minute" and left in ruins only by a mighty earthquake. The upheaval seems to have wrought havoc on the high seas, where ships were thrown into whirlpools; in the passage where "the towns are destroyed," it is also said that ships were set adrift.

The papyrus of Ipuwer contains evidence of some natural cataclysm accompanied by earthquakes and bears witness to the appearance of things as they happened at that time.

I shall compare some passages from the Book of Exodus and from the papyrus. As, prior to the publication of *Worlds in Collision* and *Ages in Chaos*, no parallels had been drawn between the Bible and the text of the Papyrus Ipuwer, the translator of the papyrus could not have been influenced by a desire to make his translation resemble the biblical text. [The Bible quotations are from the King James version; the quotations from the text of the papyrus are from the translation by A. H. Gardiner.]

PAPYRUS 2:5-6 Plague is throughout the land. Blood is everywhere.

EXODUS 7:21 ...there was blood throughout all the land of Egypt.

This was the first plague.

PAPYRUS 2:10 The river is blood.

EXODUS 7:20 ...all the waters that were in the river were turned to blood.

This water was loathsome, and the people could not drink it.

PAPYRUS 2:10 Men shrink from tasting - human beings, and thirst after water.

EXODUS 7:24 And all the Egyptians digged round about the river for water to drink; for
they could not drink of the water of the river.

The fish in the lakes and the river died, and worms, insects, and reptiles bred prolifically.

EXODUS 7:21 ...and the river stank.

PAPYRUS 3:10-13 That is our water! That is our happiness! What shall we do in respect
thereof? All is ruin!

The destruction in the fields is related in these words:

EXODUS 9:25 ...and the hail smote every herb of the field, and brake every tree of the
field. [In [Psalms105:33](#) this plague is described: "He smote
[with hail] their vines also and their fig trees; and brake the trees of their coasts."]

PAPYRUS 4:14 Trees are destroyed.
6:1 No fruit nor herbs are found...

This portent was accompanied by consuming fire. Fire spread all over the land.

EXODUS 9:23-24 ...the fire ran along upon the ground. ...there was hail, and fire
mingled with the hail, very grievous.

PAPYRUS 2:10 Forsooth, gates, columns and walls are consumed by fire.

The fire which consumed the land was not spread by human hand but fell from the skies. [See the Notes to the text of Gardiner, *Admonitions*, with a reference to *Papyrus Leiden* 345 recto, 1.3.3.]

By this torrent of destruction, according to Exodus,

EXODUS 9:31-32 ...the flax and the barley was smitten: for the barley was in the ear,
and the flax was boiled. But the wheat and the rye were not smitten:
for they were not grown up.

It was after the next plague that the fields became utterly barren. Like the Book of Exodus (9:31-32 and 10:15), the papyrus relates that no duty could be rendered to the crown for wheat and barley; and as in Exodus

7:21 ("And the fish that was in the river died"), there was no fish for the royal storehouse.

PAPYRUS 10:3-6 Lower Egypt weeps. ...The entire palace is without its revenues. To it

belong (by right) wheat and barley, geese and fish.

The fields were entirely devastated.

EXODUS 10:15 ...there remained not any green thing in the trees, or in the herbs of the

fields, through all the land of Egypt.

PAPYRUS 6:3 Forsooth, grain has perished on every side.

5:12 Forsooth, that has perished which yesterday was seen. The land is left

over to its weariness like the cutting of flax [→ "a sudden, incisive event"].

The statement that the crops of the fields were destroyed in a single day ("which yesterday was seen") excludes drought, the usual cause of a bad harvest; only hail, fire, or locusts could have left the fields as though after "the cutting of flax." The plague is described in Psalms 105:34-85 in these words: "...the locusts came, and caterpillars, and that without number. And did eat up all the herbs in their land, and devoured the fruit of their ground."

PAPYRUS 6:1 No fruit nor herbs are found... hunger.

The cattle were in a pitiful condition.

EXODUS 9:3 ...the hand of the Lord is upon thy cattle which is in the field ... there shall

be a very grievous murrain.

PAPYRUS 5:5 All animals, their hearts weep. Cattle moan...

Hail and fire made the frightened cattle flee.

EXODUS 9:19 ...gather thy cattle, and all that thou hast in the field...

21 And he that regarded not the word of the Lord left his servants and his cattle in the field.

PAPYRUS 9:2-3 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 ninth plague, according to the Book of Exodus, covered Egypt with profound darkness.

EXODUS 10:22 ...and there was a thick darkness in all the land of Egypt.

PAPYRUS 9:11 The land is not light...

"Not light" is in Egyptian equivalent to "without light" or "dark." But there is some question as to whether the two sentences are entirely parallel. The years of wandering in the desert are described as spent in gloom under a cover of thick clouds. [[Jeremiah 2:6](#).] The Jewish written tradition persists that for a number of years after the Exodus the light of the sun was dimmed by clouds. It is rather this biblical "shadow of death" to which the quotation of the papyrus seems to be parallel. The Egyptian parallel to the plague of impenetrable darkness will be found on a subsequent page; the "shadow of death" will also have additional parallels.

The Last Night before the Exodus

According to the Book of Exodus, the last night the Israelites were in Egypt was a night in which death struck instantly and took victims from every Egyptian home. The death of so many in a single night, even at the same hour of midnight, cannot be explained by a pestilence, which would not strike in many places at the same moment and would last more than a single hour. The story of the last plague does seem like a myth; it is a stranger in the sequence of the other plagues, which can be explained as natural phenomena.

The plagues have been described here as forerunners of the catastrophe which reached its climax at the Jam-Suf (the Sea of Passage); the phenomena in the desert were the subsequent spasms of the earth's crust. Testimony from Egyptian sources about an earthquake was sought, with the purpose of establishing a synchronic moment in Egyptian and Jewish history. The evidence, when found, brought forth more analogies and showed greater resemblance to the scriptural narrative than I had expected. Apparently we have before us the testimony of an Egyptian witness of the plagues.

On careful reading of the papyrus, it appeared that the [Jewish] slaves were still in Egypt when at least one great shock occurred, ruining houses and destroying life and fortune. It precipitated a general flight of the population from the cities, while the other plagues probably drove them [or some of them] from the country into the cities [- but only **the land** [or "country" of] **Goshen** was **safe, right?** e.g., [Ex 8:22](#); [9:26](#), etc.].

The biblical testimony was reread. It became evident that it had not neglected this most conspicuous event: it was the tenth plague.

In the papyrus it is said: "The residence is overturned in a minute."

[Gardiner accompanies

the translation of the word "to overturn" with an explanatory example: "To overthrow a wall."] On a previous page it was stressed that only an earthquake could have overturned and ruined the royal residence in a minute. Sudden and simultaneous death could be inflicted on many only by a natural catastrophe.

EXODUS 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the

Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

A great part of the people lost their lives in one violent shock. Houses were struck a furious blow.

EXODUS 12:27 [The Angel of the Lord] passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

The word *nogaf* for "smote" is used for a violent blow, e.g., for thrusting with his horns by an ox. [J. Levy [bio, SEC. 7, p.334-5], *Worterbuch uber die Talmudim und Midrashim* [*Dictionary of Talmudim and Midrashim*] (Vienna,1924).]

The residence of the king and the palaces of the rich were tossed to the ground, and with them the houses of the common people and the dungeons of captives.

EXODUS 12:29 And it came to pass, that at midnight the Lord smote all the firstborn in The land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon.

PAPYRUS 4:3, also 5:6 Forsooth, the children of princes are dashed against the walls.

6:12 Forsooth, the children of princes are cast out in the streets.

The sight of the children of princes smashed on the pavement of the dark streets, injured and dead amid the ruins, moved the heart of the Egyptian eyewitness. No one saw the agony in the dungeon, a pit in the ground where prisoners were locked in, when it was filled by landslides.

PAPYRUS 6:3 The prison is ruined.

Why is this unreasonable [or just metaphorical, if not, since **with God all things are possible, otherwise literal word**] "firstborn" inserted in the Hebrew text? The explanation will follow later.

In the papyrus (2:13) it is written:

He who places his brother in the ground is everywhere.

To it corresponds Exodus (12:30):

...there was not a house where there was not one dead.

In Exodus (12:30) it is written:

...there was a great cry in Egypt.

To it corresponds the papyrus (3:14):

It is groaning that is throughout the land, mingled with lamentations.

The statues of the gods fell and broke in pieces

[Eusebius, *Preparation for the Gospel* (trans. Edwin Hamilton Gifford [1820-1905, "an eminent Anglican priest and author in the second half of the 19th century... [who] was educated at... St John's College, Cambridge... [and] was ordained in 1845... [and he] was Second Master at his old school then Chief Master of King Edward's School, Birmingham and an honorary Canon of Worcester... [and later] was Rector of Walgrave then [known as] Much Hadham... [and from] 1884 to 1889 he was Archdeacon of London... [and coincidentally enough,] Emma Lavinia Gifford, the first wife of [that late 19th Century 'spiritually synical' novelist - **judgment** mine], Thomas Hardy, was his niece", *tbb* next]; Oxford,1903), Book IX, Chap, xxvii]: "this night... against all the gods of Egypt I will execute judgment" ([Exodus 12:12](#)).

I include the following encyclopedia entry on Emma Lavinia Gifford because in my search for 'Millennial Prep' authors - my favorites being the earlier 19th Century authors, Sir Walter Scott, Jane Austin, and 2 of the 3 Brontë sisters, (not Emily), I have read far too many of Thomas Hardy's novels, and because others who may have 'overindulged' in Hardy's 'synicism' as I have should find the entry '**good warning**' against the **perils of backsliding**...

Emma Lavinia Gifford [1840 -1912]... was the first wife of the English novelist and poet Thomas Hardy... Emma's father retired early and relied on his mother's private income, so when her grandmother died in 1860, the family had to make economies and moved to a cheaper, rented house in Bodmin, Cornwall. Emma and her elder sister Helen had to work as governesses, and Helen became an unpaid companion to a woman in whose home she met her husband, the Reverend Caddell Holder. Emma joined her in 1868 to help with house-keeping and to run the parish... Emma Gifford met the writer Thomas Hardy in 1870 when he was working as an architect. Hardy had been commissioned to prepare a report on the condition of St Julitta's, the parish church of St Juliot, near Boscastle in Cornwall. Their courtship inspired [the 'triplly tragic' story,] *A Pair of Blue Eyes*, Hardy's third novel. They did not marry until four years later on 17 September 1874 at St Peter's Church, Paddington, London. The ceremony was conducted by Emma's uncle, Edwin Hamilton Gifford, canon of Worcester Cathedral and later archdeacon of London. The Hardys had a honeymoon in Rouen and Paris. Given Thomas Hardy's comparatively humble origins, Emma "regarded herself as her husband's social superior, and in later life would make embarrassing references in public to the gap in class that existed between them"... The Hardys were never able to have children, which may have affected their relationship. It was observed that the couple did not get on with each other... [and it was] noted [that,] "It gave... a sense of something intolerable the thought of his having to live day and night with the absurd, inconsequent, huffy, rambling old lady. They don't get on together at all. The marriage was thought a misalliance for her, when he was poor and undistinguished,

and she continues to resent it... He (Hardy) is not agreeable to her either, but his patience must be incredibly tried. She is so queer, and yet has to be treated as rational, while she is full, I imagine, of suspicions and jealousies and affronts which must be half insane"; a frequent visitor to the household... said Emma Hardy "was considered very odd by the townspeople of Dorchester... Her delusions of grandeur grew more marked. Never forgetting that she was an archdeacon's niece who had married beneath her... she persuaded embarrassed editors to publish her worthless poems, and intimated that she was the guiding spirit of all Hardy's work"; ...a friend of the Hardys, said Emma "had the fixed idea that she was the superior of her husband in birth, education, talents, and manners. She could not, and never did, recognise his greatness... Whereas at first she had only been childish, with advancing age she became very queer and talked curiously" ... After twenty years of marriage, Thomas Hardy published [the **abominable story - judgment against mine,**] *Jude the Obscure*, controversial for its portrayal of Victorian religion, sexual mores and marriage. Emma disapproved of Hardy's last novel because of the book's criticisms of religion and because she worried that the reading public would believe the relationship between Jude and Sue paralleled her strained relationship with Hardy. Emma and Hardy spent more and more time apart, and he began seeing other women, such as Florence Dugdale, companion to Lady Stoker, sister-in-law of Bram Stoker, [who was, ironically enough, the] author of *Dracula* [1897 - another novel that, along with Hardy's, *Jude the Obscure* (1895), and Mary Shelley's, *Frankenstein* (1818), I remain unable to finish]. Hardy portrays Florence in



various poems such as "On the Departure Platform". In 1899, Emma became a virtual recluse and spent much of her time in attic rooms, which she asked Thomas Hardy to build for her and she called 'my sweet refuge and solace.' ... An active... supporter of women's suffrage, in 1907 Emma Hardy joined [the **atheist**] George Bernard Shaw and his wife in a march in London... She was buried ... at the church of St Michael, Stinsford, Dorset [gravestone photo, p.52]. Thomas Hardy had a wreath

inscribed "From her lonely husband, with the Old Affection." *Satires of Circumstance*, Thomas Hardy's fourth book of verse, includes *The Poems of 1912-13*, a collection of poems written immediately following Emma's death. Hardy found a notebook titled "What I Think of My Husband" in her attic bedroom and spent the rest of his life regretting the unhappiness he had caused her... Emma was an occasional writer throughout her life, working for example on her (unpublished) short story "The Maid on the Shore" during her engagement to Hardy. In later life, she wrote what... [has been] described as "her own innocuous poems"... After Emma's death, Thomas Hardy discovered a book bound in brown paper, made from the pages of exercise books and stitched together with red thread. The title

was *Some Recollections by E. L. Hardy* and the last page was headed 4 January 1911. The manuscript covered Emma's early life, up to the time of her marriage. Thomas Hardy included part of it in his auto-biography *The Early Life of Thomas Hardy*, in pages 88-96. The whole of it was edited by Evelyn Hardy and Robert Gittings and published with "some relevant poems by Thomas Hardy" in 1961; a revised edition was published in 1979... Unsophisticated in style, and genial in spirit, *Recollections* makes plain Emma's early zest for life, and her uncomplicated enjoyment of what it had to offer. Musical evenings with her family; parties and balls, with "Splendid sashes and stockings and shoes... and very graceful and light and airy we all looked in them"; horse-riding on her mare Fanny, "scampering up and down the hills on my beloved mare... my hair floating on the wind"; and the Cornish scenery, "with its magnificent waves and spray, its white gulls and black choughs and grey puffins, its cliffs and rocks and gorgeous sunsettings": all are recalled in a lively way that explains Hardy's early fascination with her, and on which he drew decades later when he immortalised her in his *Poems 1912-13*.

Sighing, and moving on with Dr. Velokovsky's analysis...

A book by Artapanus [bio, SEC. 9, p.366], no longer extant, which quoted some unknown ancient source and which in its turn was quoted by Eusebius, tells of "hail and earthquake by night [of the last plague], so that those who fled from the earthquake were killed by the hail, and those who sought shelter from the hail were destroyed by the earthquake. And at that time all the houses fell in, and most of the temples." [ibid.]

The earth was equally pitiless toward the dead in their graves: the sepulchers opened, and the buried were disinterred.

PAPYRUS 4:4, also 6:14 Forsooth, those who were in the place of embalment are laid
on the high ground.

A legend is preserved in the Haggada: in the last night; when the land of Egypt was smitten, the coffin of Joseph was found lying upon the ground, lifted from its grave [Cf. Louis Ginzberg, *Legends of the Jews* (1925), III, 5-6] [and remember Joseph's **bones** were taken by the Jews, and finally again **buried... in Shechem** (Gen 50:25; Ex 13:19; Jos 24:32; Heb 11:22)].

And since God apparently did, by His use of His '**great instrument of life and death**' Venus, which was 'expelled' from Jupiter as a consequence of the events He set in motion by The Curse, 'extract' Joseph's coffin from the *ground*, and that is, via the resulting **predestinated** and '**precisely targeted**' *ground waves*, **bones** apparently undamaged, so that they could be taken to '**the promised land**', then what would you think could ever be **impossible** for God, and I mean '**possibly**' including just killing Egypt's literal **firstborn**? Not to mention that...

Similar effects of powerful earthquakes have occasionally been observed in modern times.

[Compare Governor Chase Salmon Osborn [B.S., LL.D., "1860-1949... born in a log cabin in... Indiana ...[who] became a newspaperman in Milwaukee, Wisconsin and moved to Sault Ste. Marie in 1887 when he purchased the Sault News...[Sault Ste. Marie... [being] a cross-border region in Canada and the United States... [formerly] a single settlement from 1668 to 1817, it was subsequently divided by the establishment of the Canada-US border in the area, and though] he acquired interests in about thirty different newspapers across the country, Sault Ste. Marie remained his home... [he] was much more than a newspaperman... [as he was also a hunter], woodsman, naturalist, mining prospector, scientist, world traveler, statesman..., politician, author, [and] orator" ... [and his] study of iron ore... made him a wealthy man... [and for] many years, he spent his summers tramping the north woods of Canada, searching for iron ore deposits... [and his] winters were spent travelling with his wife, Lillian, exploring "all the places in the world, where iron ore was produced in commercial quantities"... [and in] 1900, his explorations proved successful... [as he] discovered what he named "Moose Mountain" in Canada ... [and by] 1902, iron ore was being extracted from this iron range, north of Sault Ste. Marie on the shores of Lake Superior... [and he] was the twenty-seventh Governor of Michigan for one term, 1911-1912... [and he] was also the only Governor of Michigan from the Upper Peninsula... [and he] was a part of the Progressive Movement... [believing] that government should more clearly represent the will of the people... [and to] that end, he promoted... Progressive issues... [including that he] supported woman suffrage - seven years before Michigan voted for it - and pushed for a statewide vote on the issue, which... was defeated... [and he] had promised during the campaign to initiate many reforms, and he followed through on those promises... [his] greatest accomplishment... [being] the passage of Michigan's first workmen's compensation law... [and he] also succeeded in getting through a law to reorganize the Michigan National Guard and one providing for a bipartisan commission to study the entire taxation system of Michigan... [and the] Sixteenth (income tax) Amendment to the Federal constitution was ratified during Osborn's term of office... [and other] important legislation passed during his term included bills to regulate business "in the area of railroads, express companies, telephone companies, banks, insurance companies, and saloons"... [and it was from] his earlier employment as state railroad commissioner... [that] he had come to believe that government should have ownership of the railroads, a view he held for the rest of his life and one that some feel irrevocably negated any chance he may have had at the Republican nomination for president... [and his] position on saloons and "the liquor question" solidified over a period of years until eventually he came to feel that prohibition was necessary to solve the social problems he blamed on too-readily available alcohol ... [and when] Osborn took office in... 1911, Michigan's deficit was "nearly a million" dollars, [but] by the end of this term in 1912, he had converted that to "a surplus of nearly a million dollars"... [and his] administration is recognized for its complete lack of scandal or corruption, its concentration on reform... and a concern for "the little guy"... [and he] loved the outdoor life, the study of nature, and all areas of science ... [and over] his lifetime, he became an amateur naturalist of some merit, making contributions to numerous fields within botany and zoology... [and in] 1915, while summering at his cabin on Duck Island in the St. Mary's River, he discovered the source of the firefly's light... [the] full story... told in an article in the April 8, 1916 edition of the Saturday Evening Post... [and he] published his first book, *The Andean Land*, in 1909... [and by] then, he had already been contributing material to a number of publications in America and abroad as a foreign correspondent... [and in] 1919, he published his auto-biography, *The Iron Hunter*, and followed that over the next thirty years with eleven more books ... [and it] has been said of him that, "He was a friend of the great, the highly placed, the powerful, the wealthy, whose company he kept and whom he counseled, and advised"... and "He could have lived in a palace, but he preferred the cabin"... [and he] traveled the world... but at the last, his life ended where it began - in a log cabin... [and his] generosity... [included] his contributions... [of] the St. James Episcopal... iron bells, the Capitoline Wolf with Romulus and Remus on the Chippewa County Court House lawn, the Torii in the Soo Locks Park, the Ferradini Lions... [at] the Carnegie Library..., the cross on top of the Central United Methodist Church steeple,

[etc.]... [and his] legacy... remains alive... [including on] the campus of Lake Superior State University, [where] one of the students' residences is Osborn Hall ... [and you] can also drive or walk down Osborn Boulevard, and see his memorial along Water Street, within the Soo Locks Park... [and] at the intersection of Ashmun Street, stands a three-story historical building... the Sault News that... [he] built in 1889... [and] tenants such as the Edison Sault Electric Company, and the Sault Alternative High School occupied the facility... [and it] is now the home of the Chippewa County Historical Society... [and further work in] preserving... [his] legacy" is ongoing - <http://riverofhistory.org/index.php/articles/governor-chase-salmon-osborn-1860-1949>], *The Earth Upsets* (Baltimore, 1927 [<https://babel.hathitrust.org/cgi/pt?id=mdp.39015032848338&view=1up&seq=7>]), p.127, [and] on the earthquake at Valparaiso, Chile, the night of August 15, 1906, [he wrote]: "I visited the scene as soon as I could get there. Untombed coffins protruded from the graves in hillside cemeteries that had shaken open."

The unborn, Ipuwer mourned, entered into everlasting life ere they had seen the light of the world.

In Midrash Rabba on Exodus it is written:

Even pregnant women about to give birth miscarried and then themselves died; because the Destroyer stalked abroad and destroyed all he found. [*Midrash Rabbah* (English trans. edited by H. Freedman and M. Simon [[both still a ?](#)]; London, 1939), 10 vols.]

"Firstborn" or "Chosen"

The biblical story of the last plague has a distinctly supernatural quality in that all the firstborn and only the firstborn were killed on the night of the plagues. [According to the haggadic tradition, not only the firstborn but the majority of the population in Egypt was killed during the tenth plague.] An earthquake that destroys only the firstborn is inconceivable [[or impossible](#)], because events can never attain that degree of coincidence. No credit should be given to such a record. [[Except that, again, with God all things are possible, though it is indeed impossible that unbelievers could ever believe such a thing.](#)]

Either the story of the last plague, in its canonized form, is a fiction, or it conceals a corruption [[or just an alternative interpretation](#)] of the text [[where the word, firstborn, besides 'possibly' being literal, is instead really just metaphorical](#)]. Before proclaiming the whole a strange tale interpolated later [[- to interpolate meaning, "to alter \(a text\) by the insertion of new matter, especially deceptively..."](#)], it would be wise to inquire whether or not the incredible part alone is corrupted. It may be that "the firstborn" [[metaphorically](#)] stands for some other word.

ISAIAH 43:16 Thus saith the Lord, which maketh a way in the sea, and a path in the

mighty waters...

20 ...I give waters in the wilderness, and rivers in the desert, to give drink to

my people, my chosen [[underlining mine](#)].

In the Book of Exodus it is said that Moses was commanded:

EXODUS 4:22-23 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn. ...and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

The "chosen" are here called "firstborn." If Israel was the firstborn, revenge was to be taken against Egypt by the death of its firstborn. But if [all of] Israel was the chosen, then revenge was to be taken against Egypt by the death its chosen [son - whoever this part of Egypt this may be].

So this does not really eliminate the supposed problem, because it's also "inconceivable", and that is, of too high a "degree of coincidence", that only the "chosen" of Egypt - whoever that may be - were **slain** - these "chosen" presumably not including any of the "weak", "sick", or "old".

And its like how God was **able** to **sever between the cattle of Israel and the cattle of Egypt**, as well as **sever between** Goshen and the rest of Egypt. And if those odds aren't high enough for you, remember God, apparently using just **lightning** from Mercury - other than His own '**supernatural**' power - was **able** to **confound** the **one language** of **mankind** into a multitude of them. So just killing the literal **firstborn** of Egypt is not an '**impossibility**' for God.

Nevertheless in this case, Dr. Velikovsky offers a reasonable alternate **interpretation** by suggesting the possibility of a more metaphorical meaning of the **word, firstborn**, arguing,

"Israel, my chosen," is *Israel bechiri*, or *bechori*.
"Israel, my firstborn," is *Israel bekhori*.

[*Bechor*, to choose, select, prefer; *bachur*, a young man, is of the same root. *Bekhor*, to be early, produce first fruits, to be first in ripening. Levy, *Wörterbuck iiber die Talmuaim und Hdidrashim*.]

It is the first root which was supposed to determine the relation between God and his people. Therefore: "at midnight the Lord smote all the firstborn in the land of Egypt" (Exodus [12:29](#)) must be read "all the select of Egypt," as one would say, "all the flower of Egypt" or "all the strength of Egypt." "Israel is my chosen: I shall let fall all the chosen of Egypt."

Natural death would usually choose the weak, the sick, the old. The earthquake is different; the walls fall upon the strong and the weak alike. Actually the Midrashim say that "as many as nine tenths of the inhabitants have perished." [Ginzberg, *Legends*, II, 369.]

In Psalms 135 my idea is illustrated by the use of both roots where two words of the same root would have been expected.

For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. ... Who smote the firstborn of Egypt.

In Psalms 78 the history of the Exodus is told once more:

PSALMS 78:43 How he had wrought his signs in Egypt...
51 And smote all the firstborn in Egypt...

52 But made his own people to go forth...
56 Yet they tempted and provoked the most high God...
31 The wrath of God came upon them, and slew the
fattest of them [-"fat"
here meaning "stout" or "vigorous"], and smote down the
chosen men of
Israel...

Were the firstborn destroyed when the wrath was turned against Egypt,
and were the chosen destroyed when the wrath was turned against
Israel? [**'Possibly'**, yes.]

AMOS 4:10 I have sent among you the pestilence [plague] after the
manner of Egypt:
your young, men [chosen] have I slain.

In the days of raash (commotion) during the reign of Uzziah, the
select and the flower of the Jewish people shall perish as perished the
chosen, the strength of Egypt, was the prophecy of Amos.

It is possible that the king's firstborn died on the night of the upheaval.
The death of the prince could have been an outward reason for changing
the text. The intrinsic reason lies in the same source that interrupted the
story of the Exodus at the most exciting place after the houses of the
Egyptians had crumbled with these sentences:

EXODUS 13:2 Sanctify unto me all the firstborn, whatsoever openeth
the womb among
the children of Israel, both of man and of beast: it is
mine.

13 ...and all the firstborn of man among thy children shalt
thou redeem.

Jeremiah testifies to the fact that burnt offerings and sacrifices were
not ordered on the day Israel left Egypt.

JEREMIAH 7:22 For I spake not unto your fathers, nor commanded
them in the day that
I brought them out of the land of Egypt, concerning
burnt offerings or
sacrifices.

This is in contradiction to the text of [Exodus 12:43 to 13:16](#). To free the
people from this bondage is the task of Amos, Isaiah, and Jeremiah.

AMOS 5:22 Though ye offer me burnt offerings and your meat
offerings, I will not
accept them: neither will I regard the peace offerings of
your fat beasts.

24 But let judgment run down as waters, and righteousness
as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the
wilderness forty

years, O house of Israel?

Is there really an apparent contradiction with Jeremiah here? If so, then surely it's resolvable.

Revolt and Flight

My endeavor has been to find in Egyptian sources some mention of a natural catastrophe. The description of disturbances in the Papyrus Ipuwer, when compared with the scriptural narrative, gives strong impression that both sources relate the very same events. It is therefore only natural to look for mention of revolt among the population, of a flight of wretched slaves from this country visited by disaster, and of a cataclysm in which the pharaoh perished.

Although in the mutilated papyrus there is no explicit reference to the Israelites or their leaders, three facts are clearly described as consequences of the upheaval: the population revolted; the wretched or the poor men fled; the king perished under unusual circumstances.

If, in addition to the closely parallel description of the plagues, I should try to extract more than these three facts from the papyrus, I should expose myself to the charge that I use the defective condition of the document to support preconceived ideas. But the references to the catastrophe and to the population that rebelled and fled are not ambiguous; their meaning is clear and not open to misunderstanding. Consequently, when, in the next few paragraphs, I try to uncover additional parallels in certain passages, I do so with restraint. The papyrus is damaged and obscure in many places; if one or another comparison is incomplete or arbitrary, it may add nothing to, but neither does it detract anything from, the fact established here, that a sequence of earthquakes and other natural phenomena occurred in Egypt, accompanied by plagues bringing destruction to men, animals, plants, and sources of water.

The first omens of an approaching catastrophe brought unrest to the land, and the captives longed to escape to freedom. The papyrus narrates that "men ventured to rebel against the Uraeus" (the emblem of royal authority) and that magical spells connected with the serpent are divulged (6:6-7 to 7:9-6), that gold and jewels "are "fastened on the neck of female slaves"" (3:2-3; compare with [Exodus 11:2](#) [also [3:22](#) & [12:35](#)]: "and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold...").

The collapse of stone structures, the dead and wounded in the debris, the fall of many statues of the gods, inspired dread and horror; all these were looked upon as the acts of the God of the slaves.

EXODUS 12:33 And the Egyptians were urgent upon the people, that they might send

them out of the land in haste; for they said, We be all dead men.

The Egyptians were to use still bitterer words; when the calamity was repeated, they no longer expressed anguish and fear of death, but invoked it in passages such as these:

PAPYRUS 4:2 Forsooth, great and small say: I wish I might die.
5:14f. Would that there might be an end of men, no conception, no birth!

Oh, that the earth would cease from noise, and tumult be no more!

The following lines speak of a population escaping a disaster. "Men flee. ... Tents are what they make like the dwellers of the hills" (Papyrus 10:2). In the Book of Exodus it is said that the Israelites left the country "in haste" ([Exodus 12:33](#)) and "could not tarry" ([12:39](#)). No doubt flight and living in makeshift tents was shared by the majority of the survivors, as has happened many times since then whenever a violent shock has occurred, devastating cities; a new shock is feared by those who have escaped with their lives.

A "mixed multitude" of Egyptians joined the Israelite slaves, and with them hastily made toward the desert ([Exodus 12:38](#)). Their first brief stop was at Succoth ([13:20](#)) which in Hebrew means "huts."

The escaped slaves hurried across the border of the country. By day a column of smoke went before them in the sky; by night it was a pillar of fire.

EXODUS 13:21 ...by day in a pillar of a cloud, to lead them the way; and by night in a
pillar of fire, to give them light; to go by day and night.

PAPYRUS 7:1 Behold, the fire has mounted up on high. Its burning goes forth against
the enemies of the land.

The translator added this remark: "Here the 'fire' is regarded as something disastrous."

After the first manifestations of the protracted cataclysm the Egyptians tried to bring order into the land. They traced the route of the escaped slaves. The wanderers became "entangled in the land, the wilderness hath shut them in" ([Exodus 14:3](#)). They turned to the sea, they stood at Pi-ha-Khiroth. "The Egyptians pursued after them. The Egyptians marched after them." A hurricane [or just a **strong...wind**] blew all the night and the sea fled [or just **'parted'**].

In a great avalanche of water "the sea returned to his strength," and "the Egyptians fled against it." The sea engulfed the chariots and the horsemen, the pharaoh and all his host.

The Papyrus Ipuwer (7:1-2) records only that the pharaoh was lost under unusual circumstances "that have never happened before." The

Egyptian wrote His lamentations, and even in the broken lines they are perceptible:

...weep ... the earth is ... on every side ... weep...

The Hyksos Invade Egypt

There was no longer any royal power in Egypt. In the following weeks the cities turned into scenes of looting. Justice ceased to function. The mob dug in the debris and in the public records, where contracts, notes and pledges, and deeds to real property were filed. The plunderers searched among the wreckage of the royal storehouses.

PAPYRUS 6:9 Forsooth, the laws of the judgment-hall are cast forth.
Men walk upon

[them] in the public places.

10:3 The storehouse of the king is the common property of everyone.

The papyrus furnishes information as to what happened afterwards. The earth's crust repeatedly contracted in violent spasms ("years of noise"). The roads became impassable "dragged" and "flooded" (Papyrus 12:11). The realm was depopulated, and Ipuwer bewails the "lack of people." The residence of the pharaoh was a heap of ruins. Governmental authority was completely shattered. "Behold, the chiefs of the land flee" (8:14); "Behold, no offices are in their (right) place, like a frightened herd without a herdsman" (9:2). The "poor men" who ran away roamed the desert. Slaves who remained in Egypt raised their heads.

PAPYRUS 6:7 Forsooth, public offices are opened and their census-lists are taken away.

Then invaders approached out of the gloom of the desert; they crossed the borders and entered the shattered land.

PAPYRUS 3:1 Forsooth, the Desert is throughout the land. The nomes are laid waste.

A foreign tribe from abroad has come to Egypt.

The catastrophe that rendered Egypt defenseless was a signal to the tribes of the Arabian desert.

PAPYRUS 15:1 What has happened? through it is to cause the Asiatics to know the

condition of the land.

14:11 Men - They have come to an end for themselves.

There are none found

to stand and protect themselves.

Prostrated by the appalling blows of nature, the Egyptians did not defend themselves. It is not clear whether "a million of people" in the next sentence is the number of the perished or of the intruders.

PAPYRUS 12:6ff. Today fear – more than a million of people. Not seen enemies enter

into the temples weep.

To all the previous plagues this was added: pillagers completed the destruction, killing and raping. [And adding starvation and disease, more likely died after the Jews left than before they did.]

The double catastrophe caused by nature and by the invasion – destroyed all class distinction and brought about a social revolution. "Behold, noble ladies go hungry." "Behold, he who slept without a wife through want finds precious things." "He who passed the night in squalor" raised his head. "She who looked at her face in the water is possessor of a mirror."

It was anarchy. Nobody worked. "Behold, no craftsmen work." "A man strikes his brother, the son of his mother." "Men sit [behind] the bushes until the benighted (traveler) comes, in order to plunder his burden." "Behold, one uses violence against another. ... If three men journey upon a road, they are found to be two men; the greater number slay the less. ... The land is as a weed that destroys men."

"How terrible it is. What am I to do?" laments Ipuwer. "Woe is me because of the misery in this time!"

Several expressions of Ipuwer indicate that the text of the papyrus was composed shortly after the major catastrophe; the aftermath and the subsequent disturbances of nature were not yet at their end.

The starting point of this research was this: the Exodus from Egypt took place at the time of a great natural catastrophe. In order to find the time of the Exodus in Egyptian history, we had to search for some record of catastrophe in the physical world. This record is contained in the Papyrus Ipuwer.

Many parts of the papyrus are missing. The beginning and the end, doubtless containing details, possibly names, are destroyed. But what is preserved is sufficient to impress us with this fact: before us is not merely the story of a catastrophe, but an Egyptian version of the plagues.

It was surprising to find in the papyrus, in addition to the story of "dwellers in marshes" and "poor men" who fled the land scourged by plagues, laments about the invaders, who came from the desert of Asia, preyed on the disorganized country, and became its violent oppressors. Amu or the Hyksos were the invaders who ruled Egypt during the centuries that separate the period of the Middle Kingdom from that of the New Kingdom. In a subsequent section the divergent views on the date of origin of the papyrus of Ipuwer will be presented.

But surely "the date of origin of the papyrus of Ipuwer" is shortly after the time of The 10 Plagues and The Exodus of Egypt by the Jews, and shortly after The Canaanite Occupation of Egypt, all taking place at the end of Egyptian rule in the Middle Kingdom, evidently around 1450 BC, and this occupation of Egypt must begin the near half-millennium-long Second Intermediate Period which closes out the so-

called Middle Kingdom, and which is followed by the start of the New Kingdom which is made possible by the alliance of Ahmos and Saul to oust the Canaanites.

Pi-ha-Khiroth

In the sixties of the last century, in el-Arish, a town on the border between Egypt and Palestine, the attention of a traveler was attracted to a shrine (naos) of black granite inscribed with hieroglyphics over all its surfaces [photos, SEC. 9, p.388]...

[Prof. Victor Guérin [1821-1891, "a French [Catholic] intellectual, explorer and amateur archaeologist ...[who] published books describing the geography, archeology and history of the areas he explored, which included Greece, Asia Minor, North Africa, Syria and Palestine"], *Judee* (Paris,1869), II, 241.]

...It was used by the Arabs of the locality as a cattle trough. An account of this shrine and a partial translation of the text were published in 1890 [F. L. Griffith [bio, SEC. 8, p.355-6], *The Antiquities of Tell el Yahudiyeh and Miscellaneous Work in Lower Egypt during the Years 1887-1888* (London,1890) (published with Naville [bio, SEC. 8, p.283], *The Mound of the Jew and the City of Onias*); the shrine was still being used as a trough. Sometime during the present century the stone was brought to the Museum of Ismailia and a new attempt to translate the text was undertaken. [Georges Goyon, [bio, SEC. 9, p.356] "*Les Travaux de Chou et les tribulations de Geb d'après le Naos 2248 d'Ismailia*," *Kêmi, Revue de philologie et d'archéologie égyptiennes et copies* ["*The Works of Shou and the Tribulations of Geb from Naos 2248 of Ismailia*," *Kêmi, Journal of Egyptian Philology and Archeology and Copies*], VI (1936), 1-42.]

Since its discovery, the monolith of el-Arish has been mentioned only infrequently, and its strange text has been regarded as rather mythological, though kings, residences, and geographical places are named and an invasion of foreigners described. The names of deities appearing in the text are royal cognomens [- a "cognomen" being a "surname" or "last name"]. The inscription is of the Ptolemaic or Hellenistic age, but the events related are of a much earlier period, that of King Thorn and his successor. In this inscription the name of King Thorn [of Shou] is written in a royal cartouche, a fact that points to the historical background of the text.

The text, as will be demonstrated, deserves attentive study and a new definitive translation. Not even the sequence of the text is conclusively established.

In the mutilated text there are these lines:

The land was in great affliction. Evil fell on this earth. ... It was a great upheaval in the residence. ... Nobody left the palace during nine days, and during these nine days of upheaval there was such a tempest that neither the men nor the gods could see the faces of their next.

Similar mention of a darkness that lasted a number of days, that confined everyone to his

place, that was accompanied by a great upheaval, and that was so complete that no one could discern the face of his neighbor, is found in the Book of Exodus in the story of the ninth plague.

EXODUS 10:22-23 ...and there was a thick darkness in all the land of Egypt three days.

They saw not one another, neither rose any from his place for three days.

The Egyptian text differs from the Hebrew in that it numbers nine days of darkness...

[In A. S. Yahuda, *The Accuracy of the Bible* (London, 1934), on p.84, we find the following passage: "In the 'Myth of the God-Kings' which is as old as Egypt itself it is said that the world was filled with darkness and the text proceeds literally, "and no one of the men and the gods could see the face of the other eight days." The Hebrew author was less fantastic and excessive than his Egyptian pre-decessor and therefore reduced the 8 days to only 3." With this remark the author of *The Accuracy of the Bible* contented himself.]

...A strong wind is mentioned in the Scriptures in connection with the removal of the preceding plague the locusts. They were brought by the "east wind" and "covered the face of the whole earth, so that the land was darkened" ([Exodus 10:13ff.](#)), and they were removed by "a mighty strong west wind":

EXODUS 10:19 And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea.

Immediately thereafter came the ninth plague - the thick darkness.

In the story of the darkness in Egypt, as told in old Midrash books, additional details are given. The plague of darkness endured seven days. During the first three days one could still change his position; during the next three days one could not stir from his place. The rabbinical sources so describing the calamity of darkness are numerous. [Ginzberg, *Legends*, II, 359-60; V, 431-39. Among the sources are *Midrash Shemoth Raba*, *Midrash Shir Hashirim Raba*, *Targum Yerushalmi*, *Midrash Tanhuma Hakadom Hajashan*, *Sefer Hajashar*, *Sefer Mekhilta Divre Ishmael*.] Josephus Flavius [*Jewish Antiquities*, II, 14, 5.] and Philo the Alexandrian of the first century of the present era [*Vita Mosis*, I, 21] also belong to what may be called rabbinical sources. The collation of this material presents the following picture:

...exceeding strong west wind... endured seven days. All the time the land was enveloped in darkness. ... The darkness was of such a nature that it could not be dispelled by artificial means. The light of the fire ... was either extinguished by the violence of the storm, or else it was made invisible and swallowed up in the density of the darkness. ...

None was able to speak or to hear, nor could anyone venture to take food, but they lay themselves down ... their outward senses in a

trance. Thus they remained, overwhelmed by the affliction. ...
[Ginzberg, *Legends*, II, 359-60.]

And I **imagine, knowing... the terror of the Lord** ([2Co 5:11](#)), that this is something like what the Lake of Fire will do to its occupants, except that instead of **wind** and **thick darkness**, it will be **fire and brimstone**, (or "sulfur", which "burns with a blue flame and a suffocating odor... [and is] used especially in making gunpowder and matches"), that forces these occupants' "outward senses in a trance" where they 'remain' thereafter "overwhelmed by the affliction", and except that in the Lake of Fire this 'forced trance' by 'overwhelming affliction' will go on **for ever**, interrupted only increasingly rarely and briefly when futile attempts are made at resistance, which must soon fail, and return such rebels to their hopeless, mindless, neverending "trance". (Note: In *RGT* I also referred to the coming '**tormenting experience**' of the five-month-long, 5th Trumpet Judgment as a "foretaste of hell".)

The last, the seventh day of darkness, overtook the land when the Israelites were at the Sea of Passage. [*Ibid.*] In the Book of Exodus it is said that "it was a cloud and darkness" so that the camp of the Egyptians came not near the camp of the Israelites "all the night." "And the Lord caused the sea to go back by a strong east wind [[and magnetic forces](#)] all that night."

Tradition puts the time from the tenth plague, which followed immediately the plague of darkness, until the passage of the sea at six days and a few hours. The Exodus that followed the night of the tenth plague is commemorated on the first day of Passover (fifteenth day of Nisan), and the passage of the sea on the last, the seventh day of Passover (twenty-first day of Nisan). [[And of course these events became 'for ever memorialized' by this 'exact predestinated timing'.](#)]

The Hebrew version of the plague of darkness is not unlike the Egyptian version; it was not the darkness of a quiet night - a violent storm rushed in fine ashes. "The darkness came from the hell and could be felt." [*Ibid.*] In the tempest and darkness that lasted for days and nights, it was difficult to measure time; men, overwhelmed by misfortune, were bereft of exact judgment of the passage of time. Under such circumstances the slight discrepancy between the text on the stone (nine days of darkness [See the reading of A. S. Yahuda, note 4, above]) and the tradition of the Midrashim (seven days of darkness) is negligible.

The Hebrew sources tell that cities were devastated in the darkness and that many Israelites were among the dead from the ninth plague [[- but only possibly those outside Goshen](#)]. [Josephus, *Jewish Antiquities*, II, 14, 5. Ginzberg, *Legends*, II, 345.] The land fell into distress and ruin.

"Evil fell upon this earth ... the earth is in a great affliction ... a great disturbance in the residence," are passages on the shrine describing the nine days of darkness and tempest when nobody could see anything and none could leave the palace.

In the midst of the savageries of nature "his majesty of Shou" assembled his hosts and ordered them to follow him to regions where, he promised, they would again see light: "We shall see our father Ra-Harakhti in the luminous region of Bakhit."

Under cover of darkness intruders from the desert approached the border of Egypt. "...his majesty of Shou went to battle against the companions of Apopi." Apopi was the fierce god of darkness. The king and his hosts never returned; they perished.

Now when the majesty of Ra-Harmachis [Harakhti?] fought with the evil-doers in this pool, the Place of the Whirlpool, the evil-doers prevailed not over his majesty. His majesty leapt into the so-called Place of the Whirlpool. [Griffith, *The Antiquities of Tett el Yahudiyeh*, p.73.]

And it is meaningful to me that the demise of the Pharaoh of the Exodus, "his majesty of Shou" otherwise known as "King Thorn", "King Thoum", or "Taoui-Thom", is not associated here with 'returning tides', or with 'windblown swells of water', but instead with "the Place of the Whirlpool", because this is the kind of phenomena I expect to have **divided** and '**rejoined**' the Red Sea. Yes, *falling fluid* will naturally 'whirl' because of the Earth's *rotation*, so I **imagine** that when the closest point of Venus to Earth was over the Red Sea, and the *interaction* of the *magnetic fields* of these 2 planets naturally **divided** this *sea* by '**walling-up**' the *water*, with one of the **windows of heaven** close by such that maybe there was also a 'whirlpool' of *charged atmosphere* involved in this '**parting**', then - at the '**exact predestinated moment**' after The Curse - the *magnetic field* of Venus was *weakened* by a *discharge*, by a '**great lightning bolt**' from Venus to Earth which 'released' Venus to move on, and the **waters** to then naturally 'collaspe' in a 'whirlpool-like' action. Review also my related comments in [SEC.9, p.395](#).

And in the Book of Exodus it is related:

EXODUS 14:27-28 ...the sea returned to his strength ... and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them.

Pharaoh himself perished too:

EXODUS 15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them.

The story of the darkness in Egypt as told in Hebrew and Egyptian sources is very similar. The death of the pharaoh in the whirling waters is also similar in both Hebrew and Egyptian sources, and the value of this similarity is enhanced by the fact that in both versions the pharaoh perished in a whirlpool during or after the days of the great darkness and [\[the not really very\]](#) violent hurricane [\[but just a strong east wind\]](#).

And yet even a striking similarity is not identity. [Or in other words, this alone doesn't prove the case.] The subject of the two records should be

regarded as identical only if some detail can be found in both versions, the Hebrew and the Egyptian, that cannot be attributed to chance.

The march of the pharaoh with his hosts is related amidst the description of the great upheaval in the residence and the tempest that made the land dark. He arrived at a place designated by name:

His Majesty - [here words are missing] finds on this place called Pi-Kharoti.

A few lines later it is said that he was thrown by a great force. He was thrown by the whirl-pool high in the air. He departed to heaven. He was no longer alive. The explanation of the translator of the text concerning this geographical designation "Pi-Kharoti" is: "...[that it] is not known except in this example. [*N'est connu que par cet exemple; sans doute peu éloigné de Soft el Henneh ou sur la route de Memphis à Pisoped.*] ["Only known by this example; probably not far from Soft el Henneh or on the road from Memphis to Pisoped."] Goyon, *Kèmi*, VI (1936), 31, note 4.]

Here attempted identification of the subject of the two versions, the Hebrew and the Egyptian, is not incorrect if the locality where the pharaoh perished was a place by the Sea of Passage.

EXODUS 14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh

... and overtook them encamping by the sea, beside Pi-ha-hiroth [Khiroth].

Pi-Kharoti is Pi-Khiroth of the Hebrew text. ["Ha" in Pi-ha-Khiroth is the Hebrew definite article [- the "only" English "definite article" being, "the"]. It belongs between Pi and Khiroth. The vowels in the translation of the Egyptian text are a conjecture of the translator: the name can also be read Pi-Khirot.] It is the same place. It is the same pursuit. It is erroneous to say that the name is met nowhere else except on the shrine.

The inscription on the shrine relates that after a time a son of the pharaoh, "his majesty Geb," set out himself. "He asks information. ..." The eyewitnesses from neighboring abodes "give him the information about all that happened to Ra in Yat Nebes, the combats of the king Thoum."

All who accompanied the prince were killed by a terrible blast [of lightning], and the prince, "his majesty Geb," sustained burns before he returned from his expedition to seek his father, who had perished [- though I'm assuming Geb's "burns" were more likely lava related, or from heated ground or water due to volcanic activity instead of electromagnetic burns from lightning].

Invaders approaching by way of Yat Nebes came in the gloom and overpowered Egypt.

"The children of Apopi, the rebels that are at Ousherou [not identified, has a sign "dry," meaning "desert"] and in the desert, they approached by way of Yat Nebes, and fell upon Egypt at the fall of darkness. They conquered only to destroy. ... These rebels, they came from the mountains of the Orient by all the ways of Yat Nebes," [Goyon, *Kèmi*, VI (1936), 11 (text), and 27 (translation).]

The prince [Geb] retreated before the invaders. He did not return to Heliopolis: "He did not go to On with [or "like"] the companions of the thieves of the scepter"; he was robbed of his heritage. He secluded himself in the provincial residence of Hy-Taoui "in the land of the plants *henou*." From there he made an attempt, entirely unsuccessful, to communicate with "the foreigners and the Amu," that they leave the country. In his helplessness he recalled how his father, who succumbed in the whirlpool, in better days had battled all the rebels and "massacred the children of Apopi."

After a time "the air cooled off, and the countries dried."

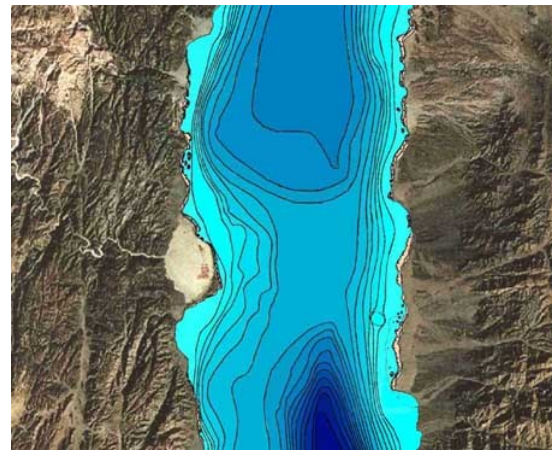
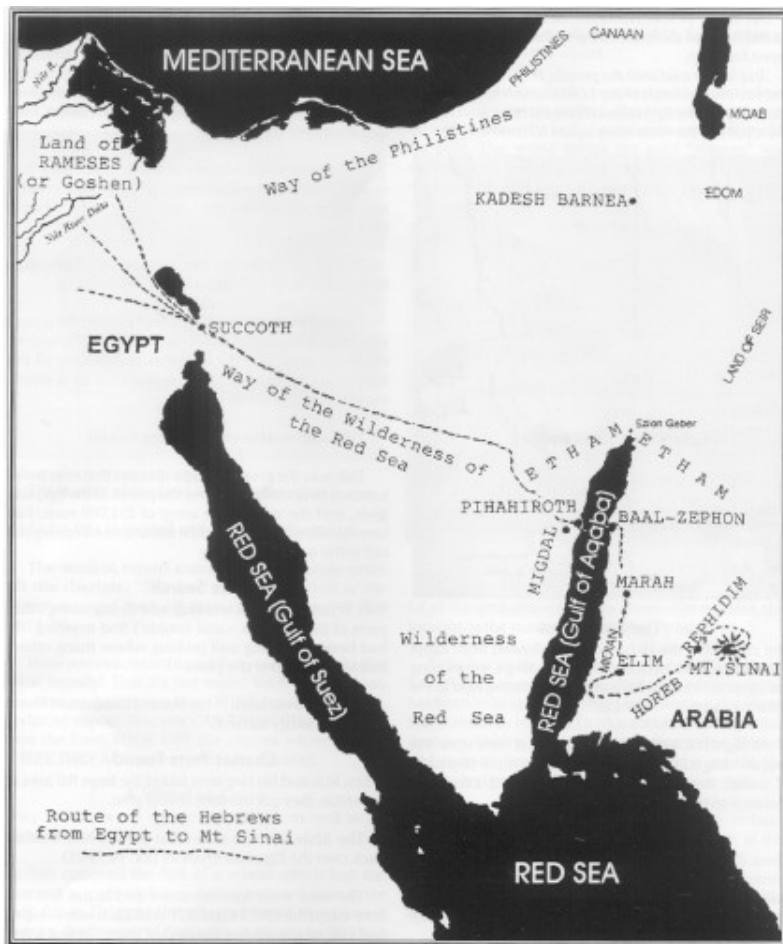
It is not known what happened to the unhappy prince. His end was certainly sad; Egypt was devastated by the tempest and scorched by fire. The residence was seized by the Amu.

The inscription on the shrine at el-Arish says that the name of the pharaoh who perished in the whirlpool was Thorn or Thoum [- also identified as "his magisty of Shou"]. It is of interest that Pi-Thorn means "the abode [or "house"] of Thorn." Pithom was one of the two cities built by the Israelite slaves for the Pharaoh of Oppression...

[The treasury city of Pithom was discovered by E. Naville in 1885 at Tell el Maskhuta, and identified with the help of an inscription [- though Tell El Retabeh, "Eight miles west from Tell El Maskhuta", has also been identified as Pithom, some believing that at some point the city was moved - *tbfd* shortly].

The name of the other city, Ramses, was largely the reason why Ramses II of the Nineteenth Dynasty was identified as the Pharaoh of Oppression. It is well to remember that "second" [II] is our modern reckoning of kings, and Ramses of the Nineteenth Dynasty may have had some predecessors of the same name in pre-Hyksos dynasties. Ramses could also be a city named for a divinity. It is also possible that the name of the city Ramses ([Exodus 12:37](#)) is a later name of the place; similarly we call by the name Tell el-Amarna the historical Akhet-Aton. The argument of the Ramses city was sometimes raised against the identification of the Habiru with the Israelites.]

...In Manetho, the pharaoh in whose days the "blast of heavenly displeasure" fell upon Egypt, preceding the invasion of the Hyksos, is called Tutimaeus or Timaios [which adds to the list of similar names he is known by, including, "King Thorn", "King Thoum", or "Taoui-Thom"]. [Gutschmidt and Reinach [?] read the name Tttiato. See Josephus, *Against Apion* (trans. Henry St. John Thackeray [- [not](#) William Makepeace, bio, [SEC. 9, p.353](#)]; London, New York, 1926), I, 75, note.]



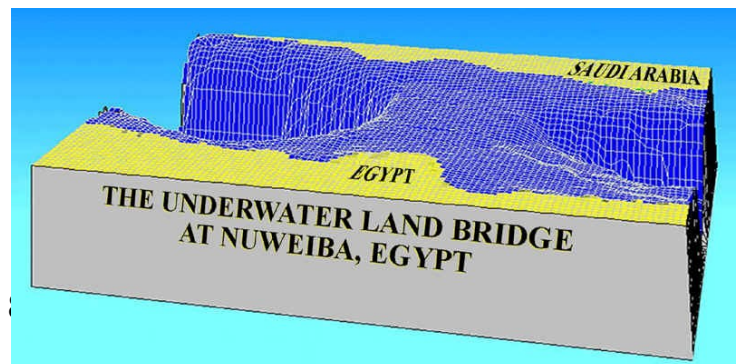
The question, centuries or even mil- lennia old, as to where the Sea of Pas- sage was, can be solved with the help of the inscription on the shrine. On the basis of certain indications in the text, Pi-ha-Khiroth, where the events took place, was on the way from Memphis to Pisoped. [See note 14 [Goyon, p.62].]

And for your information...

Saft el-Hinna... Saft el-Hinneh, Saft el-Henna, Saft el-Henneh, is a village and an archaeological site in Egypt. It is located... about 7 km southeast of Zagazig (map, p.66)... The modern village of Saft el-Hinna lies on the ancient Egyptian town of **Per-Sopdu** or **Pi-Sopt** [or Pisoped], meaning "House of Sopdu", which was the capital of the 20th nome of Lower Egypt [- a "nome" being "a territorial division",] and one of the most important cult centers during the Late Period of ancient Egypt [or after the end of the 18th Dynasty]. As the ancient name implies, the town was consecrated to Sopdu, god of the eastern borders of Egypt.

But it seems that since this 'Pisoped' is only known for its influence in the Late Period, hundred of years after The Exodus, that there must have been a earlier city by that name, and one even closer to the "eastern borders of Egypt", and that is, nearer to the coast of the Red Sea, which includes the Gulf of Suez and the Gult of Aqaba (map, p.64).

And btw, "Chariot Wheels litter the bottom of the Red Sea." But where they are most abundantly found makes it appear that there is even more to this miracle of God known as The Crossing of the Red Sea. And I mean that most of these now coral-covered 6 and 8 spoke wheels, (except for the 4 spoke wheel made of gold), and other chariot parts, and other 'army artifacts', as well as "many human and horse bones", suggest that the actual location was in



the Gulf of Aqaba, and at the only place it could have been in that gulf, and that is, at the coastal town of Nuweiba or **Nuweiba, Egypt**. Any crossing of the Gulf of Aqaba seems to be limited to this place because there is a relatively shallow and narrow, “underwater land bridge” there extending from Egypt to Saudi Arabia, and because this gulf is otherwise more like the Grand Canyon – much too steep to cross, especially with wheeled vehicles – anywhere else. Of course there are lots of

‘rebuttals’ of all this evidence from **unbelievers**, and even some from supposed **believers**.

See the maps, photos, and some related websites on **pages 64-5**:



https://friendsofgod.org/Evidence/red_sea_crossing_found.html;

<https://christiansareus.com/2014/08/01/egyptian-chariot-wheels-discovered-in-the-red-sea>. (Copy and paste links as necessary.)

Chariot wheel photos: The undersea photo of the **8-spoke wheel** that is missing a spoke is retouched or altered to show the wheel under all the coral that now covers it. The under-water photo of the partially-buried **gold chariot wheel** reveals it has



4 spokes. And a **chariot axle with both wheels** is

pictured covered with coral from top to bottom, and with the axle ‘standing vertically’ apparently on the relatively shallow underwater land bridge on the bottom of the Gulf of Aqaba between Saudi Arabia and Nuweiba, Egypt.



And I also want to further define Pithom, “one of the **[at least]** two cities built by the Israelite slaves for the

Pharaoh of Oppression”.

Pithom... also called Per-Atum **[or Heropolis on the map, p.66]**... was an ancient city of Egypt.

Multiple references in ancient Greek, Roman, and Hebrew Bible sources exist for this city, but its exact location remains somewhat uncertain. A number of scholars identified it as the later archaeological site of *Tell El Maskhuta*. Others identified it as the earlier archaeological site of *Tell El Retabeh*... Pithom is one of the cities which, according to **Exodus 1:11**, was built for the Pharaoh of the oppression by the forced labor of the Israelites. The other city was Ramses [or **Raamses**]; and the Septuagint adds a third, “*On*, which is Heliopolis.” **[Note: “The Greek Old Testament, or Septuagint (...LXX)**, is the earliest extant Koine Greek translation of books from the Hebrew Bible”, read, the **pure, ‘kept by God’, words of the LORD** in Greek (Ps 12:6-7), and it is the translation that the KJV is based on, so whether the Septuagint actually

adds "On" is suspect.] These cities are called by a Hebrew term rendered in the Authorized Version "treasure cities" and in the [otherwise **perverted**] Revised Version "store cities." The Septuagint renders it... "strong [or "fortified"] cities." The same term is used of certain cities of King Solomon in [1 Kings 9:19](#) (comp. also [2 Chronicles 16:4](#))... Early on, the location of Pithom – just like the locations of other similar sites, such as Tanis – had been the subject of much conjecture and debate... The 10th century Jewish scholar, Saadia Gaon [bio, SEC. 9, p.431], identified the place in his Judeo-Arabic translation of the Pentateuch as Faiyum, 100 kilometres (62 miles) southwest of **Cairo** [putting it south of the Nile Delta and west of the Nile]... Édouard Naville and Flinders Petrie were looking for Pithom along the **Wadi Tumilat** [tbd next], an arable strip of land serving as the ancient transit route between Egypt and Canaan across the Sinai – the biblical 'Way of Shur'. In the spring of 1883, Naville believed he had identified Pithom as the archaeological site Tell El Maskhuta ... at the eastern edge of Wadi Tumilat, southwest of Ismailia [“situated on the west bank of the Suez Canal”, north of the Gulf of Suez]. Petrie agreed with this identification. John Holladay, a more recent investigator of the site, also supports this opinion ... Eight miles west from Tell El Maskhuta is the site of Tell El Retabeh... [near] the midpoint of Wadi Tumilat ... Here was found a group of granite statues representing Ramesses II, two inscriptions naming *Pr-Itm* (Temple of Atum), storehouses and bricks made without straw. So archeologists (wrongly) concluded that this was the site of Pi-Ramesses. The excavations carried on by Naville for the Egypt Exploration Fund uncovered a city wall, a ruined temple, and the remains of a series of brick buildings with very thick walls and... rectangular chambers of various sizes, opening only at the top and without any entrances to one another... Some scholars... argued that this was the ancient Pithom. This opinion goes back to the 19th century, when Alan Gardiner first identified Pithom with the site of Tell El Retaba, and this was later accepted by William F. Albright, and Kenneth Kitchen. Yet archeological excavations seem to show that Tell El Retaba had been unoccupied during the period when we find monuments relating to a town called Pithom... Naville identified all these locations as being in the region of Tjeku (Sukkot [or Succoth, map, p.64]), the 8th Lower Egypt nome... The joint Polish-Slovak expedition has carried out a systematic research at Tell El Retaba since 2007. It is conducted with the cooperation of several institutions: Institute of Archaeology University of Warsaw, the Polish Centre of Mediterranean Archaeology University of Warsaw, the Slovak Academy of Sciences and the Aigyptos Foundation... More recent analyses have demonstrated that the designation for the temple of Atum, *pr-itm*, can be found in inscriptions at both sites – both at Tell El Retaba and at Tell El Maskhuta. This seems to demonstrate that the name 'Pithom' was used originally for the earlier site, Tell El Retaba, before it was abandoned. And when the newer city of Tel El Maskhuta was built, the same name was applied to it as well – as the temple of Atum was moved to El Maskhuta. Thus, in effect, 'Pithom' was moved to a new location [at least once], which phenomenon is attested with some other

cities as well, such as **Migdol** [map, p.64]... Modern excavations at Tel El Maskhuta were carried out by the University of Toronto 'Wadi Tumilat Project' under the direction of John Holladay. They worked over five seasons between 1978 and 1985. These excavations have shown that the history of Tel El Maskhuta is quite complex. There was a Middle Bronze IIB settlement there (18th-17th centuries BC), associated with the Hyksos, followed by a long break until the late 7th century BC, when there was rebuilding... This construction at the end of the 7th century may have been carried out by Pharaoh Necho II [read, Ramses II, Nebuchadnezzar's rival], possibly as part of his uncompleted canal building project from the Nile to the Gulf of Suez.

Wadi Tumilat... is the 50-kilometre-long (31 mi) dry river valley (wadi) to the east of the Nile Delta. In prehistory, it was a distributary of the Nile [or "an outflowing branch of a... river, typically found in a delta (opposed to tributary [- 'an inflowing branch of a river']")]. It starts from the area of modern Ismaïlia ["on Lake Timsah's northern bank"] and [the wadi] continues from there to the west [to the now easternmost Nile Delta distributary, the **Pelusiatic**, evidently so named because it flows to the location of the ancient Mediterranean port city of **Pelusium**, or alternatively describing this wadi, "It starts near the modern town of **Zagazig** ["in the eastern part of the Nile delta"]... and goes east to the area of modern Ismaïlia]... In ancient times, this was a major communication artery for caravan trade between Egypt and points to the east. The **Canal of the Pharaohs** was built there [map, p.66]. A little water still flows along the wadi... The Arabic name "Wadi Tumilat" is believed to reflect the existence in the area, in ancient times, of an important temple of the god Atum (Old Egyptian *pr-itm*, 'House of Atum', changed over time into 'Tumilat', as well as into 'Pithom')... Wadi Tumilat has the ruins of several ancient settlements. The earliest site excavated is... Kafr Hassan Dawood, which dates from the Pre-dynastic period to the Early Dynastic Period. Late in the New Kingdom of Egypt period, there was a well fortified site at Tell el-Retabah. But then, in the Saite Dynasty period [or in the 26th Dynasty, "the last native dynasty to rule Egypt before the Persian conquest in 525 BC"], the major settlement and fort were moved east to Tell el-Maskhuta, only 12 km (7.5 mi) to the east... [And 26th Dynasty Pharaoh] Necho II (610-595 BC) initiated - but may have never completed - the ambitious project of cutting a navigable canal from the **Pelusiatic branch of the Nile** to the **Red Sea** [which in this case would be to the northern end of the **Gulf of Suez** - see again the map, p.66]. Necho's Canal was the earliest precursor of the Suez Canal, and it went through Wadi Tumilat. It was in connection with a new activity that Necho founded a new city of *Per-Temu Tjeku* which translates as 'The House of Atum of Tjeku' at Tell el-Maskhuta.



Canal of the Pharaohs, that followed Wadi Tumilat

So, 'reading between the lines', and recognizing the 'chronological confusion' of apparently all these 'archeologists' and/or 'historians' - and specifically that Ramses II and Necho II are really one in the same, and that The Exodus must have instead taken place at the end of the so-called 13th Dynasty, or the last "native dynasty" of the Middle Kingdom, and that the 'Pithom' built by Jewish "slaves" must have been built before this, and therefore that The Exodus could not have happened anytime in the 18th Dynasty, the first dynasty of the New Kingdom, or anytime later - then it's clear to me that Tell el-Maskhuta, the evidently very "Late" New Kingdom site of Pithom, could not be the one built by Jewish "slaves", making the apparently older Tell el-Retabah the more likely site of Jewish construction, though it also seems to be too "Late", making me think there may be another even earlier site not yet recognized as 'Pithom', and that would be because the archeologists are not looking for the right pharaoh, let alone the right dynasty.

But remember we have been told that the site at "Tel El Maskhuta is quite complex", possibly meaning that like Troy, there is one or more cities called 'Pithom' build on top of one or more '**catastrophically destroyed**' earlier ones there. But whatever the case, the location of Wadi Tumilat/Wadi Pithom, that "ancient transit route between Egypt and Canaan across the Sinai - the biblical 'Way of Shur'" ([Ex 15:22](#)), does fit the Biblical narrative. Consider also the location where the Jews began their 'Exodus from Egypt', **Goshen**, marked east of the **Nile Delta** on the map in [SEC. 8, p.274](#), it being in close proximity just to the north of the **Wadi Tumilat**.

The Ermitage Papyrus

A papyrus text preserved in the Ermitage in Leningrad and listed in the catalogue of that museum as "number 1116b recto" [A. H. Gardiner, *"New Literary Works from Ancient Egypt," Journal of Egyptian Archaeology*, 1 (1914), 100-106], is a literary echo of fateful days when the empire of Egypt perished and the land fell prey to invading nomads. In this papyrus the same story is related that we now know from the Papyrus Ipuwer, but in a different way. The up-heavals of nature and the subsequent subjugation of Egypt by the desert tribes are recounted, not as events in the past or present, but as things that are to come. Obviously this indicates only a preference for the [\[figurative\]](#) literary form of foretelling [\[and not actual prophecy\]](#).

A sage by the name of Neferrohu asks his royal listener whether he would like to hear about things past or things future. "Said his majesty: Nay, of things future." The seer "was brooding over what should come to pass in the land and conjuring up the condition of the East, when the Asiatics [Amu] approach in their might and their hearts rage. ... And he said: 'Up my heart and bewail this land thou art sprung.'"

"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 South Wind shall blow against the North Wind." "The earth is fallen into misery ... Bedouins pervade the land. For foes are in the East [side of sun-rising] 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, hap-pened 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. Not dazzled is the sight when he is beheld. ... He is in the sky like the moon..."

From the description of the changes in nature we can recognize them as belonging to the period when the Israelites roamed in the desert, under a cloudy sky, in "the land of shadow, shadow of death." [Compare [Psalms 23:4](#); [44:19](#); [107:10,14](#); [Isaiah 9:2](#); [51:16](#); [Jeremiah 13:16](#); [Amos 5:8](#); [Job 24:17](#); [28:3](#); [34:22](#), etc.] Jeremiah centuries later complained: "Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilder-ness, through a land of deserts and of pits, through a land of drought, and of the shadow of death...?" ([2:6](#).) In numerous other passages in the Scriptures this "shadow of death" is mentioned: during the years of wandering in the desert the sky was veiled, clouds hung over the desert [A thick veil of clouds over the desert is mentioned repeatedly in the Scriptures and in the Talmud and Midrashim]; all life processes were impaired, and for this reason [and likely also because of all the **death** from the 10th Plague on,] the gloom was called "shadow of death." The [9th] plague of darkness, of which, I maintain, the "shadow of death" was a lasting remainder, is dealt with in *Worlds in Collision*, which investigates the physical side of the catastrophe. [*Worlds In Collision* is covered entirely in [SEC. 9-10](#).]

After giving this picture of natural disaster combined with the political subjugation of Egypt by the Amu, the seer Neferrohu prophesied the liberation by a king who would be born of a Nubian woman and called Ameny - "the Amu shall fall by his sword." Thereafter "there shall be built the 'Wall of the Prince' so as not to allow the Amu to go down into Egypt."

It is questionable whether Ameny is a historical personality. Because of some surmise as to his identity, the papyrus was supposed to have been written during the Old Kingdom or shortly after its end; it is also apparent that this text has much in common with the text of the papyrus [of power] in Leiden. However, the Hyksos (Amu) *period* in Egypt followed the end of the Middle Kingdom [or the end of the 'native-ruled' Middle Kingdom]. The name Ameny may refer to Amenhotep I, one of the first kings of Egypt after it was freed from the Hyksos; at the time of liberation he was prince. He is usually pictured as black, which would also conform with the words "born of a Nubian woman [- and would "comform with" any *expression of 'giant angel-human' DNA*]." He was highly revered in later times. [However, his being pictured as black may [instead, but more likely also,] refer to his being worshiped as a deceased saint.]

A literary remnant that closely resembles the Ermitage papyrus 1116b recto is a prophecy of a potter under King Amenophis [Amenhotep]. "The waterless Nile will be filled, the displaced winter will come in its own season. The sun will resume its course and the winds will be restrained. For in the Typhon time the sun is veiled." This prophecy is preserved in a

papyrus written in Greek, being a translation of an older Egyptian text. [Literature on this prophecy is found in G. Manteuffel [? – “**Manteuffel** is the name of an old Pomerania noble family, which... also resided in Brandenburg, Prussia, Silesia, Mecklenburg, Poland and the Baltics”], *De opusculis graecis Aegypti e papyris, ostracis lapidibusque collectis* [*Egypt from the Works of Greek Papyri, Ostraka, and Col-lected Stones*] (Warsaw,1930); Sir A. H. Gardiner, *Melanges Maspero* [meaning, *Medleys of Maspero*, **Sir Gaston Camille Charles Maspero** KCMG [tbd next] [1846-1916, being]... a French Egyptologist known for popularizing the term "Sea Peoples" in an 1881 paper... [his] son, Henri... [being]... a no-table sinologist and scholar of East Asia], II (1934), 119-27.] The pharaoh's name points to one of the Amenhoteps of the New Kingdom and, I assume, refers to the same Ameny or Amenhotep I. [H. Ranlce [?] in [‘Hugo-not’] Gressmann, *Altorientalische Texte* [*Ancient Oriental Texts*] (Tubingen,1909), pp.207-8: "Der name Amenophis weist jedenfalls auf einen der Amenhotep aer XVIII Dynastie." ["In any case, the name Amenhotep points to one of the Amenhoteps of the XVIII [18th] Dynasty."]]

The Most Distinguished Order of Saint Michael and Saint George [abbreviated KCMG] is a British order of chivalry founded on 28 April 1818 by George, Prince Regent, later King George IV, while he was acting as regent for his father, King George III... It is named in honour of two military saints, St Michael [the “archangel”] and St George [the ‘dragon slayer’ - tbf next]... The Order of St Michael and St George was originally awarded to those holding commands or high position in the Mediterranean territories acquired in the Napoleonic Wars, and was subsequently extended to holders of similar office or position in other territories of the British Empire. It is at present awarded to men and women who hold high office or who render extraordinary or important non-military service in a foreign country, and can also be conferred for important or loyal service in relation to foreign and Commonwealth affairs.

Saint George (...d. 23 April 303), also **George of Lydda**, was a Christian who is accepted as a saint in Christianity and Islam. According to traditional rumors, he was a soldier in the Roman army. His parents were Christians of Greek origin. His father... was a Cappadocian serving in the Roman army. His mother... was a Christian from the city of Lod in Palestine. **Saint George** was a soldier of Cappadocian Greek origins, member of the Praetorian Guard for Roman emperor Diocletian [c. 244-311], who was sentenced to death for refusing to recant his Christian faith. He became one of the most venerated saints and megalomartyrs in Christianity, and he has been especially venerated as a military saint since the Crusades... In hagiography [in which is found the “biography of a saint or...ecclesiastical leader”], as one of the Fourteen Holy Helpers [- “a group of saints venerated together in... Catholicism because their intercession is believed to be particularly effective, especially against... diseases”,] and [as] one of the most prominent military saints, he is immortalised in the legend of Saint George and the Dragon [which he slayed, as it was “a dragon that demanded human sacrifices”]. His memorial, Saint George's Day, is traditionally celebrated on 23 April... England, Ethiopia, Georgia, Catalonia and Aragon in Spain, and several other nation states, cities, universities,

professions and organisations all claim George as their patron... The bones of Saint George are buried in his tomb (sarcophagus) in the Church of Saint George, Lod, Israel.

Two Questions

There are two questions that demand an answer.

The first is: What were the nature and dimensions of this catastrophe, or this series of catastrophes, accompanied by plagues, about which we have now very similar scriptural and Egyptian testimony? In the next chapter we shall also have the corroborating autochthonous [or "indigenous"] tradition of the Arabian peninsula. A reply to this question involves a study, not only of history, but also of many other fields. A work comprising an investigation into the nature of great catastrophes of the past [titled *Worlds In Collision*] preceded this volume.

Leaving aside here the problem of the extent and character of the catastrophe, we turn to the other question: When did the upheaval occur? In Jewish history the answer is at hand: in the days of the Exodus. As for Egyptian history, we must first find out when the text of the Papyrus Ipuwer originated.

Scholars who have studied this papyrus agree that the document is a copy of a still older papyrus: "The scribe used a manuscript a few centuries older." [Gardiner, *Admonitions*, p.3.] The copy was made sometime during the Nineteenth Dynasty, but "The spelling is, on the whole, that of literary text of the Middle Kingdom, if this term be interpreted in a very liberal way." [*Ibid*, p.2.]

The question, When did the text originate? grows in importance in view of the parallels with the Book of Exodus presented here.

It was understood that the question of the age of the text "is inextricably bound up with the problem as to the historical situation that the author [Ipuwer] had in his mind." [*Ibid*, p.17.] "The text tells both of civil war and of an Asiatic occupation of the Delta." "There are two periods which might possibly answer the requirement of the case: the one is the dark age that separates the sixth from the eleventh dynasty [or the Old Kingdom from the Middle Kingdom]; the other is the Hyksos period [between the Middle and the New Kingdoms]." The opinions of the papyrologists (Gardiner and Sethe [- Gardiner "a student of... Sethe in Berlin"]) were divided on the question. To which of these periods does the text of the papyrus relate? There is no definite knowledge of any invasion by Asiatics (Amu) during the first period that between the Old Kingdom and the Middle Kingdom and to conform with the historical back-ground of the papyrus, such an invasion at that time must be first postulated with the help of the papyrus. [In this case "Amu" would designate not only the Hyksos people, but Asiatics generally [or all dwelling east of the River of Egypt, map, SEC. 8, p.274, now known as the wadi of el-Arish].] "There is no such difficulty in the view preferred by Sethe," who maintained that the time described is that of the invasion of the Hyksos, [to which] Gardiner conceded and added: "The

view that our Leiden papyrus contains allusion to the Hyksos has the better support from the historical standpoint." But a philological consideration "makes us wish to put back the date of the composition as far as possible." The language was found beyond doubt to be not of the New Kingdom but of an earlier time. The text also contains some references to the establishment of "Great Houses" (law courts), which became obsolete "in or soon after the Middle Kingdom."

We should remember that these Great Houses are described in the papyrus as fallen down and trodden upon by the throngs who dug in the ruins. This mention, it seems to me, points even more precisely to the time when the Middle Kingdom collapsed, and the papyrus should not, on the basis of it, be interpreted as a literary document composed in pre-Hyksos times. From the standpoint of style and language, Gardiner admitted, "it is of course possible that our text may have been composed while the Hyksos were still in the land."

The discussion of whether the text describes the period between the Old and Middle Kingdoms, or between the Middle and New Kingdoms, was closed by the supporter of the first view with this remark: "It is doubtless wisest to leave the question open for the present." I take up the question. The historical background is that of the invasion of the Hyksos (Sethe). Philological considerations show that the text has all the signs of a literary product of the Middle Kingdom (Gardiner)...

[Both Sethe and Gardiner regarded the text as not contemporaneous with the events described, but in discussing the age of the text, Sethe saw in it a description of the events of the Hyksos period and considered the beginning of the New Kingdom as the time of the composition [or copying]; Gardiner thought the Middle Kingdom, or perhaps the Hyksos period, was the time of the composition.]

...When the historical and philological [or 'language'] proofs are combined, all point to the end of the Middle Kingdom and the very beginning of the invasion of the Hyksos. The style would still be, of course, that of the Middle Kingdom, because in the few months since the end of this great age no change in the language and form of poetic works could have occurred. In the centuries of domination by the Hyksos literary activity ceased in Egypt. Besides, it is obvious that Ipuwer bewails the tragedy of his own time and not of a past age.

In the dispute between Gardiner and Sethe, Gardiner is right in his philological arguments that the latest period from which the text could have originated is the time of the Hyksos. However, he is mistaken in assuming that the text describes events of the dark period between the Old and Middle Kingdoms, and Sethe is right in the historical argument that the events described are those of the invasion of the Hyksos after the fall of the Middle Kingdom. On the other hand, Sethe is mistaken when he ascribes the composition of the text to the New Kingdom. It was composed immediately after the fall of the Middle Kingdom, at the very beginning of the Hyksos period. The historical arguments as well as the philological [or again, 'language'] arguments are in harmony with this solution.

And now Dr. Velikovsky finally 'clues us in', ending this part of his "detective story", declaring,

Those who have tried to place the Exodus in the sequence of Egyptian history have not dared to set it as far back as between the Middle and New Kingdoms (time of the Hyksos), and of course not as far back as between the Old and the Middle Kingdoms.

Not only is the invasion of the Amu (Hyksos) the historical background of the *Admonitions* [- the *Papyrus Ipuwer*]; so are the physical catastrophe and the plagues, and these are analogous to those of the time of the Exodus. On this basis, too, there can be no doubt that the earlier date between the Old and Middle Kingdoms is out of the question; and even the later one [between the Middle and New Kingdoms] is embarrassing enough, for it appears to be too early [- though it is really "too late" -] for the Exodus.

Is there any physical evidence known which would indicate that some major change occurred in the geologic structure of Egypt at some point of time following the Middle Kingdom?

Lepsius has observed the remarkable fact that the Kilometers at Semneh dating from the Middle Kingdom show an average rise in the waters of the Nile at that place, where the river is channeled in rock, twenty-two feet higher than the highest level of today...

[Lepsius [bio, SEC. 8, p.273-6], *Letters from Egypt, Ethiopia and the Peninsula of Sinai*, pp. 19-20: "Semneh. The Nile is here compressed within a breadth of only about 1150 feet between high rocky shores. ... We found a considerable number of inscriptions from the Twelfth and Thirteenth Manethonic [or 'Manetho-established'] Dynasties. ... Many of them were intended to indicate the highest rising of the Nile during a series of years, especially in the reigns of the Kings Amenemhet III and Sebekhotep I, and by comparing them, we obtained the remarkable result, that about 4000 years ago the Nile used to rise at that point, on an average, twenty-two feet higher than it does at present."

But compare L. Borchardt [bio, SEC. 10, p.670-71], *Altägyptische Festungen an der zweiten Nilschwelle* [*Ancient Egyptian Fortresses on the Second Threshold of the Nile*] (Leipzig, 1923), p.15, and S. Clarke, *Journal of Egyptian Archaeology*, III (1916), 169; also Borchardt, "*Nilmesser und Nilstandsmarken*," *Anhang of the Abhandlungen der Preussischen Akademie der Wissenschaften* [*"Nile Knife and Nile Brands, Appendix of the Treatises of the Prussian Academy of Sciences*], 1906, pp.1-5, and *Sitzungsberichte* [*Session Reports*], 1934, pp.194-202.]

...Theoretically the dropping of the water level by twenty-two feet must be ascribed either to a change in the quantity of water in the Nile since the Middle Kingdom or to a change in the rock structure of Egypt...

[The Nile was low at least temporarily after the catastrophe, as "references to foreign invaders, to the scanty Nile and to a veiled or eclipsed sun" are "much of the characteristic stock-in-trade of the Egyptian prophet." Gardiner, *Journal of Egyptian Archaeology*, I (1914), 101.]

...If the Nile had contained so much more water before the catastrophe, many residences and temples would have been regularly covered with water. Apparently [instead] the Nilometers at Semneh indicate that some violent changes in the rock formation of Egypt took place at the end of

the Middle Kingdom or later. [Uh-huh, were talking 'heavy mineral rock and roll' here.]

The Middle Minoan II Age, which is the period of the Cretan culture, coeval [- meaning, "contemporary" -] with the Middle Kingdom in Egypt, also came to a close in a terrible natural catastrophe, as the excavations at Knossos reveal. [Sir Arthur J. Evans [referred to numerous times, including a brief bio, SEC. 7, p.330], *The Palace of Minos* (London,1921-35), III,14.]

There exists an important Egyptian inscription of the Queen Hatshepsut, who came to power two or three generations after the expulsion of the Hyksos, in which it is written:

The abode of the Mistress of Qes was fallen in ruin, the earth has swallowed her beautiful sanctuary and children played over her temple. ... I cleared and rebuilt it anew. ... I restored that which was in ruins, and I completed that which was left unfinished. For there had been Amu in the midst of the Delta and in Huar (Auaris), and the foreign hordes of their number had destroyed the ancient works; they reigned ignorant of the god Ra. [Inscription at Speos Artemidos. W. M. Flinders Petrie, *A History of Egypt: During the Seventeenth and Eighteenth Dynasties* (7th ed.; London,1924), II,19; Breasted, *Records*, II, 300 ff., differs in translation. A new translation was published by Gardiner, *Journal of Egyptian Archaeology*, XXXII (1946), 46 f.]

These lines contain an inference that temples were swallowed in the ground...

[Old Midrash sources narrate that the walls of Pithom and Ramses fell and were partly swallowed by the earth, and that many [non-Goshen] Israelites perished on that occasion. If the place Edouard Naville [bio, SEC. 8, p.283] identified as Pithom (The Store-City of Pithom and the Route of the Exodus [2nd ed.; London,1885]) is the site mentioned in the Book of Exodus, excavation into deeper strata (Naville explored the level of the Nineteenth Dynasty, as he referred the Exodus to that time) may show whether or not this Midrash account is [all or just partially] legendary. [See my following note.] In general, the swallowing up of cities and villages in earthquakes is authenticated.]

Note: On the "occasion" when "the walls of Pithom and Ramses fell and were partly swallowed by the earth", evidently along with many buildings, but evidently not including any in Goshen, the narrative of Moses does not allow that "many Israelites perished on that occasion", as this can only apply to the relatively few who were not in Goshen. And I can accept the death of a relative few if it was God's intent to **purge** the Jews who were 'too attached' to Egypt before the greater majority left Egypt, especially the ones that more sincerely **worshipped** Egyptian **gods** while living in closer proximity to the Egyptians instead of in the "marshes" of Goshen.

...and [besides that cities were "partly swallowed", there is also the "inference" in the inscription of Hatshepsut] that the Hyksos (Amu), who took possession of the country, did not care to restore the ruins and even added to the destruction. The Hyksos destroyed, but they did not bury buildings in the ground. "Does this mean that the temple disappeared in an earthquake?"

["It is not easy to understand what the queen [Hatshepsut, *the queen of Sheba*,] means. ...I translate, as Golenischeff [tbb next] does, 'the land which had swallowed up the sanctuary.' Does this mean that the temple disappeared in an earthquake?" Edouard Naville, *The Life and Monuments of Hatshepsut*

[or Hatshepsut]" in *The Tomb of Hatshopsitu* by Theodore M. Davis (London,1906), p.69.]

Vladimir Semyonovich Golenishchev [1856-1947]... formerly also known as **Wladimir** or **Woldemar Golenischeff**, was one of the first and most accomplished Russian Egyptologists ... [who] was educated at the Saint Petersburg University [tbd next]. In 1884-85 he organized and financed excavations in Wadi Hammamat [tbd after SPbU], followed by the research at Tell el-Maskhuta [or "Pithom"] in 1888-89. In the course of the following two decades he travelled to Egypt more than sixty times and brought back an enormous collection of more than 6,000 ancient Egyptian antiquities... He also published the so-called Hermitage [or Ermitage] papyri, including the Prophecy of Neferti, now stored in the Hermitage Museum... Having sold his collection to the Moscow Museum of Fine Arts in 1909, Golenishchev settled in Egypt. Following the Russian Revolution of 1917, he never returned to Russia, residing in Nice and Cairo. In Egypt, he established and held the chair in Egyptology at the University of Cairo from 1924 to 1929. He was also employed by the Egyptian Museum in Cairo, where he catalogued hieratic papyri... A memorial to famous egyptologists by the Egyptian Museum since 2006 features a bust of Vladimir Golenishchev. His papers are held at the Pushkin Museum [- "the largest museum of European art in Moscow"], at the Centre Wladimir Golenischeff in Paris, France, and also in the Griffith Institute in Oxford, England.

Saint Petersburg State University (SPbU...) is a Russian federal state-owned higher education institution... in Saint Petersburg. It is the oldest and one of the largest universities in Russia... Founded in 1724 by a decree of Peter the Great, the University from the very beginning has had a strong [Enlightenment-era] focus on fundamental research in science, engineering and humanities [as Peter the Great "led a cultural revolution [in Russia] that replaced some of the traditionalist and medieval social and political systems with ones that were modern, scientific, Westernised and based on the Enlightenment"]... During the Soviet period, it was known as Leningrad State University [as Saint Petersburg was then renamed Leningrad].

Wadi Hammamat... is a dry river bed in Egypt's Eastern Desert... [extending from the Nile just north of Thebes/Karnak due east to the Red Sea, and it] became the major route from Thebes to the Red Sea... [One of the supposed locations of] Pi-hahiroth on the eastern shore of Sinai just south of the Gulf of Aqaba, near Thebes ['connecting'] port of Elim [Ex 15:27; Num 33:9 - map, p.64], is recorded in the Book of Exodus as a stop on the flight of the Jews from Egypt, suggesting that their path was through the Wadi Hammamat [except that this seems to require that the 'fleeing Jews' first 'cross' the main body of the Red Sea northward to the southern tip of the Sinai Peninsula, and thereafter again 'cross' the southern end of the Gulf of Aqaba in order to reach Shur - see again the map, SEC.8, p.274 - but if "Pi-hahiroth" was actually instead near the southern tip of the Sinai (which must also change the location of several cities marked the map on p.64), then I'm

still thinking the Jews came down the Wadi Tumilat from somewhere near Pithom, one of the cities they are recorded to have built, and passed into the Sinai north of the Gulf of Suez, rather than having come down the Wadi Hammamat from somewhere near Thebes /Karnak. Besides, Jews 'fleeing' from Thebes is just another New Kingdom 'chronological confusion'.]

In all three Egyptian documents quoted – the papyrus of Leiden [of Ipuwer], the writings on the shrine of el-Arish, and the papyrus of Ermitage – and also in the inscription of Hatshepsut, the natural catastrophe and the invasion of the Amu are described as one following the other; and as the natural catastrophe consisted of a series of upheavals and disturbances, the invasion of the people from Asia occurred before the elements calmed.

At various times since the days of antiquity several authors have [**'mistakenly'**] identified the Israelites with the Hyksos (Amu); other authors have [**'mistakenly'**] placed the arrival of the Israelites [in Egypt] in the period of the Hyksos rule in Egypt and [some have, again **'mistakenly'**, placed] the Exodus of the Israelites in the reign of one of the kings of the Eighteenth Dynasty. The majority of scholars, however, [even more **'mistakenly'**] think that the sojourn of the Israelites took place in a still later period. They [**'mistakenly'**] relate the coming of the Israelites [to Egypt] to some point of time during the Eighteenth Dynasty, and [therefore **'mistakenly'**] place the period of oppression in the days of Ramses II of the Nineteenth Dynasty and the Exodus in the days of his successor Merneptah.

I have arrived at a very different result. The Israelites left Egypt amid the outbreak of a great natural catastrophe. The Amu, who invaded Egypt and became the masters of the land immediately afterward, were obviously not the Israelites. The tradition of the Israelites definitely connects their departure from Egypt with the days when earth, sky, and sea excelled in wrath and destruction, but knows nothing of their arrival in Egypt in the days of a cataclysm.

"The dwellers of the marshes [of Goshen]" or "the poor men" left the country under these very circumstances; they must have been the Israelites and the multitude of the Egyptians who accompanied them in the Exodus. [[Exodus 12:38](#).] The Amu-Hyksos reached the land of Egypt, upon which they came to prey, a short time after the catastrophe.

If the above parallels and these conclusions are correct, then: the Exodus of the Israelites preceded by a few days or weeks the invasion of the Hyksos.

Chapter II

THE HYKSOS

Who Were the Hyksos?

The Egyptian historian Manetho, who [supposedly] lived in the Ptolemaic age, is our main source of information on the invasion of the Hyksos. His history of Egypt is not extant, but some passages dealing with that invasion are preserved by Josephus Flavius, Eusebius, and Sextus Julius Africanus. [Manetho (trans. William Gillan Waddell [limited bio, SEC. 9, p.503.]

Josephus, in his pamphlet, *Against Apion*, preserved more of the second book of Manetho's history of Egypt than Eusebius and Africanus did. Here is the first passage:

I will quote his [Manetho's] own words, just as if I had produced the man himself in the witness box:

"Tutimaeus. In his reign, I know not why, a blast of God's displeasure broke upon us.

"A people of ignoble origin from the [north]east, whose coming was unforeseen, had the audacity to invade the country, which they mastered by main force without difficulty or even a battle." [Josephus, *Against Apion* (trans. St. John Thackeray [bio, SEC. 9, p.353]), I, 74-75.]

From where did the Hyksos come? The theories of the scholars differ. Some thought that the Hyksos were Mitanni, of the Aryan race [['Mired-in-the'] Meyer, *Geschichte des Altertums [Ancient History]*, Vol. II, Pt 1 (2nd ed.), p.42.]; others, that they were Scythians...

[A hypothesis put forward by Niccola Francesco Ippolito Baldassarre Rosellini ["known simply as **Ippolito Rosellini** [1800-1843]... an Italian Egyptologist... [who was a] scholar and friend of Jean-François Champollion [bio'ed in relation to Karl Lepsius, et al., SEC. 8, p.273-6, and in relation to Thomas Young, SEC. 10, p.686], [and] he is regarded as the founder of Egyptology in Italy"], *I Monumenti Storici [The Historical Monuments]* (Pisa,1832).]

...Still others, for two millennia, have supposed that they were the Israelites, whose sojourn in Egypt is preserved in quite a different version in the Bible. And, finally, even the very fact of the invasion of Egypt by a tribe called Hyksos was disputed by a scholar who expended more effort than others in the investigation of the remnants of the so-called Hyksos dynasties in Egypt. However, he found no followers.

[R. Weill [?], *Les Hyksos et la Restauration nationale*, *Journal asiatique* ["*The Hyksos and the National Restoration*," *Asian Journal*], 1910-13, and his *La Fin du Moyen Empire égyptien [The End of the Egyptian Middle Kingdom]* (Paris,1918), pp.1-262. The same author more recently published on this theme: "*Remise en position chronologique et conditions historiques de la XIIe Dynastie*," *Journal asiatique* ["*Chronological Positioning and Historical Conditions of the XIIth [12th] Dynasty*," *Asian Journal*], CCXXXIV [234] (1943-45),131-49; and "*Le Synchronisme égypto-babylonien*," *Chron-ique d'Égypte* ["*The Egyptian-Babylonian Synchronism*," *Chronicle of Egypt*"], XXI [21] (1946), 34-43.]

Already in the days of Manetho the land of their origin was not known with certainty; but this he did know: "Some say that they were Arabians." [Josephus, *Against Apion*, I, 82.]

Manetho, who wrote in Greek, explained their being named Hyksos:

Their race bore the generic name of Hycsos [Hyksos], which means "king-shepherds." For *Hyc* in the sacred language denotes "king," and *sos* in the common dialect means "shepherd" or "shepherds"; the combined words form "Hyksos." [*Ibid.* At present the [*'mistakenly'*] preferred etymology sees in the name Hyksos the Egyptian equivalent for "the rulers of foreign countries."]

As already noted on a previous page, in the remnants of Egyptian literature the Hyksos are called "Amu."

The Hyksos were a people imbued to the core with a spirit of destruction. As far as is known, no monuments of any historical or artistic value were erected under their rule, no literary works survived their dominion in Egypt, with the exception of lamentations, such as those contained in the Ipuwer papyrus. The memory of the wickedness of these nomads is preserved by Manetho-Josephus. [*Against Apion*, I, 76.]

The Scriptures furnish no information about what happened in Egypt after the Israelites departed. In the midst of a natural upheaval and a holocaust they left.

The papyrus of Ipuwer completes the records: it tells of invaders that vexed and tormented the land of Egypt. The tenth plague was not the last; yet one more was to follow. A cruel conqueror invaded the once mighty realm, now overthrown and prostrate; he subjugated it without meeting resistance; he desecrated its sacred places; he raped its surviving women, enslaved the decimated population. He utterly destroyed the temples, if any remained erect, robbed the sepulchres of the dead, and mutilated the victims who remained alive.

We read the complaint of one of those who escaped alive the fury of the trembling earth and who witnessed the misery inflicted by a fierce foe. By comparing the evidence of the Book of Exodus and that of the Ipuwer papyrus it becomes clear that this eleventh plague followed the preceding ones when the Israelites were already out of the country, but only a very short time after their departure. The Israelites left the land that lay devastated under the blows from heaven. Another people - called Amu by the Egyptians - overran the country and turned its exhaustion to their advantage.

The upheaval was not yet over, was still in progress, when Egypt was invaded by the Amu.

The invaders came from Asia; this is stated in the Ipuwer papyrus. The Israelites went in the direction of Asia. The two continents, Asia and Africa, are connected by a small, triangular piece of land [- the Sinai Peninsula]. There was a good chance that the Israelites, moving toward Asia, would meet the Amu invaders moving toward the Egyptian frontier. Did they meet each other?

They really met.

The Israelites Meet the Hyksos

Even before the Israelites reached Mount Sinai they met the multitudes of Amalek. At Meriba, which is at the foot of **Horeb**, where the people thirsted for water, in the bed of a stony valley "came Amalek, and fought with Israel in **Rephidim**" ([Exodus 17:8](#) [map, p.64]). Moses, Aaron, and Hur went up to the top of the hill and prayed there when Joshua fought with Amalek. At some stages of the battle Amalek had the upper hand, but

EXODUS 17:13-16 ...Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book... for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

The rabbinic tradition says that in this encounter Joshua faced four hundred thousand Amalekite warriors. [*Midrash Aba Gorion* ["a late midrash to the Book of Esther... considered one of the smaller midrashim... [its name derived] from that of the tanna [or "Rabbinic sage"] Abba Gorion of Sidon... one of the authorities mentioned in this midrash"... who "handed down sayings from both Abba Saul (Mishnah, Kid. iv.14, Yerushalmi version) and Rabban Gamaliel II ["son of Shimon ben Gamaliel, one of Jerusalem's foremost men in the war against the Romans, and grandson of Gamaliel I", "a leading authority in the Sanhedrin in the early first century AD", at whose 'feet' evidently sat Saul of Tarsus, and the] quote from Gamaliel [II], was used in the introduction to [the midrash]", III (Vilna, 1886), 27. See Ginzberg, *Legends*, VI, 23.]

The victory at Rephidim was costly: in that battle the Israelites prevailed only after they had been hard pressed and were close to defeat.

This was but one of the battles with the Amalekites. Soon the Israelites, escaping from Egypt, came upon them in every direction they chose to go. The tribes of the desert, migrating in large bands toward Syria and Egypt [- yes, and 'launching' [The 2nd Head Canaanite/Assyrian Empire](#)], continually involved the wanderers in minor skirmishes, night raids, and irregular engagements. Suffering from lack of water in a desert covered with dust and ashes, the Israelites were plagued by the merciless despoilers, who pillaged and plundered like pirates.

The upheaval at the sea, says the Haggada [which is the "Jewish text that sets forth the order of the Passover Seder... [commemorating] the Jewish liberation from slavery in Egypt as described in the Book of Exodus"], had created alarm among the heathen, and none would oppose the Israelites. But this fear vanished when the Amalekites attacked them. [*Ibid.*, III, 62.]

The southern approach to Canaan was closed to the Israelites. "The Amalekites dwell in the land of the south" ([Numbers 13:29](#)). The people in the wilderness heard this message from the twelve men when they

returned from their mission to investigate Canaan [- as well as that they also saw **the giants, the sons of Anak**, which made them look like **grasshoppers**, [Verse 33](#)].

"To intensify to the utmost," says the Midrash, "their fear of the inhabitants of Palestine, the scouts said: "The Amalekites dwell in the land of the south." The statement concerning Amalek was founded on fact, for although southern Palestine had not originally been their home, still they had recently settled there [or had just "conquered" this region]." [*Ibid.*, 272.]

The people to whom this message was brought by the twelve men "wept that night" ([Numbers 14:1](#)): "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" (14:2.)

To inspire this boundless fear, the Amalekites must have been not mere bands of Bedouin robbers but a force superior to other peoples in the area.

At first Moses charged the Israelites to try to break through into Canaan across its southern border, but they were afraid and threatened to stone their leader. Then came the condemnation: "Surely they shall not see the land which I swear unto their fathers" [[Num 14:23](#); [Deu 1:30-45](#), etc.], and they were doomed to wander forty years in the wilderness. And it was said to them:

NUMBERS 14:25 Now the Amalekites and the Canaanites dwelt in the valley. Tomorrow
turn you, and get you into the wilderness by the way of the Red Sea.

The desert with its dreadful experiences - earthquakes, cleavage of the earth, outbursts of flame, disappearance of springs - terrified the Israelites. A plague killed thousands, the flesh of wild fowl in their teeth. These were quail, put to flight like the Israelites who fled from Egypt, the Amalekites from Arabia [[and/or parts northward](#)], and the wild beasts that fled to the domicile of man, and the locusts that were flung by the wind into the Red Sea. The human abode and the lair of the wild beast and the nest of the fowl became unsafe, and a mighty roving instinct awoke simultaneously in all of them. The Israelites wandered toward Canaan, their ancestral home, and were disheartened when faced with the choice of battling the Amalekites or going into the wilderness. A life as wanderers in that desolate region terrified them, and in desperation they decided to battle their way through. And now Moses said:

NUMBERS 14:42-45 Go not up, for the Lord is not among you. ... For the Amalekites and

the Canaanites are there before you, and ye shall fall by the sword.

... But they presumed to go up. ...

Then the Amalekites came down, and the Canaanites which dwelt

in that hill[-country], and smote them, and
discomfited them, even
unto Hormah.

It was the second battle between the Israelites and the Amalekites.

The above remark in the Midrash that southern Palestine was not originally the home of the Amalekites and that they had only recently occupied that area draws our attention. The Amalekites evidently had conquered the south of Palestine only a short time before, because the arrivals from Egypt were not aware of their presence in that region. In the course of their migration the Amalekites apparently divided [- or 'trisected', 'quadrisectioned', etc.,] and turned simultaneously[- whether starting mainly from Assyria, or Syria, or Arabia -] toward Egypt and toward the south of Palestine [and Philistia, etc., and if really starting only from Arabia, then toward Syria and Assyria too, apparently at this time 'launching' what I'm calling The Rise of the 2nd Head of the Beast Canaanite/Assyrian Empire, and The Fall of The 1st Head of the Beast Egyptian Empire].

Because of the Amalekites [or really because of their initial **lack of faith** to venture into their '**promised land**'], the Israelites were compelled to roam the desert for a whole generation.

It strikes me again here that Dr. Velikovsky's '**best work**' in recounting the events of the Exodus is in relation to the more human aspects of the story, and his '**worst work**' is in relation to the more '**supernatural**' and '**spiritual**' aspects of it. But it also occurs to me, as we have heard from many supposed 'spiritual authorities' along the way in this **study**, that many so-called 'Christian exegetes' do no better with the human aspects, and just as **bad** or **worse** than Dr. Velikovsky with the '**supernatural**' and '**spiritual**' ones, God have **mercy** on our **souls**.

At this point, before introducing the entire body of evidence from Hebrew and Egyptian sources to establish the cardinal point of the identity of the Hyksos and the Amalekites, I shall ask a question. If the Hyksos really came from Arabia [and/or parts northward], might not some evidence of this fact be found in Arabian sources also?

The old Arabian writings, when investigated, provided the desired evidence. I shall therefore proceed to compare the three sources: the Egyptian, the Hebrew, and the Arabian.

The Amalekites were an old Arabian tribe who, from ancient days, dominated Arabia. In the Book of Genesis, in a genealogical table, Amalek is said to have been an offspring of Eliphaz, son of Esau, Isaac's son. [Genesis 36:12.] But obviously this statement does not refer to the Amalek who was father of the tribe. The Book of Genesis also has another record: as early as before the destruction of Sodom the Amalekites were at war with the kings of the Two-Stream Land, a mighty coalition. The Amalekites who participated in these battles in the days of Abraham could not have been descendants of Amalek, descendant of Esau, himself a descendant of Abraham. The Amalekites were thus of an older clan and no kinsmen of the Twelve Tribes.

The Islamic historians consider Amalek as one of the most ancient of the Arab tribes.

Abulfeda, an Arab scholar of the thirteenth century, wrote: "Shem [son of Noah] had several sons, among them Laud, to whom were born Pharis, Djordjan, Tasm, and Amalek", thus ascribing to these tribes a primeval existence. But there are other Moslem historians who declare this Arabian tribe to have been of Hamite [or Ham's] stock, and give its ancestral line correspondingly [- and it fits that they are Hamites]. [See article, "Amalik," by M. Seligsohn [?] in *The Encyclopaedia of Islam* (Leiden and London, 1908-38).]

[Abulfeda, *Historia anteislamica*, ed. Heinrich Leberecht Fleischer [1801-1888, "a German Orientalist" [who from] 1819 to 1824, he studied theology and Oriental languages at Leipzig, subsequently continuing his studies in Paris, where he continued his studies of the Arabic, Turkish and Persian languages ... [and from] 1831-35, he taught at one of the Dresden high schools... [and in] 1836, he was appointed professor of oriental languages at Leipzig University, and retained this post till his death, in spite of invitations to accept similar positions in Saint Petersburg and Berlin... [and he] was one of the eight foreign members of the French Academy of Inscriptions and a knight of the German Ordre *Pour le Mérite* (1868)... [and he] was a member of many German and foreign scientific societies, possessor of honorary degrees from the universities of Königsberg, Prague, Saint Petersburg, Dorpat and Edinburgh, and one of the founders of the Deutsche Morgenländische Gesellschaft [tbd next]... [and his] most important works were editions of Abu'l-Fida's *Historia ante-Islamica* (1831-1834), Al-Zamakh-shari's *Golden Necklaces* (Leipzig, 1835), and of Al-Baydawi's *Commentary on the Koran* (1846-1848) ... [and he] compiled a catalogue of the Oriental manuscripts in the royal library at Dresden (1831); published an edition and German translation of *Ali's Hundred Sayings* (1837); the continuation of Christian Maximilian Habicht's edition of *The Thousand and One Nights* ["often known in English as the **Arabian Nights**"] (vols. ix-xii, 1842-1843); and an edition of Mirza Muhammed Ibrahim's *Persian Grammar* (1847)... [and he] also wrote *Hermes Trismegistus an die Menschliche Seele* [*Hermes Trismegistus to the Human Soul*] (Leipzig, 1870), *Kleinere Schriften* [*Smaller Fonts*] (3 vols., Leipzig, 1885-88), and an account of the Arabic, Turkish and Persian manuscripts at the town library in Leipzig"] (Leipzig, 1831), p, 17.]

The **Deutsche Morgenländische Gesellschaft... DMG**, is a scholarly organization dedicated to Oriental studies, that is, to the study of the languages and cultures of the Near East and the Far East, the broader Orient, Asia, Oceania, and Africa... The DMG was established on 2 October 1845 in Leipzig by leading Oriental scholars from Germany, as well as members of other Orientalist societies such as the Asiatic Societies in Paris (the Société Asiatique), London (the Royal Asiatic Society), and Calcutta (the Asiatic Society). It was founded "to promote all aspects of the knowledge of Asia and of the countries closely related to it in every aspect, and to propagate participation of this in wider circles. Hence the Society will deal not only with oriental literature (*morgenländische Literatur*) but also with the history of these countries and the research of their situation both earlier and more recent times"... The publishing program of the DMG consists of its internationally renowned journal, the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (*Journal of the German Oriental Society*) ZDMG), published since 1847, and its monograph series, *Abhandlungen für die Kunde des Morgenlandes* (*Treatises for the*



Patrons of the Orient] AKM), published since 1857, as well as the *Beiruter Texte und Studien* (*Beirut Texts and Studies*] BTS), which have been published since 1964... In 1870 in occasion of their 25th anniversary they commissioned a **medal to honour their first secretaries of the DMG Hermann Brockhaus, Emil Rödiger, Heinrich Leberecht Fleischer and August Friedrich Pott**. The frontside shows an image in neo-classical style [photo, p.78]... Beginning in 1921, every 3 to 5 years the DMG has organized the "Deutschen Orientalistentag" (*"German Orientalist Day"*] DOT), a congress of Oriental studies open to all German and foreign specialists in the field... The DMG has been based since 2006 in Halle (Saale). It maintains a research library there with more than 66,000 titles and a photographic collection.

The Amalekites ruled in Mecca and from their central position on the great [Sinai] peninsula dominated other Arabian tribes. All parts of Arabia Felix, Arabia Petraea, and Arabia Deserta alike were within reach of their bows. And then came the upheaval.

The Upheaval in Arabia

There was a flood, an immense wave. People were swept away by a blast. The earth quaked violently. The catastrophe was preceded by plagues.

The tradition is thus handed down by Abul Faradj (c. 897-967) in *Kitdb-Alaghaniy* (Book of Songs) [or "*Kitab al-Aghani*", defined, SEC. 9, p.398]:

The tradition reports that the Amalekites violated the privileges of the sacred territory and that the Almighty God sent against them ants of the smallest variety which forced them to desert Mecca.

Afterwards the Lord sent drought and famine and showed them the clouded sky at the horizon. [In the Arab text the word used is *ghayth*. Fresnel translates it as *pâturage* [pasture], but writes: "*Le mot ghayth, que j'ai rendu par celui de pâturage, signifie aussi la pluie et le nuage qui l'apporte.*" [*"The word ghayth, which I rendered here as pasture, can also mean the rain and the clouds which brings it."*]] They marched without rest toward those clouds which they saw near them, but were not able to reach them; they were pursued by the drought which was always at their heels.

The Lord led them to their native land, where He sent against them "toufan" - a deluge. [Trans. F. Fresnel [indirectly bio'ed in relation to the Jewish "French-German Assyriologist", Julius Oppert, SEC. 7, p.336, and in relation to François Arago, SEC. 9, p.329-32], *Journal asiatique*, 3rd Series, Vol. VI (1838), 207.]

Saba (Sheba) in the south of Arabia, Mecca, and all the thousand miles of the Tehama coast were shattered. All the tribes on the peninsula suffered similar horrifying experiences.

Masudi (d. about 956) also relates the tradition of this catastrophe and tells of "swift clouds, ants, and other signs of the Lord's Rage," when many perished in Mecca. [Maçoudi (Masudi) [bio, SEC. 9, p.396] *Les Prairies d'or* (Paris, 1861-77), III, Chap. XXXIX.] A turbulent torrent overwhelmed the land of Djohainah, and the whole population drowned in a single night.

"The scene of this catastrophe is known by the name of 'Idam' (Fury)." [*Ibid.*, p.101.] "Omeyah son of Abu-Salt of the tribe of Takif alluded to this event in a verse worded thus: 'In days of yore, the Djorhomites settled in Tehama, and a violent flood carried all of them away.'"

The Amaleldtes were put to flight by plagues that fell upon them in Arabia, and in their escape they followed swift clouds. Meanwhile Mecca was destroyed in a single night filled with a terrible din. The land became a desert [with the *ground water* being largely 'shielded' from the surface by 'overflows' of *magma, lava, and the widespread melting of the ground*].

MASUDI: From el-Hadjoun up to Safa all became desert; in Mecca the nights are silent,

no voice of pleasant talk. We dwelt there, but in a most tumultuous night in the

most terrible of devastations we were destroyed. [*Ibid.*, p.101-2. In these lines

Masudi quotes el-Harit, an ancient poet.]

In tumult and disorder, fleeing the ominous signs and plagues and driving their herds of animals infuriated by earthquakes and evil portents, the fugitive bands of Amalekites reached the shores of the Red Sea.

Plagues of insects, drought, earthquake in the night, "the most terrible devastation," clouds sweeping the ground, a tidal flood carrying away entire tribes - these disturbances and upheavals were experienced in Arabia and Egypt alike [as well as globally].

This succession of phenomena helps us to recognize that they occurred at the time of the Israelites' escape from Egypt, also visited by plagues. They also witnessed the destructive flood at the Sea of Passage, at Pi-ha-Khiroth, shortly before they met the Amalekites. The Israelites met the Amalekites for the first time a few days after they had crossed the sea.

Not only the Egyptians but also many Amalekites perished at the sea. Other tribes, too - Djorhomites and Katan (Yaktan) - were swept away by the flood and perished in great numbers. [I intend to bring together more Arabian recollections of the tidal flood in an essay on the Desert of Wandering [- which I have not yet found].] The thick clouds covering the desert are repeatedly mentioned in the Scriptures and in the Midrashim. The Midrashim narrate that the Israelites encountered the Amalekites in a thick veil of clouds.

The Arab historians were not conscious of any link between their story of the flood at the shores of the Red Sea and the events of the Exodus, and did not connect them; if they had, they would have been suspected of having handed down a passage of the Bible in arbitrary form; but they were unaware of the significance of their report.

The Arabian Traditions about the Amalekite Pharaohs

Many ancient Arab writers recorded the invasion of Egypt by the Amalekites. There is a great deal of fancy [and that is, “fantasy”] in some of these stories. In several instances they are spoiled by the clumsy attempts of these authors to adapt their Arab traditions to the traditions of the Hebrews, but not to the correct ones. So it happens that Joseph was sold into Egypt when an Amalekite was the pharaoh, or that Moses left Egypt when an Amalekite was the pharaoh. An Arab author admitted that there was no concurrence as to the race of the pharaoh who reigned at the time of Moses, whether he was a Copt, a Syrian, or an Amalekite. [Maçoudi, *Les Prairies d’for*, II, Chap. XXXI.]

We shall [therefore appropriately] disregard these attempts of some Arabian authors to insert stories culled from the biblical narrative into stories indigenous to the Arabian peninsula, and we shall devote our attention only to the narratives which did not have their source in the Bible or the Haggada. They must have been autochthonous [- meaning again, “indigenous”,] and transmitted from generation to generation on the Arabian peninsula.

There it was told that Syria and Egypt came simultaneously under the domination of the Amalekites, who escaped from Arabia when it was visited by plagues of insects, drought and famine, an earthquake, and a flood at Safa and Tehama. An important historical moment is revealed in the sequence: a natural catastrophe composed of many significant phenomena was the cause of a hurried migration of Amalekites toward Syria and Egypt.



However I should mention here that though “Arabia ... was visited by... a flood at Safa and Tehama - their regional location marked in green, now spelled **Tihamah**, and Safa now being the name of a “small mountain” in this region, both evidently originally not far from **Mecca** on the **Arabian coast of the Red Sea** (map, p.80), the Israelites did not experience a “flood”. So I’m thinking that when Venus and the Earth together *magnetically 'parted'* the Red Sea, likely in the Gulf of Abaqa, the action of suddenly '**pushing back**' and '**walling up the water**' sent a massive wave front up and down the Red Sea, likely flooding both the African and Arabian shores of the Red Sea, both above and below this '**parting**'. Just an idea.

The Arabian traditions that have survived to our time were written down by authors of the ninth to the fourteenth centuries; they refer to these ancient traditions and also to older authors, sometimes naming them.

After the Amalekites invaded Syria and Egypt [and likely elsewhere] they established a dynasty of their pharaohs. Nur al-Din Al-Samhudi (844-911 [A.H., or 1466-1533 AD]) wrote:

The Amalekites reached Syria and Egypt and took possession of these lands, and the tyrants of Syria and the Pharaohs of Egypt were of their origin. [Yaqt Shihāb al-Dīn ibn-‘Abdullāh al-Rūmī al-Ḥamawī [or just Yaqt al-Hamawi, “(1179 -1229)... a Muslim scholar of Byzantine Greek ancestry active during the late Abbasid period (12th-13th centuries)... [and] is known for his *Mu’jam ul-Buldān*, an influential work on geography containing valuable information pertaining to biography, history and literature as well as geography”], quoted by Nur al-Din al-Samhudi [or “Nur al-Din Ali ibn Abd Allah ibn Ahmad al-Hasani al-Samhudi... a 15th-century Shafi’i Islamic scholar of the Mamluk Era [or “Mamluk Sultanate, a state that ruled Egypt and Syria from the 13th through the early 16th centuries”]... [al-Samhudi being] known to be the last person to enter and clean the Inner Chamber of the prophet Muhammad's grave... [and he] wrote *Wafa al-Wafa bi akhbar Dar al-Mustafa* in five volumes... [in which] he intended to gather in it everything connected to the city of Medina”], *Geschichte der Stadt Medina [History of the City of Medina]*, ed. Ferdinand Wüstenfeld [1808-1899, “a German orientalist, known as a literary historian of Arabic literature... [who] studied theology and oriental languages at Göttingen and Berlin... [and] taught at Göttingen, becoming a professor there (1842-90)... [and he] published many important Arabic texts and valuable works on Arabic history”] in *Abhandlungen der Gesellschaft der Wissen-schaften zu Gottingen, Historisch-philologische Klasse [Treatises of the Society of Sciences in Gottingen, Historical-philological Class]*, Vol. IX (1860),1861, p.26.]

Masudi, who wrote about the plagues that befell Arabia, and the flight of the Amalekites from Mecca, and the flood, recounted also the conquest of Egypt by the Amalekites. [He wrote:]

An Amalekite king, el-Welid, son of Douma, arrived from Syria, invaded Egypt, conquered it, seized the throne and occupied it without opposition, his life long. [Maçoudi [bio, SEC. 9, p.396], *Les Prairies d’or*, II, Chap. XXXI.]

We are reminded of the words of Manetho previously quoted: "A people of ignoble origin from the east, whose coming was unforeseen, had the audacity to invade the country, which they mastered by main force without difficulty or even a battle."

In another work of his Masudi gives a more detailed account of the conquest of el-Welid.

El-Welid, son of Douma, advanced at the head of a numerous army, with the intention to overrun diverse countries and to overthrow their sovereigns. [*L’Abrégé des merveilles [The Summary of Wonders]* (French translation by Baron Carra de Vaux [1867-1953, “a French orientalist who published accounts of his travels in the Middle East”]; Paris,1898), p.342.]

The end of this passage recalls the sentence in the Haggada: "Amalek ... in his wantonness undertook to destroy the whole world." [Ginzberg, *Legends*, HI, 62.]

Masudi continues:

When this conqueror came to Syria, he heard rumors about Egypt. He sent there one of his servants named Ouna, with a great host of warriors. El-Welid oppressed the inhabitants, seized their possessions and drew forth all the treasures he could find.

Masudi tells of strife among the Amalekites and of the invasion of Egypt by a second wave of this people led by Alkan, surnamed Abou-Kabous. [Masudi wrote:]

The Amalekites entered Egypt, destroyed many monuments and objects of art. ... The Amalekites invaded Egypt, the frontier of which they had already crossed, and started to ravage the country... to smash the objects of art, to ruin the monuments. [Maçoudi, *L'Abrégé des merveilles*, p.361.]

These words recall those of Manetho as cited by Josephus in *Against Apion* and quoted above:

[The Hyksos] savagely burned the cities, razed the temples of the gods to the ground, and treated the whole native population with the utmost cruelty. [I, 78.]

The words of Masudi accord with the mention of the destruction of monuments in the inscription of Queen Hatshepsut, a ruler of the Eighteenth Dynasty. In this inscription, referred to on a previous page, it is said:

There had been Amu in the midst of the Delta and in Huar [Auaris], and the foreign hordes of their number had destroyed the ancient works; they reigned ignorant of the god Ra. [Petrie, *History of Egypt*, II,19.]

Tabari (838-923 [[“an influential Persian scholar, historian and commentator on the Qur'an”](#)]) related stories and legends of Amalekite pharaohs and gave their genealogies. The following sentence is characteristic:

Then the king of Egypt died and another king, his relative, ascended the throne. He was also of Amalekite race and was named Kabous, son of Mosab, son of Maouya, son of Nemir, son of Salwas, son of Amrou, son of Amalek. [Tabari, *Chronique* [[otherwise known as the *History of the Prophets and Kings*, *tbd* next](#)] (French trans. Louis Dubeux [[1798-1863](#), “a French orientalist... [[who was born](#)] to a shipowner father and embassy chancellor, established in Lisbon [[Portugal](#)]... [[and Louis](#)] studied at the hieronymite college of Belém [- “The **Order of Saint Jerome** or **Hieronymites**... [[being](#)] a Catholic cloistered religious order and a common name for several congregations of hermit monks living according to the Rule of Saint Augustine, though the inspiration and model of their lives is the 5th-century hermit and biblical scholar Saint Jerome... [[whose](#)] principal group with this name was founded in the Iberian Peninsula in the 14th century”) ... [[and in](#)] 1808, when Cintra's surrender put an end to the French invasion of Portugal, the Dubeux were forced to follow Junot's army into its retreat... [[and in](#)] Paris, the young Dubeux enters as a clerk in the bookstore run by his maternal uncles... [[where his](#)] passion for languages then led him to the print department of the Royal Library, where he engaged in intense philological studies and became... assistant curator of this library in 1838, [[and](#)] he follows at the same time the courses of... [[other](#)] orientalists... and manages to learn no less than twenty-

two languages and dialects, both of the East and of Europe... [and having] become a professor of Turkish at the School of Modern Oriental Languages, he contributes articles to the Asian Journal and the Journal of Scientists... [and in] 1857, he was considered for... the chair of Hebrew at the College de France, but this post escaped him... and he ended up being appointed lecturer in Hebrew, Chaldaic and Syriac languages... [and despite] his erudition [or despite being 'really smart'], Louis Dubeux, more passionate about teaching than writing, did not publish much... [but we] owe him especially the first French translation of the ["first part" of] *History of Tabari*"; Paris,1836), I, 261.]

The *History of the Prophets and Kings*... more commonly known as *Tarikh al-Tabari*... or *The History of al-Tabari*... is an Arabic-language historical chronicle written by the Persian historian Muhammad ibn Jarir al-Tabari (225-310 A.H., 838-923 CE). It begins with the Creation to 915 AD, and contains detail concerning Muslim and Middle Eastern history.

Abulfeda (1273-1331), in his history of pre-Islamic Arabia, wrote:

There were Egyptian Pharaohs of Amalekite descent. [*Historia antelslamica [Pre-Islamic History]*, ed. Fleischer, pp.17,179.]

He also mentioned a most violent tempest that had swept Egypt in remote days. [*Ibid.*, p.101 (ventus vehementissimus [violent wind]).] He gave the names of a succession of Amalekite pharaohs and told of the domination of Syria by the Amalekites. [*Ibid.*, p.179.]

Ibn Abd-Alhakam [*Commentary to Sura II*, 46.], cited by Yaqut (1179-1229), and other names could be added to the authors quoted here, but those given suffice to demonstrate that the tradition of Amalekite dynasties of pharaohs was [wide]spread among the Arabian scholars.

The historical background of their stories about Amalekite pharaohs in Egypt [however] was regarded with distrust...

[Theodor Noldeke [or Nöldeke, 1836-1930, "a German orientalist and scholar... [whose] research interests ranged over Old Testament studies, Semitic languages and Arabic, Persian and Syriac literature... [and he] translated several important works of oriental literature and during his lifetime was considered an important orientalist... [and he] wrote numerous studies (including on the Qur'ān) and contributed articles to the Encyclopædia Britannica... [and among] the projects Nöldeke collaborated on was Michael Jan de Goeje's published edition of al-Tabari's *Tarikh* ("Universal History"), for which he translated the Sassanid-era section ["The **Sasanian Empire** or **Sassanid Empire**... officially known as the **Empire of Iranians**... and called the **Neo-Persian Empire** by historians... [being, again,] the last Persian imperial dynasty before the arrival of Islam in the mid seventh century AD"... [and this] translation remains of great value, particularly for the extensive supplementary commentary... [and his] numerous students included... [the many times in this **study** cited,] Louis Ginzberg and [also] Friedrich Zacharias Schwally... [whom he] entrusted... with the continuation of his standard work "The History of the Qur'ān", *Ueber die Amakkiter [About the Amakkites]* (Göttingen,1864): "Wer nun etwas auf das Amalekitertum der Pharaonen geben wollte, der ware nicht viel kritischer, als wer sie ... für Romer oder Perser hielte." ["Anyone who wanted to comment on the Amalekitism of the Pharaohs would not be much more insightful than whoever would think they were ... Romans or Persians."] His argument

was: The Arab reports are of no value. Only that is true which was appropriated by the Arab writers from the Old Testament.]

...There were scholars who took an even more radical viewpoint and asserted that the Amalekites had never existed. [H. ['Stinkler'] Winckler, *Geschichte Israels [History of Israel - surely quite a 'Panbabylonistic', "higher criticism", 'fairy tale']*] (Leipzig,1895), I, 212. "The nation of Amalek probably rests on a mythological idea."] They based their conclusion on the [erroneous] assumption that the name of the Amalek tribe was never mentioned in Egyptian inscriptions.

On the other hand, an equally extreme viewpoint doubted the very fact of the invasion of Egypt by the Hyksos and interpreted it as a story of legendary origin; the Hyksos were supposed to be just another dynasty of native rulers. [B. Gunn and A. H. Gardiner, "*The Expulsion of the Hyksos*," *Journal of Egyptian Archaeology*, V (1918), 36, note 1: "R. Weill [still a ?] holds the entire story of the Hyksos to be a legendary construction." See p.56, note 5.]

The Amalekites were, presumably, not known to the Egyptian people. The Hyksos (Amu) were equally unknown to other peoples. Therefore the historical existence of the one or the other was sometimes doubted.

Of course such 'doubt' was likely only the case with so-called 'higher critics' and 'closet atheists' who rejected the existence of the **Amalekites** simply because they were so prominently featured in **scripture**. (By 'closet atheists' you should **know** I mean that back then you couldn't as easily get away with admitting you were an **atheist**, let alone a '**Satan worshipper**', like you can now.)

Hyksos in Egypt

The Hyksos rule in Egypt endured through all the time that elapsed between the Middle Kingdom and the New Kingdom [or as now more commonly defined, it marked the latter part of the Middle Kingdom]. The text of the Papyrus Ipuwer was composed at the time of the invasion of the Hyksos and it refers to this invasion. The expulsion of the Hyksos and the period immediately preceding it are also described in some contemporaneous documents. But the period between the invasion and the expulsion is very poor in records; it is a dark age in two senses.

Manetho [or Ptolemy of Mendes 2 to 3 hundred years later] is a late source on the dominance and expulsion of the Hyksos; about one thousand years separated the historian from his subject. He provides the information that after the Hyksos invaded the country, destroying, burning, raping, and ravaging, they established a dynasty of Hyksos pharaohs; that the first of these kings, named Salitis or Salatis, resided in Memphis and "exactd tribute from Upper and Lower Egypt, and left garrisons in the places most suited for defence. In particular he secured his eastern flank" to protect the realm from the north, as "he foresaw that the Assyrians, as their power increased in the future, would covet and attack his realm." [Manetho, in Josephus, *Against Apion*, I, 77. On the confusion of Assyrians with Syrians (Palestinians) by writers in Greek see Herodotus (trans. A. D. Godley [bio, SEC.9, p.419]; 1921-24), VII, 63.]

This last quote from, (if I may get real), Ptolemy of Mendes about the Assyrians and their perceived potential threat to Hyksos “dominance”, and the following note indicating that they should not be “confused” with Syrians/ Palestinians, leads me to think that I have been somewhat “confused” along these lines too, though really I have mostly just left questions about this issue along the way. Does this change my perspective? And I mean does it answer the questions I have left behind about this issue so far? First we must understand a perspective that is **‘unchanging’**, and that is God’s, and in this case, it is that **there are seven kings: five are fallen** (Egypt, ‘Assyria’, Babylon, Medo-Persia, and Greece), **and one is** [which since the Apostle John wrote this has **fallen** too, and that would be Rome], **and the other** [- the Antichrist kingdom -] **is not yet come** [Rev 17:10](#). These are The 7 Archangels of the Beast. And they are part of the **seven heads and ten horns** (e.g., [Rev 12:3](#); [13:1](#); [17:3](#)). And they, all under Satan, have already or **shall bear rule over all the earth** ([Dan 2:36-45](#)), but mostly over The God Zone – the **heads** from the spiritual realm, and finally the **horns**, under that **‘eleventh’ little horn** ([Dan 7:8](#); [8:9](#)), and **‘eighth head’** [Rev 17:11](#), the Antichrist, from the physical realm – all this beginning after that Tower of Babel incident, and that is, when the 1st Head ‘rose up’ over The Egyptian Empire (about 2300 - 1450 BC), with the 2nd Head ‘rising up’ at the time of The Invasion of Syria/Palestine and Egypt by the Hyksos/Amu/**Amalekites** (about 1450 BC). And the remaining questions all surround the issue of who the **Amalekites** were, as they plainly were, whether they perceived it or not, under the **power** of The 2nd Head of the Beast.

So **knowing**, at least generally, who this **power** is, the questions that remain are related to what ‘kingdom’ – or ‘kingdoms’ – this 2nd Head primarily controlled. Throughout these **‘studies’**, and especially earlier on, I have identified this kingdom as The Assyrian Empire (about 1450 - 612 BC). But we have seen so far that this is really only the appropriate name of the last ‘kingdom’ that ruled under The 2nd Head. And I mean kind of like The Medo-Persian Empire (about 560 - 330 BC), where different ‘factions’ within an empire rule in different periods, the same is true in what I call, because it is popularly called, The Assyrian Empire. With the Arabian Peninsula being wasted at The Exodus, the ‘budding Assyrian Empire’ starts with what seems to be Arab/Canaanite control that shifts to Egypt, along with some Syrian/Palestinian/Canaanite, and Assyrian/Canaanite rivalry. The empire later goes through a ‘lull’ when King Saul helps Pharaoh Ahmose defeat the Amalekites, disperse them, and add Egyptian/Canaanite rivalry to the list, the control of the empire then shifting a little to Philistia, then Syria, and finally to Assyria, which regains the kind of “dominance” that the Amalekites once had, The 3rd Head ‘rising’ with The Defeat of The Assyrians at Nineveh by Kings Nebopolazzar of Babylon and Cyaxares of the Medes around 612 BC.

And sure, Canaan is mostly associated with just Palestine, and to a lesser extent with Syria. But I’ve been using a different definition for a ‘Canaanite’. To me a ‘Canaanite’, whether from Palestine, Syria, Assyria, Arabia, or elsewhere, and however actually otherwise related, is someone in the God Zone in a nation that is ‘highly infected’ with **‘angel-human’ DNA**, and this would pretty much include all The Nations Surrounding Israel **prophesied** to fall during The Day of The Lord.

There [in Amu-Hyksos Egypt], to the east of the Delta, King Salitis discovered a favorably situated place called Auaris, a strategic point from which to control both Egypt and Syria.

He rebuilt and strongly fortified it with walls, and established a garrison there numbering as many as two hundred and forty thousand armed men to protect his frontier. This place he used to visit every summer, partly to serve out rations and pay to his troops, partly to give them a careful training in manoeuvres, in order to intimidate foreigners. [Josephus, *Against Apion*, I, 78-79.]

The fourth king is called Apophis by Manetho, and he is said to have ruled for sixty-one years. The first six king-shepherds are considered the first Hyksos Dynasty of pharaohs. In Manetho-Josephus it is said of them:

The continually growing ambition of these six, their first rulers, was to extirpate [meaning, to “destroy totally”] the Egyptian people. [*Ibid.*, I, 81.]

The rule of the Hyksos was cruel. They knew no mercy. Substantiation of this may be found even in graves. The excavator of one of the smaller garrison-fortresses of the Hyksos thus described the contents of a grave: "A heap of bones stacked closely together, most of them were of animals, but among them I found a piece of human jaw and patella." [W. M. Flinders Petrie, *Hyksos and Israelite Cities* (London, 1906), pp.12f.] In another grave he found an "apparently separated arm, superfluous loose hand."

When we remember what Manetho said about the extreme cruelty of the invaders, and compare it with the Hebrew narratives about Amalekites mutilating their prisoners by cutting off members of the body, the finding of an odd hand or jaw does not seem an accidental occurrence. The garrison-fortresses were places of torture. [Cutting off the hands of the fallen or captured enemy soldiers became a practice in a later period of Egyptian history and Assyrian as well. This practice probably goes back to the time of the Hyksos.]

The dominion of the Amu-Hyksos was not confined to Egypt. Scarabs, or official seals, have been found in various countries, with the names of King Apop and King Khian. The name of Khian is engraved on a sphinx discovered in Baghdad and on a jar lid found at Knossos in Crete. An inscription of Apop says that "his [likely formidable '**angel human**'] father Seth, lord of Auaris, had set all foreign countries under his feet." In Auaris was the sacrarium [or “shrine”] of Seth, whom the Hyksos worshiped, and who, until the time of the Ramessides, was regarded by the Egyptians as the personification of the dark power (the contestor of Isis and Horus, or equivalent of the Greek Typhon). The finding in distant countries of objects bearing the names of Apop and Khian seems to prove that Apop's words were no vain boast. Some historians have found themselves compelled to believe that the Hyksos, if only for a transient period, commanded a very great empire, and that at least the area of political influence of the Amu-Hyksos was very extensive. [Gunn and Gardiner, *Journal of Egyptian Archaeology*, V (1918), 39.]

The last Hyksos Dynasty, the Seventeenth Egyptian Dynasty, according to Manetho, was a dynasty of "shepherds and Theban kings," meaning that in Thebes there were princes of Egyptian nationality subordinate to

the Hyksos pharaohs. The last of these Hyksos pharaohs was Apop II, also a prominent king.

And Dr. Velikovsky and I will attempt to sort all this out in a bit.

Malakhei-Roim – King-Shepherds

The Israelites left Egypt a few weeks, or perhaps only days, before the invasion of the Hyksos; they could not avoid meeting these Hyksos coming from Asia [- led by at least one **'angel-human'** fleeing Greece?], and actually did meet them before they reached Mount Sinai.

Did the Israelites know that Egypt had undergone an "eleventh" and very severe plague - one which endured for centuries - the invasion of the king-shepherds? When they sighted the Amalekites in the whirling and trembling desert they might have been unaware of the new ordeal that these despoilers would bring to Egypt.

But while in Canaan, during the whole time of the Judges, the Israelites, who suffered from the onslaughts of the Amalekites, must have known that Egypt, too, was afflicted with the same plague and to an even greater degree. Is there any reference preserved in the old Jewish sources, that would hint at the Hyksos invasion of Egypt immediately after the departure of the Israelites?

It is said in the enumeration of the plagues in Egypt:

PSALMS 78:49 He [the Lord] cast [sent forth] upon them fierceness of his anger, wrath,
and indignation, and trouble, by sending evil angels among them.

What may that mean, evil or bad angels [and that is, besides implying **'angel-humans'**]? There is no plague known as the "visit of evil angels." There is no expression like "evil angels" to be found elsewhere in the Scriptures. There is an "angel of death" or "Satan," but no "evil angels." It would appear that the text is corrupted [or not yet **'rightly interpreted'**].

Actually there are many examples, as well as just implications of "evil angels" to be found in Scripture, and just in the Old Testament. And apparently Dr. Velikovsky is entirely 'overlooking' the New Testament, where examples and implications also abound, like when Paul teaches that,

...we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places... Eph 6:10-18.

And the transliteration from Hebrew of **evil angels** is *ra` mal'ak*, where *ra`* in the KJV is translated 442 times as **evil**, 59 as **wickedness**, 25 as **wicked**, 21 as **mischief**, 20 as **hurt**, 13 as **bad**, 10 as **trouble**, and 73 other times as numerous other **'bad words'** (MP-PAMD) but each in a smaller number, and *mal'ak* is translated 111 times as **angel**, 98 as **messenger**, and 4 as **ambassadors**. But I nevertheless partially agree with Dr. Velikovsky in this case, who reveals that in Hebrew,

"Sending of evil angels" is (presumably) mishlakhat malakhei-roim.
[And the] "Invasion of king-shepherds" is mishldkhat malkhei-roim.

The only difference in spelling is [2 'uses' of] one silent letter, aleph [a], in the first case [that are omitted in the second]. It would thus seem that the second reading is the original [**or the first is because *evil angels* is an appropriate both metaphorical and literal expression for these Amalekite "king-shepherds", while both readings could be considered 'correct interpretations'**].

The first reading [however] is not only unusual Hebrew, but it is also contrary to the grammatical structure of the language. If roim ("evil," plural) were used as an adjective here, the preceding word could not take a shortened form; roim must therefore be a noun. But if roim were a noun, it would be in the singular and not in the plural; and finally, the correct plural of "evil" is not roim but raoth. "Evil angels" in correct Hebrew would be mddkchim roim; "angels of evils" malakhei raoth. Not only the sense but the grammatical form as well speaks for the reading, "invasion of king-shepherds,"

But again, ***evil angels*** is, "in two senses", both literally and figuratively, an appropriate name for the cruel Amalekite "king-shepherds", and literally because likely many of them were formidably *genetically expressed 'angel-humans'*, making the KJV translation even more appropriate, not to mention that they were apparently led by that Greek '***angel-human***', variously named **Agag Num 24:7**, Agog, Apop, or Ogyges (bio, **SEC. 9, p.357-9** – and see again the section, *The Floods of Deucalion and Ogyges*, in *Worlds In Collision*, covered in **SEC. 9, p.472-9**).

And let me finally be clear here, it is not that the KJV could not be translated many different ways, using many different 'words' than it uses, and still be 'correct'. But I **believe** that all the evidence supports that the KJV is the version in which God chose to **preserve Ps 12:7** all His **pure words** in the English language, and that compared to the 'modern translations', it alone is the only English version of God's **entirely pure words**, and that is, entirely '**uncontradicting**', '**unperverted**', '**purified seven times, pure words**'. And I mean I **believe** God's hand is upon it unlike any other 'modern English version' I know of, especially the newer ones.

And more specifically, the 'modern translations', starting with the American Standard Version (**ASV**, 1901), and including all the most popular 'versions' in use today, not only in many places **pervert** God's **pure words**, and otherwise simply remove thousands to tens of thousands of God's **pure words**, they are clearly also '**designed**' by Satan – as we have seen – to '**distort** **prophecy**', and worse, these 'versions' are increasingly used to '**pervert sound doctrine**' **2Ti 4:3**, including to deny both Christ's virgin birth and even His divinity.

And for a '**better understanding**' of all this I recommend **our sister** Prof. Gail Riplinger's updated book (in 2020), *New Age Bible Versions: An Exhaustive Documentation of the Message, Men & Manuscripts Moving Mankind to the Antichrist's One World Religion*, but at least her short **teaching** at on this subject at, e.g., <https://www.youtube.com/watch?v=oIUuQhVuv2U>. And I also recommend her **teaching** entitled, *The Bible's Secret Built In Dictionary* (in the KJV) at <https://archive.org/details/TheBiblesSecretBuiltInDictionaryGailRiplinger>.

And since the **pure words** of the KJV were built upon the **pure words** of earlier Hebrew and Greek texts, I therefore reject Dr. Velikovsky's following conclusion, as he presumed that,

When the editor or copyist of the sentence could not find sense in "king-shepherds," he changed the words to "evil angels" without sufficient grammatical change.

Verse 49 of Psalm 78 must therefore [\[or, in spite of this conclusion, may also correctly\]](#) be read:

He [the Lord] cast [sent forth] upon them the fierceness of his anger, wrath, and indignation, and trouble, [\[and an\]](#) invasion of king-shepherds.

An old Hebrew legend throws a side light on the same problem:

Amalek fetched from Egypt the table of descent of the Jews [Israelites] ... these lists lay in the Egyptian archives. Amalek appeared before the Jewish [Israelite] camp, and calling the people by name, he invited them to leave the camp and come out to him. [Ginzberg, *Legends*, III, 56.]

This legend implies knowledge on the part of the Israelites of the fact that the Amalekites came to Egypt and became the rulers of the land. In what other way could they have come into possession of the census lists in the Egyptian archives?

In Papyrus Ipuwer it is said:

PAPYRUS 6:7 Forsooth, public offices are opened and the census-lists are taken away.

Serfs become lords of serfs [?].

When the Amalekites vanquished Egypt, they may have looked on themselves as the legatees of the former Egyptian Empire with its colonies; in their wars with the Israelites in succeeding centuries they might have argued that the Israelites had deserted their bondage in Egypt.

Palestine at the Time of the Hyksos Domination

The problem of why, in the Books of Joshua and Judges, which cover more than four hundred years, there is no mention of Egyptian domination over Canaan or any allusion to military expeditions headed by pharaohs has remained unsolved. Yet during this long period of time, according to the conventional chronology, Palestine was dominated by Egypt.

The revision presented here places the time of wandering, of Joshua, and of Judges in the period of the Hyksos-Amalekite rule over Egypt. In harmony with this revised scheme the Amalekites must have been regarded at that time as the mightiest among the nations.

Balaam, the sorcerer, was called upon to curse the Israelites approaching Moab on their way from the desert. He set his face toward

the wilderness, but instead of cursing, he blessed Israel with these words:

NUMBERS 24:7 ...his seed shall be in many waters, and his king shall be higher than

Agag, and his kingdom shall be exalted.

Agag [Agog [\[Apop or Ogyges\]](#)] was the name of the Amalekite king. [Cf. the vowels in the Massorete Bible, Numbers 24:7, and I Samuel 15, and Esther 3.] Standing on the edge of the mountain, Balaam turned his face in another direction:

NUMBERS 24:20 And when he looked on Amalek, he took up his parable, and said,

Amalek [is] the first of [[\[or\]](#) among] the nations; but his latter end shall be that he perish for ever.

These verses did not seem clear. The Amalekites are supposed to have been an unimportant band of robbers; why were they called "the first among the nations" and what could the blessing "higher than Agag" mean? No satisfactory explanation was presented.

The Amalekites were at that time the first among the nations. The highest degree of power was expressed by comparison with the power of the Amalekite king Agog. He was the ruler over Arabia and Egypt [\[and beyond\]](#).

The name of the king Agog [**Agag** in the KJV] is the only Amalekite name that the Scriptures have preserved. [\[Numbers 24:7\]](#). The name of the Hyksos king, Khian, was like that of a planet: "Khiun [**Chium/Saturn**]... star of your god" ([Amos 5:26](#) [\[Egyptian: Remphan Acts 7:43\]](#)). However, the spell-ing of the king's name has the sound expressed by the letter *khet* and the name of the star has *khaf*.] Besides the king Agog mentioned in the Book of Numbers, there was another Amalekite king Agog, their last king, who reigned some four hundred years later and was a contemporary of Saul. [\[I Samuel 15.\]](#)

In the history of Egypt the most frequently mentioned name of the Hyksos kings is Apop. One of the first and most prominent of the Hyksos rulers was Apop; the last king of the Hyksos was also Apop [\[- Agog, Agag, Apop, and Ogyges evidently all transliterations of the same name\]](#).

The early Hebrew written signs as they are preserved on the stele of Mesha show a striking resemblance between the letters g (*gimel*) and p (*pei*). No other two letters are so much alike in shape as these: each is an oblique [\[or "slanting"\]](#) line connected to a shorter, more oblique line, and [\[each\]](#) is similar to the written number 7; the size of the angle between the two oblique lines constitutes the only difference.

Nevertheless, it seems that not the Hebrew reading but rather the Egyptian must be corrected; I have set forth some reasons in another place. [\[Cf. *Worlds in Collision*, p.151 \[\\[or in this study, in SEC. 9, p.478, and below\\]\]\(#\).\]](#) Almost every hieroglyphic consonant stands for more than one sound, and only empirically are all the sounds symbolized by a consonant found.

Agog I appears to be Apop I, and Agog II, Apop II. King Agog reigned at the beginning of the period; according to Manetho, Apop was the fourth king of the Hyksos Dynasty and ruled for sixty-one years. Agog II reigned at the very end of the period, some four hundred years later.

However, and though he just referenced it, Dr. Velikovsky seems to be forgetting here the case he made back in *Worlds In Collision*, (SEC. 9, p.478), that Ogyges of Thebes in Greece, when Greece was 'upset' by one of The Visits of Venus – evidently more likely on The 2nd Visit on Joshua's Prolonged Day – apparently fled Greece and reestablished his kingdom on the Nile in Egypt, evidently finally in a city also named Thebes.

And maybe this answers why there are references to the Amalekites first establishing themselves in Memphis just south of the Nile Delta, and later ending up further south on the Nile in Thebes, this transfer possibly being after Ogyges abandoned Greece half a century after The Exodus, and after The 2nd Visit of Venus on Joshua's Prolonged Day, and thereafter somehow won control of Egypt. I mean Ogyges of Greece may be this middle, long-reigning, undoubtedly '**strongly-expressed angel-human**' pharaoh, who was not Amalekite by birth, but nonetheless, because of his '**superior angel-human**' qualities, he ruled over them, and his sons after him.

Or maybe, though apparently less likely, Ogyges gained control of the Amalekites just after Greece was 'upset' on The 1st Visit of Venus during The Exodus, and used the Amalekite forces to conquer Syria/Palestine, and not long thereafter, but evidently after he had sent a force ahead of him to Egypt that 'went rogue', he took control Egypt, the instability during the period of this 'rogue Amalekite rule' of Egypt, and probably also The 2nd Visit of Venus on Joshua's Prolonged Day, being the reasons for this transfer from Memphis to Thebes, and again suggesting that this middle 'Ogyges' was originally from Greece. Of course these are just guesses that seems to fit.

On this subject in *Worlds In Collision* Dr. Velikovsky both asks and answers:

Who was Ogyges?

We can solve this problem. When the Israelites under Moses approached the border of Moab, Balaam in his blessing of Israel used these words: "His king shall be higher than Agag [Agog]." Agog must have been the most important king of that time in the area around the eastern Mediterranean.

In my reconstruction of ancient history, I shall put forward proofs that the Amalekite king, Agog I, was identical with the Hyksos king whose name the Egyptologists tentatively read Apop I, and who [- or possibly instead one of his sucesors, "the fourth king", who reigned after The 2nd Visit of Venus and Joshua's Prolonged Day], a few decades after the invasion of Egypt by the Amu (Hyksos), laid the foundation of Thebes, the future capital of the New Kingdom in Egypt.

In conformity with this [- both Dr. Velikovsky's and my alternative] assertion, I can point to the fact that Greek tradition, which does not know of any activities of King Ogyges in Attica, occasionally places the domicile of Ogyges in Egyptian Thebes, and Aeschylus calls Thebes of Egypt "the Ogygian Thebes," to differentiate it from the Greek Thebes in Boeotia. Ogyges is also credited with founding Thebes in Egypt [SEC. 9, p.478].

So again, what was Ogyges actual role in all this? Is Ogyges really the Greek transliteration of **Agag**? And did he travel straight to Egypt by ship, or instead walk through Amalekite territory on his way there, and after which of The Visits of Venus? And whatever the case, has he simply been 'lumped in' with other fully Amalekite "king-shepherds"? This would, as I speculated above, account for how the Egyptian 'capital' Thebes was named. And it seems also to account for some of the previously mentioned "strife among the Amalekites". It may also account for, including the closing events of the 18th Dynasty, the Greek 'adoption' of parts of Egyptian History as their own, as dramatized by their most popular playwrights, and as Dr. Velikovsky reveals in his second published volume of the *Ages In Chaos* series, *Oedipus and Akhnaton*.

So my final attempt to sort all this out is as follows: remember that the obviously '**superior angel-human**' Ogyges, either Agog I/Apop I, but more 'fittingly', and over 50 years later, Apop, the 'long-reigning', "fourth king", must be the earlier **Agag** in Scripture, referred to in a **prophecy** of Balaam, and not the later one, who must have been Agog II/Apop II, the "last of these Hyksos pharaohs". And he wasn't the also '**superior angel-human**' Greek "Argive Tyrants", Thyestes and his brother Atreus, as they apparently experienced the 'upheavals' of The Visits of Mars. Ogyges, then, most likely Apop, the 'long-reigning', "fourth king", apparently left Thebes, Greece, and finally re-established his kingdom in Thebes, Egypt, and this most likely following The 2nd Visit of Venus, while the later **Agag** in Scripture, evidently Agog II/Apop II, likely a descendant of Ogyges, was, about 3 centuries later, killed by Samuel ([1Sa 15:33](#)) after King Saul and Ahmose I's conquest of the **Amalekites** in **Egypt**. So Ogyges, quoting Dr. Velikovsky in my preceding volume ([p.478](#)), "was a contemporary of the aging Moses", and most likely left Greece after The 2nd Visit of Venus, being not likely the first pharaoh, but more likely "the forth", in this near half millennium of 'Canaanite' control over Egypt. And apparently he was a Greek king over a mostly 'Canaanite' people, whom he 'recruited' to serve him as only a '**superior angel-human**' could. And btw, it wasn't the last time a Greek king and his descendants had control of Egypt, huh.

The [[evidently predominantly if not entirely 'Greek-kinged'](#)] Amu-Hyksos held Egypt in submission from their fortress Auaris, which they built near the border of the country. Throughout the land they maintained garrisons (Manetho).

In Palestine there was likewise a fort which the Amalekites built for a garrison; it was strategically situated in the heart of the country, in the land of Ephraim [[- surely at Megiddo](#)].

The Song of Deborah, like the blessing of Balaam, is an old fragment. An obscure verse reads: "Out of Ephraim their root is in Amalek" ([Judges 5:14](#)). [The King James translation of this verse is cumbersome [[or 'older'](#)]: "Out of Ephraim was there a root of them against Amalek."]

"Their" obviously refers to the Canaanites, and to Jabin, king of Canaan, who reigned in Hazor, and to his captain Sisera, who commanded nine hundred chariots of iron. They op-pressed Israel. The Israelites under the guidance of Deborah and Barak succeeded temporarily in breaking the yoke. The verse cited seems to mean that the strength of the Canaanites was based upon the support they received from the Amalekite citadel in the land of Ephraim.

This citadel is also mentioned in another verse of the Book of Judges: "Pirathon in the land of Ephraim, in the mount of the Amalekites" ([Judges 12:15](#)).

The Amalekites supported the Canaanites; this explains the reversal in the progress of the Israelite penetration into Canaan and their occasional status as vassals. The Amalekites ruled over vast territories and in their colonial politics allied themselves with kindred nations. This is the ground for the Hebrew tradition that the Amalekites posed as Moabites, Canaanites, and other peoples, and in these disguises carried on war against Israel, or that they supported the Canaanites in their war against the Israelites. [*Targum Yerushalmi*, [Numbers 21:1](#) and [33:40](#). Ginzberg, *Legends*, VI, 114.] The Midianites were close kin of the Amalekites, related since the days when the one people occupied **Mecca** and the other lived in **Medina** [[map, SEC. 8, p.152](#)];...

[The region of the Midianites is incorrectly located on the desert strips on both sides of the Aqaba Gulf. The traditions of the Arabs connecting the Amalekites with Mecca relate the Midianites to the region of Medina. Compare also the name of the high priest of the Midianites in the days of Moses Jethro, called also Reuel, Raguel, and Hobab - with Jathrib, another ancient Arab name for Medina.]

...together they often invaded the land of Israel just before the harvest.

JUDGES 6:3-6 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east. ... And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished. ...

Their cattle and their camels without number are responsible for their Egyptian name of king-shepherds. Marching to devastate a country, they drove their cattle before them. Also in the next chapter of the Book of Judges ([7:12](#)) they and their cattle are compared to "grasshoppers" and to the "sand by the sea side."

They employed the same system of exploitation and plunder as in Egypt. They waited until the people of the land had sown; then, shortly before the time of gathering, they appeared in a multitude with their herds to devour the harvest and to take away the oxen used for plowing and every other animal of the household.

PAPYRUS ERMTTAGE 1116b, recto: The Amu approach in their might and their hearts rage against those who are gathering in the harvest, and they take away [their] kine [- an old word for 'cows',] from the ploughing. ... The land is utterly perished, and naught remains. [Trans. Gardiner, *Journal of Egyptian Archaeology*, I (1914), 103.]

The time of wandering in the desert is reckoned as forty years; the time of Judges is estimated variously, generally as four hundred years. The dark age in the Near East continued as long as the supremacy of the Amalekites [or Canaanites/Assyrians] endured. The Israelites seem to have been the only people who incessantly struggled for their independence against the Amalekite and allied tribes, and by their resistance they also safeguarded the maritime cities of Tyre and Sidon.

When under valiant leadership [in the time when the the judges ruled [Ruth 1:1](#), or in **the days of the judges that judged Israel** [2Ki 23:22](#)], the Israelites dared to take the offensive. Under Gideon they reached even the cities of Midian. It was a heroic time. Nothing is known of up-risings in Egypt or in other places of the Amalekite Empire during these centuries. But every effort on the part of the Israelites to achieve and retain real independence was doomed to fail-ure as long as the Amalekites ruled northern Africa and Arabia up to the land of the Euphrates, as long as garrisons were stationed at fortified points scattered throughout many countries [but really Israel was "doomed" because they were **cursed** by God (e.g., [Deu 27:26](#)), and evidently even more so because **they...**[had not only] **forsaken the covenant of the LORD God...** [but also] **they went and served other gods, and worshipped them** [Deu 29](#)], and [so] the military wedge they drove toward the coast, between the lands of Africa and Asia, remained unbroken.

It was during this time that the saying was coined ([as God had **sworn** to [Moses](#),] [Exodus 17:16](#)): ...the Lord will have war with Amalek from generation to generation."

The Length of the Hyksos Period

According to Manetho as cited by Josephus (*Against Apion*, I, 84), the Hyksos period lasted five hundred and eleven years. But in modern books on Egyptian history this period is drastically reduced. The reduction was not based on any consideration of cultural changes or archaeological finds, ancient charts or dates, but mainly on the fact that the end of the Twelfth Dynasty of the Middle Kingdom is ascribed, on the ground of the astronomical computations of the Sothis period, to 1780 [BC]. [Dr. Velikovsky has already informed us that "the Sothis period ... [was the] time reckoning by years of 365 days which, when compared with the Julian calendar, accumulated an error of a full year in 1,461 years".] It was followed by the Thirteenth Dynasty (the last of the Middle Kingdom) and by the Hyksos period ere [or before] the New Kingdom was inaugurated with the advent of the Eighteenth Dynasty [supposedly] in 1580 [BC], again according to the calculations based by modern scholars on the Sothis period calendar. If the dates are right,

about two hundred years are left for the Thirteenth Dynasty and the Hyksos period, and since some of the kings of the Thirteenth Dynasty had long reigns, the most that can be left for the Hyksos domination in Egypt is one hundred years. This view [- entirely ignoring the record of Scripture -] was offered and defended by Eduard ['Mired-in-the'] Meyer.

In the view of Flinders Petrie and a few of his followers, this span of time is entirely insufficient for the interval between the Middle and the New Kingdoms. The cultural changes were enormous: as if a curtain fell at the end of the Middle Kingdom and was raised again over the entirely different scene of the New Kingdom. Because of the immense changes, Petrie advanced the idea that between the end of the Twelfth Dynasty and the beginning of the Eighteenth were not 200 years but 1660: in other words, an additional Sothis period of 1460 years was interposed by Petrie; the time of the Hyksos domination, instead of being reduced from Josephus' figure, was lengthened.

These two schemes are called the "long" and the "short chronology." They have in common the [surely erroneous] date 1580 for the beginning of the New Kingdom. Neither the "long chronology" nor the "short chronology" proposed to reduce this date. Both are built on the Sothis period for the computation of Egyptian chronology. At the end of this work we shall examine the validity of this notion that references to the star Sothis or Sirius may provide a basis for a chronological scheme. The great divergence between the schools of historians, as much as 200 or 1660 years for the same period, immediately preceding the New Kingdom, is amazing, especially if we keep in mind that Egyptian chronology served as a basis for the chronology of the entire complex called the ancient East.

Some scholars tried to take the middle road, and, disregarding the involved computations on which the Sothis reckoning is made, suggested a period of four or five hundred years for the Hyksos period. "Were the Sothic date unknown, our evidence would not require more than 400 or at most 500 years between the two - the twelfth and the eighteenth - dynasties." [H. R. Hall [?], *"Egyptian Chronology," Cambridge Ancient History*, I, 169.]

The conciliatory [or "middle road"] view did not take root among the scholars; the long chronology after the death of Petrie had very few supporters; and [so] the short chronology, also called the chronology of the "Berlin School," became supreme.

In this book we occupy ourselves with Egyptian history from the moment when the Middle Kingdom came to its end with the Hyksos conquest of Egypt. If the Hyksos period is measured by the time the Amalekites dominated the Near East, or by the sum of years allotted by the Scriptures to the wandering in the desert and to the leadership of the Judges, a time span of over four hundred and forty years should be assigned to the period in question.

The Expulsion of the Hyksos in the Egyptian and Hebrew Records

All the time of subjugation to the Hyksos, Egypt was ruled from Auaris, where a strong garrison was kept by the king-shepherds. Here these kings received tribute from Egypt and gave instructions to their regional governors. The princes of the nomes were dependent vassals and were treated in a disdainful manner, described in the Sallier Papyrus I. [Gunn and Gardiner, *Journal of Egyptian Archaeology*, V (1918), 40-42.]

King Apop II (Agog II [\[or Agag or Ogyges II - near the end of the "Hyksos period"\]](#)) sent a messenger from Auaris with a humiliating demand to the Egyptian prince Seknenre.

SALLIER PAPYRUS I The prince of the southern city [Thebes] remained silent and wept
a long time, and he did not know how to
return answer to the
messenger of king Apophis [Apop].

The Egyptian prince was arrested by the messenger of King Apop II and brought to Auaris. The end of the papyrus is missing.

This roll of papyrus tells the story of the abuse and derision to which the dependent princes of the nomes were subjected.

But it was the darkness before dawn. The last [\[or 11th\]](#) plague, the domination of the shepherds, which had endured since the Exodus, was approaching its end.

The Carnarvon tablet records the participation of the vassal pharaoh Kamose, son of Seknenre, in action against the Hyksos. [A. H. Gardiner, *"The Defeat of the Hyksos by Kamose," Journal of Egyptian Archaeology*, III (1916), 95-110.] He was assisted by some foreign troops. An Egyptian monument has also preserved a description of the final act: the story of the expulsion of the Hyksos is engraved on the wall of the tomb of an officer of Ahmose, a vassal pharaoh of one of the nomes and probably a brother of Kamose; the name of the officer was also Ahmose. The story is in the form of a narrative about the sieges and battles in which the officer took part.

In the Ahmose inscription, which is the best available Egyptian source on the war of deliverance, an enigma [\[or more specifically, a 'mystery participant'\]](#) is inserted concerning the most important circumstance. Obviously, not rebellious Egyptian princes but some warriors coming from abroad were the real deliverers of Egypt. The inscription reads:

I followed the king on foot when he rode abroad in his chariot. One besieged the city of Avaris. I showed valor on foot before his majesty. ... One fought on the water in the canal [riverbed] of Avaris. Then there was again fighting in this place; I again fought. ... One fought in this Egypt, south of this city; then I besieged Sharuhen [s'-r'-h'-n] for six years [Gardiner reads "three years." See Kurt Sethe [\["the famous Egyptologist and a teacher of Sir Alan Gardiner at Berlin"\]](#), *"Die Dauer der Belagerung von Sharuhen," Zeitschrift für ägyptische Sprache und Altertumskunde* [*"The Duration of the Siege of Sharuhe," Journal of Egyptian Language and Antiquity*]. XLVII (1905),136] [\[and finally\]](#) his majesty took it. ... [J. H.

Breasted [bio'ed with John Wilson, SEC. 7, p.422], *Ancient Records of Egypt* (Chicago,1906), Vol.II, Secs.7-13.]

The indefinite pronoun ["one"] would not have been used if the Egyptian king had been at the head of the besieging army. Had the Egyptian prince been the main figure in this war for freedom his triumph would not have been attributed to the indefinite "one." The writer would have said: "His Majesty besieged. ..." or "Our troops fought ..." The Egyptian document says in fact that in the war against the Hyksos a foreign army was active. [Gunn and Gardiner, *Journal of Egyptian Archaeology*, V (1918), 47.] However, Egyptian inscriptions did not memorialize the deeds of foreign kings, and hence the name of the king who destroyed the Hyksos is missing. The war was fought by a foreign "one," and the history written on that tomb did not ascribe the sieges and the expulsion of the Hyksos to the dead man's own chief, who only aided the foreign liberator.

Samuel, the priest and prophet, said to Saul, whom he had anointed to be king over Israel:

I SAMUEL 15:2-3 Thus saith the Lord of hosts, I remember that which Amalek did to

Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have.

Saul gathered "two hundred thousand footmen, and ten thousand men of Judah."

[I SAMUEL 15:5](#) And Saul came to [the] city of Amalek, and laid wait in [the bed of] the

stream [nakhal] [The King James translation, "in the valley," is incorrect.

Nakhal is "a bed of a river," "a river," and more especially the "river of Egypt"

[[map](#), SEC. 8, p.274] or the wadi of el-Arish, as distinguished from Yeor, or

the Nile. Levy [[bio](#), SEC. 7, p.334-5], *Wörterbuch über die Talmudim und*

Midrashim [[Dictionary of the Talmudim and Midrashim](#)], translates *nakhal*

as "Fluss, Bach, Flussbett" [["River, stream, river bed"](#)].]

Dr. Velikovsky's 'correction' of the KJV here is arguably silly, so I'll have to point out the obvious. A "river bed" or "wadi" may be - at least seasonally - entirely *dry*, especially in *desert* regions. And if flanked by higher ground, and whether *wet* or *dry*, it usually marks the lowest line of a **valley**. And whether *water* was at the time flowing in this **valley** or not, surely Dr. Velikovsky is not suggesting that Saul and his men had to **wait** 'standing' possibly 'knee deep' to 'neck deep' in a *flowing* "river", or maybe even 'tread water' while 'fighting against a current'. No, they obviously chose to **wait** in this *river valley*, but not in the "river bed" unless *water*

was not then *flowing* in it. But Dr. Velikovsky will well enough clarify all this shortly himself.

These words, "city of Amalek," have always been a stumbling block for commentators and Bible students. The Amalekites are supposed to have been a small tribe of unsettled Bedouins; therefore, what does the "city of Amalek" mean? ["One would not expect that the settlement of such a wandering nation would deserve the name of a city." W. Max Müller [bio, SEC. 7, p.428-9] in the *Jewish Encyclopedia*, "Amalek, Amalekites," 1,428.]

It is said that since days of old the Amalekites dwelt in the south. One indication as to the location of the place is its topography: the city was besieged from the bed of a stream (*nakhal*). The city must have been situated near a river. In southern Palestine, the Sinai desert, northern Arabia, and up to the boundaries of Egypt there are no rivers save the "river of Egypt" - the wadi of el-Arish, the only river to which the Scriptures persistently apply the name *nakhal*. In winter it is torrential, in summer its bed is dry [and the low line of the **valley**].

A geographical indication may also be tentatively drawn from the reference in the verse that follows: "...until thou comest to Shur, that is over against Egypt." This was the southernmost point of the victorious campaign of Saul, as a result of the capture of the city of the Amalekites.

I SAMUEL 15:7-8 And Saul smote the Amalekites from Havilah [near the Euphrates]

until thou comest to **Shur** [tbd next], that is over against Egypt.

And he took Agag [II] the king of the Amalekites alive. ...

...Easton's Bible Dictionary (1893) says that Shur is "a part, probably, of the Arabian desert, on the north-eastern border of Egypt, giving its name to a wilderness extending from Egypt toward **Philistia** ([Gen. 16:7](#); [20:1](#); [25:18](#); [Ex. 15:22](#))..."

...Shur is also mentioned in [I Samuel 15:7](#) - "Then Saul slaughtered the Amalekites from Havilah all the way to Shur, east of Egypt." According to the Book of Exodus ([Exodus 15:22-23](#)), **Marah** is located in the "wilderness of Shur". [See again the maps, p.64 & SEC. 8, p.274.]

The identity of the foreign liberator of Egypt is thus revealed by the Scriptures. The "one" was King Saul. Apop II was Agog II. The Amalekite city was Auaris. In Egyptian and Hebrew sources alike the strategic use of the bed of the stream in the siege of this city is stressed. Rich spoils of the shepherds' city are mentioned in both sources; it consisted of oxen, sheep, and lambs ([I Samuel 15:9](#)). In both sources it is said that during this campaign the "one" (in the inscription of the officer Ahmose) or Saul (in the Book of Samuel) fought the Amu-Amalekites and destroyed them "to the south of Auaris" or "until thou comest to Shur, that is over against Egypt."

Contraposing the Hebrew and Egyptian sources will help to identify the location of Auaris. The material for exact identification is brought together later in this book.

The reference "from Havilah" was also a difficult problem for exegesis ["The territory ascribed to Amalek in I Samuel 15:7, 'from Havilah until thou comest to Shur', is perplexing." W. Max Müller, "*Amalek, Amalekites*", *The Jewish Encyclopedia*, I, 483]. How could a squirmish with in-significant Amalekites or the seige of some settlement result in a victory sweeping Havila in the land of the Eurphrates and up [or down] to the border of Egypt? It has been supposed that the text is corrupt and that instead of Havila another name must be read" [[The 'unfortunate'](#)]. Wellhausen [[bio](#), [SEC. 9](#), [p.466-7](#)] changed [[or perverted](#)] "from Havilah" to "from Telem", a city in Judah. (*Text der Bücher Samuels* [[Text of the Books of Samues](#)] (Göttingen,1871, p.97)), or that another Havila besides the one in the land of the Eurphrates was somewhere near Egypt."

[[Abraham Shalom Yahuda](#) [[bio](#), [SEC. 7](#) , [p.471](#), but [tbfb next](#)], "*The Two Hawilas*", *The Language of the Pentateuch in Its Relation to Egyptian* (London,1933), I, 190: "The mention of Hawila ... has always presented Biblical scholars with great difficulties. ... Our own very exhaustive investigation and close scrutiny of all the suggested possibilities ... has in every case yielded unsatisfactory results."]

Abraham Shalom Yahuda...1877-1951... was a Palestinian Jew, polymath, teacher, writer, researcher, linguist, and collector of rare documents... [who] was born in Jerusalem to a Jewish family originally from Baghdad. During his early life he studied under his brother Isaac Ezekial Yahuda [- a well-respected scholar of Semitic languages and of Islam... [who] first became a dealer in Oriental manuscripts in Darmstadt, Germany, in 1904... [and] then took up residence in Cairo in 1906, where, until 1920, he engaged both in scholarship and in selling Islamic books and manuscripts through his store, located near al-Azhar University [[tbd after Revisionist Zionism](#)]... [and his brother] Abraham... likely collected manuscripts as a hobby beforehand, [but] began to collect more system-atically during the 1920s]. In 1895, at the age of fifteen... [Abraham] wrote his first book (in He-brew) entitled *Arab Antiquities*. Two years later, in 1897 he attended the First Zionist Congress in Basel, Switzerland. Afterwards he began teaching in Berlin from 1905 to 1914. Later, during the First World War, he relocated to Madrid where he was appointed in 1915, by royal decree, chair of rabbinic languages and literature. After a fall-out with Chaim Weizmann [[bio also in SEC. 7 on p.471](#)] over Zionist attitudes to Arabs, he joined Zeev Jabotinsky's Revisionist Zion-ist Movement [[tbb/defined next](#)], and was thereafter actively sponsored by the latter. Eventually Yahuda would relocate once again to New York and continue his career at the New School for Social Research... During his lifetime Yahuda was a notable linguist and writer, trans-lating and interpreting many ancient Arabic documents including various works of pre-Islamic poetry and medieval Judeo-Arabic texts. In 1935 he published *The Accuracy of the Bible*, a work which would spark a significant amount of international discussion... His book [titled,] *Dr. Weizmann's Errors on Trial*, was published posthumously in New York in 1952. This work was a scathing result of the slight he felt in being anonymously referred to in Chaim

Weizmann's memoirs (*Trial and Error: The Autobiography of Chaim Weizmann*), as a Spanish professor of marrano background [- "**Marranos...** [being] Spanish and Portuguese Jews living in the Iberian Peninsula who converted or were forced to convert to Christianity during the Middle Ages, yet continued to practice Judaism in secret"... Upon his death many of Yahuda's vast collection of rare documents were donated to the Jewish National and University Library, including about fifteen hundred documents. Much of the donated material was of Arabic origin, however, several hundred items were in ancient Hebrew as well. Also included were a number of documents from other countries, including a number of illuminated manuscripts and unpub-lished documents penned by Sir Isaac Newton. The collection of 7,500 handwritten theological papers was granted recognition within UNESCO's "Memory of the World" registry, recognizing documents which should be preserved for future generations... In his 1993 play *Hysteria*, British playwright Terry Johnson created a character partly based on Yahuda's attempt to convince Sigmund Freud not to publish his final book, *Moses and Monotheism*.

Revisionist Zionism was an ideology developed by Ze'ev Jabotinsky, who advocated a "revision" of the "practical Zionism" of David Ben-Gurion and Chaim Weizmann... [It] was focused on independent individuals' settling of *Eretz Yisrael* (Land of Israel). Revisionism differed from other types of Zionism primarily in its territorial maximalism. Revisionists had a vision of occupying the full territory, and insisted upon the Jewish right to sovereignty over the whole of *Eretz Yisrael*, which they equated to the whole territory covered by the League of Nations Mandate for Palestine, including Transjordan [map, SEC. 7, p.290]. It was the chief ideological competitor to the [formerly] dominant socialist Labor Zionism... In 1935, after the Zionist Executive rejected Jabotinsky's political program and refused to state that "the aim of Zionism was the establishment of a Jewish state", Jabotinsky resigned from the World Zionist Organization. He founded the New Zionist Organization (NZO), known in Hebrew as *Tzakh*, to conduct independent political activity for free immigration and the establishment of a Jewish State... In its early years under Jabotinsky's leadership, Revisionist Zionism was focused on gaining support from Britain for settlement. Later, Revisionist groups independent of... [his] direction conducted campaigns of Zionist political violence against the British to drive them out of Mandatory Palestine to establish a Jewish state... Revisionist Zionism has strongly influenced right-wing Israeli parties, principally the Herut and its successor, the Likud.

Btw, our **beloved, minister of God**, soon to be, **God willing, 'brother in Christ'**, Benjamin Netanyahu, the Prime Minister of Isreal for the last 15 years (2005-2020) - **thank and praise the LORD** - is the current leader of the Likud, "a centre-right to right-wing political party".

Al-Azhar University... "the (honorable) University of Al-Azhar") is a university in Cairo, Egypt. Associated with Al-Azhar Mosque in Islamic

Cairo, it is Egypt's oldest degree-granting university and... the most prestigious university for Sunni Islamic learning... Al-Azhar is one of the relics of the Isma'ili Shi'a Fatimid dynasty, which claimed descent from Fatimah, daughter of Muhammad and wife of Ali son-in-law and cousin of Muhammad. Fatimah was called *al-Zahra* (the luminous), and the institution was named in her honor. It was founded as mosque by the Fatimid commander Jawhar al-Siqilli at the orders of the Caliph and Imam Al-Mu'izz li-Din Allah as he founded the city for Cairo. It was begun... in the year AH 359 (March/April 970 CE). Its building was completed on the 9th of Ramadan in the year AH 361 (24 June 972 CE). Both Caliph al-Aziz Billah and Caliph Al-Hakim bi-Amr Allah added to its premises. It was further repaired, renovated and extended by al-Mustansir Billah and al-Hafiz li-Din Allah. The Fatimid caliphs always encouraged scholars and jurists to have their study-circles and gatherings in this mosque and thus it was turned into a madrasa [which is "a school or college, especially a school attached to a mosque where young men study theology", and this particular madrasa]... has the claim to be considered as the oldest such institution still functioning... [And studies] began at Al-Azhar in the month of Ramadan, 975... The Fatimids gave attention to the philosophical studies at the time when rulers in other countries declared those who were engaged in philosophical pursuits as apostates and heretics. The Greek thought found a warm reception with the Fatimids who expanded the boundaries of such studies. They paid much attention to philosophy and gave support to everyone who was known for being engaged in the study of any branch of Philosophy. The Fatimid Caliph invited many scholars from nearby countries and paid much attention to college books on various branches of knowledge and in gathering the finest writing on various subjects and this in order to encourage scholars and to uphold the cause of knowledge. These books were destroyed by Saladin... In the 12th century, following the over-throw of the Isma'ili Fatimid dynasty, Saladin (the founder of the Sunni Ayyubid Dynasty) converted Al-Azhar to a Shafi'ite Sunni center of learning. Therefore, the *Encyclopaedia of Islam* (Leiden, 1936, 3rd vol., p.353) writes that, "He had all the treasures of the palace, including the books, sold over a period of ten years. Many were burned, thrown into the Nile, or thrown into a great heap, which was covered with sand, so that a regular "hill of books" was formed and the soldiers used to sole their shoes with the fine bindings. The number of books said to have disposed of varies from 120,000 to 2,000,000." Abd-el-latif delivered lectures on Islamic medicine at Al-Azhar, while according to legend the Jewish philosopher Maimonides [featured in his own sub-chapter, SEC. 10, p.563f] delivered lectures on medicine and astronomy there during the time of Saladin though no historical proof has corroborated this... Saladin introduced the college system in Egypt, which was also adopted in Al-Azhar. Under this system, the college was a separate institution within the mosque compound, with its own classrooms, dormitories and a library... Under the Mamluks, Al-Azhar gained influence and rose in prestige. The Mamluks established salaries for instructors and stipends for the students and gave the

institution an en-dowment. A college was built for the institution in 1340, out-side of the mosque. In the late 1400s, the buildings were renovated and new dormitories were built for the students... During this time Cairo had 70 other institutions of Islamic learning, however, Al-Azhar attracted many scholars due to its prestige. The famed Ibn Khaldun taught at Al-Azhar starting in 1383... During this time texts were few and much of the learning happened by students memorizing their teachers' lectures and notes. In fact, blind young boys were enrolled at Al-Azhar in the hopes that they could eventually earn a living as teachers... During the Ottoman period, Al-Azhar's prestige and influence grew to the point of becoming the preeminent institution for Islamic learning in the Sunni Muslim world. During this time, the *Shaykh Al-Azhar* was established, an office given the leading scholar at the institution; prior to this the head of the institution was not necessarily a scholar. In 1748, the Ottoman pasha tried to get Al-Azhar to teach astronomy and mathematics, to little avail... During the time there wasn't a system of academic degrees, instead the *shaykh* (professor) determined if the student was sufficiently trained to enter a professor (*ijazah*). The average length of study was 6 years. Despite the lack of bureaucracy, the training remained rigorous and prolonged. Students were loosely organized into *riwaq* (a sort of fraternity) organized according to their nationality and branch of Islamic law they studied. Each *riwaq* was supervised by a professor. A rector, usually a senior professor, oversaw the finances... By the mid 19th C, al-Azhar had surpassed Istanbul and was considered the mecca of Sunni legal expertise; a main centre of power in the Islamic world; and a rival to Damascus, Mecca and Baghdad... When Egypt was granted nominal independence under British military occupation [following WWI], The Kingdom of Egypt's new constitution was delayed because of King Fuad I's insistence that Al-Azhar and other religious institutions were to be subject to him and not parliament. The King Fuad I Edition of the Qur'an was first published on 10 July 1924 by a committee from Al-Azhar University... In March 1924, Abdülmecid II had been deposed as Caliph, supreme religious and political leader of all Muslims across the world. The Grand Sheikh of al-Azhar repudiated the abolition and was part of a call from Al-Azhar for an Islamic Conference. The unsuccessful "caliphate conference" was held under the presidency of the Grand Chancellor of Azhar in 1926 but no one was able to gain a consensus for the candidacy across the Islamic world. Candidates proposed for the caliphate included King Fuad... In 1961, Al-Azhar was re-established as a university under the government of Egypt's second President Gamal Abdel Nasser when a wide range of secular faculties were added for the first time, such as business, economics, science, pharmacy, medicine, engineering and agriculture. Before that date, the *Encyclopaedia of Islam* classifies the Al-Azhar variously as madrasa, center of higher learning and, since the 19th century, religious university, but not as a university in the full sense, referring to the modern transition process as "from madrasa to university"... An Islamic women's faculty was also added in the same year, six years after Zaib-un-Nissa Hamidullah had been the first woman

to speak at the university... Al-Azhar has had an antagonistic relationship with Wahhabism [*tbd next*]. According to a 2011 report issued by the Carnegie Endowment for International Peace, Al Azhar is strongly Sufi in character:

Adherence to a Sufi order has long been standard for both professors and students in the al-Azhar mosque and university system. Although al-Azhar is not monolithic, its identity has been strongly associated with Sufism. The current Shaykh al-Azhar (rector of the school), Ahmed el-Tayeb, is a hereditary Sufi shaykh from Upper Egypt who has recently expressed his support for the formation of a world Sufi league; the former Grand Mufti of Egypt and senior al-Azhar scholar Ali Gomaa is also a highly respected Sufi master...

However, in the early 20th century, enlightened Salafi thinkers... led a reform of the curric-ulum, reintroducing a desire for legal reform through *ijtihad*. [*“Ijtihad (...lit. physical or mental effort, expended in a particular activity) is an Islamic legal term referring to independent reasoning or the thorough exertion of a jurist's mental faculty in finding a solution to a legal question... [and it] is contrasted with taqlid (imitation, conformity to legal precedent)”*] Subsequently, disputes were had between modernist intellectuals and traditionalists within al-Azhar. Al-Azhar now maintains a modernist position, advocating "Wasatiyya" (centrism), a reaction against the extreme textual-ism of many Wahhabi Salafi ideologues. Wasatiyya covers a range of thinkers, some who are liberal intellectuals with religious inclinations... and many members of the Muslim Brother-hood... [*“Muslim Brotherhood... [being] a transnational Sunni Islamist organization founded in Egypt by Islamic scholar and schoolteacher Hassan al-Banna in 1928... [whose] teachings spread far beyond Egypt, influencing today various Islamist movements from charitable organizations to political parties - not all using the same name... [and initially] as a Pan-Islamic, religious, and social movement, it preached Islam in Egypt, taught the illiterate, and set up hospitals and business enterprises... [and later] advanced into the political arena, aiming to end British colonial control of Egypt... [and the] movement's self-stated aim is the establishment of a state [and finally world] ruled by Sharia law [or “Islamic law”] - its most famous slogan worldwide being: “Islam is the solution”*”] The university is opposed to overt liberal reform of Islam and issued a fatwa against the liberal Ibn-Rushd-Goethe mosque in Berlin because it banned face-covering veils such as burqa and niqab on its premises while allowing women and men to pray together. The fatwa encompassed all present and future liberal mosques. [*“A fatwā ...[btw] is a nonbinding legal opinion on a point of Islamic law (sharia) given by a qualified jurist in response to a question posed by a private individual, judge or government... [and the] jurist issuing fatwas is called a mufti”* .]

Wahhabism... is an [*extremist*] Islamic doctrine and religious movement founded by Muham-mad ibn Abd al-Wahhab. It has been variously described as "ultraconservative", "far-right", "austere", "fundamentalist", or "puritan(ical)"; as an Islamic "reform movement" to restore "pure monotheistic worship" (*tawhid*) by devotees; and as a "deviant sectarian movement", "vile sect" and a distortion of Islam by its detractors. The

term Wahhabi(sm) is often used polemically and adherents commonly reject its use, preferring to be called *Salafi* or *muwahhid*, claiming to emphasize the principle of *tawhid* (the "uniqueness" and "unity" of God) or mono-theism, dismissing other Muslims as practising *shirk* (idolatry) [and needing 'eradication'].

If the true role of the Amalekites during the long period of Judges is recognized, no difficulty will be encountered in accepting the text [1 [Sa 15:5-8](#)] as correct. The capture of the Amalekite stronghold with its king is the signal for the collapse of the Amu-Amalekite Empire, with the immediate result that all of Syria to the land of the Euphrates - and Egypt, too - regained liberty.

However this is not the end of these 'Canaanites' really, but it's that 'lull' in The Reign of The 2nd Head of the Beast that I've repeatedly mentioned, where, like later with the Medo-Persians, power is transferred, in this case from Auaris to Damascus, and finally Nineveh, the end coming about 400 years later in an alliance of the Median King Cyaxares and the Babylonian King Nebopolassar.

The Hyksos Retreat to Idumea

A detail of the siege of Auaris is preserved in another document written at a much later date. Manetho narrates in his history of Egypt, as quoted by Josephus, that the Hyksos, after having been beleaguered for a long time in Auaris, were allowed under an agreement to leave the place.

They [the besieged of Auaris] were to evacuate Egypt and go whither they would unmolested. Upon these terms no fewer than 240,000, entire households with their possessions, left Egypt and traversed the desert to Syria.

Then, terrified by the might of the Assyrians, who at that time were masters of Asia, they built a city in the country now called Judaea, capable of accommodation their vast company, and gave it the name of Jerusalem. [Josephus, *Against Apion*, I, 88-90, quoting Manetho.]

This confused statement of Manetho [- uh-huh -] is in obvious conflict with the inscription of the officer Ahmose, who recorded the capture of the city Auaris by siege, but did not mention any agreement with its defenders.

The biblical record may reconcile the conflicting statements of the contemporary warrior and of the later historian as far as they concern the immediate fate of the besieged people.

Before storming the Amalekite city Saul made an agreement with the tribe of the Kenites, affiliated with the Amalekites, regarding their departure from the city under siege.

I SAMUEL 15:6 And Saul said unto the Kenites, Go, depart, get you down from among

the Amalekites, lest I destroy you with them ... So
the Kenites departed
from among the Amalekites.

According to Ahmose, after the capture of Auaris the Hyksos-Amu who saved themselves from death escaped to Sharuhem in southern Palestine. In Manetho's story it is stated that the Hyksos, retreating from Auaris, escaped into Judea to a place which they built and named Jerusalem. There is not the shadow of a doubt that the contemporaneous inscription on the grave of Ahmose contains the correct rendition of the name of the place to which the Hyksos retired, and that the [much] later rendering of Manetho [or Ptolemy of Mendes] is wrong. Either Manetho's source or his text was corrupted, and the lesser-known Sharuhem was replaced by the better known Jerusalem (Jerushalaim).

This mistake, accidental or deliberate, has played a harsh role in the fate of the Jewish people [supposedly] beginning with the Ptolemaic age; it has left deep marks on the behavior and spiritual evolution of other peoples; only seldom has a mistake of a writing hand had so many tragic consequences as this corrupt text, which is exposed here by comparing the two Egyptian sources on the escape of the Hyksos to Sharuhem in one source, to Jerusalem in the other. I shall add a few more words on this subject at the end of this chapter.

But of course I add "supposedly" here because Ptolemy of Mendes lived during the reign of Caesar Augustus (27 BC-14 AD), a few centuries after the 'imagined' time of Manetho in the early "Ptolemaic Age", "supposedly" during the reigns of Ptolemy II Philadelphus (285-246 BC) and his son, Ptolemy III Euergetes (246-222 BC). And I mean that this particular 'intensification' of 'antisemitism' more likely began during The Life of Christ than in the "Ptolemaic age".

The defeat of the Hyksos-Amu was brought about in two successive sieges. After the capture of Auaris, the stronghold and residence of Apop, the Hyksos-Amu retreated to Sharuhem in southern Palestine, and here the last siege took place. [The town is mentioned in [Joshua 19:6](#).] Ahmose's version of the retreat of the Amu into southern Palestine corresponds with the scriptural narrative. After the capture of the Amalekite city and Saul's overwhelming victory, the Amalekites were not wholly destroyed. Those who escaped with their lives fell back to the hill country of southern Palestine.

From there they undertook a raid on the neighboring cities. This was still during the reign of Saul, and David was one of his officers.

I SAMUEL 30:1-3 ...the Amalekites had invaded the south, and
Ziklag, and smitten
Ziklag, and burned it with fire; ... and went on
their way. So David
and his men came to the city, and behold, it was
burned with fire; and
their wives, and their sons, and their daughters,
were taken captives.

The practice of burning the cities, carrying off the women and children, and withdrawing was the same as the Hyksos had employed in Egypt when they invaded it, four or five hundred years before: "They savagely burned the cities ... carrying off the wives and children into slavery" (Manetho, quoted by Josephus [*Against Apion*, 1, 76.]), David with four hundred men pursued the Amalekite band that had carried off his wives. In the desert they found an unconscious man who "had eaten no bread nor drank any water three days and three nights."

I SAMUEL 30:11-13 And they found an Egyptian in the field, and brought him to David

... and when he had eaten, his spirit came again to him. ... And

David said unto him, To whom belongest thou?

... And he said,

I am a young man of Egypt, servant to an Amalekite; and my

master left me, because three days ago I fell sick.

David followed the Egyptian slave and found the Amalekite band and rescued the captive women and children.

This episode is most instructive. It shows that the Amalekites invaded the south of Palestine after they had lost their stronghold on the border of Egypt. It reveals also a very striking detail: the Egyptian young man said that he was a slave to an Amalekite master.

Let us return the two histories - that of the Hebrews and that of the Egyptians - to their conventional places in chronology. What does it mean that an Egyptian, a son of the ruling and proud nation, is a servant of an Amalekite, a poor nomad? This man, in identifying himself, spoke of his being a "servant" and the Amalekite being the "master" as of something that was the order of the day.

But they were already the last in their respective roles, the Egyptian slave and his Amalekite master. The Amalekites were in retreat and flight; the few raids, such as that from Sharuhem to Ziklag, both towns in southern Palestine, were the last offensives. Their warriors were dispersed; some of them came into the Philistine region on the coast. Ziklag was on the outskirts of the land of [- as I would call them, their 'Canaanite-kin' -] the **Philistines**, and Sharuhem was a point between Philistia and **Seir** [map, p.64], the Amalekites' old homeland.

Shortly after the great natural catastrophe the [formerly more 'pirating'] Philistines arrived from the island of Caphtor and occupied the coast of **Canaan** [map again, p.64]. [Jeremiah 47:4; Amos 9:7.] They intermarried with the Amalekites, sought their favor, accepted their political leadership, provided them with metalwork and pottery, and, during the centuries that followed, lost more and more of their own spiritual heritage and became a hybrid nation.

This merging of the Philistines and the Amalekites provided, I think, the basis for the Egyptian tradition (Manetho) that the Hyksos Dynasties in the later period of their rule in Egypt were of "Phoenician origin" [Manetho (trans. Waddell [limited bio, SEC.9, p.503]), pp.91,95-99], and [this "merging" - not to mention that the Philistines were likely also '**highly infected**' with '**angel-human**' DNA -] also [adds support] for the assertion that the Philistines were of Amalekite blood. [Abu-el-Saud, *Commentary to Sura II*, Abulfeda [brief bio, p.77 & 81], *Historia antaestamica*, ed. Fleischer [[bio also p.77], p.17.]

And "the Assyrians, who at that time were masters of Asia", this being after the Amalekites fled Egypt, naturally became the "masters" and allies of the 'merged' Philistine/Amalekite nation.

Saul, after his great victory over the Amalekites, engaged himself in a war with the Philistines. He went into this war with a heavy heart. Samuel, the prophet, had spoken stern words to him: His kingdom would be taken from him for the kindness he had shown by sparing the life of Agog, king of the Amalekites, the eternal enemies of the Jewish people. Samuel killed Agog, never met Saul again, and died. Saul, with the help of necromancy, tried to get in touch with the deceased Samuel. The day after his visit to the witch at Endor, Philistine archers struck him down in the middle of the battle. He and his three sons fell on the field. It was an Amalekite, out of the host of the Philistines, who, according to one scriptural version, killed the wounded Saul at his request and brought the evil tidings to David [- which was '**unfortunate**' for this particular messenger] ([II Samuel 1:8\[-16\]](#)).

Historical credit for freeing the Near East from the yoke of the Hyksos belongs to Saul, but his great deed was not esteemed, not even recognized. The capture of Auaris and the destruction of the Amalekite host changed the course of history. Once more Egypt rose to power and splendor [but not supremacy] after being freed from hundreds of years of abject slavery by a descendant of the Hebrews who had been slaves there.

Posterity did not learn of the deeds of Saul; even his contemporaries did not reward him with gratitude. Cursed by Samuel for his soft heart when he spared the life of Agog, driven to depression, and having a premonition of his fate, he went to his last battle. His head and the head of his son Jonathan were cut off by the Philistines and carried through the villages; the headless bodies were hung on the walls of Beth-Shan, in the valley of the Jordan.

This was the sad end of the man anointed to be the first king of Judah and Israel. In a little-known page of some Haggada he is said to have been more pious than David, gentle and generous, the real "elect of God."

Only after overpowering the Philistines could the Israelites consider themselves a free people. The double task fell to David: to destroy [or

further scatter] the Amalekites in their last strongholds in southern Palestine, and to drive the Philistines from the hilly land.

The officer Ahmose, after the fall of Auaris, followed his prince to Sharuhin in southern Palestine to participate in the siege of this stronghold. The Amu-Hyksos defended it for three long years. This last stronghold of the Amu had to be taken by storm.

The Scriptures have preserved the story of the Amalekites "invading the south" after their disaster on the border of Egypt. Other Hebrew sources have retained the story of the siege of the "Amalekite capital" in the south of Palestine.

[The natural retreat for an army pressed at once from Egypt and from the shore of Palestine would be in the direction of **Edom**, more particularly toward **Petra**. In the days of Strabo, trade caravans coming from Arabia "come to Petra, and then to Rhinocolura [el-Arish], which is in Phoenicia near Egypt, and thence to the other peoples," and according to this author, this route was preferred in earlier times (Strabo [bio, SEC. 7, p.425], *The Geography*, 16,4,24). Sharuhin was probably situated close to Petra. Petra is "fortified all round by a rock" (*Ibid.*, 16,4,21). The early builders of Petra are not known. See Sir Alexander Blackie William Kennedy ["LLD, FRS, FRGS [1847-1928]... better known simply as **Alexander Kennedy**... a leading British civil and electrical engineer and academic... [and a] member of many institutions and the recipient of three honorary doctorates... [and] also an avid mountaineer and a keen amateur photographer [who was] one of the first to document the archaeological site of Petra in Jordan following the collapse of the Ottoman Empire", *tbfb* next], *Petra, Its History and Mon-uments* (London,1925), p.81, and Gustaf Dalman [1855-1941, "a German Lutheran theologian and orientalist... [who] did extensive field work in Palestine before the First World War, collecting inscriptions, poetry, and proverbs... [and he] collected physical articles illustrating the life of the indigenous farmers and herders of the country, including rock and plant samples, house and farm tools, small archaeological finds, and ceramics... [and he] pioneered the study of biblical and early post-biblical Aramaic, publishing an authoritative grammar (1894) and dictionary (1901), as well as other works... [and his] collection of 15,000 historic photographs and 5,000 books, including rare 16th century prints, and maps formed the basis of the Gustaf Dalman Institute at the Ernst Moritz Arndt University, Greifswald ["in the state of Mecklenburg-Vorpommern... [f]ounded in 1456 (teaching existed since 1436)... one of the oldest universities in Europe... [and] temporarily also the oldest university of the Kingdoms of Sweden (1648-1815) and Prussia (1815-1945), respectively"]... [and this "collection"] commemorates and continues his work.... [and he] served as one of the early directors of the *Deutsches Evangelisches Institut für Altertumswissenschaft des heiligen Landes zu Jerusalem* (German Evangelical Institute for Ancient Studies of the Holy Land in Jerusalem)... [but '**unfortunately**', it is '**shamefully revealing**' that it was the] theologian and translator Franz ['Dr. Devil-leach'] Delitzsch, who translated the New Testament into Hebrew, [who] entrusted to Dalman the work of "thoroughly revising" the Hebrew text"], *Petra und seine Fekheiligtümer [Petra and Its Fek Shrine]* (Leipzig,1908), p.33; also Mikhail Ivanovich Rostovtzeff ["or **Rostovtsev** [1870-1952, "a Russian historian whose career straddled the 19th and 20th centuries and who produced important works on ancient Roman and Greek history... [and he] was a member of the Russian Academy of Science... [and upon] completing his studies at the universities of Kiev and St. Petersburg... [he] served as an assistant and then as a full Professor of Latin at the University of St. Petersburg 1898-1918... [and in] 1918, following the Russian Revolution, he emigrated first to Sweden, then to England, and finally in 1920 to the United States... [where] he accepted a chair at the University of Wisconsin-Madison before moving to Yale University in 1925 where he taught until his retirement in 1944... [and he] oversaw all archaeological activities of the latter institution in general and the excavations of Dura-

Europos in particular [- "**Dura-Europos...** [being the site of] a Hellenistic, Parthian and Roman border city built on an escarpment... of the Euphrates river... located... in today's Syria"... [and Rostovtzeff] is believed to have coined the term "caravan city"... [and while] working in Russia... [he] became an authority on the ancient history of South Russia and Ukraine"], *Caravan Cities* (Oxford,1932), pp.37-53.]

Sir Alexander Blackie William Kennedy... received his early education at the City of London School, before taking a short course at the Royal School of Mines, Jermyn Street to give him a basic grounding in engineering. In 1864, he was apprenticed into the shipbuilding firm of J & W Dudgeon of Cubitt Town. He spent the next four years there working as a draughtsman and had a hand in the construction of the first ships with compound engines and twin screws. By the time he left in 1868 he was one of a few draughtsmen in the country with a thorough understanding of the workings of both systems. He put this understanding to good use when he joined Palmers' Engine Works of Jarrow on Tyne upon completion of his apprenticeship ... [and there] became the leading draughtsman and designed the first compound engine to be built in the north. Having spent three years with Palmers he worked for a short time for T. M. Tennant and Company of Leith as their chief draughtsman... In 1871 at the young age of 24 he was invited to become a partner of H. O. Bennett in Edinburgh. Over the next three years Kennedy was heavily involved with boiler design, building and testing. In 1873 he visited the Vienna Exhibition to study the boiler and engine designs exhibited there. He wrote a series of articles on several designs for the journal *Engineering* which were later reprinted in the official report on the exhibition made by the British Royal Commission... In 1874, aged only 27, he was appointed to the chair of Engineering at University College, London, a post he would hold for the next 15 years... He set about a series of changes that were to reform the way engineering was taught worldwide. He insisted that all of his students received not only lectures in engineering principles but also a firm grounding in mathematics, physics, chemistry, geology and the other sciences upon which engineering is based. He also asked that an engineering laboratory be built so that the students could have first hand experience of the applications of their theoretical studies. This proposal met widespread support from the engineering profession and the presidents of the Institution of Civil Engineers and the Institution of Mechanical Engineers were among the leading figures who supported it. In 1878 [when] the laboratory was built and put to use, it was the first of its kind in the world and proved so useful that over the next nine years ten other educational institutions followed Professor Kennedy's example and built their own... Whilst working at the UCL he translated Franz Reuleaux's *Kinematics of Machinery* into English for the first time in 1876. In 1886, he published *Mechanics of Machinery*, the first time that a book based on Reuleaux's kinematic analysis had been published in English. He also used the laboratory to carry out experiments to determine the strength and elasticity of various materials and was elected as a fellow of the Royal Society for this work in 1887. There followed a series of other

experiments in which he investigated the strength of riveted joints and the possibility of developing new electric turbines... Kennedy found time outside of his academic works to establish an extensive consultancy business. His designs include the steel arched pier at Trouville-sur-Mer, the concrete structure and steelwork of the rebuilt Alhambra Theatre and the steelwork of the first Hotel Cecil. He made great use of his laboratory to test his materials and his designs were always valued for the hours of research he had invested in them. During this period he was asked to investigate a remote oil concession in California which lay several days horse riding from the nearest road or railway. Kennedy had no riding experience and knew little about horses, however he immediately accepted the job and set about arranging riding classes in the mornings before he started lecturing. He soon became a very proficient rider and the trip to California proved a great success for Kennedy and the concession owners... In 1889, Kennedy resigned his professorship and left the University turning to electrical engineering, which he had researched during his academic career. That year he established a very thriving private practise as a consulting engineer at Westminster in partnership with Bernard Maxwell Jenkin, (son of Fleeming Jenkin) with the firm adopting the name of Kennedy & Jenkin. His consultancy soon became famous for its works in this field. His first major contract was to design the supply system for the Westminster Electric Supply Corporation and he was retained by that corporation as their consultant engineer for the rest of his life. He also worked for the Central Electric Company and the St James and Pall Mall Electric Light Company. Many towns first electric generating stations were built to his designs including those of Edinburgh, Glasgow, Manchester, Belfast, Croydon, Carlisle, Kirkcaldy, Weymouth, Hartlepool, York and Rotherham. Kennedy was contracted to build two hydroelectric stations for the British Aluminium Company, their first at the Falls of Foyers in 1896 and a second at Kinlochleven in 1909... Kennedy also acted as a consultant to several railway companies in the London area, particularly in regard to electrification and tram systems. He advised the London County Council with regard to their tram network and instigated their use of unusual underground conduits for their electricity supply. In 1896 he was appointed engineer to the Waterloo and City Railway and the electrical systems were designed to his specifications. He held consultancy contracts with the London and Home Counties Electricity Authority, London Power Company, Edinburgh Corporation and the Calcutta Electric Supply Corporation... In 1932 the London Power Company commemorated Kennedy by naming a new 1,315 GRT coastal collier *SS Alexander Kennedy*... In 1900 Kennedy was asked by The Admiralty to serve as a member of the Belleville Boiler Committee to investigate the installation of French designed Belleville boilers on Diadem class cruisers. This was the first in a long line of Admiralty commissions that he undertook which included work behind the front lines in France during the First World War. There followed several more admiralty appointments, serving on the Machine Design Committee from 1900 to

1906, the Ordnance Board in 1909 and on the government committee for wireless telegraphy in 1913. During the First World War his skills were in great demand and he served on many committees including the Panel of the Munitions Inventions Department; as chairman of the Committee on Gunsights and Rangefinders; Vice-Chairman of the Committee on Ordnance and Ammunition and as Vice-Chairman of the Anti-Aircraft Sub-Committee. After the war he was employed by the Ministry of Transport as chairman of the Electric Railway Advisory Committee... Kennedy was a member of The Camera Club and served as their president in 1890. As part of his duties on the Committee on Ordnance and Ammunition and the Anti-Aircraft Sub-Committee during World War I he was required to visit the Western Front where he took many photographs of the effects of the war and later published these in his account of the war, *Ypres to Verdun*, in 1921. He maintained a keen interest in mountaineering, in particular the Alps mountain range, and was a member of the Alpine Club. He used his inaugural presidential address to the Institution of Civil Engineers to highlight the impact the profession had upon the environment. Kennedy edited a revised edition of A. W. Moore's *Alps in 1864: A Private Journal* in 1902, illustrated with photographs he had taken of the area... In 1922, aged 75, he visited the ruins of **Petra** in Jordan, then under British mandate, which had become much safer to visit after the partitioning of the Ottoman Empire following the First World War. The ruins fascinated him as an engineer and he returned the next year as the guest of Emir Abdullah. He returned for a third and final time in 1924 and was made a Pasha by the Emir. These excursions did, however, take their toll on his physical and mental health and Kennedy resigned himself not to visit again. He published an account of the history of the area in his book *Petra: its history and monuments* published in 1925... [He] married Elizabeth Verralls Smith on 8 September 1874... [and] they had one daughter (Elizabeth Helen) and two sons (William Smith and Sir John MacFarlane)... John MacFarlane became a full partner of his father's firm, Kennedy & Jenkin, in 1908... His great-grand daughter is Tessa Kennedy, mother of film producer Cassian Elwes, artist Damian Elwes, actor Cary Elwes [*"The Princess Bride"* 😊], writer Dillon Kastner and film producer Milica Kastner... His great-grand-son is Christopher Kennedy, British photographer and sculptor, creator of the Photo Luminism photographic technique... University College London named a Professorial Chair in Kennedy's honour.

"Among all the heroic achievements of Joab, the most remarkable is the taking of the Amalekite capital." [Ginzberg, *Legends*, IV, 98.] For a long time the chosen troops, twelve thousand strong, besieged the stronghold without result. A legend about the adventures of Joab, a captain of David, who penetrated alone into this "very large" city, became a favorite motif for storytellers.

The Israelites stormed the Amalekite city, destroyed the heathen temples, and killed [and further scattered] the inhabitants. King David was not present at this prolonged siege; King Ahmose was probably with

Joab's army as an ally. The officer Ahmose wrote: "One besieged Sharuhem for three years and his majesty took it." The Egyptian king got his portion of the spoils and the officer Ahmose his share, and he described it.

The Egyptian king returned to Egypt and undertook a campaign against Ethiopia; Joab turned his army to the east and after a time was able to put the crown of the Ammonite king at the feet of David. [II [Samuel 12:30](#).]

The Queen Tahpenes

On the ruins of the great Amalekite Empire two kingdoms rose simultaneously to freedom and power: Judah and Egypt. The inheritance was divided between them.

Judah absorbed the Asiatic provinces of the Amalekites from the Euphrates in the north to the border of Egypt in the south. Expansion was also eastward - David and Joab led the army against **Moab, Amon, Edom** [map, [SEC. 8, p.274](#)], and Aram. Aram meant Syria, and the area stretching toward Mesopotamia; Edom's land was along the entire shore of the Red Sea, the greater part of Arabia. [According to the Arabian tradition, Medina was conquered by David; see al-Samhudi, *Geschichte der Stadt Medina* [*History of the City of Medina*], ed. Heinrich Ferdinand Wustenfeld [1808-1899, "a German orientalist, known as a literary historian of Arabic literature... [who] studied theology and oriental languages at Göttingen and Berlin... [and] taught at Göttingen, becoming a professor there (1842-90)... [and who] published many important Arabic texts and valuable works on Arabic history"], pp.26 ff.]

II SAMUEL 8:14 And he [David] put garrisons in Edom; throughout all Edom put he
garrisons.

Joab remained six months in Edom ([I Kings 11:16](#)) and smote "every male in Edom." Hadad, a child of royal blood, was among those who escaped from **Midian** and came to **Paran** [in Edom]; and "out of Paran they came to Egypt, unto Pharaoh, king of Egypt."

I KINGS 11:19 And Hadad found great favour in the sight of Pharaoh, so that he gave
him to wife the sister of his own wife, the sister of
Tah-pe-nes [spelled
Tahpenes in the KJV] the queen.

This was in the days of David. The pharaoh must have been Ahmose. [Hadad left Egypt after the death of David ([I Kings 11:21](#)). Ahmose reigned more than twenty years, according to Man-etho twenty-five years.] Among his queens must have been one by the name of Tahpenes. We open the register of the Egyptian queens to see whether Pharaoh Ahmose had a queen by this name. Her name is actually preserved and read Tanethap, Tenthape, or, possibly, Tah-penes.

[Henri Louis Marie Alexandre Gauthier [1877-1950, “a French Egyptologist and geographer... [and in] 1903 he entered the French Institute of Oriental Archaeology of Cairo... [and] made extensive excavations at Dra Abu el-Naga [“located on the West Bank of the Nile at Thebes”] and El Qattah [near Cairo] (1904), and devoted himself to work on both historical and geographical issues of Ancient Egypt... [and in] 1909 he was part of a French team which discovered Huni's Pyramid in Elephantine [- “an island on the Nile, forming part of the city of Aswan in Upper Egypt”], and [he] discovered a large granite conical object with an inscription revealing the name of the pharaoh Huni of the 3rd dynasty of the Old Kingdom... [and he] worked with Gaston Maspero [bio, p.68] who asked him to copy the inscriptions of the Nubian temples of [1] Amada [- including “the oldest Egyptian temple in Nubia... [and the] first constructed by Pharaoh Thutmose III of the 18th dynasty”, “Nubia... [being] a region along the Nile river ... [in] the area between the first cataract of the Nile (just south of Aswan in southern Egypt) and the confluence of the blue and white Niles (south of Khartoum in central Sudan [maps, SEC. 8, p.147-9])”, [2] Kalabsha [which is now underwater, however “New Kalabsha is a promontory located near Aswan in Egypt [- a “promontory” being “a high point of land... projecting into the... water beyond the line of coast”]... [and it] houses several important temples, structures, and other remains that have been re-located... from the site of Old Kalabsha... and other sites in Lower Nubia, to avoid the rising waters of Lake Nasser caused by the construction of the Aswan High Dam”] and [3] Wadi es-Sebua [- the site of two New Kingdom Egyptian temples, including one speos temple constructed by the 19th Dynasty Pharaoh Ramesses II”], *Le Livre des rois d’Egypte* [*The Books of the Kings of Egypt*] (Cairo,1902), II, 187, note 3. But see Strieker [?], *Acta Orientalia* [or *Acta Orientalia Academiae Scientiarum Hungaricae* [*Acts of the Orientalia Academy of Science of Hungary*]... a quarterly peer-reviewed academic journal covering the field of oriental studies... established in 1950”], XV (1937), 11-12.]

The Location of Auaris

Where was Auaris, the stronghold of the Amu-Hyksos, the city which served to keep Egypt in bondage? It was large enough to contain within its walls tens and even hundreds of thousands of warriors, besides the population of women and children and slaves, and to provide for large herds and flocks.

The description Manetho gives in his history points to a site on the eastern frontier of Egypt.

[Salitis, king of the Hyksos] left garrisons in the places most suited for defence. In particular he secured his eastern flank, as he foresaw that the Assyrians [- likely their ‘Canaanite kin’], as their power increased in future, would covet and attack his realm. Having discovered in the Sethroite nome a city very favourably situated on the east of the Bubastis arm of the river, called after some ancient theological tradition Auaris, here built and strongly fortified it with walls, and established a garrison there numbering as many as two hundred and forty thousand armed men to protect his frontier. [Josephus, *Against Apion*, I, 77-78.]

According to Manetho, Auaris had a great stone wall "in order to secure all their possession and spoil."

Several scholars have made various conjectures: it was located at Pelusium, at Tanis, and at Tell-el-Yehudiyeh. In the last-named place Hyksos tombs were unearthed, but archaeological study did not confirm the opinion of the excavator that it was Auaris. [Petrie, *Hyksos and Israelite*

Cities, pp.10-16.] It was a small stronghold and not the huge fortress of the Hyksos rulers, pharaohs from the Fourteenth up to the Seventeenth Dynasty.

Auaris is futilely sought on the eastern branch of the [Nile] Delta...

[Montet [\[bio, p.32\]](#), *Le Drame d'Avaris* [*The Drama of Auaris*], p.47: "Le lecteur s'étonnera d'apprendre qu'une ville historique ait été promené par les égyptologues tout le long du Delta oriental, de Péluse à Héliopolis, en passant par Tell el Her, El Kantarah, San el Hagar (Tanis), Tell el Yahoudieh". ["The reader will be astonished to learn that a historical city [Auaris] was walked by the Egyptologists all along the Eastern Delta, from Peluse [\[or Pelusium, map, p.66\]](#) to Heliopolis, passing through Tell el Her, El Kantarah, San el Hagar (Tanis [\[map, SEC. 8, p.274\]](#)), Tell el Yahoudieh".]

...However, the precise translation of Manetho-Josephus is: "to the east from the Bubastis arm of the river."

Auaris can be located in the following way:

Saul conquered "the Amalekite city," the residence of the king Agog ([I Samuel 15:1](#)). The capture of this city terminated the domination of Amalekites over "the land from Havilah until thou comest to Shur, that is over against Egypt."

By comparing the last sentence with one in I Samuel ([27:8](#)) - "... and the Amalekites ... of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt" we find a clue to the location of the Amalekite city on the border of Egypt, but not in Egypt proper.

This also corresponds with the statement in the inscription of the officer Ahmose: "I followed the king on foot when he rode abroad in his chariot. One besieged the city of Auaris."

The meaning of the name "Auaris" is "the town of the desert strip." [K. Sethe, *Urkunden* [*Certificates*] (Leipzig, 1906-9), IV, 390; Gardiner, *Journal of Egyptian Archaeology*, III (1916), 100.]

Auaris on the northeastern frontier of Egypt was designed by its builder, the Hyksos king Salitis, to secure the eastern flank against any assault from the north. [Josephus, *Against Apion*, I, 78f.] The fortress dominated Egypt and Syria. It was situated on a river - this is told in the Egyptian record of Ahmose and in the story of the siege by Saul. "One fought on the water in the river" (Ahmose). "And Saul came to [the] city of Amalek, and laid wait in the stream" [\[or again, as rendered in the KJV, in the valley\] \(I Samuel 15:5\)](#).

And yes, if the siege at this location was prolonged, fighting may have occurred at times when there was "water in the river", as well as when the "river bed" was *dry*. But again, surely Saul's army did at no point **wait** *emerged* in a *flowing river*, only next to it, or in a *dry river bed*.

The only river in the whole area is the seasonal stream of el-Arish. Because of the mention of the river [\[or "river bed"\]](#) battle in the inscription of Ahmose, Auaris was sought on the eastern branch of the Nile, though Manetho-Josephus wrote that it was to the east from the eastern branch of the Delta.

Moreover, the name of the river "nakhal" on which the Amalekite city was built is

repeatedly applied in the Scriptures to the stream [and to the mostly dry "river bed"] of el-Arish, which is at the border of Egypt (Nakhal Mizraim). [Compare [Numbers 34:5](#); [II Kings 24:7](#); [II Chronicles 7:8](#): "Nakhal" [**the river of Egypt**] was the border of Egypt.]

From the later history of Egypt we also may derive clues for the location of Auaris.

Haremhab, the king who ruled before the Nineteenth Dynasty in Egypt, used to cut off the noses of offenders against the law and banish them to the region of Tharu. The station of Tharu was the northeastern outpost of Egypt, as may be seen from the description of various campaigns into Syria undertaken by kings of the Nineteenth Dynasty. It must have been near Auaris, if it was not another name for the same place. [The symbol of Auaris follows immediately that of Sekhet-za; the latter site is closely associated with the site of Tharu on several steles of the Ramesside period. See Gardiner, *Journal of Egyptian Archaeology*, III (1916), 101.]

The noseless offenders were sent to a place for the "unclean"; one deprived of his nose was in appearance similar to a leper, unclean for religious service, and kept apart from society. The unclean were sent into exile to the remotest part of the country. Manetho, writing of the rebellion of these unclean at a later date, said:

The king ... assigned them for habitation and protection the abandoned city of the shepherds, called Auaris. [Josephus, *Against Apion*, I, 237.]

The place where the noseless exiles lived was called by Greek and Roman authors Rhinocolura (cut-off nose) or Rhinocorura. It was identified as el-Arish: Septuagint translated "Nakhal Mizraim" (the stream of el-Arish) by this name, Rhinocorura...

[Epiphanius [*tbb before we get back to Dr. Velikovsky*] said: "Rhinocorura" means "Nakhal" (bed of a river); Saadia [or "**Sa'adiah ben Yosef Gaon**... alternative English Names: **Rabbeinu Sa'adiah Gaon** ("our Rabbi [the] Saadia Gaon")..., **Saadia b Joseph**, **Saadia ben Joseph** or **Saadia ben Joseph of Faym** or **Saadia ben Joseph Al-Fayyumi**; (882/892 -942)... a prominent rabbi, Gaon, Jewish philosopher, and exegete of the Geonic period who was active in the Abbasid Caliphate [*tbd after Ferdinand Hitzig*] ... [and being the] first important rabbinic figure to write extensively in Arabic, he is considered the founder of Judeo-Arabic literature... [and is known] for his works on Hebrew linguistics, Halakha ["Jewish religious law"], and Jewish philosophy, [and] he was one of the more sophisticated [and therefore '**deceptive**'] practitioners of the philosophical school known as the "Jewish Kalam" [- "**Kalām**... [being] "the study [and 'defence'] of Islamic doctrine", and "**Jewish Kalam**... [being] an early medieval style of Jewish philosophy that evolved in response to Kalam in Islam, which in turn was a reaction against Aristotelianism"... [however in] this capacity, his philosophical work *The Book of Beliefs and Opinions* represents the first systematic attempt to integrate Jewish theology with components of Greek philosophy [evidently including Aristotle's]... [and '**unfortunately**' he] was also very active in opposition to Karaism [or "**Karaite Judaism**", defined, **SEC. 9, p.430-31**], in defense of [the increasingly **perverted**, but "mainstream form of Judaism", rabbinic Judaism", which has dominated Judaism "since the 6th century CE, after the codification of the Babylonian Talmud... [and growing] out of [- as Jesus might put it, '**viper-tongued**'] Pharisaic Judaism, Rabbinic Judaism is based on the [surely '**erroneous**'] belief that at Mount Sinai, Moses received from God [both] the Written Torah (Pentateuch) and the [so-called] "Oral Torah" ", but Epiphanius nonetheless

provided a little help when he] translated "Nakhal Mizraim" as "Wadi el-Arish," and similarly [did] Abu-faid [?]. See Ferdinand Hitzig [tbb next], *Urge-schichte und Mythologie der Philistaer* [*Prehistory and Mythology of the Philistines*] (Leipzig, 1845), pp. 112 ff. Hitzig recognized that el-Arish must have been an old city (Laris of the Crusaders), but was unable to identify the ancient city that had been situated on the site of el-Arish or Rhinocolura.]

Ferdinand Hitzig [1807-1875]... was a German biblical critic... [whose] father was a pastor. He studied theology at Heidelberg..., at Halle... and at Göttingen... Returning to Heidelberg he became *Privatdozent* in theology in 1829, and in 1831 published his *Begriff der Kritik am Alten Testamente praktisch erörtert*, a study of Old Testament criticism in which he explained the critical principles of the grammatico-historical school [or "method" - not to be confused with the *historical-critical method*, otherwise known as "higher criticism", which undoubtedly the Lord would **condemn** as '**false doctrine**' from one of the more recent **generation of vipers**, and with help from my encyclopedia I won't resist further introducing the "method" based more on **sound doctrine**, and further exposing the surely **abominable** one generally **used** for the '**perversion**' of **scripture**, next], and... his *Des Propheten Jonas Orakel über Moab*, an exposition of the 5th and 16th chapters of the book of Isaiah attributed by him to the prophet Jonah mentioned in [2 Kings xiv. \[or 14:\] 25](#) ... In 1833 he was called to the University of Zürich as professor ordinarius of theology. His next work was a commentary on Isaiah with a translation (*Über-setzung und Auslegung des Proph-eten Jesaias*)... pronounced to be his best exegetical work. At Zürich he laboured for a period of twenty-eight years, during which, besides commentaries on *The Psalms... The Minor Prophets... Jeremiah... Ezekiel... Daniel... Ecclesiastes... Canticles... and Proverbs* ... he published a monograph, *Über Johannes Markus und seine Schriften* (1843), in which he maintained the chronological priority of the second gospel [but '**hopefully**' didn't get too 'carried away' in this kind of 'analysis']. He [also] wrote works of archaeological interest [but hopefully **not** promoting Panbabylonism]... After the death in 1860 of Friedrich Umbreit, one of the founders of the well-known [and evidently *historical-grammatical-method-leaning*,] *Studien und Kritiken* [tbb&d after defining the "method" of **our** 'literal vs. figurative' focused **brothers** who I guess were, at least generally, '**on the right track**', and the "method" of those **dannned** 'higher critics' who I can only sup-pose were, and '**hopefully**' also only generally, '**on a highway to hell**'], Hitzig was called to succeed him as professor of theology at Heidelberg. Here he wrote his *Geschichte des Volkes Israel* [*History of the People of Israel - at Internet Archive*] (1869 -1870), in two parts, extending respec-tively to the end of the Persian domination and to the fall of Masada, 72 AD, as well as a work on the Pauline epistles, *Zur Kritik Paulinischer Briefe* [*On the Criticism of Pauline Letters*] (1870), on the Moabite Stone, *Die Inschrift des Mescha* [*The Inscription of Mesha*] (1870), and on Assyrian, *Sprache und Sprachen Assyriens* [*Language and Languages of Assyria*] (1871), besides revising the commentary on Job by Ludwig Hirzel, first published in 1839... He was also a contributor to the *Monatsschrift des wissenschaft-lichen Vereins* [*Monthly Publication of the Scientific Asso-ciation*] in Zürich, the *Zeitschrift der deut-schen*

morgenländischen Gesellschaft [*Journal of the German Oriental Society*], the *Theologische Studien und Kritiken* [*Theological Studies and Reviews*], Eduard Zeller's *Theologische Jahrbücher* [*Theological Annual*], and Adolf Hilgenfeld's *Zeit-schrift für wissenschaftliche Theologie* [*Journal of Scientific Theology*]... His lectures on biblical theology [*and Messianic Prophecies*"] (*Vorlesungen über biblische Theologie und messianische Weissagungen*) were published in 1880 after his death, along with a portrait and biographical sketch by his pupil, J. J. Kneucker (b.1840), professor of theology at Heidelberg.

The **historical-grammatical method** is a Christian hermeneutical [or exegetical] method [or more simply put, a method “serving to explain”, and in this case, a generally **sound doctrine**] that strives to discover the biblical authors' original intended meaning in the text. According to the historical-grammatical method, if based on an analysis of the grammatical style of a passage (with consideration to its cultural, historical, and literary context), it appears that the author intended to convey an account of events that actually happened, then the text should be taken as representing history; [however] passages should only be interpreted symbolically, poetically, or allegorically if, to the best of our understanding, that is what the writer intended to convey to the original audience. It is [**'fortunately'**] the primary method of interpretation for many conservative [read, **faithful**] Protestant exegetes who reject the historical-critical method to various degrees (from the complete rejection of historical criticism of some fundamentalist Protestants [- including me, and that is, as it is commonly **used,**] to the moderated acceptance of it in the Roman Catholic tradition since Pope Pius XII), in contrast to the overwhelming reliance on historical-critical interpretation in biblical studies at the academic level [- uh-huh, including at far too many of those originally **'on the right track'** institutions of higher learning that have since **'full-mouthedly bit the dust'**]. The [**'doomed'**, soon-to-be-revealed, **MOTHER OF HARLOTS 'suck-up'** (Rev 17:1-7,15,18)] Orthodox Church primarily employs a spiritual, allegorizing hermeneutic heavily dependent on typological connections drawn by New Testament writers and the church fathers of the first several centuries of Christianity [- the **“Allegorical interpretation of the Bible”** *tbfd* after **“Historical criticism”**]. The Roman Catholic Church divides hermeneutic into four senses: the literal, allegorical, moral, and anagogical [- the **“anagogical... [being] a method of mythical or spiritual interpretation”**]; however, interpretation is always subject to the Church's magisterium [which is **“the church's authority or office to give [supposed] authentic interpretation of the Word of God... [where] the task of interpretation is vested uniquely in the Pope and the bishops”**]. The process for determining the original meaning of the text is through examination of the grammatical and syntactical aspects, the historical background, the literary genre as well as theological (canonical) considerations. The historical-grammatical method distinguishes between the one original meaning of the text and its significance. [And of course in **scripture** there is only **“one original meaning”** because, **The LORD our God is one LORD** (Deu 6:4; Mar 12:29), where only one **interpretation, though on 'increasingly meatier levels', exists.**] The significance

of the text is essentially the application or contextualization of the principles from text. [Or more simply put, the meaning comes from the context.]

Historical criticism, also known as **the historical-critical method** or **higher criticism**, is a

branch of criticism that investigates the origins of ancient texts in order to understand [and too often, '**misrepresent**'] "the world behind the text". While often discussed in terms of Jewish and Christian [read, Jewish vs. Gentile] writings from ancient times, historical criticism has also been applied to other religious and secular writings from various parts of the world and periods of history. The primary goal of historical criticism is to discover the text's primitive or original meaning in its original historical context and its literal sense or *sensus literalis historicus*. [However the goal is actually far too often, and more simply put, to **pervert** by any means necessary the "one original meaning" of the text]. The secondary goal seeks to establish a reconstruction [- yes, far too often, really a '**perverion**'] of the historical situation of the author and recipients of the text. That may be accomplished by reconstructing the true [or far too often, rather, a **perverted**] nature of the events that the text describes. An ancient text may also serve as a document, record or source for reconstructing [or '**distorting**'] the ancient past, which may also serve as a chief interest to the historical critic. In regard to Semitic [or in this case, Hebrew] biblical interpretation, the historical critic would be able to interpret [or '**distort**'] the literature of Israel as well as the history of Israel. In 18th century Biblical criticism, the term "higher criticism" was commonly used in mainstream scholarship in contrast to "lower criticism" [which, to give a more complete definition, is "a branch of textual scholarship, philology, and of literary criticism that is concerned with the identification of textual variants, or different versions, of either manuscripts or of printed books", but of course when it comes to different so-called 'manuscripts of scripture', **perverted** ones are treated equally, or worse, take precedence over the **pure**]. In the 21st century, historical criticism is the more commonly used term for higher criticism, and textual criticism is more common than..."lower criticism"... Historical criticism began in the 17th century and [most '**unfortunately**'] gained popular recognition in the 19th and 20th centuries. The perspective of the early historical critic was rooted in Protestant Reformation ideology since its approach to biblical studies was free from the influence of traditional interpretation. Where historical investigation was unavailable, historical criticism rested on philosophical and theological interpretation. With each passing century, historical criticism became refined ... [or really it has become '**increasingly further**' **perverted**] into various [commonly **abominable**] methodologies used today [which unendingly continue to **pervert** The Word through 'modern translations', lexicons, etc., and otherwise **pervert** all manner of **doctrines** in general.]

Allegorical interpretation of the Bible [or an "allegorizing hermeneutic"] is an interpretive method (exegesis) that assumes that the Bible has various levels of meaning and tends to focus on the spiritual sense, which includes the allegorical sense, the moral (or tropological) sense, and the anagogical sense, as opposed to the literal sense. It is sometimes

referred to as the *quadriga*, a reference to the Roman chariot that was drawn by four horses... Allegorical inter-pretation has its origins in both Greek thought and the rabbinical schools of Judaism. In the Middle Ages, it was [evidently both] used [and '*misused*'] by Bible commentators of Christianity.

But let me finally be clear here. Arguably the biggest problem with any of these “methods” is not so much their *use* – yes, I think that they all, and endlessly more besides, can be '*rightly used*' – EXCEPT if the “method” or “exegesis” is *used* to the exclusion of the '*literal vs. figurative method*', because then it becomes '*perverion*'. And I mean that it is always necessary in every verse of *scripture* to *discern* as well as '*rightly divide*' if it is literal or metaphorical, or a mixture of both, and *interpret* it in the *light* of that *discernment* accordingly. And God willing I'll attempt to expand further on what I mean by '*increasingly meatier levels*' in the next *study*.

The **Abbasid Caliphate**...was the third caliphate to succeed the Islamic prophet Muhammad ... founded by a dynasty descended from Muhammad's uncle, Abbas ibn Abdul-Muttalib (566-653 CE), from whom the dynasty takes its name. They ruled as caliphs for most of the caliphate from their capital in Baghdad in modern-day Iraq, after having overthrown the Umayyad Caliphate in the Abbasid Revolution of 750 CE (132 AH). The Abbasid Caliphate first centered its government in Kufa, modern-day Iraq, but in 762 the caliph Al-Mansur founded the city of Baghdad, near the ancient Sasanian capital city of Ctesiphon [- “an ancient city, located on the eastern bank of the Tigris, and about 35 kilometres (22 mi) southeast of present-day Baghdad”]. The Abbasid period was marked by reliance on Persian bureaucrats (notably the Barmakid family) for governing the territories as well as an increasing inclusion of non-Arab Muslims in the *ummah* (national community). Persian customs were broadly adopted by the ruling elite, and they began patronage of artists and scholars. Baghdad became a center of science, culture, philosophy and invention in what became known as the Golden Age of Islam... Despite this initial cooperation, the Abbasids of the late 8th century had alienated both non-Arab *mawali* (clients) and Iranian bureaucrats. They were forced to cede authority over al-Andalus (Spain) to the Umayyads in 756, Morocco to the Idrisids in 788, Ifriqiya and Southern Italy to the Aghlabids in 800, Khorasan and Transoxiana to the Samanids and Persia to the Saffarids in the 870s, and Egypt to the Isma'ili-Shia caliphate of the Fatimids in 969... The political power of the caliphs was limited with the rise of the Iranian Buyids and the Seljuq Turks, who captured Baghdad in 945 and 1055, respectively. Although Abbasid leadership over the vast Islamic empire was gradually reduced to a ceremonial religious function in much of the Caliphate, the dynasty retained control over its Mesopotamian domain. The Abbasids' period of cultural fruition and its (reduced) territorial control ended in 1258 with the sack of Baghdad by the Mongols under Hulagu Khan and the execution of Al-Musta'sim. The Abbasid line of rulers, and Muslim culture in general, re-centred themselves in the Mamluk capital of Cairo in 1261. Though lacking in political power (with the brief

exception of Caliph Al-Musta'in of Cairo), the dynasty continued to claim religious authority until after the Ottoman conquest of Egypt in 1517.

Epiphanius Scholasticus was a sixth-century translator of Greek works into Latin... Little is known of his life, aside from his works. It seems he bore the name Scholasticus "not so much because of any devotion to literature or theology, but in the sense that that word frequently had in the Middle Ages, meaning a chaplain, amanuensis [- "one employed to write from dictation or to copy manuscript"], or general assistant of any dignitary of the church."... Under the direction of Cassiodorus ["(c.485-c.585)... a Roman statesman, renowned scholar of antiquity, and writer serving in the administration of Theodoric the Great, king of the Ostrogoths"], in about 510, he compiled the *Historiae Ecclesiasticae Tripartitae Epitome*, or the *Historia Tripartita* ("Tri-partite History"), a standard manual of church history through the Middle Ages. Epiphanius undertook the translations into Latin of the Greek church histories of... [various Church historians] written in the previous century... Epiphanius also translated the commentaries of Didymus on the *Proverbs of Solomon* and on the seven general epistles [- **Didymus the Blind** (alternatively spelled **Dedimus** or **Didymous**) (c. 313-398)... [being] a Christian theologian in the Church of Alexandria, where he taught for about half a century... [and he] was a student of Origen [bio, SEC. 7, p.417-21], and, after the Second Council of Constantinople condemned Origen... [but his] works were not copied... [and many] of his writings are lost, but some of his commentaries and essays survive... [and though] intelligent and a good teacher... [he was] not especially original" [unintended PAMD], [and Epiphanius also translated] the commentaries of Epiphanius of Salamis upon *Canticles*. His *Codex Encyclicus*, compiled at the urging of Cassiodorus, collects and translates letters addressed by different synods to the Emperor Leo I in defence of the decrees of the Council of Chalcedon against the Monophysite [tbd next] Timotheus Aelurus. The list was drawn up in 458 by the order of Leo I, although Epiphanius made several additions to it.

Monophysitism... or **Monophysism**... is a Christological term derived from... *monos*, "alone, solitary" and... *physis*, a word that has many meanings but in this context means "nature". It is defined as "a doctrine that in the person of the incarnated Word (that is, in Jesus Christ) there was only one nature - the divine".

Of course **we** would **contend** with such a **doctrine, right?** (E.g., [Ps 8:5](#); [Heb 2:7-9](#); [4:15](#).)

Dr. Velikovsky's conclusion as to the location of Auaris/Rhinocorura is that...

...Hence Auaris [or Rhinocorura] of the ancients is **el-Arish** of today [map, p.111].

When the archaeologists excavate on the banks of el-Arish they will find the remnants of Auaris, one of the largest fortresses of antiquity. [*"Il est facile d'identifier les noms géographiques de l'antiquité, quand ils se sont conservés en arabe. Le tell Basta recouvre les mines de Bubaste. ... Mais le nom d'Avaris était tombé en désuétude bien avant la fin des temps pharaoniques."*] ["It is easy to identify the geographical names of antiquity, when they are preserved in Arabic. The tell Basta

covers the mines of Bubaste. ... But the name Avaris had fallen into disuse long before the end of Pharaonic times."] Montet, *Le Drame d'Avaris*, pp.47-48.]

As a supplementary bit of evidence I cite the following passage from Masudi about a sovereign of the First Dynasty of Amalekite [Amu-Hyksos] pharaohs.

In the neighborhood of el-Arish he constructed a fortress. [Maçoudi, *L'Abérgé des merveilles*, p.388. The Amalekite pharaoh is called by Masudi [by the name of] Talma [and identified as the] successor to Latis. The Hyksos king who built Auaris is called Salitis or Salatis (*Cambridge Ancient History*, I, 233) by Manetho. The two forms, Latis and Salatis, handed down through two such different channels, are nevertheless noticeably similar.]

Hyksos and Amalekite Parallels

Is the identity of the Amalekites and Hyksos established, or were they perhaps two different peoples? The historical evidence of the preceding pages will be juxtaposed [-"juxtapose" in this case meaning "to place... side by side... for comparison or contrast"].

A people called the Amu or Hyksos invaded Egypt after a great natural catastrophe [Papyrus Ipuwer (Leiden 344 recto) 8:1; 15:1], when the river "turned into blood" and the earth shook. [Papyrus Ipuwer 2:10; 4:2; 6:1; Papyrus Ermitage 1116b recto.] They overran Egypt without encountering any resistance. [Manetho-Josephus, *Against Apion*, I, 73 ff.]

The invaders were utterly cruel; they mutilated the wounded and cut off the limbs of their captives [Compare the findings of Petrie in Hyksos graves (*Hyksos and Israelite Cities*, p.12)]; they burned cities, savagely destroyed monuments and objects of art, and razed the temples to the ground [Manetho-Josephus; inscription at Specs Artemidos]; they held the religious feelings of the Egyptians in contempt. [Sallier Papyrus I; Papyrus Ipuwer 17:2; Manetho-Josephus.]

They enslaved the Egyptians and imposed tribute on them. [Papyrus Ipuwer; Papyrus Ermitage; Manetho-Josephus.] These invaders came from Asia [Manetho-Josephus ("from the East"); Papyrus Ipuwer 14:10; 15:13] and were called Arabians [Manetho-Josephus], but had some Hamitic features too. [Papyrus Ipuwer 14:10; 15:3.] They were herdsmen [Manetho-Josephus], and they were skilled with the bow [Papyrus Ipuwer 14:10; 15:3; Carnarvon Tablet]; their kings ruled as pharaohs of Egypt. [Scarabs of Hyksos Kings; Sallier Papyrus I [in the Britttish Museum]; Manetho-Josephus.] They also ruled over Syria and Canaan, the islands of the Mediterranean, and other countries, and had no peer for a long period. [Inscriptions of Apop; see J. H. Breasted, *A History of*



Location within the Sinai Peninsula

Egypt, p. 218; Eduard ['Mired-in-the'] Meyer, *Geschichte des Altertums*, Vol. I, Pt 2, p.319.]

The Amu built a great city fortress east from the Delta of the Nile. [Manetho-Josephus; *Tomb of Ahmose*; *Sallier Papyrus I*; inscription of Hatshepsut at Speos Artemidos.] They impoverished the native population of Egypt, usually invading the fields with their cattle before harvest time. [*Papyrus Ermitage*.]

Among their kings were at least two rulers by the name (tentatively read) of Apop; both were outstanding, one at the beginning, the other at the very close, of the period. [*Sallier Papyrus I*; compare Petrie, *A History of Egypt*, I, 243.]

The domination of this people extended over many countries of the Near and Middle East. Their dynasties ruled some five hundred years [Manetho-Josephus], and their rule ended when their fortress-residence on the river was put under siege by some foreign host. [*Tomb of Ahmose*; compare *Against Apion*, I, 88.] A part of the beleaguered population of the fortress was allowed to depart [*Manetho-Josephus*.]; the bed of the river was the main scene of the siege and of the final storming of the fortress. [*Tomb of Ahmose*.]

With the crushing of the Amu Empire after this siege, Egypt became free, and the expelled invaders moved to southern Canaan to the stronghold of Sharuhén, where they maintained their hold a few years longer. [*Tomb of Ahmose*; compare Manetho-Josephus.] This fortress in the south of Canaan was beleaguered. The siege was protracted. Finally the city was stormed, its defenders killed, and the few survivors were dispersed and lost their importance [which allowed their 'Canaanite kin' to the north to eventually be used to end this 'lull' in The Reign of The 2nd Head of the Beast, and rise to dominance, and that is, following the reigns of the Kings of Israel, Saul, David, and Solomon]. [*Tomb of Ahmose*.]

They left a deep feeling of hatred in the people of Egypt. [Manetho-Josephus.]

The other people were called Amalekites. They left Arabia after a series of plagues [Maçoudi, *Les Prairies d'or*, III, 101; *Kitab-Alaghaniy* [or "*Kitab al-Aghani*", defined, SEC. 9, p.398] (trans. Fresnel), pp.206 ff.] and immediately after a violent earthquake. [El-Harit [previously identified as "an ancient poet"], cited by Maçoudi, *Les Prairies d'or*, III, 101; compare [Exodus 12:29](#).] Many of them perished during the migration in a sudden flood that swept the land of Arabia. [*Kitab-Alaghaniy* (trans. Fresnel), p.207.] They sighted the Israelites coming out of Egypt, which was laid in ruins by a great catastrophe. [[Exodus 15:7-12](#); [17:8-16](#); [Numbers 14:43-45](#).] In this catastrophe the water in the river turned red as blood, the earth shook, the sea rose [or was *magnetically divided* ^{H1234}] in a sudden tidal wave [or rather, in a sudden 'walling off' of the water so as to *divide* ^{H1234} it, creating a 'passageway', which, along with a night of *strong east wind*, turned the seabed into *dry ground* on which to cross the Red Sea]. [[Exodus 7:20](#); [12:29](#); [14:\[16-127\]](#).]

The invaders from Arabia occupied the south of Palestine [and Syria] and simultaneously moved toward Egypt. [[Numbers 13:29](#); [14:43](#); Tabari [bio, p.81], *Chronique* (trans. Dubeux [?]), p.261; Abulfeda, *Historia anteislamica*, ed.

Fleischer, p.179; *Mekhilta Beshalla* [?], I, 27.] They conquered Egypt without meeting resistance. [Maçoudi, *Les Prairies d'or*, II, 397.]

The Amalekite conquerors came from Arabia, but apparently they had Hamitic blood in their veins. [See "Amalik," *The Encyclopedia of Islam*.] They were a nation of herdsmen and roamed with their large herds from field to field. [[Judges 6:3,33](#); [7:12](#); [I Samuel 15:9,14](#).]

They mutilated the wounded and the prisoners, cut off limbs, and were unspeakably cruel in many other ways. [[Deuteronomy 25:15f.](#); [Numbers 11:1](#) [? - apparent note error]; *Targum Yeru-shalmi of Exodus 17:8*; *Midrash Tanna'im*, 170; *Pirkei Rabbi Elieser* 44; and many other sources.] They stole children and carried off women [[Numbers 14:3](#) [applicable?]; [I Samuel 30:15](#) [actually Verses 1-20, especially Verses 1-2].]; they burned cities [[I Samuel 30:1](#).]; they destroyed monuments and objects of art that had survived the catastrophe, and despoiled Egypt of her wealth. [Maçoudi, *L'Abrégé*, pp.342,361.] They were contemptuous of the religious feelings of the Egyptians. [Kitab-Alaghaniy (trans. Fresnel), p.206.]

The Amalekites built a city-fortress on the northeastern border of Egypt. [[I Samuel 30:5 and 7](#) [? - apparent note error]; cf. Maçoudi, *L'Abrégé*, I, 331.] Their chieftains were pharaohs and ruled from their fortress. [Maçoudi, *L'Abrégé*, I, 331f., 338; Abulfeda, *Historia anteislamica*, ed. Fleischer, pp.101ff. and 179; Tabari, *Chronique* (trans. Dubeux), p.209; Ibn Abd-Alhakam, *Yaqut, Koran [or Quran] Commentary to Sura II*, 46; Alkurtubi, *Koran Commentary to Sura II*, 46 (Leiden Ms.).]

For your information...

A **surah** [or "sura"]... is a chapter of the Quran [or *Koran*]. There are 114 *surahs* in the Quran, each divided into *ayahs* [or *ayas*?](verses). The chapters or *surahs* are of unequal length; the shortest chapter (*Al-Kawthar*) has only three verses while the longest (*Al-Baqara*) contains 286 verses. Of the 114 chapters in the Quran, 86 are classified as Meccan, while 28 are Medinan. This classification is only approximate in regard to the location of [its '**satanic**'] revelation; any chapter revealed after migration of Muhammad to Medina (*Hijrah*) is termed Medinan and any revealed before that event is termed Meccan. The Meccan chapters generally deal with [Islam's **false**] faith and [**lying**] scenes of the Hereafter while the Medinan chapters are more concerned with organizing the [oppressive] social life of the nascent Muslim community and leading Muslims to the goal of Dar al-Islam by showing [merciless] strength towards... unbelievers.

Dar al-Islam (...literally *house/abode of Islam* or **Dar al-Tawhid**, *house/abode of monotheism*) is a term used by Muslim scholars to refer to those countries where Muslims can practice their religion as the ruling sect. It is the area of the world under the rule of Islam, literally, "the home of Islam."

And of course "Islamic extremists", or supporters of "Radical Islam", ultimately want global control, as "their stated goal is Islamic revolution with the intent to force

implementation of Sharia law [or "Islamic law"] and/or an Islamic State Caliphate" worldwide.

They [- the Amalekites - also] held sway over [south-]western Asia and northern Africa and had no peer in their time. [*Literature* in Ginzberg, *Legends*, III, 63; [Numbers 24:20](#); [24:7](#); [I Samuel 30:7](#) [? - [I Samuel 30:1](#).] They kept the Egyptian population in bondage, and their tribesmen used the Egyptians as slaves. [The above Arabian sources of the ninth to the thirteenth centuries: [I Samuel 30:13](#).] They also built smaller strongholds in Syria-Palestine [[Judges 5:14](#); [12:15](#)], and by periodically invading the country with their herds before harvest time, they impoverished the people of Israel. [[Judges 6 and 7](#); [I Samuel 14:48](#).] Their domination over many countries of the Near and Middle East endured, according to various reckonings, for almost five hundred years. [Compare: [Exodus 17:8](#); [I Samuel 27:8](#); [I Samuel 30](#); [I Kings 6:1](#).]

Among the kings of the Amalekites there were at least two by the name of Agog, both of them outstanding: one a few decades after the Exodus of the Israelites from Egypt, the other at the very end of the period of Amalekite domination. [[Numbers 24:7](#); [I Samuel 15:8](#).]

This people intermingled with the Philistines [and likely with their other 'near-kinsman' through-out Southwest Asia]. [[II Samuel 1:13](#); Abu-el-Saud, *Commentary to Sura II*, 247; compare Abulfeda, *Historia anteislamica*, ed. Fleischer, p.17; compare also "Amalik," *The Encyclopedia of Islam*.]

Their supremacy came to an end when their fortress-residence on the border of Egypt was besieged by Saul, king of Israel. [[I Samuel 15:5](#).] The bed of the river (nakhal) was the main scene of the siege. [[I Samuel 15:5](#).] A large part of the besieged garrison was allowed to depart. [[I Samuel 15:6](#).] After this siege and the fall of the fortress the Amalekite Empire from Havila in the land of the Euphrates to "over against Egypt" collapsed. [[I Samuel 15:7](#).] Their remnants moved into mountainous southern Palestine, where they gathered their strength in a stronghold-city. [[I Samuel 27:8](#); see also Ginzberg, *Legends*, IV, 99; Compare al-Samhudi, *Gesch-ichte der Stadt Medina* [*History of the city of Medina*], ed. Wustenfeld, p.26.] But that stronghold, too, was surrounded and, after a protracted siege, was captured by storm. [[II Samuel 11](#); Ginzberg, *Legends*, IV, 98f.] After that they lost their significance. [[I Chronicles 4:42](#) f.]

They left in the people of Israel an intense feeling of hatred. [[Deuteronomy 25:17-19](#); [I Samuel 15:2](#); [I Samuel 28:18](#); for Talmud and Midrash sources see Ginzberg, *Legends*, III, 61f., 333; IV, 230; VI, 480.]

On the basis of the foregoing, the conclusion is inescapable that the Amu of the Egyptian sources and the Amalekites of the Hebrew and Arab sources were not two different peoples, but one and the same nation. Even the name is the same: Amu, also Omayya, a frequent name among the Amalekites, was a synonym for Amalekite. Dshauhari (Djauhari), an Arabian lexicographer of the tenth century of the present era, wrote: "It is

handed down that this name [Amu, or Omayya] *was a designation* for an Amalekite man."

[Italics supplied. See D. F. Tuch [?], "*Ein und zwanzig Sinaitische Inschriften*," *Zeitschrift der Deutschen Morgenlandischen Gesellschaft* [*Twenty One Sinaitian Inscriptions*," *Journal of the German Oriental Society*], III (1849), 151. Tuch took the quotation from Djauhari without any thought of the question debated here as to the identity of the Amalekites and the Hyksos.]

The Amu, or the Hyksos, were the Amalekites.

This identity, established on a large number of correlations and parallels, is the answer to the two-thousand-two-hundred-year-old riddle: Who were the Hyksos? As early as the days of Josephus Flavius, in the first century, it was already a debated question of long standing. The arguments of the present chapter for the identity of the Amu-Hyksos and the Amalekites have been stated and repeated here point by point because of the momentous consequences this identification carries. The succeeding parts of this book will show how important the consequences are.

The Confusion of Hyksos and Israelites and the Beginning of Anti-Semitism

The Israelites could never forget the time of their suffering in Egypt, but they did not bear any hatred against the Egyptians or other peoples of antiquity; the Amalekites alone became the symbol of evil and the object of their hate. ["... thou shalt not abhor an Egyptian; because thou wast a stranger in his land" (Deuteronomy 23:7).]

DEUTERONOMY 25:17-19 Remember what Amalek did unto thee by the way, when ye

	were come forth out of Egypt;
	How he met thee by the way, and
smote the hindmost of	
	thee, even all that were feeble behind
thee, when thou wast	
	faint and weary; and he feared not God.
	Therefore it shall be, when the Lord
thy God hath given	
	thee rest from all thine enemies round
about ... that thou	
	shalt blot out the remembrance of
Amalek from under	
	heaven; thou shalt not forget it.

The utter wickedness of this people was iterated and reiterated throughout the old literature: how they came to "suck the blood" of the weary in the desert; how cowardly they acted in attacking from ambush; how vile and ignoble and merciless they were. [See the *Register* to Ginsberg, *Legends*, under "Amalek, Amalekites."]

They mutilated the wounded and blasphemed by throwing the mutilated parts of the bodies toward the heavens and jeered at the Lord. [Ginzberg, *Legends*, III, 57.]

A legend presents the feeling of the Israelite nation in these symbolic words:

So long as the seed of Amalek exists, the face of God is, as it were, covered, and will only then come to view when the seed of Amalek shall have been exterminated. [*Ibid.*, p.62.]

There was also a tradition that "God bade Moses impress upon the Jews to repulse no hea-then should he desire conversion, but never accept an Amalekite as a proselyte." For his sins Amalek shall [be] "the first [to] descend to hell." "God Himself took up the war against Amalek."

The Hyksos engendered the same hatred in the Egyptians; their extreme cruelty and their wantonness were cut deep into the memory of the people. They befouled and burned rolls of papyri and objects of art; in their camps they tortured their captives. Heads were cracked open, teeth smashed, eyes gouged out, and limbs hacked off. They professed faith only in their superior strength and employed it in their camps on their defenseless victims.

Even the Arabian authors exposed the evil and the recklessness of the Amalekites in dealing with the holy and the profane in Mecca and in Egypt. They, too, proclaimed that the Lord had sent them away from Mecca for their iniquity.

Of course it occurs to me here that today's Muslims are to some degree the descendants of the Amalekites, who still to some degree practice their "utter wickedness", including those just east of Israel on the Arabian Peninsula, and in the former territories of Edom, Moab, and Ammon, as well as in the area to the north up to the Euphrates. And this must be where much of our Lord's **fury** will come from (e.g., [Is 34:5-8](#); [Ez 25; 35; 36:1-7](#)), **fury** which **we** must learn to share with Him, becoming - like Him - **dipped** their **blood**, all of **us** with **dyed [red] garments**, and that is, following Armageddon, and following the **return** of the Jews to Israel from Petra. And this coming '**extreme fellowship**' that **we** should all '**expect**' - even **desire** - to '**participate in**' with Jesus, I **hope** to '**expand**' upon, **God willing**, before I'm done with this **study**.

It was the lot of Saul to carry on the war of liberation of Israel and Egypt. That the Israelites were not remembered with praise for what they had done for Egypt and were referred to as "one" and "they" in Egyptian history was the least of the injustices; their real reward at the hands of the Egyptian historians was to be identified with the ravagers whom the Israelites had driven out of Auaris.

Ahmoese wrote that when Auaris was taken, the Hyksos retreated to Sharuhin, in southern Palestine. But Manetho, many centuries later, wrote that the Hyksos retreated into Palestine and built Jerusalem; also that at a later date, when a leper colony in Auaris revolted, these rebels summoned the Solymites (the people of Jerusalem) and together conquered Egypt; that these Solymites were extremely cruel to the

population, and that one of the lepers, Osarsiph [or, "**Osarseph**"], had changed his name to Moses.

This confused story reflects the Assyrian conquest of Egypt, when Sennacherib and Esarhaddon invaded Palestine and Egypt "with [a] great host of Assyrians and [their 'Canaanite kin', the] Arabs." The people of Jerusalem never conquered Egypt.

And yes, this later attack on Egypt of a "great host of [allied, surely to some degree related,] Assyrians and Arabs" must have included what was left of the Amalekites.]

The first [or more likely just an early] wave of anti-Semitism in the east was spread much later in the Persian Empire by the vizier, Haman, "the Agagite, the Jews' enemy." [Esther 3:10.] Haman, who was of the seed of Agog, the Amalekite [Ginzberg, *Legends*, IV, 68, 397, 398, 422.], conspired to destroy the Jewish population in Persia and Media. [See [The Book of Esther.](#)]

We may imagine that the traditions of Haman's house were likely to inspire this hatred. These traditions told how Haman's royal [and likely some percentage Greek and 'angel-human'] forefather Agog had been dispossessed by a Jewish king and killed by a Jewish prophet.

In the Greek world no signs of racial antipathy toward Jews can be traced until the stories of Manetho began to circulate. The Jews were occasionally looked upon as a mysterious people, but no expression of animosity or contempt is preserved in the writings of the old authors. The earliest references are by Theophrastus, Clearchus of Soli, and Megasthenes, philosophers who flourished at the end of the fourth and the beginning of the third century before this era. [See Theodore Reinach [tbb next], *Textes d'auteurs grecs et romains relatifs au Judaisme* (Paris, 1895).]

Théodore Reinach [1860-1928]... was a French archaeologist, lawyer, papyrologist, epigraph-er, historian, numismatist, musicologist, professor, and politician... Educated at the Lycée Condorcet [- "one of the four oldest [and "most prestigious"] high schools in Paris], Ecole des Hautes Etudes [- "a Grand Établissement in Paris... [that] is highly selective, and counted among France's most prestigious research and higher education institutions... [and it] is a constituent college of the elite Université PSL"], Ecole des Sciences Politiques [tbd next], Reinach had a brilliant career as a scholar and was called to the Parisian bar where he practised from 1881 to 1886 but... [then] devoted himself to the study of numismatics. He became Chair in ancient numismatics at the Collège de France and was a director of various journals. In 1916, he was awarded the medal of the Royal Numismatic Society and in 1917, during World War I, he worked on assignment in the United States... He wrote important works on the ancient kingdoms of Asia Minor... [and coauthored] a critical edition and translation... of Plutarch's *Treatise on Music*; and an *Histoire des Israélites depuis la ruine de leur indépendance nationale jusqu'à nos jours* [[History of the Israelites from the Ruin of Their National Independence to the Present Day](#)] (2nd ed., 1901)... From 1888 to 1897 Théodore Reinach edited the *Revue des études grecques*... He received

an honorary Doctorate of Letters (D.Litt.) from the University of Dublin in June 1902 ... was elected to the Chamber of Deputies of France as a member of the Bloc des gauches, serving from 1906-1914... and in 1902 [he] hired the architect Emmanuel Pontremoli to design a villa at Beaulieu-sur-Mer. Completed in 1908 the Greek-style property was named Villa Kerylos... He was a member of the Institut de France and on his death he bequeathed the Villa Kerylos to the Institut... Today, the Villa Kerylos is a museum open to the public.

The **Paris Institute of Political Studies**..., commonly referred to as **Sciences Po Paris** or just **Sciences Po**..., is a higher education institution located in France, and member of the Conférence des Grandes écoles. It was founded in 1872 to promote a new class of French politicians in the aftermath of the French defeat in the Franco-Prussian War.

Theophrastus [- [“the successor to Aristotle in the Peripatetic school”](#),] wrote:

They are a race of philosophers; they do not cease to occupy themselves with the divinity.

And Clearchus of Soli [- [also “belonging to Aristotle's Peripatetic school”](#),] wrote:

The Jews descended from the philosophers of India. The philosophers are called in India Calanians and in Syria Jews. ... The name of their capital is very difficult to pronounce: it is called Jerusalem.

Clearchus told the story of a Jew from whom Aristotle learned some of his wisdom during his journey in Asia. Clearchus quoted the words of Aristotle on "the great and admirable soberness of this Jew, and his self-restraint."

Also, of Pythagoras and Plato it is recorded that they were in close contact with wise Jews and were anxious to learn from them. ["Plato derived his idea of God from the Pentateuch. Plato is Moses translated into the language of the Athenians." *Numenius* in Eusebius, *Preparation for the Gospel* (trans. Gifford [[bio](#), [SEC. 9](#), [p.366](#))], XIII, 12.] Megasthenes [- [“Historian and politician in the service of Seleucus Nicator”](#)], who lived in India between 302 and 291 before the present era, wrote in his book *Indica*:

All the opinions expressed by the ancients about nature are found with the philosophers foreign to Greece, with the Brahmans of India, and in Syria with those who are called Jews.

These references to Jews in the Greek language are the only ones in the extant Greek literature from before the time Manetho's history appeared.

The hatred, never extinguished in the memory of posterity, for the inhuman shepherd-conquerors was revived: the Jews were identified with the descendants of the Hyksos. Inaugurated by Manetho, an extensive Jew-baiting literature followed, and the ["invented"] stories of Manetho were told and retold and adorned by many writers. [Quoted by Th. Reinach, *Textes...*] Among them was Apion, against whom the apology (*Against Apion*) of Josephus Flavius was directed. Josephus did not try to cast doubt on the identification of the Jews with the Hyksos; on the contrary, he approved it and even defended it in a most categorical manner; his only reason for doing so was his wish to establish the antiquity of the Jewish people with the help of Manetho's stories.

Josephus played a tragic role in the days of the war in Galilee and Judea and the destruction of Jerusalem by Titus in the first century of the present era. Starting as a soldier at the head of the Galilean army, he ended as a renegade. His apology for the Jewish case was considered a masterpiece and was often translated and quoted by defenders of the Jewish people; but the defense of his pen was worth as much as the defense of his sword.

Hatred of the Hyksos, burning in the generations of the ancient Orient, found a target in the Jews.

An equally glowing hatred of the Amalekites persisted in the memory of the Jews. A Jewish mother even today frightens her child with an "Amalekite."

Hatred can last a long time even when its object is not alive [or easily identifiable]. How much stronger is that hatred if the hated ones did not dissolve their national existence a thousand years before on the Arabian peninsula, but are still supposed to exist? The Egyptian author saw in the Jew the wretched seed of cruel tyrants. Subsequently Greek and Roman authors established in their writings the object for the never dying necessity to hate. Insinuations were heaped one on the other, and monstrous stories were invented about the head of an ass which the Jews kept in their temple and worshiped, and about the human blood they sucked.

But though the Amalekites apparently did "dissolve their national existence", I've already argued that they seem to have not yet entirely 'dissolved', as they apparently to some degree live on, especially among the Arabians and Syrians we now call Muslims. Remember that Dr. Velikovsky brought to our attention that **Haman**, though likely also being some percentage Greek, was known as an **Agagite**, showing that Amalekite ancestry had not entirely died out by that point in the Medo-Persian Empire, and that it was well known that it had not.

The curse on the Amalekites became a curse on the Israelites. "Thou shalt blot out the remembrance of Amalek from under the heaven." It was blotted out [or, it will finally be '**blotted out**' after our Lord's 2nd Coming]. No one knew any longer that the Amalekites were the Hyksos.

But **now we know** who they are, and, **God willing**, will share with Jesus His **fury** that will finally fully **blot out** their **remembrance** after His 2nd Coming. See again [Is 34:5-8](#), [Ez 25, 35, 36:1-7](#) from [p.115](#), as revisit as well [Ex 17:14-16](#); [Deu 25:17-19](#).

The Israelites endured much suffering from this distortion of history. They bore their pain for being identified with the Hyksos. The persecution started [or was 'revived',] with the misstate-ments of Manetho, the [supposed] Egyptian, whose nation was freed from the Hyksos by the Jews. In later [and likely earlier] years anti-Semitism has been fed from many other sources.

And speaking of 'later sources', remember that it is more likely, and for me all but certain, that 'Manetho the Egyptian' was a fictitious character from the Ptolemaic Dynasty 'fabricated' by Ptolemy of Mendes, the Roman, during the reign of Caesar Augustus.

World History in the Balance

The proofs of the identity of the Hyksos and the Amalekites have been summarized to make the case as strong as possible. It is not [just] the solution of the enigma of the identity of the Hyksos that is at stake. The entire structure of ancient history hangs in the balance. If the catastrophes of the Papyrus Ipuwer and of the Book of Exodus are identical; if, further, the Hyksos and the Amalekites are one, then world history, as it really occurred, is entirely different from what we have been taught.

Thus, establishing the period in which the Exodus took place becomes of paramount importance: Israel did not leave Egypt during the New Kingdom, as [most] all scholars maintain, but at the close of the Middle Kingdom. The entire period of the Hyksos lies in between; the expulsion of the Hyksos was neither identical with the Exodus nor did it take place before the Exodus. The Hyksos were expelled by Saul; their later destruction was the work of Joab, soldier of David. David lived in the tenth century [BC], and Saul was his predecessor on the throne. The expulsion of the Hyksos is [popularly] put at 1580 [BC], which leaves almost six centuries unaccounted for.

Whose history is to be moved by these centuries? Is it possible to place David in the sixteenth century before this era? No student of ancient history will see the slightest possibility of altering the history of the kings of Jerusalem by a single century, much less by six, without disrupting all established data and concepts. The biblical annals record the succession of the kings of Judah and of Israel, king after king, and give the years of their reigns. If there are, here and there, some discrepancies or difficulties in the double account of the kings of Judah and of Israel, they are of entirely different dimensions, and may amount at most to one or two decades, but not hundreds of years.

Hebrew history is closely related to Assyrian history, and with the help of common data the chronological tables have been made so accurate that while there may be room to question whether Sennacherib in his third campaign invaded Palestine in -702 or in -700 [or in -687],

there can be no question whether this Assyrian king came to the Jerusalem of Hezekiah in -1280 or thereabouts. While there may be a difference of opinion whether to lengthen or shorten the reign of one or another of the kings by comparing the accounts of the Book of Kings and the Book of Chronicles, the dates of events in which Assyria or Babylonia participated are, in a number of instances, established with precision, to within a year.

The period of the kings of Jerusalem ended with the exile to Babylon in the days of Nebuchadnezzar, who destroyed Jerusalem in -587 or -586. Cyrus, the Persian, in the second half of the same century, conquered the Chaldean-Babylonian Empire. The Persian rule, king after king, the years of each of them known from many contemporary Greek authors, lasted until Alexander the Great. Where are the six hundred years to be inserted?

Is it conceivable that about six centuries have disappeared from Jewish history, and that because of this disappearance the history contracted so greatly? Where is the historical place of this chasm?

There is not a trace of a historical chasm. Even with the greatest effort of the imagination the succession of centuries cannot be torn apart to make room for additional ones.

On the other hand, how can a history be shortened? Egyptian history is firmly settled too. Dynasty after dynasty ruled in Egypt; from the beginning of the New Kingdom in about -1580 until the time of the Persian rule in -525, when Cambyses overran Egypt [after which his army was apparently then 'blown away'], and down to the Greek conquest in -332 by Alexander the Great, the time is filled with successions of dynasties and kings. Not only is the Egyptian past fixed; Egyptian chronology is the rule and the standard for the entire world history.

The ages of the Minoan and Mycenaean cultures of Crete and the Greek mainland are placed in time in accordance with the chronological scale of Egypt. The Assyrian, Babylonian, and Hittite histories, too, are distributed and divided on the world timetable according to their contacts with Egyptian history. Some events of the Assyrian and Babylonian past concerned the Jewish people, and the history of the Double-Stream countries is synchronized with Jewish history; on the other hand, some events of the Assyrian and Babylonian past involved Egypt, and the history of the countries of the Double Stream is synchronized with Egyptian history, which is about six hundred years behind when compared with the history of Judah and Israel. By what prodigious, or rather illogical, procedure could this have come about?

If the fault lies in Egyptian history, the only possibility is that events of that history are described twice, and six hundred years are repeated. It would follow, then, that the events of many other peoples are described in wrong succession. But this seems to be a preposterous statement, which insults the sound judgment of many generations of the entire scholarly world, [including most everyone] whoever learned, investigated, wrote, and taught history.

Both these alternatives appear to be chimerical [meaning, "wildly fanciful; highly unrealistic"]: that six hundred years disappeared from the history of the Jewish people, or that six hundred years were doubled in the history of Egypt and in the history of many other peoples as well.

But that in Jerusalem it was the tenth century [BC] while in Thebes it was the sixteenth [BC] is an absolute impossibility. We shall do better to admit that the mistake lies, not with history, but with the historians, and that by juxtaposing the two histories, century by century, either six hundred missing years will be found in Palestine or six hundred "ghost" years will be discovered in Egypt.

I shall set down the events of the time following the expulsion of the Hyksos-Amalekites, reign by reign and age by age, in Egypt and in Palestine, and we shall see whether they, too, coincide and for how long. And if the tenth and the ninth centuries in Palestine are found to be coeval [or "of the same age"] with the sixteenth and fifteenth centuries in Egypt we shall have additional proof that the identity of the Hyksos and the Amalekites is not at all an arbitrary assumption. By going through the ages we shall soon be able to establish where the fault lies. Even before we know which of the schemes is wrong we may conclude that the histories of peoples which are in harmony with the two schemes are in a most chaotic state.

And of course given that Dr. Velikovsky is attempting to majorly correct most every history book ever written since long before the invention of the printing press, he is trying to tread as lightly as he can here. But there is really already no question left at this point. Certainly virtually all modern ancient historians before Dr. Velikovsky's time who dealt with history before Alexander the Great are in serious and significant respects wrong, at least chronologically, and just as certainly Dr. Velikovsky is by far much more in the right.

Chapter III

THE QUEEN OF SHEBA

Two Suzerains

The beginning of the famous Eighteenth Dynasty, whose kings were native Egyptians and who freed Egypt from the Hyksos, coincided with the beginning of the line of Kings in Judea. Saul delivered the fatal blow to the hegemony of the Amalekites-Hyksos; David established Jerusalem as his capital; in the time of Solomon the realm achieved its splendor.

According to the scriptural narrative, [during this 'lull' in The Assyrian Empire, and in the 'shift of power' in it], Solomon had one thousand and four hundred chariots and twelve thousand horse-men; he reigned over all the land from the river Euphrates to the land of the Philistines and [to] the border of Egypt. The kings of Arabia paid him tribute, and presents were brought from near and far, vessels of silver and of gold, garments and spices, armor and horses. He made cedars in Jerusalem "to be as sycamore trees in the vale of abundance." He built a palace with a great throne of ivory, and a house of worship. Vessels therein were of gold; of

gold were the drinking cups of his palace. Six hundred threescore and six talents of gold came yearly to his treasury as tribute, besides the income from the traffic of the merchants ([I Kings 10:14-15](#)).

The kingdom of Egypt, after regaining independence under Ahmose, a contemporary of Saul [[who, somewhat inappropriately, took all the glory for liberating his people](#)], also achieved grandeur and glory under Amenhotep I, Thutmose I, Hatshepsut, and Thutmose III. Egypt, devastated and destitute in the centuries under the rule of the Hyksos, rapidly grew in riches.

The two realms, freed from the same oppressor, entered into trade relations and into relations of kinship.

King Solomon took an Egyptian princess to be one of his wives, probably his chief wife. The Scriptures do not preserve her name. It is known only that her father, the pharaoh, made an expedition against southern Palestine, the home of the Philistines and the Canaanites, burned Gezer, and gave it as dowry to his daughter ([I Kings 9:16](#)).

The pharaoh, whose name is also omitted in the Scriptures - talmudic tradition calls him Shishak - was, according to the scheme presented here, Thutmose I, the third king of the New Kingdom. Only a few lines of his annals are extant. Besides a military expedition into Nubia, which he subdued, he undertook an Asiatic campaign "and overthrew the Asiatics." "After these things" the pharaoh "journeyed to Retenu to wash his heart among the foreign countries." [Breasted [[bio'ed indirectly with John Wilson, SEC. 7, p.422](#)], *Records*, Vol. II, Sec. 81.]

Nothing positive can be established with these meager remnants except that the pharaoh actually crossed the Sinai Peninsula, waged a campaign of conquest in Philistia, and then proceeded peacefully to Palestine (Retenu), where he had some cause for rejoicing.

Although very sparse records are preserved from the reign of Thutmose I, he was often mentioned as the father of Queen Hatshepsut. He shared the throne with her and made her his successor...

[Thutmose I described the domain of his influence from Ethiopia to the land of "the inverted water [[of](#)] the river that flows upstream." It is generally supposed that he meant the Euphrates, as the Egyptians had the idea that a river like the Nile must flow from the south to the north.

The northernmost area of Thutmose's domain was Edom in southern Palestine. By "the river that flows upstream" is meant the Jordan. This will be explained at length in another place. But if the Egyptians were amazed by a river flowing southward, it would be the Jordan, which is closer to Egypt, rather than the Euphrates.]

...Hatshepsut, the great and celebrated queen, left inscriptions, bas-reliefs, and figures of herself in abundance.

If the Exodus took place at the end of the Middle Kingdom, if, furthermore, the Hyksos rule was that of Amalekite invaders, then Queen Hatshepsut, whose huge statues confront us in the high-ceilinged halls of museums, must have been a contemporary of Solomon. Can it actually be that no memory of her was preserved in the annals of Jerusalem? Two lands in the process of developing their foreign relations and trade could

hardly have been out of touch during the reigns of Solomon and Hatshepsut, neither of whom broke the peace of their countries.

Both of them built palaces and magnificent temples; both enriched their countries, not by war, but by peaceful enterprises; each possessed a fleet on the Red Sea and sent it on adventurous expeditions;...

[Scholars following the established construction of history could not close their eyes to the similarity of these enterprises: "... ambitious and inventive was Solomon's policy of ... developing a maritime route on the Red Sea. The old vigor of Egypt as displayed by Queen Hatshepsut in her navigation of those waters had long since disappeared." James Alan Montgomery [1866-1949, "an American Episcopal clergyman, Oriental scholar, and biblical scholar who was professor of Old Testament and Semitics (Hebrew and Aramaic), first at the Philadelphia Divinity School [- now merged with the "**Episcopal Divinity School (EDS)**... a theological school in New York City that trains students for service with the Episcopal Church... [and] affiliated with the Union Theological Seminary... [where students may] enroll in the EDS at Union Anglican studies program [and] earn a Master of Divinity degree from Union and also fulfill requirements for ordination in the Episcopal Church... [and it is presently] led by Dean Kelly Brown Douglas... [k]nown throughout the Anglican Communion for progressive teaching and action on issues of civil rights and social justice, its faculty and students... [being] directly involved in many of the social controversies surrounding the Episcopal Church in the latter half of the 20th century and at the start of the 21st... [and until] 2017, EDS was a seminary of the Episcopal Church based in Cambridge, Massachusetts... [and as] an independent seminary, EDS offered Master of Divinity, in Master of Arts in Theological Studies, and Doctor of Ministry degree programs, as well as a certificate in Anglican studies program... [and it] had a longtime relationship with Harvard Divinity School that included cross-registration... [and it] was a member of the Boston Theological Institute, a consortium of seminaries and divinity schools that share library and academic resources and allow cross-registra-tion for courses... [and it was "established"] to train people for ordination in the Episcopal Church... [and] also trained students from other denominations... [and EDS] was founded in 1974 by combining the **Episcopal Theological School (ETS)** and the **Philadelphia Divinity School (PDS)**... [when both] institutions were facing bankruptcy at the time, and by basing the new school on ETS' campus and otherwise combining resources the new institution was able to ensure a modicum of financial stability ... [and btw, the] Philadelphia Divinity School was founded in Philadelphia in 1857 as the **School of Divinity of the Protestant Episcopal Church** by Alonzo Potter, [Episcopal] Bishop of Pennsylvania ... [and the] Episcopal Theological School was founded in Cambridge, Massachusetts, in 1867 by Boston businessman Benjamin Tyler Reed... [and] ETS had from its inception a close relationship with adjacent Harvard University, which was ["at the time"] Unitarian [and which, more specifically, is a "theological movement... named for its belief that the God in Christianity is one person, as opposed to the Trinity... [and they] therefore, believe that Jesus was inspired by God in his moral teachings, and he is a savior, but he was not a deity or God incarnate", and "Unitarianism" is now 'organization-ally associated' with "Universalism", (most fully defined, SEC. 8, p.88), so it is a **false, defiled**, and otherwise '**vain religion**', teaching **another gospel** (2Co 11:3-4; Gal 1:6-9)]... ETS also had a close relationship with PDS... [and] both attempted to insulate themselves from affiliations with partisan factions within the church... [such that where] other seminaries that existed or would come to exist within the Episcopal Church often affiliated themselves with either the high church or low church movements [- the "high church" putting "emphasis on ritual" and "resistance to modernization", and the "low church" giving "relatively little emphasis to ritual... and sometimes the authority of clergy"], PDS and ETS focused on broad social and academic matters rather than issues of churchmanship as such... [which] may affiliate them with [the '**slippery slope**' of the] broad church movements ["Broad Churchman" defined, SEC. 9, p.450], although neither

institution explicitly identified themselves as such... [yet] EDS has continued in that tradition... [and] PDS, ETS and EDS have all been known for their focus on pastoral action around progressive social issues [- uh-huh, they evidently began **'biting the dust'** not long after their foundings], and later, from 1913 to 1948, [Montgomery taught] at the University of Pennsylvania... [and he] served as president of the American Oriental Society and Society of Biblical Literature and Exegesis... [having] graduated from the University of Pennsylvania in 1887, and the Philadelphia Divinity School in 1890", *Arabia and the Bible* (Philadelphia,1934), p.176.]

...the reigns of both [King Solomon and Pharaoh Hatshepsut] were the glorious periods of these two countries.

If Solomon was really a renowned king, as the Hebrew sources describe him, then the absence of any contact between this queen and this king is difficult to explain. It would, indeed, be very singular, for these two rulers were no ordinary occupants of throne halls, but very excellent suzerains [- a "suzerain" being a "sovereign", such as a king or pharaoh].

Nor would it fit our notion of the adventure-loving character of Queen Hatshepsut, or the words of praise: "'Thy name reaches as far as the circuit of heaven, the fame of Makere (Hatshepsut) encircles the sea" [The Punt reliefs in Breasted, *Records*, Vol. II, Sec.269. The complete record may be found in Edouard Naville [bio, SEC. 8, p.283], *The Temple of Deir el Bahari (Memoirs of the Egyptian Ex-ploration Fund*, London,1894-1908, Vol.12-14, 16, 19, 27, 29)], and "her fame has encompassed the Great Circle" (ocean). [The Karnak obelisk. Breasted, *Records*, Vol. II, Sec.325.] Neither would it accord with our idea of King Solomon, whose capital was visited by ambassadors from many countries [I Kings 4:34] and who had personal contact with many sovereigns: "And all the kings of the earth sought the presence of Solomon" (II Chronicles 9:23), and "all the earth sought to Solomon. ..." (I Kings 10:24)

Was the queen of Egypt excluded from "all the kings"?

From Where Did the Queen of Sheba Come?

The visit of the most illustrious of Solomon's guests is recorded twice in the Scriptures. Chapter 9 of the Second Book of Chronicles repeats almost verbatim the story of Chapter 10 of the First Book of Kings.

And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

Is this story a fairy tale? Did a fairy queen come from a mysterious land with jewels and other marvelous things? If she really came, did she find a splendid and generous king in Jeru-salem and not a poor vassal prince who was never mentioned in the history of other countries?

Many are inclined to believe that there is no historical basis for this legendary romance; others, who saw not fiction but real adventure in the

story, unsuccessfully sought some historical remnants of the life and reign of the Queen of Sheba. [Cf. J. Halévy [\[tbb next\]](#), "*La Légende de la reine de Saba*," *Annuaire, Ecole pratique des Hautes Etudes*, 1905 (Paris,1904); L. Legrain [\[?\]](#), "*In the Land of the Queen of Sheba*," *American Journal of Archaeology*, 38 (1934).]

Joseph Halévy [1827-1917]... was an Ottoman born Jewish-French Orientalist and traveller.

His most notable work was done in Yemen, which he crossed during 1869 to 1870 in search of Sabaean inscriptions, no European having traversed that land since AD 24; the result was a most valuable collection of 800 inscriptions... While a teacher in Jewish schools, first in his native town and later in Bucharest, he devoted his leisure to the study of Oriental languages and archeology, in which he became proficient. In 1868 he was sent by the Alliance israélite universelle to Abyssinia to study the conditions of the Falashas. ["The **Ethiopian Empire**... also known by the exonym ["used only outside"] **Abyssinia**... or just simply known as **Ethiopia**... was a monarchy that spanned a geographical area in the current states of Ethiopia and Eritrea... [starting] with the establishment of the Solomonic dynasty by Yekuno Amlak from approximately 1270 and lasted until 1974, when Emperor Haile Selassie was overthrown in a coup d'état by the communist Derg... [and though] throughout much of its existence surrounded by hostile forces in the African Horn ... it managed to preserve and develop its ancient form of Christianity based kingdom".] [Halévy's] report on that mission, which he had fulfilled with distinguished success, attracted the attention of the French Institute (Académie des Inscriptions et Belles-Lettres), which sent him to Yemen in 1870 to study the Sabaean inscriptions. ["The **Sabaeans** or **Sabeans** [again] were an ancient people of South Arabia... [who] spoke the Sabaean language, one of the Old South Arabian languages ... [and] founded the kingdom of **Saba**'... [**'mistakenly'**] believed to be the biblical land of Sheba".] Halévy returned with 686 of these, deciphering and interpreting them, and thus succeeding in reconstructing the rudiments of the Sabaean language and mythology. In 1879 Halévy became professor of Ethiopic in the École pratique des hautes études, Paris, and librarian of the Société Asiatique... Halévy's scientific activity has been very extensive, and his writings on Oriental philology and archeology, which display great originality and ingenuity, have earned for him a worldwide reputation. He is especially known through his controversies with eminent Assyriologists concerning the non-Semitic Sumerian idiom found in the Assyro-Babylonian inscriptions. Contrary to the generally admitted opinion, Halévy put forward the theory that Sumerian is not a language, but merely an ideographic method of writing invented by the Semitic Babylonians themselves... Halévy was a professor at the University of Paris... For the student of specifically Jewish learning the most noteworthy of Halévy's works is his "Recherches Bibliques," wherein he shows himself to be a decided adversary of the so-called higher criticism [[- yeah!](#)]. He analyzes the first twenty-five chapters of Genesis [[however](#)] in the light of recently discovered Assyro-Babylonian documents, and admits that Gen. i.-xi. 26 represents an old Semitic myth almost wholly Assyro-Babylonian, greatly transformed by the spirit of

prophetic monotheism. [In other words, and '**unfortunately**', he was a Panbabylonist.] The narratives of Abraham and his descendants, however, although [supposedly] considerably embellished [- evidently mostly because of the reports of **miracles**], he regards as fundamentally historical, and as the work of one author. [In other words, except for the **miracles**, he rejects the idea that the "narratives of Abraham" are 'fundamentally allegorical', and accepts that 'Moses' is the author.] The [supposed] contradictions found in these narratives, and which are responsible for the belief of modern critics in a multiplicity of authors, disappear upon close examination... The hypothesis of Jahwistic and Elohist documents is, according to him, fallacious.

Of course and again, any "hypothesis" that denies that the Pentateuch was entirely written by Moses, and that is, up to the time of his death, is contrary to the testimony of Jesus, Peter, Paul, James, and others in the New Testament. Yes, any such "hypothesis" is fallacious.

The land over which the Queen of Sheba ruled is [mis]identified by most scholars as the district of Saba (Sheba) in southern Arabia, the land of the Sabaeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads" ([Ezekiel 23:42](#)). The Yemenites, the inhabitants of the land of Saba (Sheba) in Arabia Felix, believe that the Queen of Sheba was their queen, and with rich oriental imagery they ornament the story of her life and of her visit to Jerusalem. This view is supported by the Koran (Sura XXVII).

But Ethiopia vies with Arabia for the fame of the Queen of the South. The kings of Ethiopia claim descent from Menelik, a son of Solomon and the Queen of Sheba, who, they insist, was their queen. They possess medieval manuscripts, with texts composed in the early Christian centuries, which carry this tradition.

[*Kebra Nagast* ["or **The Glory of the Kings**, is a 14th-century national epic account written in Ge'ez [or "**Classical Ethiopic**... an ancient South Semitic language"] by Is'haq Neburä-Id of Axum [in North-ern Ethiopia"... [and the] text, in its existing form, is at least 700 years old and is considered by many Ethiopian Christians to be a historically reliable work... [and it] is considered to hold the genealogy of the Solomonic dynasty, which followed the Ethiopian Orthodox Church... [and it] contains an account of how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon and about how the Ark of the Covenant came to Ethiopia with their son Menelik I (Menyelek)... [and it] also discusses the con-version of the Ethiopians from the worship of the Sun, Moon and stars to that of the "Lord God of Israel"'], translated from the Ethiopian by E. A. W. Budge [[bio](#), [SEC. 7](#), [p.509](#)] as *The Queen of Sheba and Her Only Son Menyelek, being the Book of the Glory of Kings* (Oxford,1932).]

Neither of the two Talmuds contains any clear historical reference to the mysterious adventurous queen. [Compare *Babylonian Talmud, Tractate Baba Batra* 15b.] However the opinion is expressed in the Talmud that "Sheba" in the name Queen of Sheba is not a geo-graphical designation but a personal name. [See Halévy, *Annuaire, Ecole pratique des Hautes Etudes*, 1905 (1904).] The very numerous inscriptions of southern Arabia are silent on the Queen of Sheba. Travelers have been unsuccessful though they have turned every stone in southern Arabia which promised an answer to the riddle. [See L. Legrain, *American Journal of Archaeology*, 38

(1934), 329-37. Systematic excavations have been possible in southern Arabia only in the last few years.] The genealogy of the Abyssinian emperors, who wished to be recognized as the seed of Solomon and the Queen of the South, is accepted with the same lack of belief as all similar genealogies of kings and demigods.

Research, which produced many treatises and commentaries, after exhausting all material, arrived at the conclusion expressed by one writer: "We shall never know whether the queen who visited Solomon was a pure-blooded Abyssinian or an Arab queen from Yaman [Yemen] or Hadramaut or some other part of the great Arabian peninsula. But the tradition that some 'Queen of the South' did visit Solomon is so old and so widespread, that a kernel of historical fact, however small, must be hidden somewhere in it." [*Kebrā Nagast* (trans. Budge), p.vii. See also Halévy, *Annuaire, Ecole pratique des Hautes Etudes*, 1905 (1904), 6.]

Was the Queen of the South a queen of Saba (Sheba) in Arabia, or of Ethiopia, or was she a legendary character from a fairyland?

In the *Jewish Antiquities* of Josephus we find the story of the Queen of Sheba [Josephus did not name the queen] introduced by these words:

Now the woman who at that time ruled as queen of Egypt and Ethiopia was thoroughly trained in wisdom and remarkable in other ways, and, when she heard of Solomon's virtue and understanding, was led to him by a strong desire to see him which arose from the things told daily about his country. [Josephus, *Jewish Antiquities*, VIII, 165.]

Here we have a clear indication: "queen of Egypt and Ethiopia." But Egyptian history, being removed some six hundred years from the synchronical point with Israelite history, could not present a woman ruling in Egypt and Ethiopia. [The country on the Nile south of the Second Cataract, or the modern Sudan, was then described as Ethiopia.]

The history of Egypt, moved along six hundred years and put at the right place, would make it difficult to explain the absence of any reference to Queen Hatshepsut in the Hebrew annals. Is the story of the Queen of Sheba the story of Queen Hatshepsut?

The most convincing proof, of course, would be presented if a record of the voyage to Jerusalem by Queen Hatshepsut were found and if it conformed with the account in the annals of the kings of Jerusalem,

The record was written. It is preserved. And it conforms.

Where Did Queen Hatshepsut Go?

A magnificent temple called "The Most Splendid of Splendors" at Deir el Bahari [or "Deir el-Bahri", photo, SEC. 10, p.661] near Thebes [or Karnak and across the Nile from Luxor] in Egypt was built against a semicircular wall of cliffs. "These cliffs of white limestone, which time and sun have coloured rosy yellow, form an absolutely vertical barrier. They are accessible only from the north by a steep and difficult path leading to the summit of the

ridge that divides Deir el Bahari from the wild and desolate valley of the Tombs of the Kings." [Naville, *Deir el Bahari, Introductory Memoir*, p.1.]

On the walls of this temple are engraved bas-reliefs describing the life and the most important events of the reign of Queen Hatshepsut. One series tells the story of her divine birth, her father being the god Ra. Another series, called the Punt reliefs, which are opposite to and symmetrical with the first series, tells the story of a journey to the land of Punt or the Holy Land (Divine, God's Land).

"These are undoubtedly the most interesting series of reliefs in Egypt. ... They are as beautiful in execution as they are important in content." [Breasted, *Records*, Vol. II, Sec. 246.]

It must have been a blessed land, the goal of the expedition in ships propelled by sail and oar. It had all the features of a mythical land of happy fields and hills. White men of a north-Semitic [Suggested by Chabas [\[tbb next\]](#)] or Caucasian race [Naville, *Deir el Bahari*, Pt. III, p.12.] lived there, proud and handsome; they composed the bulk of the population. Then, the pictures show, there were a few entirely different, dark-skinned men in Punt. Animals were led on ropes; they are identified as having belonged to African fauna, a number of monkeys and a panther. ["The animals represented in the sculptures are exclusively African, as is also part of the population" (*ibid.*). See E. Glaser [\[tbb after Chabas\]](#), "*Punt und die siidarabischen Reiche*," *Mitteil-ungen, Vorderasiatisch-ägyptische Gesellschaft* [*"Punt and the South Arabian Empires*," *Bulletin from the Near East-Egyptian Society*] (Berlin, 1899), Vol. IV, p.62.] The plants were indigenous to the southern Arabian coast. [A. Lucas [\[?\]](#), *Ancient Egyptian Materials and Industries* (2nd ed.; London, 1934), p.93; W. H. Schoff [\[tbb after Glaser\]](#), *The Periplus of the Erythraean Sea* (New York, 1912), p.218.] Plants about which the inscription says, "Since the beginning of the world never were seen trees like these," were brought from Punt by the Egyptian expedition. Besides these trees, there were gifts of ivory and ebony, gold and silver and precious stones. These Queen Hatshepsut brought home, a heavy load, in her ships.

François Joseph Chabas [1817-1882]... was a French Egyptologist... [who] came from a modest background, studied at Chalon [["in central-eastern France"](#)] and became a wine merchant. Self-taught, he learned Latin, Greek and other languages. Interested in anthropology, he turned to study Old Egyptian languages. Chabas was a member of several learned societies and later president of the *Conseil départemental* [[Departmental Council](#)] of Saône-et-Loire [[also "in central-eastern France"](#)]... Between 1876 and 1880, Chabas edited the journal *L'Égyptologie*. His works have [\[supposedly\]](#) contributed much to elucidate the history of the invasion and repulsion of the Hyksos in Egypt... Chabas was elected a foreign member of the Royal Netherlands Academy of Arts and Sciences in 1865. [His "works" include...]

- *Le plus ancien livre du monde, étude sur le papyrus Prisse*, (1858) – *The oldest book in the world, a study of the Prisse Papyrus*.

- *Mélanges égyptologiques* (...4 Vols. Paris: Châlon, 1862-1873) – *Egyptology medley*.
- *Voyage d'un Egyptien en Syrie, en Phénicie, en Palestine au quatorzième siècle avant notre ère* (Paris 1866) – *Voyage of an Egyptian in Syria, Phoenicia, Palestine in the 14th century BC*.
- *Les pasteurs en Egypte* (Amsterdam 1868) – *The pasteurs in Egypt* (... the Hyksos).
- *Étude sur l'antiquité historique d'après les sources égyptiennes et les monuments réputés préhistoriques* (Amsterdam 1872) – *Study of the ancient history according to Egyptian sources and prehistoric monuments*.
- *Recherches pour servir à l'histoire de la XIX^{ème} dynastie et spécialement à celle des temps de l'Exode* (Amsterdam 1873) – *Research in regards to the history of the 19th dynasty and especially to that of the time of the Exodus*.
- *Recherches sur les poids, mesures et monnaies des anciens Égyptiens*, (1876) – *Research on the weights, measures and coins of ancient Egypt*.

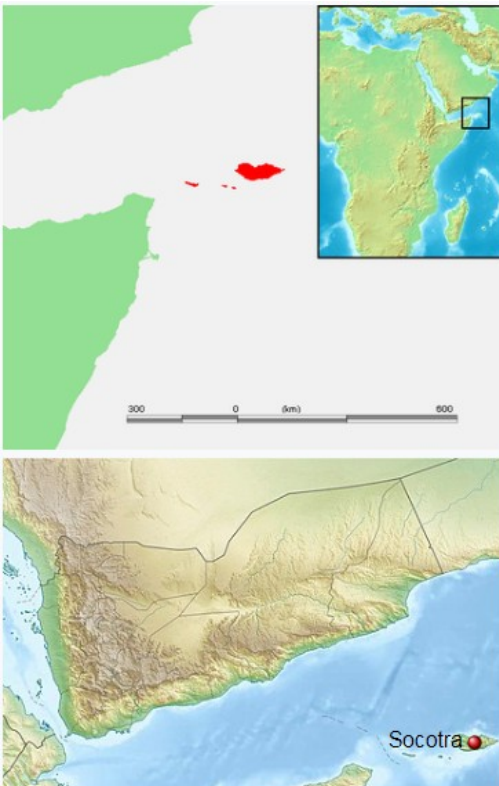


Eduard Glaser [1855 -1908]... was an Austrian Arabist and archaeologist. He was one of the first Europeans to explore South Arabia. He collected thousands of inscriptions in Yemen that are today held by the **Kunsthistorisches Museum** in Vienna, Austria [photo, p.125]... Of the travellers to the Orient in the 19th century, Eduard Glaser is considered the most important scholar to have studied Yemen. He contributed to the advance-ment of

historical and cultural research, revealed its ancient history and documented its written and oral traditions. Yemen fascinated him, incited his imagination, beginning with his first visit to the country (1882-1884). He returned there on three other occasions (1885-1886, 1887-1888, and 1892-1894). In Yemen, Glaser disguised himself as a Muslim with the assumed name of **Faqih Hussein bin Abdallah el Biraki Essajah**, meaning, "the scholar Hussein bin Abdallah from Prague."... [and] he studied mathematics at the Polytechnic in Prague, along with physics, astronomy, geology, geography, geodesy and Arabic... [until] 1875. Certain publications concerning the journeys of Livingstone in Africa in the last quarter of the 19th century inspired within him a similar drive and ambition to set out on a journey in quest of ancient cultures... In Vienna, Glaser successfully concluded his studies in Arabic and enrolled thereafter in an astronomy class. From 1877, Glaser served as an assistant in the observatory in Vienna for a period of three years. An important turning point in his academic education came in 1880, when Glaser enrolled in David Heinrich Müller's class for the study of Sabaeen grammar, the founder of South Arabian studies in Austria. Müller

suggested to him that he travel to Yemen, offering him a stipend that was to be provided by the Academy of Sciences of Vienna for the purpose of copying down Sabaeen inscriptions. Even though his position in the observatory gave him a sense of financial security, he preferred to resign from that post in 1880 – wishing instead to dedicate the remainder of his life to the study of South Arabia's ancient history... When it became clear to him that his mission would be delayed on account of technical and personal problems, he resorted to his "French connections." A scholarship from the *Académie des Inscriptions et Belles Lettres* in Paris enabled him to travel to Yemen in 1882. The condition of his French sponsors was that they would receive the results of his findings, especially the inscriptions that he had been so fortunate to have copied down. On 11 October 1882, he arrived at the port of Hodeida (Yemen)... Since Glaser had to wait for many months in Sana'a before he could receive a permit enabling him to travel in Yemen, the French doubted whether he would ever deliver the promised inscriptions, and, so, eventually, they cut off their financial support to him in 1883. During this most troubling time, he wrote to Kaiser Franz Josef I, describing the importance of his mission and mentioning his financial hardships. The Kaiser allotted him out of his own personal fund the humble sum of 800 dollars. Despite such a gift, Glaser was compelled to shorten his stay in Yemen... From 1895, until his death, Glaser lived in Munich. He dedicated most of his time preparing his scientific material for publications. The Turkish government was interested in Glaser's comments on Arabia, even many years after he had left the region, while in 1907 Glaser was asked by the museum in Constantinople to help in cataloguing their collection of Sabaeen inscriptions... After his death Müller made sure that a great portion of Glaser's scientific legacy would be purchased by the Academy of Sciences in Vienna (*Akademie der Wissen-schaften*). The collection is known by the name of *Der Corpus Glaserianum* or *Sammlung Eduard Glaser* [*The Corpus Glaserianum or Collection Eduard Glaser*] (SEG), 1944-1961. A small portion of Eduard Glaser's manuscript collection was purchased by Dropsie College in Philadelphia in 1923 (later becoming part of the archives of the Herbert D. Katz Center for Advanced Judaic Studies at the University of Pennsylvania). The legacy left by Glaser from Yemen alone amounts to some 990 copies and imprints ("squeeze" copying method, in which a paper-mâché impression is used in making copies of bas-relief) of Sabaeen inscriptions, 17 volumes of diaries and 24 manuscripts. The Sabaeen inscriptions were deciphered by Hayyim Habshush for Glaser, which the former had transliterated in the Hebrew-Assyrian script for easy comprehension. Emperor Wilhelm I purchased Glaser's manuscripts for the Prussian library in Berlin. The stones with the Sabaeen inscriptions and the sculptures were a donation by the publisher Rudolph Mosse. Glaser's collections contributed much in preserving Vienna's reputation as forerunner in the study of South Arabia. In 1922 in Vienna, the German-Czech scholar Adolf Grohmann published a comprehensive work entitled *Südarabien als Wirtschafts-gebiet* (South Arabia as an

economic area), in which he draws principally from the comments left by Eduard Glaser during his tours in South Arabia... In addition to his knowledge of Latin, Greek and most of the major European languages, Glaser showed himself proficient in both classical and colloquial Arabic, and knew also many of its dialects. His natural inquisitiveness led him to analyse the historical processes and relevant cultural influences, eventually giving him the tools needed to investigate Yemen – a land that he saw as the ideal place for finding basic similarities between the rites of the in-digenous peoples and those of the ancient Israelites. He also hoped to identify the geographical names mentioned in the Bible. Glaser was an expert in the Sabaean scripts. Furthermore, his knowledge of Abyssinian history and its language propelled him to examine the connexions between Abyssinia (present-day Ethiopia) and Yemen in ancient times. Glaser's profound interest in the political and commercial ties of peoples stretching from Mesopotamia to the Indian Ocean gave him a sense of identifying with past civilisations; a feeling of shared affinity... Glaser's tenure in Yemen was marked by Ottoman occupation, a period plagued also by wars... Glaser was personally acquainted with five Turkish governors of Yemen. He advised the Turks to encourage research into the Marib area (ancient Sheba), to show thereby that the Sultan was interested in contributing to the scientific research of Yemen. He proposed to reconstruct a dam at Marib with the aim of increasing the number of inhabitants in the east, as also the intent of strengthening the Sublime Porte's presence in Yemen. [“The **Sublime Porte**, also known as the **Ottoman Porte** or **High Porte**... was ... [the name for] the central government of the Ottoman Empire.”] Both sides benefited from his closeness to the military and administrative power in the Ottoman controlled regions. Disguised as a Turkish official, Glaser accompanied the governor Yazeed Pasha in his battles in the districts of Hashid and Arhab. Yazeed Pasha supported Glaser, both in his procurement of supplies and equipment, as well as with financial aid. Their relationship was a give-and-take relationship. With the assistance of the Turkish army, he could realize his scientific plans and endeavours. He was able to travel throughout many inaccessible areas which were restricted unto foreigners and, thereby, he was able to copy down hundreds of inscriptions, both, in Sabaic and in Arabic... Although Glaser viewed positively the reforms that were initiated by the Turks, touching upon almost every aspect of daily life in Yemen, including the lessening of restrictions formerly placed upon the Jews, he expressed more than once in his diary a certain criticism of the Turkish army and their arro-gance in dealing with the Yemenite population... Unlike Joseph Halévy, who concentrated only on the country's glorious past, Glaser observed and documented everything he saw in Yemen. He carried out research on the topography, the geology and geography, prepared cartographic maps, took astronomical notes and collected data on meteorology, climate and economic trade, as well as on the nation's crafts. He collected information on Yemen's current social and political structure, analysed the origin of power of the tribal leadership, the relation-ship between certain tribes and the Turkish



government or between the tribes and the Imam. Moreover, he studied and analysed the different judicial methods practised by the tribes, the Imam and that of the Ottomans in Yemen... Glaser's friendly relationship with the local governor, Hussein of Marib, helped him to make the research in the area of Marib. Glaser was the first to teach Yemenite natives the Sabaean script. While touring the area with the sons of the local governor, he discovered nearly one hundred Qatabanian inscriptions. His topographic-geographic description of the route to Marib is regarded unto this day as his most important contribution... During his second journey to Yemen, he developed a new strategy. He proposed to give to the museums and archives certain items from his collections of manu-scripts, diaries and imprints of the Sabaean inscriptions, including his

ethnographic material, in order to "pay back" the investment and expenditures of his last trip, as also to generate funds for his future journey to Yemen. Glaser's collections enriched European archives and museums in London, Paris, Berlin and Vienna. The compensation, however, did not amount to much. Although it had covered his expenses, what money remained was not sufficient to finance his future travels. Despite these difficulties, he re-garded his research a sacred mission that had to be continued ... Upon his return from his third trip to Yemen in 1889, Glaser suggested to the Foreign Ministry of Austria to either occupy or buy from the Ottoman Turks a place which he identified as being the biblical site of Ophir [- "famous for its wealth... [and from which] King Solomon received a cargo... every three years, [1Kings10:22](#) [& [2Ch9:21](#)], which consisted of gold, silver, sandalwood, pearls, ivory, apes, and peacocks"], in order to make it an Austrian colony (for the same reason Admiral Wilhelm von Tegetthoff had made a similar proposal twenty years earlier to acquire **Socotra** ["or **Soqotra**... located between the Guardafui Channel and the Arabian Sea... the largest of the four islands in **Socotra Archipelago**... [and] officially part of Yemen ... [and in] 2013, the archipelago became its own governorate: **Socotra Governorate**... [and the] island of Socotra constitutes around 95% of the landmass of the Socotra Archipelago... [and] lies 380 kilometres (240 mi) south of the Arabian Peninsula... [and while] politically a part of Yemen (part of the Arabian Peninsula and thus Western Asia), Socotra and the rest of its archipelago geo-graphically are part of Africa [maps, [p.128](#)]... [and the] island is very isolated, home to a high number of endemic species [- meaning, "native to a single ... geographic location, such as an island", etc.]... [and] up to a third of its plant life is endemic... [and it] has been described as "the most alien-looking place on Earth"... [and the] island measures 132 kilometres (82 mi) in length and 49.7 kilometres (30.9 mi) in width", which, for comparison, is near the same size as the island that I lived on, then along with about half a million others, in the State of Hawaii, Oahu]... Already during his lifetime, Glaser was recognised as a great explorer of

South Arabia, and, especially, as a collector and decoder of Sabaean inscriptions. Yet, in spite of his skills in Arabic, his vast knowledge of Sabaean script and the great treasure-trove of inscriptions that he brought to Europe, including the manuscripts and the ethnographic material that he amassed, as also the data on the field-research he conducted in Yemen, a suitable academic position was denied him and he remained an outsider in the academic circles of Austria, Germany and France. It was not surprising, therefore, that he... [fell into poverty], and was forced to find support by his brothers, sisters-in-law and friends... At the present time only about half of Glaser's inscriptions have been published, and only a small portion of his diaries (now at the National Library in Vienna) and his scientific findings have been studied. Presumably, one of the reasons for this delay is that they were written in short-hand. An account of Glaser's trip to Marib was published by D. H. Müller and Rodokanakis. [**Ma'rib**... is the capital city of Ma'rib Governorate, Yemen ...[and] was the capital of the ancient kingdom of Saba'... which some scholars believe to be the ancient Sheba of biblical fame", photo & map, p.128.] Maria Höfner (Graz and Tübingen), began to study and publish Glaser's inscriptions in 1944. W. Dostal (University of Vienna) studied and published Glaser's ethnographic data taken from his diaries. Dostal also published sections on Glaser's trip to Hashid [**a tribal confederation in [northern] Yemen**] and Arhab. Glaser's journey to Marib was published a second time by Dostal, after Adolph Grohmann decoded the script. In the 1960s, Glaser's astronomic studies were published by Andre Gingrich (University of Vienna). Höfner and Dostal, who promoted the publication of Glaser's works and findings, contributed to a renewed interest in the study of South Arabia and Sabaean language studies at European universities. From 1961 to 1981, the Austrian Academy of Science published 14 volumes from Glaser's collection. Unto this very day, many scholars are still busy working on Glaser's collection, and deciphering the inscriptions that he copied down... The University of Greifswald [**defined, SEC.9, p.466 & 529**] awarded Glaser in 1890 with the title of honorary doctor, and his name was included in the lexicon of German scientists. Glaser was also honoured as a member of the Academy of Geographical Sciences in Munich. He was also honoured with a Royal Turkish (*mejidi*) medal... Glaser suffered from heart ailments and respiratory problems, until he died in Munich... [in] 1908 of an asthma attack. Amongst his eulogists at his funeral... [one of the professors said]: "Oh scientists, your knight has fallen! The one who regarded science as a sacred goal has fallen! He was the noble, the hero amongst scholars! In the science book of Munich, his name would be markedly missing!"... [Another professor's] eulogy over Glaser's grave contained the words: "The greatest and the best [man] of all has left us". His tombstone was inscribed in



The ruins of Old Ma'rib, which lies to the south of the modern city



Location in Yemen

Musnad with the name "Husayn bin Abd Allah", which is the name he used when he was in Yemen.

Wilfred Harvey Schoff (1874-1932) was an early twentieth-century American antiquarian... classical scholar... [and] responsible for translating a number of important ancient texts...

- ...*The Periplus [or "Circumnavigation"] of Hanno: A Voyage of Discovery Down the West African Coast, by a Carthaginian Admiral of the Fifth Century B.C.* (...1912).
- ...*The Periplus of the Erythraean Sea: Travel and Trade in the Indian Ocean, by a Merchant of the First century* (...1912)...
- ...*The eastern iron trade of the Roman empire.* (...1915)
- ...*The ship "Tyre"; a symbol of the fate of conquerors as prophesied by Isaiah, Ezekiel and John and fulfilled at Nineveh, Babylon and Rome; a study in the commerce of the Bible,* (...1920)
- ...*Periplus of the Outer Sea, east and west, and of the great islands therein,* ...1927...

Besides writing, Schoff also served as Secretary of the Philadelphia Commercial Museum.

Of course we should also notice from these bios of Halévy, Glaser, et al., that they really discovered nothing conclusive that could place the origin of The Queen of Sheba in Arabia.

Dr. Velikovsky fittingly next asks, given the "exclusively African" nature of the bas-reliefs...

Where was the land of Punt?

Many theories concerning the location of the land of Punt have been advanced, but it has remained uncertain. Were it not for the bas-reliefs with the exotic animals and plants, the whereabouts of Punt probably would be no problem.

The name of Punt or Divine (God's) Land is not accompanied by the sign designating a foreign country, showing that the Egyptians regarded Punt as a land affiliated in some way with Egypt. In a number of Egyptian inscriptions Punt is mentioned as situated to the east of Egypt. In an utterance by Amon, dating from the time of Amenhotep III, of the later part of the Eighteenth Dynasty, there are the following words: "When I turn my face to the sunrise ... I cause to come to thee the countries of Punt." [Breasted, *Records*, Vol. II, Sec. 892.]

An official of the Sixth Dynasty left a laconic record stating that he visited Byblos and Punt eleven times. [*Ibid.*; Montgomery, *Arabia and the Bible*, p.126, n.28.] Byblos was the old capital of Phoenicia; its ruins are eighteen miles north of Beirut. Having been visited eleven times by the officer coming from Egypt, and being mentioned together with Byblos, Punt must have been associated with Byblos.

The name Punt or Pont can be traced to "Pontus, father of Poseidon and Sidon," as narrated by Sanchoniaton, the early Phoenician writer. [Philo of Byblos as quoted by Eusebius in *Preparation for the Gospel*, I, 10, 27.] Sidon was a Phoenician metropolis.

There are also numerous inscriptions that mention products of Punt and God's Land as being obtained in Palestine (Retenu), and we shall read some of them in the following chapter. In an inscription in the tomb of a general of Thutmose IV, Palestine (Retenu) is called God's Land; a building inscription of Amenhotep III one generation later also refers to Palestine as God's Land.

But all these points were not even considered by scholars who tried to locate Punt or God's Land. As the bas-reliefs of Deir el Bahari showed exotic animals and plants, zoologists and botanists were called by the historians to determine the place to which they were indigenous...

["Um seine Lage genauer zu bestimmen, sind wir ausschliesslich auf die Abbildungen angewiesen, die von den Einwohnern und den Produkten des Landes uberliefert warden." [\["In order to determine its location more precisely, we depend exclusively on the images that are passed down of the inhabitants and the products of the country."\] Glaser, *Mitteilungen, Vorderasiatisch-ägyptische Gesellschaft* \[*Bulletin from the Near East-Egyptian Society*\], IV \(1899\), 53.\]](#)

...Palestine and Syria were never included among the possibilities.

The elaborate pageant, the fauna and flora, created a division of opinion among the scholars. The majority of the population is north-Semitic or Caucasian. The animals and the few negroids are African. The plants are south-Arabian. God's (Divine) Land is often mentioned in the Egyptian inscriptions as the land which produced frankincense, and if the rare trees were these frankincense plants, they must have been of the Arabian variety, which is rich in foliage; the Somalian frankincense does not leaf as depicted in the bas-relief. [Lucas, *Ancient Egyptian Materials* (2nd ed.), 93.]

To account for the presence of the white people was easiest: they might have migrated to that country. [Glaser, *Mitteilungen, Vorderasiatisch-ägyptische Gesellschaft*, 1899, p.33f.] The people of Punt were Phoenicians, as the name implies, and their presence in Somaliland could be inferred, as some authorities thought, from a passage in Herodotus, who wrote that the Phoenicians at an early date came from the Eritrean Sea to the Mediterranean [Herodotus, I, 1 and VII, 89. The designation "Eritrean Sea" covered all of the Indian Ocean as well as the Red Sea], and this seemed to sustain the theory that Punt was in eastern Africa. The Puntites would have been the ancestors of the Phoenicians. [See R. Lepsius, *Nubische Grammatik* (Berlin, 1880). Compare Glaser, *Mitteilungen, Vorderasiatisch-ägyptische Gesellschaft*, 1899, pp.33f.]

The statement of an official of the Old Kingdom that he visited Byblos and Punt eleven times was understood to mean that the official visited Byblos in Syria eleven times and Punt in eastern Africa or southern

Arabia eleven times. [Cf. the paper of Newberry, "Three Old King-dom Travellers to Byblos and Pwenet," *Journal of Egyptian Archaeology*, XXIV (1938),182-84.]

The indication that Punt was to the east of Egypt complicated still further the obscure problem of African fauna and Asiatic flora.

A review of opinions, taking a position chiefly for or against southern Arabia and Somali-land, shows how hopelessly confused the problem is. [See the various opinions presented by G. Maspero, *The Struggle of the Nations* (New York,1897), p.247.] Did the expedition of Queen Hat-shepsut undertake the voyage into the faraway kingdom of Saba, whence six hundred years later a fairy queen came to Solomon in Jerusalem? [G. Maspero ascribed to Eduard Meyer the belief that the Inhabitants of Punt were the ancestors of the Sabeans (*Geschichte des Altertums*, p.234); however Meyer thought Punt was in Africa.] Or did the expedition of Hatshepsut arrive at the Somali shore, the other land which claimed to be the birthplace of the Queen of Sheba?

With regard to the origin of the Queen of Sheba, the same two lands [- namely -] southern Arabia and the highland of Somali with Ethiopia entered into the dispute.

Like the biblical scholars who exhausted all means of finding out whether the Queen of the South came from Saba or from Ethiopia, the Egyptologists exhausted every source without arriving at a final decision as to whether Queen Hatshepsut sent her expedition to southern Arabia or to the African coast. It was certain only that somewhere, outside of Egypt but in touch with it, was a blessed land of riches called Punt, also the Divine, Holy, or God's Land [*Neterto* [*Toneter*] is translated by Naville as Divine Land and by Breasted as God's Land], with a population of handsome men, with exotic animals, with marvelous plants.

Finally, a Solomon's judgment was urged, and the land of Punt was divided between the Arabian Land of Saba and African Somaliland.

[J. Durnichen [?], "Geographic des alten Aegypten," in E. ['Mired-in-the'] Meyer, *Ceschichte des alten Aegypten* [*History of Ancient Egypt*](Berlin,1879-87); J. Lieblein [?], *Handel und Schiffahrt auf dem Roten Meere in alten Zeiten* [*Commerce and Shipping on the Red Sea in Ancient Times*] (Christiania [Oslo],1886); Glaser, *Mitteilungen, Vorderasiatisch-ägyptische Gesellschaft*,1899. See also Naville, *Deir el Bahari, Introductory Memoir*, p.22: "...Hatshepsut's fleet undoubtedly sailed for the coasts of Africa and not for those of Arabia, but we are not justified in limitmg the land of Punt to the African coast alone. ... The land to which their [the Egyptian] religious texts ascribe an almost legendary character, lay upon both shores of the southern end of the Red Sea."]

In the previous chapters a synchronism was presented between Egyptian and Hebrew histories. Queen Hatshepsut was found to be a contemporary of Solomon.

If Queen Hatshepsut were herself the Queen of the South, she, of course, would [on her trip to see Soloman] have come neither from Saba in Arabia nor from the Somali coast of Ethiopia [- though likely was born in Ethiopia], but from Thebes in Egypt; her destination most probably would have been neither southern Arabia nor Somaliland, but Jerusalem.

Was the Divine Land the region of Jerusalem? Palestine is east of lower Egypt; it had a white north-Semitic population. But the flora and fauna of the bas-reliefs, both foreign to Palestine, would appear to be a double anomaly.

I shall now pass on to the description of the expedition. The rare plants, the animals, and the men (negroids) will not only cease to be a hindrance to the identification here proposed, but will strongly support it. After that the identification will be tested against other references to Punt and Divine Land in Egyptian inscriptions.

The Way from Thebes to Jerusalem

The shortest route from **Thebes** to **Jerusalem** is not along the **Nile** and the coast of the **Mediterranean**; the **Red Sea** route is only a little more than half its distance: from Thebes to **Coptos**, a short distance up the Nile, and then to **el-Qoseir**, a harbor on the Red Sea, then by ship across the Red Sea and along the **Aqaba** (Aelana) **Gulf**, and from Aqaba overland to Jerusalem. [Since olden times the harbor of el-Qoseir on the Red Sea has been mentioned as the starting point of travel to the Divine Land [map, p.131 & SEC. 8, p.274].]

Besides being much shorter, this route was preferred for various other reasons. The way across the Sinai Peninsula was not safe. It led through the last settlements of the Amalekites and Philistines, through Auaris and Gezer. Thutmose I, the father of Hatshepsut, carried on a campaign in this region, clearing it of rebellious bands of Amalekites and Philistines, and burning Gezer. The seaway was safer. Also a voyage by ship was more comfortable for the queen than a long journey in a chariot or in a palanquin, stopping at night to rest in tents pitched in the middle of the desert.

Still another reason for traveling by sea was probably Hatshepsut's desire to display the splendor of her new fleet.

Solomon built a harbor in the Aqaba Gulf of the Red Sea.

I KINGS 9:26 And king Solomon made a navy of ships in **Ezion-Geber**, which is beside

Eloth, on the shore of the **Red Sea**, in the land of **Edom** [map, SEC. 8, p.274].

Since the great cataclysm, when the maritime nations were lost together with their ships, daring ventures had been few and far between. For a long time the Atlantic Ocean was agitated by tectonic ruptures in a subsiding bottom [likely including Atlantis]. [Plato, *Timaeus*, 25.]

When the Amalekites were destroyed and their allies, the Philistines, subjugated, the Phoenicians of Tyre and Sidon resumed their full maritime activity and sent their ships to "the Great Circle" (the ocean [-



apparently including as far as the Americas]). Soon they [also] recognized the advantages of the southern route, by the Red Sea, to the overseas countries.

The Phoenician king of Tyre, Hiram, sought an alliance with King Solomon and his friendship, possibly because of the naval base of Ezion-Geber in the land of Edom, vassal to Solomon. In disregard of their practice of allowing no one to know the secrets of their voyages, the Phoenicians took the sailors of Solomon with them.

I KINGS 10:22 For the king had at sea a navy of Tharshish with the navy of Hiram. ...

9:27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

To all the other reasons for choosing the maritime route from Thebes to Palestine, this, too, may be added: the queen was interested in visiting the new harbor from which the Phoenician and Hebrew fleets were starting their three-year [round-trip] sail to Ophir.

A "three-year sail to Ophir"? This is certainly one of the "adventurous expeditions" mentioned earlier by Dr. Velikovsky. And **Ophir** is mentioned several times in Scripture, including in relation to its fine and apparently abundant **gold** and other resources ([1Ki 9:26-28](#); [10:11, 22](#); [22:48](#); [1Ch 29:4](#); [2Ch 8:18](#); [9:10, 21](#); [Job 22:24](#); [28:16](#); [Ps 45:9](#); [Is 13:12](#)). And if the 'voyage' started from the Gulf of Aqaba, Ophir is not likely in the south of present day Spain as I and others have speculated. And since it's an "adventurous expedition" that takes "three years", probably including at least a year of sailing out and back, with time to mine, gather and load in between, I'm guessing it's nowhere near the southern end or the Arabian Peninsula, nor the northeast coast of Africa, but more likely much further away. Somewhere down the Eastern Coast of Africa seems likely. But otherwise who can really say?

Paruah Met the Herald of the Queen

Solomon inspected **Ezion-Geber** [now Eilat, Israel, [maps](#), p.136 & [SEC. 8](#), p.274] before the queen arrived. "Then went Solomon to Ezion-Geber, and to Eloth ..." ([II Chronicles 8:17](#)). And it is here that one would expect the expedition to land. A few lines after the above passage in Chronicles the story of the visit of the Queen of Sheba begins.

In the Scriptures it is not said that the Queen of Sheba made the first part of her journey by ship. But in rabbinical writings it is recounted of the queen that she arrived on a ship after along voyage by sea. The Queen of Sheba "assembled all the ships of the sea, and loaded them with the finest kinds of wood, and with pearls and precious stones." [Ginsberg, *Legends*, IV, 144.]

Before the queen undertook the voyage a preliminary exploring mission was sent out. The record of the visit of this mission is preserved in the Haggada. [*Ibid.*] The Koran also tells of the preliminary expedition: "Said she [the Queen of Sheba]: 'O ye chiefs ... I am going to send to them a gift, and will wait to see with what the messengers return'."

[*The Koran*, Sura XXVII (trans. E. H. Palmer [bio, SEC. 9, p.339]).] [Also in Kebra Nagast (trans. Budge), the Ethiopian legend about "the Queen of the South," an Ethiopian emissary by the name of Tarorin, possessor of three and seventy ships and leader of a merchant caravan, visited Jerusalem and on returning to his queen "he related unto her how he had arrived in the country of Judah and Jerusalem ... and all that he had heard and seen."]

In the lower corner of the bas-relief in Deir el Bahari [or "Deir el-Bahri"] is depicted a landing place. From the right a "king's messenger" advances at the head of his soldiers; from the left a chief approaches. A line of water with fish swimming about serves to indicate that the place is on the coast. The chief is called "a chief of Punt F-r'-hw" (Perehu or Paruah). On a tent is written: "Pitching the tent of the king's messenger and his army on the myrrh-terraces of Punt on the side of the sea."



[According to the reading "on both sides of the sea," the harbor was situated on opposite shores. Ezion-Geber was built by Solomon on the Gulf of Aqaba, where both shores can be seen.] Since it is placed on the extreme lower part of the mural, a position of minor importance, this picture probably shows the preliminary expedition or the arrival of the herald of the queen [- photo of a portion of the Punt Expedition, Deir el Bahari bas relief, p.133].

Paruah must have been Solomon's representative in the land of Edom, possibly an Edomite vassal of his.

Among the twelve governors of King Solomon at a later period in his reign (when some of these officials were his sons-in-law) one was a son of Paruah ([I Kings 4:17](#)). Jehoshaphat, the son of Paruah, was governor in Ezion-Geber and Eloth; his father, apparently, administered the same region...

[It appears that the last word in I Kings 4:16 belongs to the next verse, and the last word of 4:17 to the following verse. The reading then would be: "... and in Aloth Jehoshaphat the son of Paruah." In this case the son remained governor where his father had served in the same capacity, Aloth and Eloth being the same. In a context having no relation to the question presented here, Albright [bio, SEC. 7, p.422] (*Journal of the Palestine Oriental Society*, V [1925], 35) made the same suggestion that the place Aloth be transferred to the next verse, into the domain of Jehoshaphat, son of Paruah. See also J. W. Jack, *Samaria in Ahab's Time* (Edinburgh, 1929), p.95.]

I am willing to admit that a comma after **Asher** in Verse 16 would be more consistent with the comma usage in the following 2 verses, and that with one not included in Verse 16, it does seem to connect **Aloth** with **Baanah** instead of **Jehoshaphat**. However the explanation Dr. Velikovsky offers here is sufficient to help us '**rightly interpret**' the KJV as it is. And remember that 'verse designations' are otherwise entirely ignorable, as they are not part of the **inspired, pure, words of the LORD**, but are only there to help us find **scripture**, and usually don't interfere with our **understanding**, but '**unfortunately**' sometimes do.

On the picture Paruah is an elderly man with no insignia of sovereign power. He is accompanied on this mission by his wife, disfigured by elephantiasis [- see again the above photo], and a few other members of his family, which indicates that he and his family were residents and probably natives of the place; he appears to have been the chief of Ezion-Geber.

The landscape is consequently that of Edom. We see the small buildings with penthouses, sometimes constructed on piles. The penthouse, a room reached by a ladder from the outside, may be the "alia" which we find in the Scriptures.

Note: "alia" is not found in the KJV, nor apparently in any other modern translation, but I did find **Aliah** ^{H5933}, one of the **dukes of Edom**, named in [1Ch 1:51](#), (also spelled, **Alvah**, and identified as one **of the dukes... of Esau**, [Gen 36:40](#)), and he is defined as "an Idumaeen".

Hatshepsut Led the Expedition to the Divine Land

The next picture shows the departure of a fleet of five vessels; three are under sail, while two are still moored. The inscription reads: "Sailing in the sea, beginning the goodly way toward God's Land, journeying in peace to the land of Punt..." [Breasted, *Records*, Vol. II, Sec. 253.]

This is an exceedingly beautiful bas-relief of the fair fleet of the queen, with prows curved like lotuses, with tall masts and flying sails. Each ship had a crew of about fifty men to a shift, half of them on either side of the ship. It is probable that the fleet consisted of more than five ships as the pictures are partially destroyed. This was "the very great company" ([II Ch 9:1](#)).

The queen herself is not shown on a ship. This is in accord with the rules of Egyptian art: the Egyptian artist did not picture a royal person among the common people; the august likeness must not humble herself by being in the company of common sailors. Kings and queens were drawn oversize like giants among dwarfs [- but of course as they were likely *genetically-expressed, giant 'angel-humans'*, they were likely not just metaphorically "giants", but also to some extent literally "giants among dwarfs"]. Queen Hatshepsut was portrayed beside the ships, and her figure was taller than the masts. Of course a figure as tall as that could not have been placed on the deck [and of course in such cases the portrayals were more metaphorical than strictly literal, though evidently some 1st-generation *'angel-humans'* were literally that tall].

This manner of representation, normal from the Egyptian point of view, was the reason for a curious oversight. The expedition to the Divine Land is described in modern histories of Egypt as an expedition sent by the queen. But it is clearly apparent that she herself participated in this voyage.

The very importance ascribed to this expedition, which makes it the most prominent event of her reign, leads one to infer that it was her own experience. Of all the events of her reign it was chosen to be chiseled on

the wall of the temple of the Most Splendid of Splendors as a counterpiece to the depiction of her divine birth. If it were an ordinary commercial expedition to Punt, why should the records have perpetuated it so elaborately and with such pomp?

["Hatshepsu did not prize her military laurels as highly as her naval expedition to the land of Punt. ... The considerable space which these [bas relief] sculptures cover, the fullness of the details, and the exquisiteness of the work, all prove how highly the queen valued the achievements of her ships, and took pride in their results."]

In previous times persons and missions had already been sent to Punt, but only meager and prosaic data are preserved. [Breasted, in *Records*, Vol. II, Sec. 247, collected the earlier references to voyages to the land of Pont. "None of these sources contains more than the meagerest reference to the fact of the expedition."] Punt must have been close to Egypt; this is intimated in various referen-ces on Egyptian monuments, such as the one, already cited, in which an official, who lived at the time of the Sixth Dynasty, mentioned that he "had gone eleven times to Byblos and Punt."

The fact that Punt was "written without the sign indicating a foreign country" (together with its frequent mention in inscriptions) "seems to show that the Egyptians considered they were in some way connected with that country." [Naville, *Deir el Bahari*, Pt. III, p.11.] Why, then, would the queen create such excitement over the visit there and acclaim it in great festivals, unless she herself were the visitor? Would the meeting of some royal messenger with a chief Paruah have been an event that the queen would have wanted to immortalize as a thing "that had never happened"?

Queen Hatshepsut undertook the journey like a devout pilgrim who, hearing an inner bidding, takes staff in hand:

... a command was heard from the great throne, an oracle of the god himself, that the ways to Punt should be searched out, that the highways to the myrrh-terraces should he penetrated: "I will lead the army on water and on land, to bring marvels from God's land for this god, for the fashioner of her beauty. ..." [Breasted, *Records*, Vol. II, Sec. 285.]

It was an oracle or a mysterious voice that Queen Hatshepsut heard within her, and she thought it was her god.

Like the Punt inscription, the Haggada, and Josephus, too, describe this strong, imperative desire that inspired the queen and that was considered a divine command. [Josephus, *Jewish Antiquities*, VIII, 165 f.]

There is no known precedent of a woman on the throne of Egypt [→ With the possible exception of Sebeknofrure at the end of the Twelfth Dynasty]; there is also no known previous instance of a ruler of Egypt paying a visit of homage to a foreign sovereign.

The ships of Hatshepsut rode the waves under full sail; the crew toiled at the oars. The route led the royal fleet into the narrow channel of the Aelana (Aqaba) Gulf. In the days of Amalekite sovereignty this region

was visited by neither Israelites nor Egyptians. This journey of the queen, therefore, was an exploring expedition.

It is a perilous gulf. If a north wind enters this channel it may capsize the careless sailor, breaking his mast in a whirlwind. In the time of Solomon this danger was probably not apprehended.

The steep, snow-capped massif of **Mount Sinai**, towering at the entrance to the gulf, the **shallow water at the mouth** lying among reefs and coral isles, the **intense blue of the water as the gulf suddenly deepens**, and the [**'Venus-dusted'**] red slopes of the Edom highland, crimson at dawn, scarlet in the twilight, give this silent chasm an eerie character [- maps, p.64 & 136, and btw, **Arish**, and that likely **'crossing point'** at **Nuweiba** are also marked on the topographical map].

I have led them [the company of the expedition] on water and on land, to explore the waters of inaccessible channels, and I have reached the myrrh-terraces. [Breasted, *Records*, Vol. II, Sec. 288.]

The words, "I have led them on water and on land," indicate that the voyage did not end at the coast (Ezion-Geber); from there the queen with her royal train proceeded on land. The caravan moved toward Jerusalem "with great splendor and show of wealth" (Josephus); "the camels were laden with gold and various spices and precious stones;" the resplendent pilgrims to the city of wisdom were escorted by the royal guard.

The queen and her train, including her royal artist, were obviously impressed by the handsome appearance of the Israelite warriors. What did the ancient Israelites look like?

We have been accustomed to seeing the Syrian prisoners sculptured by the Egyptian craftsmen of later kings of the Eighteenth Dynasty, and also of the Nineteenth and Twentieth Dynasties. The beards of the captives are round and untrimmed, "socratic," the figures helpless; for the most part they are portrayed at the moment of their execution. But here on the Punt reliefs the appearance of the dwellers in God's Land is dignified; their noses are aquiline, their eyes set deep, their chins protruding, their beards resembling the beard of the god Ea. [The Egyptians are pictured beardless; only the gods and the pharaohs are shown with beards.] It is [therefore] unprecedented, and it never happened again, that the appearance of



foreign soldiers, pictured by the Egyptians, should express more nobility and grace than the figures of the Egyptians themselves.

The impression the Judean guard made on the guests is also told in a legend about the visit of the Queen of Sheba. King Solomon, who remained in Jerusalem to await his august guest, sent a procession of handsome youths to meet her. They were "like the sunrise, the evening star and the lily" [Max Grünbaum [brief bio, SEC. 10, p.639], *Neue Seitrage zur semitischen Sagen-kunde* [*New Work on Semitic Legends*] (Leiden,1893), p,213; Ginzberg, *Legends*, IV,145], and the queen was amazed.

The Glorious Region of God's Land

The route goes up the valley of the Araba [or Wady el-Arabah], leaving stony Petra on the right, and runs along the Dead Sea, a scene of desolation, where lava gushed from the interior of the earth and congealed in fantastic forms. In the valley of ruined Jericho abundant springs watered gardens in the desert, and they budded and blossomed the greater part of the year.

The road rises to Jerusalem. Here the slopes of the hills were cut in the form of terraces, which are seen even today. Myrrh, cassia, nard, saffron, and cinnamon, sweet spices, fragrant herbs, fruits, and roots were used in the Temple of Jerusalem, and a great part of them was cultivated on these terraces. [Cf. the article "Incense" in *Encyclopedia Biblica*, Vol. II, col. 2167, concerning the aromatic substances used in the Herodian Temple.] Almonds, produced for trade, grew there [[Genesis 43:11](#).], and aloes used by the maidens of Judea to perfume their beds. [[Proverbs 7:17](#).]

The queen who came from the plains of Egypt later wrote on stone:

PUNT RELIEFS: I have reached the myrrh-terraces. It is a glorious region of God's land.

[Breasted, *Records*, Vol. II, Sec. 288.]

She wondered at the pageant of the blooming hills; but the most splendid groves of trees planted upon terraces were in the middle of Jerusalem.

II CHRONICLES 9:11 And the king made of the algum trees terraces to the house of the

Lord, and to the king's palace ... and there were none such seen before in the land of Judah.

"And the king received her gladly on her arrival and was studious to please her in all ways, in particular by mentally grasping with ease the ingenious problems she set him." [Josephus, *Jewish Antiquities*, VIII,167, which follows [IKings 10:2-3](#).]

Whether there was a likeness of Solomon on the bas-reliefs of the temple of the Most Splendid is impossible to say. The Egyptians would have considered it a dishonor to see a picture of their queen in society

and as a guest in the house of a foreign ruler. Would she picture herself with her host?

On the bas-reliefs she communes only with the god Amon. But several of the pictures on that part of the mural which portrayed the sojourn in God's Land have been erased: "Two thirds of the short wall on which was sculptured the description of the Land of Punt is destroyed." [Neville, *The Temple of Deir el Bahari*, p.22.] In the lower row there appear to have been huge figures, one of which was the queen, as part of her cartouche between two defaced fields is still recognizable. But if it was a text that was erased and not a likeness, what was peculiar in this text that it had to be erased by the order of her jealous successor, Thutmose III?

Whether details of the queen's visit in the palace of Jerusalem were originally pictured on the bas-relief or not, the strong impression which the queen received there and which she expressed in Jerusalem, she repeated in Thebes.

When the queen saw the palace of the king, "and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord, there was no more spirit in her" ([I Kings 10:4-5](#)).

She praised "the greatness of the marvels, which happened to her" and wrote: "Never did the like happen under any gods who were before, since the beginning" (Punt reliefs). [Breasted, *Records*, Vol. II, Sec. 274.] In Thebes she had heard about the land of the terraces, but what she saw exceeded her expectations.

PUNT RELIEFS: It was heard of from mouth to mouth by hearsay of the ancestors. ...

The queen wished to see with her own eyes the land of which she had heard marvelous reports. She decided to tread and to explore that land ("I have led them on water and land"); she reached that country ("I have reached the myrrh-terraces"); and she found it glorious.

The stories of the Divine Land, which she had heard before, she compared with what she herself witnessed. In the Scriptures the words of the queen are not dissimilar;

I KINGS 10:6-7 And she said to the king, It was a true report that I heard in mine own

land of thy acts and of thy wisdom.

and mine eyes had

seen it; and behold, the half was not told me; thy

wisdom and prosperity

exceedeth the fame which I heard.

Josephus wrote:

[She] was not able to contain her amazement at what she saw, but showed clearly how much admiration she felt, for she was moved to

address the king. ... "All things indeed, O, King," she said, "that come to our knowledge through hearsay are received with mis-trust ... it was by no means a false report that reached us." [Josephus, *Jewish Antiquities*, VIII,170-71.]

The emphasis in these quotations and in the Punt inscription alike is laid on the comparison of that which came "to our knowledge through hearsay" with that which was witnessed. To know for herself, not through hearsay, she had to visit the Divine Land, and so she undertook the pilgrimage to the myrrh-terraces.

If the sovereign of Egypt, the land of plenty, was astonished at the sight of Jerusalem's splendor, there might well be truth in the words of the First Book of Kings: "King Solomon exceeded all the kings of the earth for riches." The land seemed to the queen an abode of happy men: "Happy are thy men, happy are these thy servants. ... Blessed be the Lord thy God" ([I Kings 10:8-9](#) [[& 2 Ch 9:7-8](#)]).

The queen described her impressions in the following sentences addressed to the god Amon: "It is a glorious region of God's Land. It is indeed my place of delight. ... I conciliated them by love that they might give to thee praise."

The manner of expression ascribed to the Queen of Sheba in speaking about King Solomon is not unlike that which Queen Hatshepsut used in respect to herself: "because the Lord loved Israel for ever, therefore made he thee king. ..." (I Kings 10:9); "because he [Amon] so much loves the King of Upper and Lower Egypt, Hatshepsut ..."

The queen, the guest, and the king, the host, exchanged precious gifts. "And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones" (II Chronicles 9:9).

After the interpolation concerning the almug trees brought by Solomon's navy from Ophir, the story proceeds: "And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked. ..."

What was the desire of the Queen of Sheba?

"The Desire of the Queen of Sheba"

The "desire of the Queen of Sheba" is pictured on the walk of the temple of the Most Splendid. The gifts are shown in the presentation scene [- [bas-relief Plate III, The Presentation of the Gifts, p.140](#)], the scene of the loading for the return voyage, the scene of the counting and weighing after the return, and the scene of dedication to Amon.

The gifts were exchanged with mutual generosity; but just as King Solomon knew the weight of the gold he received, so Queen Hatshepsut knew, after measuring and weighing, the exact weight of the precious metals she received in the Divine Land. A scene of the bas-relief shows the queen weighing the objects herself. The amount and size of the gifts were exceedingly great.

PUNT RELIEFS: Reckoning the numbers, summing up in millions, hundreds of

thousands, tens of thousands, thousands and hundreds: reception of the marvels of Punt. [Breasted, *Records*, Vol. II, Sec. 278.]

She gave gold and received "green gold of the land of Amu" (landing scene), and "silver and gold" (weighing scene). Silver, rare in antiquity, was abundant in the Jerusalem of Solomon. "And the king made silver to be in Jerusalem as stones" ([I Kings 10:27](#) [[& 2Ch 9:27](#)]); "silver ... was nothing accounted of in the days of Solomon" ([I Kings 10:21](#) [[& 2Ch 9:20](#)]). It sounds like an exaggeration that silver was used for construction, but the inscriptions of Hatshepsut's officials after the return of the expedition tell about a "house of silver" and a "double house of silver" (inscriptions of Senmut [Breasted, *Records*, Vol. II, Sec. 352.] and Thutiy [*Ibid.*, Sec. 375.]), and a "floor wrought with gold and silver" (Thutiy). [A "house of silver" may signify the treasury, but "a floor wrought with gold and silver" must be understood as made of these metals.]

The queen gave "precious stones" ([I Kings 10:10](#) [[& 2Ch 9:9](#)]), and she received "lapis lazuli, malachite, and every costly stone" (Punt reliefs).

Solomon and Hatshepsut vied with each other not only in gifts but also in appreciation of the generosity of the other. The queen gave spices in abundance and of the choicest varieties:

II CHRONICLES 9:9 ... neither was there any such spice as the queen of Sheba gave

king Solomon.

I KINGS 10:10 ... there came no more such abundance of spices as these which the

queen of Sheba gave to king Solomon.

She desired myrrh and she received it, also in great quantities and of the choicest kinds.

PUNT RELIEFS: Fresh myrrh (anti) in great quantities, marvels of the countries of Punt.

Never did the like happen under any gods who were before since the

beginning.

The "best of myrrh" was counted in "millions" and found "without number."

But more than all "marvels" the queen valued some precious trees.

PUNT RELIEFS: Thirty-one anti trees, brought as marvels of Punt. Never was seen the

like since the world was. [Anri trees are termed myrrh by Breasted, and

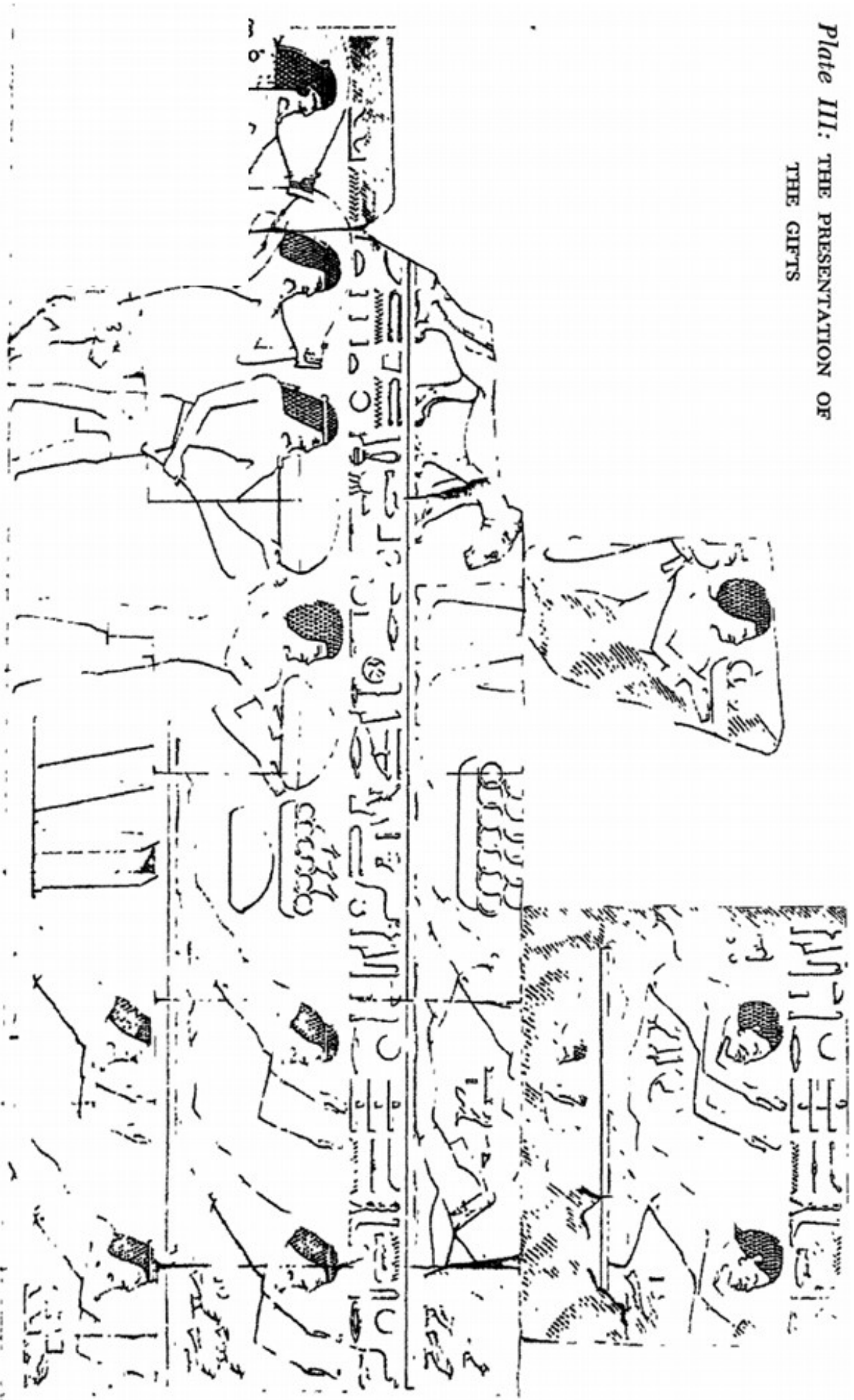
frankincense by Naville, identified as *Boswellia Carteri*

[“commonly known

Egyptian

as **frankincense** or **olibanum-tree**"] by Schoff. Lucas, *Ancient Materials*, p.93.]

Plate III: THE PRESENTATION OF
THE GIFTS



I KINGS 10: 11-12 And the navy also of Hiram, that brought gold from Ophir, brought in precious stones. There from Ophir great plenty of almug trees, and came no such almug trees, nor were seen unto this day.

In both scriptural narratives the story of Hiram's navy that brought back the exotic almug trees (algun trees in Chronicles) from Ophir is placed just between the verses about the presents which the Queen of Sheba gave to Solomon and the words "... and king Solomon gave unto the queen of Sheba all her desire." Now we see that this interpolation was made not without reason. The trees were brought from a distant island or continent and a part of them was given to the queen guest. A picture shows how they were handed over.

The words, "never was seen the like since the world was," or "unto this day" are alike in the Hebrew and Egyptian sources; the trees were a genuine sensation and were admired like the plants and other "marvels" brought quite two and a half millennia later by sailors returning from the Western Hemisphere.

The queen received not only metals, minerals, and plants; living animals were also among the royal gifts. Apes were brought to her by servants of the king, and the accurate drawings show that they were of the variety known as cynocephali [- meaning, "dog-headed being", in this case not "a fabled race of dogheaded men", but a "baboon", *tbfd* next].

The characteristic of **cynocephaly**, or **cynocephalus** ["*plural cynocephali*"] ... having the head of a dog - or of a jackal - is a widely attested mythical phenomenon existing in many different forms and contexts. The literal meaning of "cynocephaly" is "dog-headed"; however, that this refers to a human body with a dog head is implied. Such cynocephalics are known in mythology and legend from many parts of the world, including ancient Egypt, India, Greece, and China. Further mentions come from the medieval East and Europe.



The **olive baboon** [*photo*, *p.141*]... also called the **Anubis baboon**, is a member of the family Cercopithecidae (Old World monkeys). The species is the most wide-ranging of all baboons, being found in 25 countries throughout Africa, extending from Mali eastward to Ethiopia and Tanzania. Isolated populations are also present in some mountainous regions of the Sahara. It inhabits savannahs, steppes, and forests. The common name is derived from its coat colour, which is a shade of green-grey at a distance. A variety of

communications, vocal and non-vocal, facilitate a complex social structure.

In the same tenth chapter of the First Book of Kings we read that apes were brought to Solomon by the navy of Tharshish.

I KINGS 10:22 For the king had at sea a navy of Tharshish with the navy of Hiram: Once
in three years came the navy of Tharshish, bringing gold, and silver,
ivory, and apes, and peacocks.

The apes given to the queen were brought from afar [- [apparently depicted in the bas-reliefs as “dog-headed”](#)]. Ivory, too, was brought by the ships of Tharshish, and it was not lacking in the bounty bestowed on the queen[- [which may imply that such ships also ventured northward](#)].

On the mural, over the vessels laden with jars of myrrh, ivory tusks, wood, trees, and apes, is inscribed:

PUNT RELIEFS: The loading of the cargo-boats with great quantities of marvels of the

Land, heaps of gum

pure ivory, with green

Khesit wood, with

monkeys, greyhounds, with

the [south] country

land of Punt, with all the good woods of the Divine

of anti, and trees of green anti, with ebony, with

gold of the land of Amu, with cinnamon wood,

balsam, resin, antimony, with cynocephali,

skins of panthers of the south, with inhabitants of

and their children.

Never were brought such things to any king since the world was.

The rare trees, the myrrh for incense, the ivory, the apes, the silver and gold and precious stones were enumerated in both records, the hieroglyphic and the scriptural. But Queen Hatshepsut mentioned also "inhabitants of the [south] country and their children."

In the picture showing the presentation of gifts there are four rows of kneeling men. The officials of the Divine Land are in the two lower rows, and behind them is a line of men approaching with gifts; the kneeling men of the upper middle row are called "chiefs of Irem," and are not unlike the Egyptians; the uppermost row represents the men of Nm'yu or Khenthenofer who look entirely different - they are dark-skinned and have round heads and thick lips, and seem to be themselves gifts like the animals and plants. [In the opinion of some scholars the tribute-paying Negroes signify that beside the expedition to Punt there was another expedition to the African region of Khenthenofer, the bas-reliefs bringing together what geographically was divided.]

The capital of the Divine Land being Jerusalem, who could be the representatives of two other ethnic groups?

Two foreign lands and peoples are referred to in the chapter on the Queen of Sheba. One is the neighboring people of Hiram, the king of Tyre: "...navy of Hiram brought gold from Ophir." Ophir is the other land, a faraway place mentioned in the account of the gifts. It is quite conceivable that the officers of Solomon's ally, who brought the precious things from afar, would participate in the ceremony of presentation. The chiefs of Irem were therefore messengers of Hiram. [Hiram was the traditional or often recurring name of the kings of Tyre. See Ginzberg, *Legends*, V, 373.] The men of Nm'yw or Khenthenofer were probably the men of Ophir.

[Ophir may signify generally Africa. Different theories place Ophir in Africa on its east coast, in Arabia, in the Persian Gulf, the coast of India, Ceylon, Malaya, China, Spain, the West Indies, and Peru, and also in many other countries. In the West Indies, in Australia, and on Madagascar there are no apes. Peacocks abound in South America and Australia. The presence of silver in Ophir and the three years needed for the voyage and return, starting in the Red Sea, are important indications. Necho II sent a Phoenician expedition around Africa; they sowed and reaped [and that is, they planted and harvested crops] on the way, and [as they had to wait whole "growing seasons" during maybe 2 or 3 of their stops, not to mention stops for exploration, etc.,] it took four years to circumnavigate the continent.]

Were the men from Ophir brought to Palestine? It is not mentioned in the Scriptures that the navy of Hiram and Solomon brought natives from Ophir. But Josephus Flavius wrote:

The king [Solomon] had many ships stationed in the Sea of Tarsus, as it was called, which he ordered to carry all sorts of merchandise to the inland nations and from the sale of these there was brought to the king silver and gold and much ivory and kussiim [Negroes] and apes. [*Jewish Antiquities*, VIII, vii, 2.]

It has been supposed that Josephus mistook some other Hebrew word of an older source and read it kussiim. [See a note by R. Marcus to his translation of Josephus, *Jewish Antiquities*, VIII, vii, 2, referring to the opinion of R. Weill [- uh-huh, still a ?].] The picture of the expedition to Punt proves, however, that Josephus was not wrong: kussiim, the dark men of Ophir, were apparently brought by the sailors of Hiram and Solomon.

The murals therefore show us the ancient Hebrews, the ancient Phoenicians, and probably some of the people of Ophir [- most likely from somewhere in Africa -] together.

The gifts were exchanged, and finally the days and weeks in Jerusalem, an uninterrupted feast, came to their end.

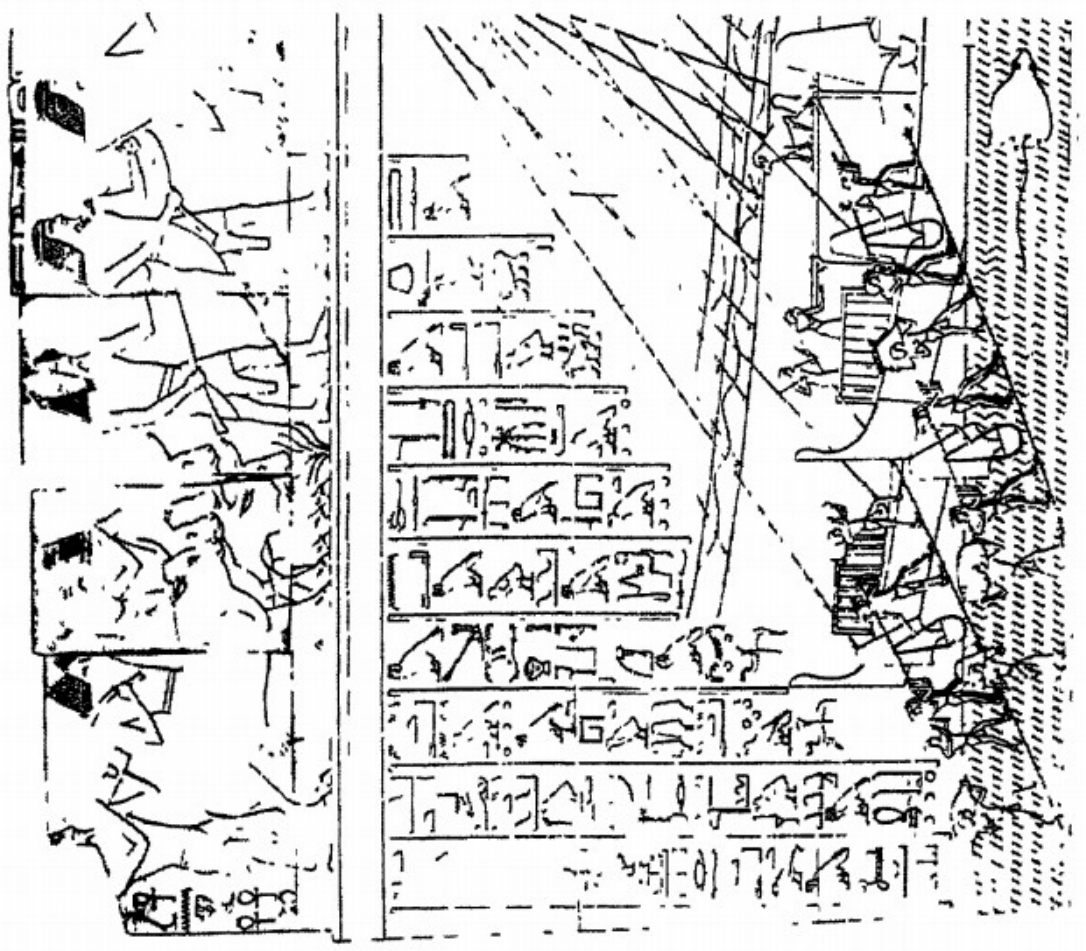
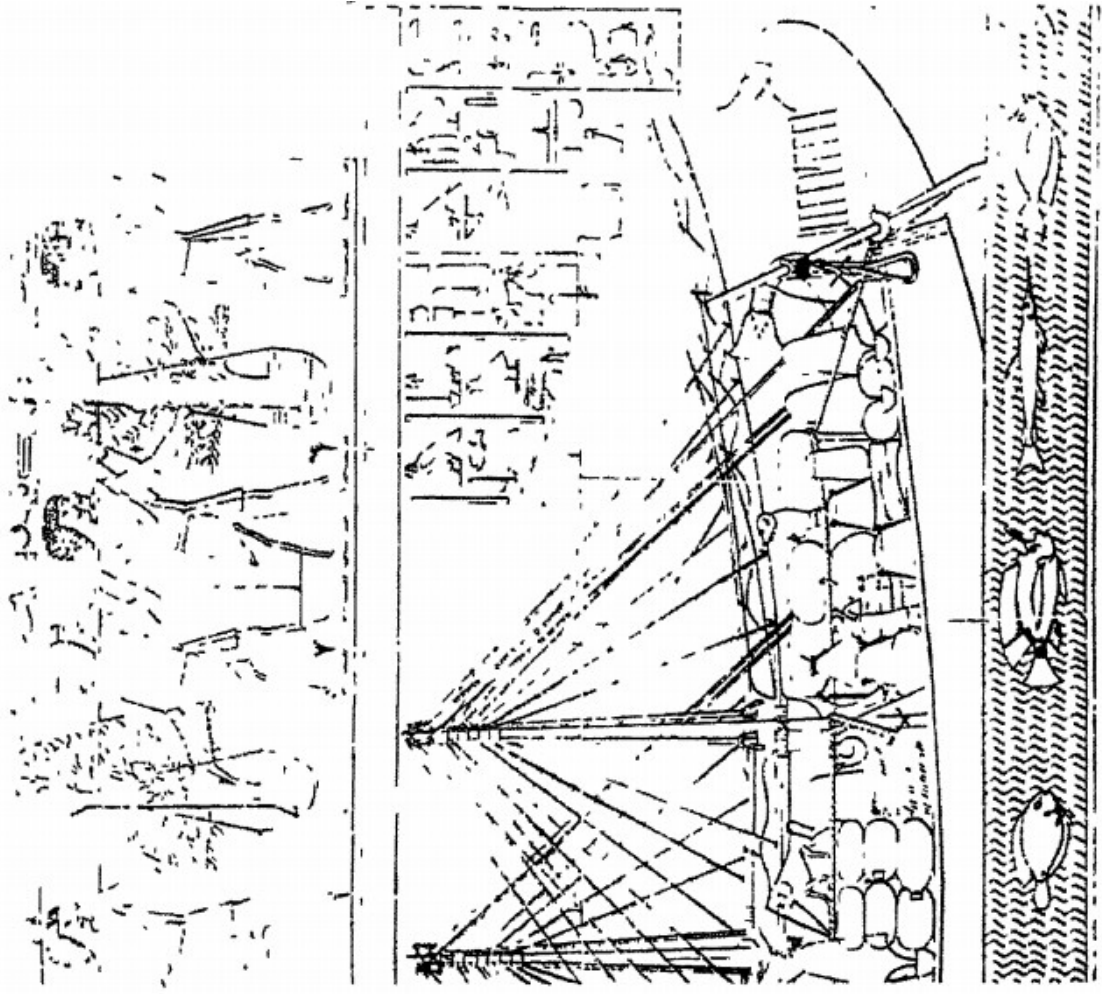


Plate IV: LOADING EGYPTIAN BOATS

JOSEPHUS: And the queen of Egypt and Ethiopia ... returned to her own country.

The trees were transported in pots, each carried by four men and along the gangway by six; the apes clung to the rigging; tusks of ivory and jars filled the decks.

PUNT RELIEFS: Ye people, behold! The load is very heavy [- bas-relief Plate IV, p.140].

The Ships Arrived at Thebes

The inscription to the next bas-relief states simply and clearly: "The ships arrived at Thebes." Thebes is situated on the banks of the Nile. To reach it by water, the ships must have sailed along the Nile, entering from the Mediterranean.

A voyage from Punt in southern Arabia or in Somaliland to Thebes by the sea route would have meant disembarking at el Qoseir and journeying overland from there to Thebes. As it is written and shown on the relief that the fleet of ships landed at Thebes, a difficult dilemma faced the commentators: either this part of the story was invented for some obscure reason, or in the days of Hatshepsut there must have existed a canal connecting the Nile with the Red Sea. [Meyer, *Geschichte des Altertums* [*Ancient History*], II, i (2nd ed., 1928), 117.] But there is no mention of such a canal in the days of Hatshepsut. It is known that a waterway connecting the Nile and the Mediterranean with the Red Sea was dug by Pharaoh Necho II, many hundred years after Hatshepsut, and was finished much later, in the time of the Persian conquest.

[*Herodotus*, II, 158. Franz Heinrich Weissbach [or Weißbach, 1865-1944, "a German ancient orientalist who worked at the University of Leipzig from 1888 to 1935... [and] studied theology, ancient history, classical philology and oriental languages at the University of Leipzig from 1885... [and in] 1889 he completed his studies with a doctorate... [and] wrote his doctoral thesis on the Achaemenid inscriptions of the second kind... [after which he] found his first job in 1888 at the Leipzig University Library... [and in] 1891 he was promoted to library assistant, in 1900 to librarian and in 1917 to senior librarian... [and in] 1897, Weissbach qualified as a professor at the Assyriology Chair at the Institute for Semitic Studies with the text *The Sumerian Question "for ancient history and cuneiform"*... [and since] 1898, he held lectures and courses on cuneiform script, ancient oriental languages, and the history, culture and geography of the ancient Orient as a private lecturer... [and from] 1901 to 1903 he was on leave to take part in the German excavations in Babylon... [and in] 1908 Weissbach was appointed non-civil servant extraordinary professor for cuneiform writing research and ancient history, [and] in 1930 he was appointed full honorary professor with the same teaching description... [and after] the National Socialists came to power, Weißbach signed the professors' confession of Adolf Hitler in November 1933... [and] in 1933 he applied for membership to the NSDAP... [but the] application was rejected because Weißbach belonged to a Masonic lodge... [therefore he] presented the positive relationship between Freemasonry and National Socialism in a petition to Adolf Hitler... [but] was unsuccessful... [and in] 1935 Weissbach's license to teach was revoked [due to his relationship to Freemasonry] ... [and during] his retirement... he was killed in a bomb attack on February 20, 1944... [and as] a re-searcher... [he] was particularly concerned with the transliteration and translation of cuneiform script, with the grammar of Old Persian as well as with the inscription and architectural monuments of the Old Orient... [and in the] 1920s in

particular, he wrote various writings on the excavations in Babylon and advocated the preservation of the finds... [and as] one of the few experts in Persian geography and history, he wrote articles for the *Realencyclopædia of Classical Antiquities* since 1894."], *Die Keilinschriften der Achämeniden* [*The Cuneiform Inscriptions of the Achaemenids*] (Leipzig, 1911), p. 105.]

The Divine Land being recognized as the region of Jerusalem, no problem is encountered in the arrival of ships at Thebes on the Nile. Hatshepsut was obviously eager to see the two sea routes to Palestine, and to display both her fleets, that of the Red Sea and that of the Mediterranean. From Jerusalem she probably traveled to one of the Phoenician seaports; from the Syrian shore the water route to Thebes needs no artificial canal.

Terraces of Almug Trees

The completion of the journey was celebrated in Thebes by two festivals, in the temple and in the palace. These celebrations were memorialized in two great murals: the first contains a formal announcement to Amon of the success of the expedition, the second to the royal court.

Makere [Hatshepsut] ... the best of myrrh is upon all her limbs, her fragrance is divine dew, her odor is mingled with Punt, her skin is gilded with electrum, shining as do the stars, in the midst of the festival hall, before the whole land. [Breasted, *Records*, Vol. II, Sec. 274.]

The success of the expedition to the Divine Land was a personal triumph for the queen, and she emphasized it. She decided to thank her "heavenly father," the god Amon-Ra, for the success of the expedition by erecting a new temple and by constructing terraces and planting in these gardens the costly trees which she had brought from Punt.

The temple of the Most Splendid of Splendors, the ruins of which bear these bas-reliefs, was built, terraces were laid out, and trees were planted.

I have hearkened to my father ... commanding me to establish for him a Punt in his house, to plant the trees of God's land beside his temple, in his garden. [*Ibid*, Sec. 295.]

The terraces in the Divine (God's) Land impressed the queen.

I KINGS 10:4-5 And when the queen of Sheba had seen ... the house that he had built

... and his ascent by which he went up unto the house of the Lord,
there was no more spirit in her.

This path ascended from the lower to the upper terraces planted with alium trees ([II Chronicles 9:11](#)).

Queen Hatshepsut wrote on the wall of her temple that "the highways of the myrrh-terraces" of the Divine Land were "penetrated," and "I have reached the myrrh-terraces."

Similar terraces were built and planted facing the temple of the Most Splendid of Splendors. They were planted with the trees about which it is said in Kings: "... there came no such almug trees, nor were seen until this day"; and Queen Hatshepsut wrote: "Never was seen the like since the world was."

On the wall of the Deir el Bahari temple these trees are shown planted, and the inscription reads:

Trees were taken up in God's Land and set in the ground [in Egypt].
[*Ibid.*, Sec. 294.]

The ruins of this temple disclose where and how the terraces were situated, forming garden plateaus at rising levels.

Not only were the gardens imitated, the plan of the Temple in Jerusalem, even the service, were followed as models. [!!!]

The Temple and Its Service Copied

The design of the Most Splendid of Splendors in Deir el Bahari did not follow the contemporary Egyptian style. The earlier Egyptologists recognized the striking foreign elements in that building, and the opinion was expressed that the original of this imitation had been seen in Punt; ...

["Mariette, struck by the strange appearance of the edifice, thought that it betrayed a foreign influence, and supposed that Queen Hatshepsut had constructed it in the model of some buildings seen by her officers in the land of Puanit." (*Deir el Bahari* [Leipzig, 1877], pp. 10-11, cited by G. Maspero in *The Struggle of the Nations*, p. 241, note 2.)

...during the expedition there a different style of art had been observed, and after the return from Punt the temple in Deir el Bahari had been erected. The queen even emphasized that she built a "Punt." The walls of the temple were adorned with murals of the expedition to the Divine Land, and the style of the temple itself was a memorial to the foreign influence in architecture. "It is an exception and an accident in the architectural life of Egypt."

[François Auguste Ferdinand Mariette [1821-1881, "a French scholar, archaeologist and Egyptologist, and the founder of the Egyptian Department of Antiquities, the forerunner of the Supreme Council of Antiquities... Educated at the Boulogne municipal college, where he distinguished himself and showed much artistic talent, he went to England in 1839 when eighteen as professor of French and drawing at a boys' school at Stratford-upon-Avon... [and in] 1840 he became pattern-designer to a ribbon manufacturer in Coventry, but he returned the same year to Boulogne, and in 1841 took a degree at the University of Douai [- "a former university in Douai, France... established in 1559 [through 1561 by that **damned** Philip II of Spain - and "confirmed" by... [2] different popes - [and finally] closed from 1795 to 1808... [and in] 1887, it was transferred as University of Lille 27 km away from Douai [in the far north of France]... [and from] the mid-16th century onwards, the university of Douai had Europe-wide influence as a prominent centre of neo-Latin literature, contributing also to the dissemination of printed knowledge ... [and with] 1,500 to 2,000 registered students and several hundred

professors, it was the second largest university of France during the late-17th and 18th centuries... [**'unfortunately'** including that its] Faculty of Theology was an important center for Catholic scholarship... [playing] a role in religious doctrines and political controversies in Europe; [and] its scholars participated in the development of new approaches to the humanities", and] Mariette proved to be a talented draftsman and designer, and he supplemented his salary as a teacher at Douai by giving private lessons and writing on historical and archaeological subjects for local periodicals... [and meanwhile when] his cousin Nestor L'Hôte, the friend and fellow-traveller of Champollion, died... the task of sorting his papers filled Mariette with a passion for Egyptology... [and being mostly] self-taught, he devoted himself to the study of hieroglyphics and Coptic... [and his] analytic catalogue of the Egyptian Gallery of the Boulogne Museum got him a minor appointment at the Louvre Museum in 1849... [and being "entrusted"] with a government mission for the purpose of seeking and purchasing the best Coptic, Syriac, Arabic and Ethiopic manuscripts for the Louvre collection so that it retained its then-supremacy over other national collections, he set out for Egypt in 1850... [and after] little success in acquiring manuscripts due to inexperience, to avoid an embarrassing return empty-handed to France and wasting what might be his only trip to Egypt, he visited temples and befriended a Bedouin tribe, who led him to Saqqara [or Sakkarah, map, uh-huh, SEC. 8, p.274]... [which] initially looked "a spectacle of desolation... [and] mounds of sand" (his words), but on noticing one sphinx from the reputed avenue of sphinxes, that led to the ruins of the Serapeum at Saqqara near the step-pyramid, with its head above the sands, he gathered 30 workmen... [and so] in 1851, he made his celebrated discovery of this avenue and eventually the subterranean tomb-temple complex of catacombs with their spectacular sarcophagi of the Apis bulls... [and "breaking"] through the rubble at the tomb entrance on November 12, he entered the complex, finding thousands of statues, bronze tablets and other treasures, but only one intact sarcophagus... [and he] also found the virtually intact tomb of Prince Khaemweset, Ramesses II's son... [but being "accused"] of theft and destruction by rival diggers and by the Egyptian authorities, Mariette began to rebury his finds in the desert to keep them from these competitors... [and] official French funds were now advanced for the prosecution of his researches, and he remained in Egypt for four years, excavating, discovering and despatching archaeological treasures to the Louvre, following the accepted Eurocentric convention... [however] the French government and the Louvre set up an arrangement to divide the finds 50:50, so that upon his return to Paris 230 crates went to the Louvre (and he was raised to an assistant conservator), but an equal amount remained in Egypt... [and after] his discoveries at Saqqara, Mariette could not be content with a purely academic role... [saying,] "I knew I would die or go mad if I did not return to Egypt immediately" and, after less than a year, he returned to Egypt at the insistence of the Egyptian government under Sa'id of Egypt, who created the position of Conservator of Egyptian monuments for him, in 1858... [and moving] with his family to Cairo, Mariette's career blossomed into a chronicle of unwearying exploration and brilliant successes:

- gaining government funds [to] open the museum in **Cairo** at Bulaq in 1863 in order to take the pressure off the sites and stop the trade in illicit antiquities
- the pyramid-fields of **Memphis** and (exploiting his previous success to find a cache of ca. 2000 BC painted wooden statues such as the Seated Scribe, and the decorated tomb of Khafra) the tombs of Saqqara [or Sakkarah]
- the necropolis of Meidum [or Meydum], and those of **Abydos** and **Thebes**
- the great temples of **Dendera** and **Edfu** were disinterred
- important excavations were carried out at **Karnak** (marking the first full Egyptian use of the stratigraphic methods first developed by Karl Richard Lepsius and of photographing every object prior to its excavation), **Medinet-Habu** [or **Deir el-Medina Habu**] and **Deir el-Bahri** [which again, is across the Nile from **Luxor**]
- **Tanis** (the Egyptian capital in the Late Period) was partially explored in the Delta
- even **Gebel Barkal** in Sudan [or "**Jebel Barkal**... 400 km north of **Khartoum**"] was explored

- He cleared the sands around the Sphinx down to the bare rock, and in the process discovered the famous granite and alabaster monument, the "Temple of the Sphinx"

... [and in] 1860 alone... [he] set up 35 new dig sites, whilst attempting to conserve already-dug sites ... [and his] success was aided by the fact that no rivals were permitted to dig in Egypt, a fact that the British (who had previously had the majority of Egyptologists active in the country) and Germans (who were politically allied with the country's Ottoman rulers) protested at as a 'sweetheart deal' between Egypt and France... [nor] were Mariette's relations with the Khedive always stable... [who] like many potentates, assumed all discoveries ranked as treasure and that what went to the museum in Cairo went only at his pleasure... [including that] early on, in February 1859, Mariette dashed to Thebes to confiscate a boatload of antiquities from the nearby tomb of Queen Ahhotep I that were to have been sent to the Khedive... [and in] his position as Director of the Antiquities Service Mariette made concerted efforts to stifle the careers of Egyptians... within the Service... [and in] 1867, he returned to oversee the ancient Egyptian stand at the Exposition Universelle, to a hero's welcome for keeping France pre-eminent in Egyptology... [and in] 1869, at the request of the Khedive, he wrote a brief plot for an opera ... [and the] following year this concept, worked into a scenario by Camille du Locle, was proposed to Giuseppe Verdi, who accepted it as a subject for *Aida* [- "an opera in four acts by Giuseppe Verdi to an Italian libretto by Antonio Ghislanzoni... [set] in the Old Kingdom of Egypt"... [and] Mariette and Du Locle oversaw the scenery and costumes, which were inspired by the art of Ancient Egypt... [but the] premiere of *Aida* was... delayed... due to the siege of Paris at the height of the Franco-Prussian War (which trapped Mariette...in Paris)... [but the] opera met with great acclaim... [and] Mariette was raised successively to the rank of bey and pasha, and European honors and orders were bestowed on him... [but in] 1878, his museum was ravaged by floods, which destroyed most of his notes and drawings... [and by] the spring of 1881, prematurely aged and nearly blind, Mariette arranged for the appointment of the Frenchman Gaston Maspero (a linguist rather than an archaeologist, who he had met at the Exposition in 1867), to ensure that France retained its supremacy in Egyptology in Egypt, rather than an Englishman... [and he] died in Cairo and was interred in a sarcophagus which is on display in the Garden of the Egyptian Museum, Cairo... [with the] bust of other famous Egyptologists... [being] placed on a semi-circular memorial around the sarcophagus", *Deir el Bahari*, quoted by Naville in *The Temple of Deir el Bahari, Introductory Memoir*, p.1. However, [on the subject of the "striking foreign elements" of "the temple of the Most Splendid of Splendors",] a more ancient temple of similar architecture was discovered in the vicinity; it probably represents, too, a Phoenician influence.]

The temple of Deir el Bahari is regarded by many as the most beautiful building in Egypt;

it has the nobility of simplicity and it is free from the heavy ornamentation of the temples of the Ramessides [- the 19th - 20th Dynasties, which actually began about 6 centuries after the end of the 18th Dynasty, known as the Ramesside Period, and which conclude the New Kingdom Period].

["Though she [Hatshepsut] was a sovereign fond of building and erecting edifices like that of Deir el Bahari which are accounted the most beautiful left to us by Egyptian antiquity, she did not make a useless display of gigantic buildings in the desire to dazzle the posterity as did Ramses II [which again, is identified in Scripture as **Pharaohnecho** or just **Necho**, and by Dr. Velikovsky in his 4th published volume of *Ages In Chaos, Ramses II and His Times*, as a contemporary and adversary of **Nebuchadnezzar**]. " Naville in Davis, *The Tomb of Hatshopsitu*, p.73.]

The Divine Land [clearly] being the area of Jerusalem, the temple in Deir el Bahari must have had features in common with the Temple of King Solomon. Although most of the temple of Queen Hatshepsut lies in

ruin, portions of it which are still standing give a fair idea of the structure as it was before it was deserted and fell into decay.

In every generation attempts have been made to reconstruct the Temple of Solomon in drawings or models, but the data in the First Book of Kings did not provide sufficient details, and the reconstructors have had to draw upon their own imagination.

The Temple of Jerusalem was built upon terraces planted with trees. These terraces were cut by an ascending path. The processions of the Levites started on the lowest terrace, and as they sang they mounted the path. This explains the fact that some of their Psalms are called Shir ha-maaloth, "song of the ascent." [Psalms 120-34: "Songs of degrees."]

The Temple in Jerusalem contained a hall which was three times as long as it was wide; in front of the hall was a vestibule; behind the hall was a sanctuary; the large "sea" was most probably placed in the inner court.

The temple at Deir el Bahari was built against a mighty cliff; the Temple of Jerusalem stood upon an elevation with a distant chain of hills running northeast, east, and south of it. This difference in location must have influenced the architects to alter their plans. [See H. E. Winlock [\[bio, p.32-3\]](#), *Excavations at Deir el Bahri*, 1911-1931 (New York,1942), pp.134ff.] Slavish imitation would have dictated a location similar to that of the original. But adoption of the style and general features of the plan is probable, and this is implied in the words of the queen that she "built a Punt." A comparison of the data in Kings with the remnants of the temple of the Most Splendid may help to a better understanding of the form of both buddings.

The temple of the Most Splendid of Splendors was a famous sanctuary. Several scholars have tried to reconstruct its plan. [Navelle, *Deir el Bahari, Introductory Memoir.*] This temple was built upon terraces planted with the trees brought from the Divine Land; the terraces were placed at progressively higher levels, and a path leading to the temple mounted from one level to another. Rows of pillars standing on a lower terrace supported the wall of the terrace above. The court of the temple was surrounded by a colonnade [- "a series of trees planted in a long row", or "regularly spaced columns" of a building]; the temple was divided into a vestibule, a hall, and a sanctuary. The ratio of the width to the length of the hall was almost one to three.

The pillars supporting the terraces and surrounding the inner court were rectangular in form; with their shadows, which changed with the movement of the sun, they imparted a harmonious and majestic appearance, which only rectangular stone rhythmically arranged can give.

It is erroneous to assert that the Temple of Solomon was a poor building of an obscure Asiatic chieftain who tried to construct a copy of some Egyptian temple.

["Solomon ... wanted palaces and gardens and a temple, which might rival, even if only in a small way, the palaces and temples of Egypt and Chaldea, of which he had heard

such glowing accounts." Maspero, *The Struggle of the Nations*, p.741. "Compared with the magnificent monuments of Egypt and Chaldea, the work of Solomon was what the Hebrew kingdom appears to us among the empires of the ancient world - a little temple suited to a little people." *Ibid.*, p.747.]

Not only the temple architecture but also the temple service in Egypt were given many new features. It was not until the temple of the Most Splendid at Deir el Bahari was constructed that twelve priests, with a high priest heading them, officiated before the altar. A relief on a fragment, now in the Louvre Museum, shows twelve priests divided into four orders, three in each order, and a damaged inscription over their heads reads: "... in the temple of Amon, in Most Splendid of Splendors, by the high priest of Amon in Most Splendid of Splendors..." [Breasted, *Records*, Vol. II, note to Sec. 679. "The queen was conscious of the resemblance of the temple-gardens in Deir el Bahari and Punt. The service and equipment of the temple receive some light from the mention of its High Priest, with twelve subordinate priests in four orders." *Ibid.*, note to Sec. 291.]

The office of the high priest was established in the Egyptian service only at the time of Queen Hatshepsut. [*Ibid.*, Sec. 388. But according to G. Lefebvre, the office of the high priest was already established by Ahmose (*Histoire des grands prêtres d'Amon de Karnak* [Paris,1929], p.69).] This reform in the religious service was introduced after the visit of the queen to the Divine and, where shortly before the House of the Lord had been completed.

In connection with her announcement that she made "a Punt" in the garden of Amon, the queen issued a new edict: "Ye shall fulfill according to my regulations without transgression of that which my mouth has given," and this "in order to establish the laws of his [Amon's] house. ..."

The Origin of the Words "Pontifex" and "Punt"

The obscure origin of the word "pontifex," which means high priest, can be traced here. This question had already been debated before the time of Plutarch, and he quoted the opinions of the authorities without finding any of them satisfactory. One ancient authority regarded 'pontifex' as composed of the Latin roots *pontis*, "a bridge," and *facio*, "I make." The philological conjecture was: The pontifex was a man who built bridges, or the principal magi-strate; the chief of the people, who united in his person civil and religious prerogatives. This explanation is obviously very strained. Another authority thought that the first pontiffs were so called because sacrifices were supposed to have been made on a bridge (*faciebant in ponte*)...

[Plutarch, *Lives*, "Numa," 9. Numa is said to have introduced the institution of the high priest or pontifex in Rome. Compare [Auguste Bouche-Leclercq \[1842-1923, "a French historian... educated at seminaries and took his school-leaving exam in 1861 in Paris... \[after which\] he travelled as private tutor several months through Italian and German cities... \[and in\] 1866 he was grammar school teacher at Meaux... \[and in\] 1872 he received his doctorate in philosophy and was from 1873-1878 professor of ancient literature at the philosophical faculty of Montpellier \[defined, SEC. 8, p.110-11\]... \[and\] became professor of ancient history in Paris in 1887, member of the Académie des Inscriptions et Belles-Lettres in 1898 and officer of the Legion of Honour in 1903... \[and his\] research centred on the ancient history of religion and the history of Hellenism...](#)

[and he] wrote important works about the Ptolemaic dynasty and the Seleucid Empire and translated the works of German historians into French”, *Les Pontifes de l’ancienne Rome* (Paris,1871).]

...This [supposed ‘bridge sacrifice’] explanation is even more strained.

The word "pontiff" is not of Latin origin. It is not derived from ports, but probably from Punt. When it is said that Queen Hatshepsut, after visiting Punt, built a "punt" for the god Amon, this means a sacred place of worship. By erecting a "punt" in Egypt, Queen Hatshepsut also introduced the institution of the high priest, copying the service of the Temple in Jerusalem, [supposedly - but not really -] built on a Phoenician model.

Solomon's alliance with Hiram, the king of the Phoenicians, explains the strong Phoenician influence in the life of the kingdom of Judah and Israel. This influence is [not really] stressed in the Scriptures in the story of the erection of the Temple, built with the help of Hiram, who [really only] provided Solomon with building material and with the chief craftsman, a man of Hebrew-Phoenician origin ([I Kings 7:13-14](#)). Also the common expedition to Ophir and the peaceful transfer of territory from the domain of one king to that of the other ([I Kings 9:11](#)) might have brought it about that the whole of Palestine at that time was called Phoenicia.

The name Punt being the origin of the word "pontiff" (pontifex), what is the origin of the name Punt?

In the Scriptures the Phoenicians are called "the men of Sidon and Tyre" or "the men of Hiram"; the name Phoenicia does not appear. "Phoenicians" was the name used by Greek and Latin authors since Homer. [*The Odyssey*, XIII, 272; XIV, 288ff.] Rome waged so-called "Punic Wars" against Carthage, which was built by immigrants from Tyre.

It is believed that the Greek explanation of the word "Phoenicians" as "the red men" is but a successful adjustment in the style of folk-etymology, although the travels of the Phoenicians to the Western Hemisphere and their

contacts with the cultures of the Mayas and Incas were taken into consideration by many scholars who studied pre-Columbian America [!!!]

...

[Victor B nard [1864-1931, "a French diplomat and politician... [who today] is still renowned for his works about Hellenistic studies and geography of the Odyssey, [and also for] "*L'Angleterre et l'imp rialisme*"... translated into English and published in 1906 as

"British imp-erialism and commercial supremacy"], "*Le Nom des Ph nicienne*," *Revue de l'histoire des religions*, 93 (1926),187 ff.; Georges Contenau [1877-1964, "a French archeologist, orientalist and religious historian who was an expert in the field of



culture and religion of the civilizations of the Near and Middle East... [and he] was professor at the University of Brussels from 1932 to 1947... [and] chief curator of Oriental antiquities at the Musée du Louvre from 1927 to 1946... [and he] led several archaeological expeditions to ¹Susa ["an ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the [lower] Tigris River ... [it being one] of the most important cities of the Ancient Near East... [including serving] as the capital of Elam and the Achaemenid Empire, and remained a strategic centre during the Parthian and Sasanian periods... [and the] site currently consists of three archaeological mounds, covering an area of around one square kilometer... [and the] modern Iranian town of Shush is located on the site of ancient Susa ... [with] Shush [being] identified as Shushan, mentioned in the Book of Esther and other Biblical books"], ²Sidon [and yes again, that's **Zidon** or **Sidon**, now Sidon or Saida, Lebanon,] and ³Nahavand ["located in western Iran, in the northern part of the Zagros region" ["The Zagros fold and thrust belt in green, with the Zagros Mountains to the right", map, p.150]... [and Nahavand was located on a route that led from central Iraq through Kermanshah to northern Iran, and was therefore often crossed by armies... [and given] Nahavand's location, it was the site of several battles, and was considered important in Iranian history during Iran's wars with its western neighbors"] ... [and from] 1946 to 1957 ... [Coutenau] was director general of the French Archaeological Mission in Iran... [and he] wrote about the civilization of the Babylonians and Assyrians (1922), their daily life (1950), their Magic (1947) and divination (1940) ... [and] on the Phoenicians (1926), Hittite and Hurrians (1948)... [and he] issued a four-volume Handbook of Oriental Archaeology (1927-1947) and commenced the publication of the *Encyclopédie d'archéologie orientale* (1914-1957)"], *La Civilisation phénicienne* (Paris,1926), p.356; Syria, *Revue d'art oriental et d'archéologie*, VIII (1927),183; G. Bonfante [?], "The Name of the Phoenicians" [- available separately at JSTOR, and in] *Classical Philology*, XXXVI (1941), 1-20.]

...The other Greek explanation of the word "Phoenicia" as "the land of palms" is generally rejected. [Kurt Sethe [again, that famous Egyptologist and professor of A. H. Gardiner in Berlin] in *Mitteilungen, Vorderasiatisch-ägyptische Gesellschaft*, XXI (1917), 305.]

Pontus, father of Sidon, was a legendary ancestor of the Phoenicians [Ensebius, *Preparation for the Gospel*, I, 10, 27], and their name could have been derived from him, or the name of the [supposedly] mythological ancestor could have been derived from the name of the country.

If Punt was originally the word for Phoenician temples, then it could have been derived from the Hebrew word panot, and in this case the Phoenicians received their name from the houses of worship they built.

[Panot in Hebrew means to face, incline, address, turn to. It is applied innumerable times in connection with worship. Cf. Maimonides [- bio'ed and extensively quoted, together with 'Spin-out-of-control-za' Spinoza, in Part 2 of *Worlds In Collision*, specifically in the whole last subchapter of Chapter 1, SEC. 10, p.563 f], "On homonyms in the Bible," in *Guide for the Perplexed*. Of the same root is "Presence" (of the Lord) - an idea found with the Phoenicians of Carthage. Cf. W. F. Albright [bio, SEC. 7, p.425], *From the Stone Age to Christianity* (Baltimore,1940), p.228.]

Even before the conquest of Joshua the land of Jerusalem was called in Egyptian inscriptions Divine Land, God's Land (Toneter). Was Jerusalem a holy place before David conquered it, and even before the arrival of the Israelites under Joshua?

In the Bible there is an allusion to the holiness of Jerusalem in early times and to a

sanctuary in that place. When the patriarch Abraham returned from pursuing the kings of the north, who had captured his kinsman Lot, "Melchizedek king of Salem [Jerusalem] brought forth bread and wine: and he was the priest of the Most High God" ([Genesis 14:18](#)).

The name Divine (or Holy) Land, given to the region of Jerusalem in Egyptian inscriptions of the Old and Middle Kingdoms, casts light upon the religious significance of Jerusalem and Palestine generally in the days before David, even as early as the days when the Israelites were still nomads. Since then and up to the present day they have been called "the Holy City" and "the Holy Land."

Make-da and Make-ra

The rivalry between the Arabian and Ethiopian traditions for the Queen of the South can be decided against the Arabian claim and in favor of the Ethiopian, but only to the extent that she was the "queen of Egypt and Ethiopia," which is the true description by Josephus; this does not necessitate an approval of genealogical claims embodied in the Ethiopian tradition.

Mohammed, who endorsed the Arabian claims, was obviously wrong. He put into the mouth of Solomon the following words: "I have compassed what ye compassed not; for I bring you from Seba [Saba] a sure information: verily, I found a woman ruling over them, and she was given all things, and she had a mighty throne; and I found her and her people adoring the sun instead of God." [*The Koran*, Sura XXVII (trans. Palmer).] The land of Saba (in Hebrew Shwa), because of the similarity in name, had confused the writers on the Queen of Sheba even before Mohammed borrowed the last sentence of the quoted Sura from the Hebrew Haggada, which he probably had heard from the Jewish teachers of Medina.

The Ethiopians are not satisfied merely to claim the Queen of the South as their queen; they insist that a child was born of her liaison with Solomon; this son, Menelik, is the direct ancestor of the dynasties of Abyssinian monarchs, the present royal house included. Being of David's seed, the son of Solomon and the Queen of the South, their legendary ancestor, is regarded by them as kindred to Jesus, who through Joseph, the carpenter of Nazareth, also traced his ancestry to David...

["They never doubted that Solomon was the father of the son of the Queen of Sheba. It followed as a matter of course that the male descendants of this son were the lawful kings of Abyssinia [*tbd next*], and as Solomon was an ancestor of Christ they were kinsmen of our Lord, and they claimed to reign by divine right." Budge [*bio*, [SEC. 7](#), [p.509](#)], *Kebrä Nagast*, p.x.]

The Ethiopian Empire... also formerly known... [as] **Abyssinia**, or just...

Ethiopia... was an empire that historically spanned the geographical area of present-day Ethiopia and Eritrea from the establishment of the Solomonic dynasty by Yekuno Amlak... in [about] 1270 until the 1974 [military] coup



The Ethiopian Empire boundaries in 1952

d'etat of Emperor Haile Selassie... By 1896, the Empire incorporated other regions... and saw its largest expansion with the federation of Eritrea in 1952. Throughout much of its existence, it was surrounded by hostile [Muslim] forces in the **African Horn** [and was occupied by Italy in WWII]; however, it managed to develop and preserve a kingdom based on its ancient form of Christianity [[map](#). [p.151](#)].

...Venerating the Queen of the South, who returned from her visit pregnant with royal seed, the Ethiopians honor more than any other passage in the Gospels the words: "He answered and said unto them ... An evil and adulterous generation seeketh after a sign. ... The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth [God-Zone-wise] to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." [[Matthew 12:42](#); [Luke 11:31](#).]

The Abyssinian tradition is put down in writing in *Kebra Nagast* or *The Book of the Glory of Kings*...

["The *Kebra Nagast* is a great storehouse of legends and traditions, some historical and some [sup-posedly](#) of a purely folklore character, derived from the Old Testament and the later Rabbinic writings, and from Egyptian (both pagan and Christian), Arabian and Ethiopian sources. Of the early history of the compilation and its maker, and of its subsequent editors we know nothing, but the principal ground-work of its earliest form was the traditions that were current in Syria, Palestine, Arabia, and Egypt during the first four centuries of the Christian era." *Kebra Nagast* (trans. Budge), pp.XV-XVI.]

...The existing version in Ethiopian is a translation from an Arabic text, which in turn was translated from the Coptic. It contains quotations from the Gospels and is therefore a fruit of the time when Christianity had already found its way to the African continent, in an early century of the present era.

With colorful imagination *Kebra Nagast* recounts the bridal night of Solomon and the Queen of the South; among the presents he gave her there were "a vessel wherein one could travel over the sea, and a vessel wherein one could travel by air."

When the queen returned to her country, "her officials who had remained there brought gifts to their mistress, and made obeisance to her, and did homage to her, and all the borders of the country rejoiced at her coming. ... And she ordered her kingdom aright, and none disobeyed her command; for she loved wisdom and God strengthened her kingdom," This quotation from *Kebra Nagast* resembles the story of the festival for the officials and for the whole rejoicing land, arranged by Queen Hatshepsut after her return from her journey; so do the words that "she ordered her kingdom aright" and that she "loved wisdom." But there is nothing so extraordinary in these things as to compel the conclusion that Ethiopian tradition about the Queen of the South knows more than the Scriptures narrate. Even the romance might have been borrowed from a Jewish source [*2 Alphabet of Ben Sira* 21b. Ginzberg, *Legends*, VI, 289], which in a single line says that the king responded to the desire of the guest

queen. In the Jewish tradition there is nothing about a child having been born of this intimacy.

[2 *Alphabet of Ben Sira* 21b also states that Solomon married the Queen of Sheba.]

It would, of course, strengthen the claim to originality of the Ethiopian tradition if it disclosed some fact not contained in the Scriptures, which, could be checked with the help of our knowledge about Queen Hatshepsut, and which would be more than an accidental coincidence. Even in this case it would not necessarily mean that in the words of *Kebrā Nagast* Solomon "worked his will with her," and a child of that union was enthroned in Aksum, "the New Jerusalem" - but it would show that the Ethiopian legend about the Queen of the South going to Jerusalem is not entirely a fanciful addition to the scriptural story, like the legend of Bilkis, the Queen of Saba of the Arabian authors.

There is a detail in the Ethiopian legend [- or, as Dr. Velikovsky should admit, the at least partly historical account -] which only by a rare chance could have been invented. The Ethiopians call the Queen of the South Makeda. The royal name of Queen Hatshepsut, mentioned throughout the Punt reliefs, is Make-ra. "Ha" is the divine name of a god. [Likewise "Da" could be the divine name Adad or Ada, which is a part of several scriptural names.] The main part of the name of the Egyptian queen is identical with the first two syllables in the name of the Queen of the South. It was preserved in the Ethiopian tradition; it did not come from the Scriptures.

One can imagine that if the name was not handed down by an uninterrupted tradition it could have been disclosed by some Copt, who might have lived in early Christian times in Egypt, seen the Punt texts in Deir el Bahari, and been able to read them, and in this way might have identified Hatshepsut with the Queen of Sheba ahead of the present author. There may have been a chronological reason, too, for such a hypothetical Copt to identify Hatshepsut with the Queen of the South, or he might have heard a legend that the reliefs of Deir el Bahari do represent a voyage to Jerusalem. The same theory could be applied to Josephus, who might have written "queen of Egypt and Ethiopia" on the basis of the scenes of the bas-reliefs at Deir el Bahari; he might have mentioned the kussiim (negroids) because they were in the picture. This is a forced construction ([as] Josephus was never in Egypt); on the other hand, the historical facts known to Josephus and not preserved in the Scriptures must have been transmitted by some means during the one thousand years which separated Josephus from Solomon.

Thutmose I, the father of Hatshepsut, conquered the northern part of Ethiopia known as Nubia. It is of interest that in Egyptian documents the viceroy of Ethiopia (Nubia) was called "king's son," which is supposed to be only a title, without implying a blood relationship with the Egyptian king...

[George Andrew Reisner, Jr. [1867-1942, “an American archaeologist of Ancient Egypt, Nubia and Palestine... [and he] gained B.A., M.A. and Ph.D. degrees from Harvard University, before becoming a travelling fellow... [and in] 1889... [he] was head football coach at Purdue University, coaching for one season and compiling a record of 2-1... [and it was during] his studies at Jebel Barkal (The Holy Mountain), in Nubia [that] he found the Nubian kings were not buried in the pyramids but outside of them... [and he] also found the skull of a Nubian female (who he thought was a king) which is in the collection of the Peabody Museum of Archaeology and Ethnology at Harvard... [and he] believed that Kerma [- on the Nile south of the 2nd Cataract in present day Northern Sudan -] was originally the base of an Egyptian governor and that these Egyptian rulers evolved into the independent monarchs of Kerma... [and he] also created a list of Egyptian viceroys of Kush... [and] found the tomb of Queen Hetepheres I, the mother of King Khufu (Cheops in Greek) who [supposedly] built the Great Pyramid at Giza. [NA-UH !] During this time he also explored mastabas [“tombs”, or more specifically, “burial sites of many eminent Egyptians during Egypt's Early Dynastic Period and Old Kingdom... [where in] the Old Kingdom epoch, local kings began to be buried in pyramids instead of in mastabas, although non-royal use of mastabas continued for over a thousand years”]... [and it was] remarked in 1936 in the aftermath of the Abuwtiyuw discovery [- “one of the earliest documented domestic animals whose name is known” -] that Reisner “enjoys an unrivalled position not only as the outstanding figure in present-day Egyptology, but also as a man whose soundness of judgement and extensive general knowledge are widely conceded.”... [and in] 1902 permission to excavate the Western cemetery in Giza was granted by Gaston Maspero, director of the Egyptian Antiquities Service... [and the] area was divided into three sections... [where the] southern section was given to the Italians under [not Giovanni, but] Ernesto Schiaparelli [1856-1928, “an Italian Egyptologist... who found Queen Nefertari’s tomb in Deir el-Medina in the Valley of the Queens (1904) and excavated the TT8 tomb of the royal architect Kha (1906), found intact and displayed *in toto* in Turin... [and he] was appointed director of the Egyptian Museum in Florence, where he professionally reorganized the collection in new quarters in 1880, then at the peak of his career was made director of the Museo Egizio di Torino, which became with him and his many seasons of excavating, the second biggest Egyptian museum in the world [photo, p.150]... [and he] was the author of famous scholarly works and a Senator of the Kingdom of Italy... [and at] the same time, he was deeply involved, from his first stay with Franciscan missionaries at Luxor in 1884, with relieving the poverty he saw among the missionaries of Upper Egypt, for whom he founded the Association to Succour Italian Missionaries (ANSMI), which expanded its work to care for Italian emigrants throughout the Near East... [and he] was from a distinguished family of scholars... [including his] father Luigi Schiaparelli [who] taught history at the University of Turin ... [and] Giovanni Virginio Schiaparelli, the famous astronomer [- yes, ‘Ski-up-a-rail-lee’, bio, SEC. 8, p.178-9], Celestino, the Arabist, Cesare, the pioneer of photography, Carlo Felice, the agronomist, Giovanni Battista, a pioneer of industrial chemistry and Elsa Schiaparelli, one of the most prominent figures in fashion between the two World Wars were among his kin... [and between] 1903 and 1920... [Ernesto] undertook twelve archaeological campaigns, opening sites in Heliopolis... Giza, Hermopolis, Assiut, Qaw el-Kebir, Gebelein and Aswan... [and in] 1902 permission to excavate the Western cemetery in Giza was granted by Gaston Maspero, director of the Egyptian Antiquities Service... [the] area ... [being] divided into three sections... [with the] southern section... given to the Italians under Ernesto”] ... the northern strip to the Germans under Ludwig Borchardt, and the



middle section to Andrew Reisner ... [and in] Egypt, Reisner developed a new archaeological technique which became a standard in the profession, combining the British methods of Petrie, the German methods of Dorpfeld and Koldewey, [and] his own American practicality and his skill for large-scale organization... [but despite] later being recognised as a mark of good practice, this technique was at the time controversial, and was criticised as being overly elaborate... [and in] 1908, after a decade in Egypt, Reisner headed the Harvard excavation of Samaria", "*The Viceroys of Ethiopia*," *Journal of Egyptian Archaeology*, VI (1920), 31.]

...The name of the "king's son" in the time of Hatshepsut is not preserved; in the days of her successor, Thutmose III, the viceroy of Ethiopia was named Nehi.

Another incident in the Ethiopian legend – the robbing of the Temple in Jerusalem – will be told in the next chapter. The actual successor to Hatshepsut on the Egyptian throne was the one who sacked the Temple, a deed attributed to the putative son of Solomon and the Queen of the South.

We took a short leave of the historical material to investigate the Abyssinian legend, and now we should like also to take a look at one or two Hebrew legends about the Queen of Sheba. Having become acquainted with the historical person, we are interested to know what stimulated the folk fantasy and how it worked.

We have already mentioned the divine command heard by Queen Hatshepsut compelling her to undertake her expedition to the Divine Land. On the murals, in the coronation scene and in other scenes, Hatshepsut is portrayed before the god Horus with the head of a hawk; a serpent of Lower Egypt or a vulture of Upper Egypt, as royal emblems, are also often pictured with her. [Naville, *Deir el Bahari*, Pt. II, Plates 35, 38, 39; *ibid.*, Pt. III, Plate 58, etc.]

A curious legend in the Haggada narrates that the Queen of Sheba, while on her way one morning to pay homage to the god of the sun, received a message from a bird summoning her to visit Solomon in Jerusalem. [Ginzberg, *Legends*, IV, 143.]

In the inscriptions Hatshepsut is called king; the pronoun used for her is sometimes "she" and sometimes "he"; on the pictures her raiment is that of a king. She is called the daughter of Amon, but in the picture of her birth a boy is molded by Khnum, the shaper of men. It was unusual, and contrary to the political and religious conceptions of the Egyptians, to have a woman ruling on the throne; therefore she disguised herself and assumed the attributes of a man. On many of her statues and bas-reliefs she is portrayed with a beard. There is a well-known legend that Solomon, at his first meeting with the Queen of Sheba, said to her about the hair on her skin (her legs were reflected in a mirrored floor): "Thy hair is masculine; hair is an ornament to a man, but it disfigures a woman." [*Ibid.*, IV, 145.]

Rabbi Jonathan in the third century of the present era maintained that it was a king and not a queen of Sheba who visited Solomon. Egyptologists of the first half of the nineteenth century pictured and

described Hatshepsut as a king, being misled by some of her statues and the masculine pronoun she applied to herself.

Could it be that, a few centuries after Hatshepsut, the pictures of Deir el Bahari, seen by visitors to Egypt, gave rise to these two strange legends?

Did Hatshepsut Visit the Land of the Queen of Sheba?

The Queen of Sheba who visited King Solomon lived in the tenth century before this era. It is not known whence she came from the land of Saba or from Ethiopia. In the sixteenth century before this era Queen Hatshepsut undertook an expedition to the Divine Land and Punt. It is not known where Punt was, but it is thought that it was either in the land of Saba or on the Somali shore of Ethiopia. Accordingly Queen Hatshepsut might have visited the land of the Queen of Sheba six centuries before this queen made her voyage to Jerusalem.

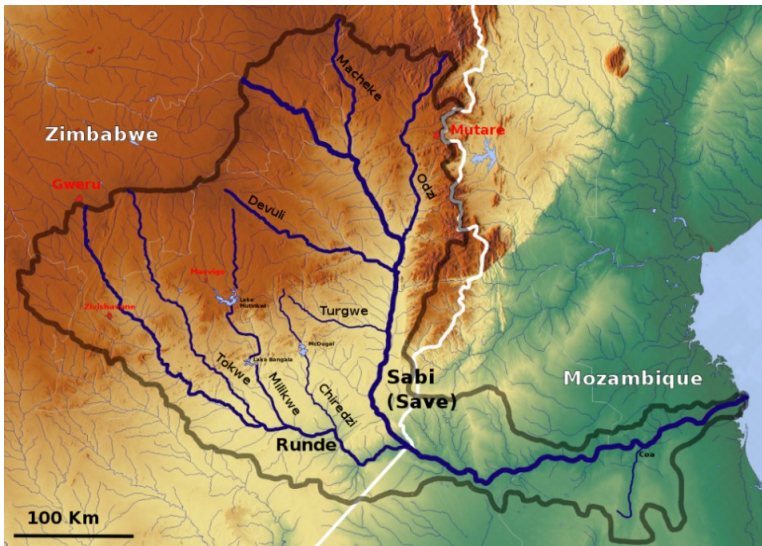
As the "marvels" brought by Hatshepsut from Punt are not unlike the "marvels" brought by Hiram and Solomon from Ophir, a few authors have ventured to identify Punt and Ophir, though the whereabouts of the latter place has not yet been established. According to that theory, the Phoenician king Hiram undertook a voyage of discovery to Punt, visited by Hatshepsut centuries earlier. [Maspero, *The Struggle of the Nations*, p.742. See also Karl Peters, *Das goldene Ophir Salomos* (Munich,1895); Eng. trans., *King Solomon's Golden Ophir* (New York,1899).]

Carl [or Karl] **Peters** [1856-1918]... was a German colonial ruler, explorer, politician and author and a major promoter of the establishment of the German colony of East Africa (part of the modern republic Tanzania). A proponent of Social Darwinism and the *Völkisch* philosophy, his attitude towards the indigenous population made him one of the most controversial colonizers even during his lifetime... He was born at Neuhaus an der Elbe in the Kingdom of Han-over, the son of a Lutheran clergyman. Peters studied history and philosophy at the universities of Göttingen and Tübingen, and at the Humboldt University of Berlin... During 1879 he was awarded a gold medal by the Frederick William University for his dissertation... and [then he] habilitated with a treatise... [But instead] of adopting the career of a teacher, Peters after his studies relocated to London where he resided in the house of his recently widowed maternal uncle Carl Engel on Addison Road. Engel was a distinguished composer and musical essayist, brother-in-law of the ophthalmologist Sir William Bowman, and lived the life of a gentleman. He introduced his nephew into the London society where Peters became acquainted with the British way of life as well as with principles of colonization and imperialism. When he returned to Berlin he initiated the Society for German Colonization (*Gesellschaft für Deutsch Kolonisation*) pressure group for the acquisition of colonies. During the autumn of 1884 he proceeded with two companions to East

Africa, and concluded in the name of his society treaties with the chiefs of Useguha, Nguru, Ijsagara and Ukami. Returning to Europe early during 1885, he formed the German East Africa Company... [But the] German government of Chancellor Otto von Bismarck, fearing the effect on relations with the British, was originally opposed to these plans, and had refused any funding when Peters began. Bismarck refused a second time when Peters returned to Germany during the last days of the Berlin Conference of 1884, demanding an imperial charter. Peters, however, threatened the Chancellor successfully by threatening to sell his acquisitions to King Leopold II of Belgium who was eager to expand his territory of Congo. As Bismarck's National Liberal Party allies in the Reichstag parliament were pro-colonial anyway, he finally agreed and the charter was granted. This constituted the necessary beginning for further expansion on the East African mainland during the years ensuing. During 1888 Peters achieved an agreement with Sultan Khalifah bin Said of Zanzibar who leased his coastal dominions in what was to be Tanganyika to the German East Africa Company... During the same year Peters began an expedition from the east coast of Africa, avowedly for the relief of Emin Pasha [- "an Ottoman physician of German Jewish origin, naturalist, and gover-nor of the Egyptian province of Equatoria on the upper Nile... [and the] Ottoman Empire conferred the title "Pasha" on him in 1886 [- "pasha" being "an honorary title... similar to a British peerage or knight-hood"], and thereafter he was referred to as "Emin Pasha"], [but] actually [Peters wanted] to extend the area of German influence in Uganda and Equatoria. This expedition was not sanctioned by the German government and was regarded by the British authorities as a filibuster (in the 19th century sense of the word [- and that is, an "unauthorized military expedition into a foreign country or territory to foment or support a revolution"]). Reaching Uganda during early 1890, Peters concluded a treaty with Kabaka Mwanga II of Buganda in favour of Germany. He had to leave Uganda hastily on the approach of an expedition... [of] the Imperial British East Africa Company. On reaching Zanzibar he learned that his efforts were useless, as on 1 July 1890 the Heligoland - Zanzibar Treaty between Germany and the UK had been signed, whereby Uganda was left as an area of British influence and Peters' agreement with Mwanga became null and void. Meanwhile, the power of his company had ended when the coastal population rebelled in the Abushiri Revolt against the implementation of the lease agreement between the Sultan and the Germans. The German government had to intervene by sending troops commanded by Hermann Wissmann, [who] ended the insurrection and assumed ownership of the company's possessions as a colony. Nevertheless, on his return to Germany Peters was received with great honours, and during 1891 published an account of his expedition entitled *Die deutsche Emin Pasha Expedition*, which was translated into English. He also endorsed the foundation of the *Alldeutscher Verband* in protest against the Heligoland-Zanzibar Treaty... During 1891 he went out again to East Africa as Reichs-kommissar (Imperial High Commissioner) for the Kilimanjaro Region in Moshi, however subordinate to Wissmann, and

during 1892 was one of the commissioners for delimiting the Anglo-German boundary with the British East Africa Company in that region. During the same time Peters by his brutal behaviour against the local population provoked a rebellion which was to cost him his office. He used local girls as con-cubines and, when he discovered that his lover Jagodja had an affair with his man-servant Mabruk, he had both of them sentenced for theft and treason and hanged by a court-martial and their home villages destroyed. The incident, at first not reported by Peters, provoked resistance by the local Chaga people and again necessitated costly military action... Peters was recalled to Berlin and employed in the Imperial Colonial Office from 1893 to 1895, while official accusations were brought against him of excesses in regard to his treatment of the native population. In a session of the Reichstag on 13 March 1896 August Bebel, chairman of the Social Democratic Party, finally made the killings public, citing from a... letter by Peters ... Peters denied the authenticity of the letter but had to admit the executions. After three investigations he was, during 1897, dishonorably deprived of his commission for misuse of official power, losing all his pension benefits... He evaded the final sentence and further criminal prosecution by relocating to London, where he occupied himself with schemes for exploiting parts of Rhodesia and Portuguese East Africa. In the interests of a gold mining company he formed, Peters explored the Fura district and Macombes country on the Zambezi river, where during 1899 he discovered ruins of cities and deserted gold mines of the medieval Kingdom of utapa, which he identified as the legendary ancient lands of Ophir. He returned during 1901 and gave an account of his explorations in *Im Goldland des Altertums* (The





Eldorado of the Ancients) (1902). During 1905 he again visited the region between the rivers Zambezi and Save [with the Save (or Sabi) being south of the Zambezi, the upper end of the Save seen on both maps, p.156-7]... [And other than] some smaller treatises Peters published a philosophical work entitled *Willen-swelt und Welt-wille* ([*Will-world and World-will*] 1883), and a disquisition on early gold

production entitled *Das goldene Ophir Salomo's* ([*The Golden Ophir of Solomon*] 1895), translated into English during 1898 ... Among colonial minded people he was feted as a national hero. During 1914 he... [returned] to Germany, after Emperor Wilhelm II by personal decree had bestowed upon him the right to use the title of an Imperial Commissioner again and had given him a pension from his personal budget, while the sentence by the disciplinary court remained in effect. Peters was rehabilitated officially by personal decree of Adolf Hitler 20 years after his death. A propaganda movie *Carl Peters...* was released during 1941... A number of towns in Germany had streets named after Peters but during recent years some of them... [were changed] after debate... [of] his legacy. For example, *Petersallee* in the Afrikanisches Viertel in Berlin was originally named after Carl Peters, but was rededicated during 1986 to Hans Peters, a member of the anti-Nazi resistance... Critics among Social Democrats, Catholic and Free-minded politicians considered Peters a national shame. [He was] referred to... as "half crazy"... [and one] of his nicknames in the German critical press was *Hänge-Peters* ("Hangman-Peters").

The reconstruction of history offered here, reducing the age of the New Kingdom of Egypt by almost six centuries, places Queen Hatshepsut in the tenth instead of the sixteenth century and makes her a contemporary of Solomon. Consequently, I have argued: It is said about Solomon that his fame spread to faraway countries, and all kings sought his presence; the same is told of Queen Hatshepsut; if they were contemporaries, it is strange that they should not have come in contact with each other.

To prove that the Queen of Sheba and Queen Hatshepsut were one and the same person, I had to show that the Queen of Sheba came from Egypt and that Queen Hatshepsut visited Palestine. Regarding the former, there is a definite statement by Josephus that the queen came from Egypt. This statement has been unduly neglected. Fortunately we also have an illustrated diary of Queen Hatshepsut, which gives an account of an expedition to a foreign country. That she participated in the expedition is not difficult to

establish by explicit statements, in which she calls herself the leader of the expedition.

I also had to show that Punt and the Divine Land are Phoenicia and Palestine. Repeated references to Punt as a country east of Egypt exclude Somaliland. The return of the ships of the expedition to the Nile harbor of Thebes excludes southern Arabia and Somaliland and places Punt on the shore of the Mediterranean.

I then compared the scriptural record of the visit of the Queen of Sheba and the Egyptian account of the expedition to the Divine Land and found complete accord.

The journey of the "remarkable woman who ruled Egypt," who came "with a great company" into the Divine Land; "her astonishment at what she saw" and what excelled "the hearsay"; "the terraces of trees" she wondered at, the gifts she exchanged, among them the marvels brought by Hiram from Ophir, the apes and other animals, silver, rare until that time, ebony, ivory and precious stones, incense and myrrh "without number" and trees "never seen before" - all this is found alike in the scriptural version of that voyage, in Josephus' story, and in the inscriptions and pictures of the Egyptian temple built by the queen after her return to Thebes. This temple impressed the scholars by its foreign architecture, and the queen herself emphasized that it was an imitation of what she had seen in Punt. New forms of services were introduced, with twelve priests and a high priest officiating.

The complete agreement in the details of the voyage and in many accompanying data makes it evident that the Queen [of] Sheba and Queen Hatshepsut were one and the same person...



[Shwa (the Hebrew for Sheba) might be the last part of the name Hatshepsut. [Reginald Engelbach \[1888-1946, that "English Egyptologist and engineer... mainly known for his works in the Egyptian Museum of Cairo" \[photo, p.158, bio, SEC.10, p.668\], The Problem of the Obelisks](#) (London,1923), spells her name Hatshepsowet. The final *t* in her name was not pronounced. Naville (*Deir el Bahari*) spells it Hatshepsu. It was usual to shorten the Egyptian names: so Amenhotep was often shortened to Hui.]

...Punt was Palestine-Phoenicia, and the Divine Land or Holy Land, the Holy Land of Jerusalem. The people of the "Caucasian" or "north-Semitic race" were the Jews. The chief Paruah who met the expedition of Hatshepsut in the harbor was the governor of Solomon in Ezion-Geber. The apes and other exotic animals, which led the historians to the conclusion that Punt was in Africa, were actually brought to Jerusalem on the ships of Solomon and Hiram. The exotic plants were also brought from afar.

There remains to be explained the provenance of one plant exported from Punt. Long before the expedition of Queen Hatshepsut and for some time thereafter, Punt and Divine Land were repeatedly mentioned in

Egyptian documents as places producing frankincense. Because of the frankincense, Punt was thought to be in southern Arabia. I leave it for the next chapter to show that frankincense grew in Palestine.

Chapter IV

THE TEMPLE IN JERUSALEM

Thutmose III Prepares the Disintegration of the Empire of Solomon

During the last period of her reign Queen Hatshepsut made Thutmose III co-ruler with her on the throne. At first he played a subordinate role: his name was written after hers; in pictures his figure was placed behind hers. The bas-reliefs of the Punt expedition show the young prince as a small figure in the background, bringing an offering of incense to the bark of Amon-Ra. Later, when he reigned alone, Thutmose III became the greatest of all the conquerors who sat on the throne of the New Kingdom in Egypt.

His military expeditions were directed into Palestine and Syria. He subdued these countries; some of the cities were vanquished by force; others bowed before him, opened their gates, and became tributaries.

The records of his military successes, cut in hieroglyphics on the walls of the great Amon temple in Karnak, recount his campaigns in Palestine and Syria. A list of one hundred and nine-teen cities in Palestine is engraved three times on the walls of that temple. Each city is represented by a man with his arms bound behind him, and a shield covering the body of the man bears the name of the city he symbolizes. Another list, imperfect and in one copy, shows almost three hundred Syrian cities as captives, also as men bound and with shields on their breasts.

A bas-relief at Karnak shows the treasures in gold, silver, bronze, and precious stones that Thutmose III brought as booty from one of his campaigns; a series of other murals exhibits the flora and fauna he transported from Palestine to Egypt.

These campaigns are unanimously considered to have been waged in a Canaan which had not yet heard of the Israelite tribes. The places named in the list of cities are regarded as settlements of the Canaanites; the booty taken in the conquest contains examples of the art that flourished in Canaan long before the Israelites, led by Joshua, came to that land. Their exodus and their entry into Canaan were [\[supposedly\]](#) still far in the future when Thutmose III conquered Canaan and Syria. It is also sometimes said that if the Israelites in his day had already become organized into a tribal sept [- a "sept" being "a group believing itself derived from a common ancestor" -] they were still obscure nomads in the highlands between the Euphrates and the Nile.

Thutmose III, the conqueror of Palestine, was the heir of Hatshepsut; according to the chronological scheme advanced here, he reigned in the later years of Solomon and at the time of Solomon's son and successor, Rehoboam. If the reconstruction of history undertaken in this work is correct, Thutmose's victorious march through Palestine must have taken place in the years closely following the reign of Solomon, and a record of it should be preserved in the Scriptures. The conquest by Thutmose III was a triumphant sweep across Palestine, and the chronicles of Judah and Israel could not possibly have omitted it; indeed, a conspicuous record of it must be there.

Once more this reconstruction is put to the test. The absence of a scriptural record of the conquest of Palestine by an invading Egyptian army under the personal leadership of a pharaoh, in the years following the reign of Solomon, would be regarded as irrefutable evidence against it.

But this record is preserved in the Scriptures, and it coincides completely with the Karnak inscriptions.

Two monarchies rose from the ruins of the Amalekite Empire: Israel and Egypt [- though that after this 'lull' in 'The Canaanite Empire', which was really ruled by The 2nd Head of The 7-Headed Beast, it was revived in Syria and fully reestablished in Nineveh]. Israel, the vanquisher of Amalek, [temporarily] got a large share; his legacy ran from the Euphrates to Egypt, embracing the kingdoms of Syria, Canaan, and Edom, deep into the Arabian peninsula; tribute came to Israel from north, east, and south, and his land dominated the trade between Asia and Africa and the terminals of two great sea routes, the Mediterranean and the Red Sea.

Egypt, the ancient house of bondage, was freed from the Hyksos tyranny by the Israelites under Saul. But Egypt [under Thutmose III, apparently the 6th pharaoh of The New Kingdom, and from then on,] rewarded good with evil. The tales of the splendor of Jerusalem, enriched by conquest and trade, inspired Hatshepsut with the desire to behold its wealth herself. Thutmose III, as a young prince, either participated in this expedition into "God's Land" or heard from Hatshepsut about the "luxurious land of delight"; and he saw the gifts which were said to be marvels. The bas-reliefs of the Punt expedition were bound to keep those experiences fresh in his mind. His eye looked with envy on that land and on the wealth accumulated there.

Solomon, whose name is a synonym for a wise, even the wisest, man, must be charged with most grievous political errors. In the latter part of his reign the builder of the Temple in Jerusalem became a worshiper of strange gods and a builder of high places to them. It is said that he built on the hills around Jerusalem sanctuaries to foreign deities because of the strange women he loved: "... his wives turned away his heart" ([I Kings 11:4](#)).

Solomon planned, through his marriages with the daughter of Pharaoh and with the "women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites," to build a cosmopolitan center at Jerusalem. In

erecting shrines to strange gods, he thought that Jerusalem, as the abode of the deities of foreign nations, would demonstrate his tolerance and that Jerusalem would become the gathering place for various religions and cults.

Since the Egyptian princess is mentioned as the first among the wives of Solomon, the statue of Amon-Ra, the official supreme god of Egypt, should have been among the gods of all of Solomon's "strange wives" ([I Kings 11:5-8](#)).

Among the murals of the Punt expedition, one, defaced by a chisel, contained an inscription, and from the few words which remain it can be understood that a statue, obviously of the god Amon-Ra, was erected in the Divine Land...

[K. Sethe, who directed attention to this text and to the very surprising fact that a statue for worship was erected in Punt, expressed his hope that the possible future discovery of an Egyptian statue would help to determine the location of Punt. (*"Eine bisher unbeachtet gebliebene Episode der Punt Expedition der Königin Hatschepsowet," Zeitschrift -für ägyptische Sprache und Alter-tumskunde* [*"A Hitherto Unrecognized Episode of Queen Hatshepsot's Punt Expedition," Journal of Egyptian Language and Antiquity*], XLII [1905], 91-99.)]

...The statues of pagan gods were destroyed by later kings of the House of David and cannot be found in Jerusalem [[II Chronicles 14:3](#)]; but the text of the eleventh chapter of the First Book of Kings, just following the story of the Queen of Sheba, helps to cast light on the damaged inscription.

Jerusalem, with its foreign deities and cults, did not become a political center for strange peoples, but it rapidly became the goal of their political aspirations. Already in the oracle scene of the Punt expedition it is said in the name of the god Amon-Ra: "It is a glorious region of God's Land, it is indeed my place of delight. I have made it for myself. ... I know [them], I am their wise lord, I am the begetter Amon-Ra."

This was written in the days of the peaceful Hatshepsut. The conversion of Jerusalem into a holy city for all nations doomed its national independence.

And yes, I have passed by '**correcting**' Dr. Velikovsky for some of his more **worldly**, rather than **spiritual, interpretations**, because by now it's time that I leave such '**correction, improvement and/or expansion**' to you, but again yes, unless it becomes "personally unavoidable" for me.

The dismembering of the state was provoked by Solomon's policy. In the days of Saul and David the state attained independence. The heyday of imperialistic power was very short, political ascendancy reaching its culmination in the reign of Solomon; at the end of his reign the rapid decline started [[and the 'revival' of The Assyrian Empire not long thereafter started too](#)].

Three adversaries rose against Solomon, and they began to rend his realm apart. The first of these was Hadad the Edomite. [[I Kings 11:14-25](#).] In the time of David, Hadad, then still a child, fled from Edom into Egypt and later married into the pharaoh's family. On David's death he returned to his country. When Solomon built the harbor of Ezion-Geber

the Edomite land was temporarily pacified. Hadad, Solomon's adversary in Edom, succeeded in stirring up this region into a state of unrest. Related to the house of Pharaoh and coming from Egypt, Hadad obviously was supported by the bearer of the double crown of [Upper & Lower] Egypt.

Another adversary, Rezon, who fled from his lord Hadadezer, king of Zobah, became captain of a band and ruled in Damascus.

Thus, these two legacies of the Amalekite Empire, Arabia and Syria [-uh-huh, more 'Canaanite kin' of the Amalekites - or Assyrians], turned away from the House of David. Even the land of the Twelve Tribes was divided when Solomon closed his eyes.

Solomon's third adversary, Jeroboam the Ephraimite, Solomon's subject and servant, whom he made "ruler over all the charge of the house of Joseph," secretly harbored the ambitious intention of making the land of Ephraim independent. Solomon, becoming aware of the germs of conspiracy in time, sought to kill Jeroboam.

[I KINGS 11:40](#) ... And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt,
and was in Egypt until the death of Solomon. [The Greek version of I Kings 12:24 ff. makes Jeroboam a son-in-law of the pharaoh.]

When Solomon died, leaving the throne to his son Rehoboam, the conspirators, backed by the Egyptian king, were ready to act.

[I KINGS 12:3-4](#) ... they [his adherents] sent and called him [Jeroboam to return from Egypt]. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying:
Thy father made our yoke grievous. ...

The negotiations ended with the proclamation: "What portion have we in David? ... to your tents, O Israel. ... So Israel departed unto their tents." But the cities of Judah and Benjamin remained faithful to Rehoboam.

Rehoboam sent Adoram, who was in charge of collecting the taxes, and "all Israel stoned him with stones" ([IKings 12:18](#)). "So Israel rebelled against the house of David" ([IKings 12:18](#)). Rehoboam gathered the warriors of Judah and Benjamin to fight against Israel, but the prophet Shemaiah called every man to return to his house and not to fight against his brethren ([II Chronicles 11:2-4](#)).

Jeroboam girded Shechem in Mount Ephraim, and Penuel; to keep the people from going to Jerusalem to sacrifice, he set up images of foreign deities in Beth-el and in Dan ([IKings 12:28-29](#)), two old sanctuaries of Israel, holy long before Jerusalem was conquered by David.

In the northern kingdom Jeroboam introduced as the official cult the worship of bullocks, which may have had something in common with the Egyptian cult of the bull Apis. He received political power from the

mighty pharaoh, for he had to rend Israel from Judah. From the very outset he was a political and cultural vassal of Egypt. The prophet Shemaiah could hear the steps of Jeroboam's master behind him. Fighting between Judah and Israel accorded completely with the plan of Thutmose III.

The annals of Thutmose III, after giving the date of the first victorious expedition to extend the boundaries of Egypt, record:

ANNALS OF KARNAK: Now at that time the Asiatics had fallen into disagreement each
man fighting against his neighbor. [Breasted, *Records*, Vol. II, Sec. 416.]

A victory over a foe weakened by internal discord is a diluted triumph. Why, then, do the annals mention this discord in the land of Pharaoh's foes? It was the work of Thutmose III himself to prepare the disunity by setting one part of the population against the other; hence this record does not detract from his right to laurels.

[The text of this inscription is mutilated. The translation of Breasted was questioned. See the contro-versy between Kurt Sethe, *Zeitschrift für ägyptische Sprache und Altertumskunde*, XLVII (1910), 80-82, and Eduard ['Mired-in-the'] Meyer, *Geschichte des Altertums* (2nd ed.; 1928), II, Pt. I, p. 121, note 4. Cf. also the translation of J. A. Wilson in *Ancient Near Eastern Texts*, ed. Pritchard (Princeton, 1950).]

Rehoboam felt the danger. He rushed to wall the cities, and to those fortified in the time of his father Solomon and his grandfather David he added Bethlehem, Etam, Tekoa, Beth-Zur, Socoh, Adullam, Gath, and Mareshah, and other strongholds. [[II Chronicles 11:6-10](#).]

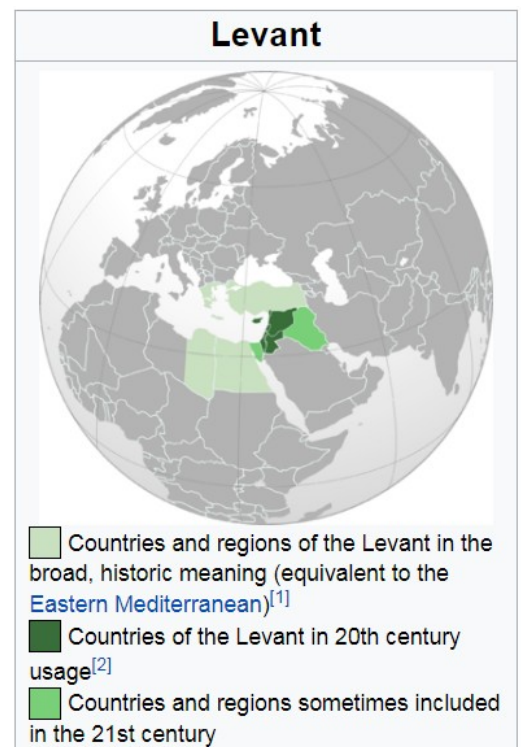
Four years had elapsed since Solomon died, and the pharaoh already was on the move northward.

Thutmose III Invades Palestine

Thutmose III advanced to the estuary at the eastern mouth of the Nile; in nine days he marched across the triangular peninsula to Gaza, proceeding along the old military road.

[Herodotus (II, 159) described the conquest of Palestine by Thutmose and earned him Sesostris]...

Sesostris... was the name of a king of ancient Egypt who, according to Herodotus, led a military expedition into parts of Europe... In Herodotus' *Histories* there appears a story told by Egyptian priests about a Pharaoh Sesostris, who once led an army northward overland to Asia Minor, then fought his way westward until he crossed into Europe, where he defeated the Scythians and Thracians (possibly in modern Romania and Bulgaria). Sesostris then



returned home, leaving colonists behind at the river Phasis in Colchis [-defined to some extent in SEC. 9, p.468, but *tbfd* next]. Herodotus cautioned the reader that much of this story came second hand via Egyptian priests, but also noted that the Colchians were commonly known to be Egyptian colonists... According to Diodorus Siculus [bio, SEC. 7, p.369] (who calls him *Sesoosis*) and Strabo [bio, SEC. 7, p.425], he [1] conquered the whole world, even Scythia and Ethiopia, [2] divided Egypt into administrative districts or *nomes*, [3] was a great law-giver, and [4] introduced a caste system into Egypt and [5] the worship of Serapis [*tbfd* after the Phasis (Rioni) River]. Herodotus also relates that when Sesostris defeated an army without much resistance he erected a pillar in their capital with a vulva on it to symbolize the fact that the army fought like women. Pliny the Elder [bio, SEC. 7, p.335] also makes mention of Sesostris, who, he claims, was defeated by Saulaces, a gold-rich king of Colchis... Herodotus describes Sesostris as the father of the blind king Pheron, who was less warlike than his father... In Manetho's *Aegyptiaca* (History of Egypt), a pharaoh called "Sesostris" occupied the same position as the known pharaoh Senusret III of the Twelfth Dynasty, and his name is now usually viewed as a corruption of Senusret/Senwosret/Senwosri. In fact, he is commonly believed to be based on Senusret III, with the possible addition of memories of other namesake pharaohs of the same dynasty, as well as Seti I and Ramesses II of the much later Nineteenth Dynasty... "So far as is known no Egyptian king penetrated a day's journey beyond the Euphrates or into Asia Minor, or touched the continent of Europe". The images of Sesostris carved in stone in Ionia [Coastal Turkey] which Herodotus said he had seen are likely to be identified with the Luwian [read, Post-Venus-Visits Era Anatolian, briefly defined, SEC. 9, p.358] inscriptions of Karabel Pass, the Karabel relief, [but] now known to have been carved by Tarkasnawa, king of the Arzawan rump state of Mira [in Western Anatolia, map, SEC. 7, p.524]]. The kings of the Eighteenth and Nineteenth dynasties were the greatest conquerors that Egypt ever produced, and their records are clear on the limits of Egyptian expansion. Senusret III raided into the Levant as far as Shechem, also into Ethiopia [Nubia], and at Semna above the second cataract [maps, p.162, SEC. 7, p.500, SEC. 8, p.149 & 274, etc.] set up a stela of conquest that in its expressions recalls the stelae of Sesostris in Herodotus: Sesostris may, therefore, be the highly magnified portrait of this Pharaoh.

The **Rioni** or **Rion River**... is the main river of western Georgia. It originates in the Caucasus Mountains... and flows west to the Black Sea, entering it north of the city of Poti (near ancient Phasis). The city of Kutaisi, once the ancient city of Colchis, lies on its banks. It drains the western Transcaucasus into the Black Sea while its sister, the Kura River, drains the eastern Transcaucasus into the Caspian Sea [maps, SEC. 10, p.702].

Serapis... or **Sarapis**... [- to expand upon the definition given in SEC. 7, p.372,] is [or ultimately became] a Graeco-Egyptian deity. The cult of Serapis was pushed forward during the third century BC on the orders of Greek

Pharaoh Ptolemy I Soter of the Ptolemaic Kingdom in Egypt as a means to unify the Greeks and Egyptians in his realm. A serapeum... was any temple or religious precinct devoted to Serapis. The *cultus* of Serapis was spread as a matter of deliberate policy by the Ptolemaic kings, who also built the immense Serapeum of Alexandria. Serapis continued to increase in popularity during the Roman Empire, often replacing Osiris as the consort of Isis in temples outside Egypt. Serapis was depicted as Greek in appearance but with Egyptian trappings, and combined iconography from a great many cults, signifying both abundance and resurrection. Though Ptolemy I may have created the official cult of Serapis and endorsed him as a patron of the Ptolemaic dynasty and Alexandria, Serapis was a syncretistic deity derived from the worship of the Egyptian Osiris and Apis and also gained attributes from other deities, such as chthonic powers [- where, "**Chthonic**... literally means "subterranean", but the word in English describes deities or spirits of the underworld, especially in the Ancient Greek religion", and therefore] linked to the Greek Hades and Demeter, and benevolence linked to Dionysus. There is evidence that the cult of Serapis existed before the Ptolemies came to power in Alexandria: a temple of Serapis in Egypt is mentioned in 323 BC by both Plutarch [bio, SEC. 7, p.265] (*Life of Alexander*, 76) and Arrian [tbb next] (*Anabasis*, VII, 26, 2). The common assertion that Ptolemy "created" the deity is derived from sources which describe him erecting a statue of Serapis in Alexandria: this statue enriched the texture of the Serapis conception by portraying him in both Egyptian and Greek style... In 389 [AD], a Christian mob led by Pope Theophilus of Alexandria destroyed the Serapeum of Alexandria, but the cult survived until all forms of pagan religion were suppressed under Theodosius I in 391.

Arrian of Nicomedia ...c. 86/89 - c. after 146/160 AD... was a Greek historian, public servant, military commander and philosopher of the Roman period... *The Anabasis of Alexander* by Arrian is considered the best source on the campaigns of Alexander the Great. However... this attitude towards Arrian is beginning to change in the light of studies into Arrian's method.

...On the lowland of the coast he [Thutmose III] held a consultation with his army and decided to go through the narrow pass to **Megiddo** (Mykty). Megiddo was one of the principal regional cities of Solomon (**I Kings 4:12**), mentioned together with **Taanach** [just south of Megiddo, "today Ta'annek, or Tell Tianik", "or "**Ti'inik**... also transliterated **Ta'anakh**, [or] **Ti'innik**" - and known] as the seat of a governor. It [Megiddo] was a stronghold closing the passage... [through the **Mount Carmel** [Range] into the **valley of Jezreel** [maps/definitions, SEC. 4, p.373, SEC. 8, p.281 & SEC. 9, p.462]. Ordering the consultation with his army, Thutmose III said as follows:

That wretched enemy [the chief] of Kadesh has come and entered into Megiddo; he is there at this moment. [Breasted, *Records*, Vol. II, Sec. 420.]

Who was the chief (king) of Kadesh who came to defend this fortified point? He is not called by name. And where was this Kadesh? The events

of the next few days will be followed, and then these questions will again be asked.

The southern wing of the Egyptian army was in Taanach; the army passed Aruna and came to the bank of the brook of Kina.

"Prepare your weapons! for we shall advance to fight with that wretched foe in the morning!"

The king rested in the royal tent ... the watch of the army went about saying, "Steady of heart! steady of heart! Watchful! Watchful!"

... Early in the morning, behold, command was given to the entire army to move. [*Ibid.*, Sec. 429-30.]

The king went forth in a chariot of electrum (gold in amalgam with silver) in the center of his army, one wing being at the brook of Kina, the other northwest of Megiddo. The Egyptian army prevailed:

... When they saw his majesty prevailing against them they fled headlong to Megiddo, in fear, abandoning their horses and their chariots of gold and silver.

... Now, if only the army of his majesty had not given their heart to plundering the things of the enemy, they would have [captured] Megiddo [Mykty] at this moment, when the wretched foe of Kadesh [Kds] and the wretched foe of this city were hauled up in haste to bring them into this city. The fear of his majesty had entered their hearts. [*Ibid.*, Sec. 430.]

The above explanation is given to excuse the escape of the king of Kadesh, who was not taken prisoner.

The victorious army of his majesty went around counting their portions. ... The whole army made jubilee. [*Ibid.*, Sec. 431.]

The siege of Megiddo began. Although the city was fortified by a heavy wall, the garrison was unable to stand a long siege against the army of the pharaoh, and surrendered. "Behold, the chiefs of this country came to render their portions."

The Egyptian army took three other cities. In the annals the description of the end of the campaign has not been preserved, but it may be reconstructed. The results of this first campaign were the conquest of the walled cities as recorded in the quoted annals; the submission of the entire land of one hundred and nineteen cities with the city of Kadesh first on the list, as appears on the "cities bas-relief" in the Karnak temple; rich spoils of precious vessels shown on a mural also in Karnak.

The most important questions have remained unsolved. Where was the city of Kadesh? Who the king of the city of Kadesh was is not even asked.

How to find the name of a king of an unlocated city, who [supposedly] lived hundreds of years before Joshua, if the Egyptian record does not mention it?

The second question puzzling investigators is how the name of Jerusalem or Salem or Jebus, as it was called before, came to be omitted from a most complete list of the cities of Palestine, a list comprising, it would seem, all the towns of importance in pre-Israelite Palestine.

The third puzzle is the exquisite form of the vessels captured in this campaign, showing a very high degree of craftsmanship; it is surprising to find that the uncultured peoples of the Canaanite era were artisans of such excellent skill.

In view of the documentary inscriptions and carvings of Karnak, it is thought that the [16th Century BC] Canaanites were superior artists in metalwork, and that Jerusalem escaped the doom of its neighbor cities; but the location of Kadesh remained a matter for scientific debate.

The king of Kadesh came to Megiddo to defend it against the king of Egypt; the stronghold fell; he succeeded in escaping; but in the same campaign his own city was subjugated too.

Kadesh in Judah

The historians claim to know one famous Kadesh, located by them on the **Orontes River** in northern **Syria** [map, SEC. 7, p.526]. But in the list of Thutmose III the city of Kadesh is named as the first among one hundred and nineteen Palestinian (not Syrian) cities; in second place is Megiddo, the scene of the battle; and one hundred and seventeen other cities follow them. This Kadesh could not be a city in Syria, for in the Palestine campaign Thutmose did not reach the Orontes. There was a Kadesh in Galilee, Kadesh Naphtali, mentioned a few times in the Scriptures; but what would be the purpose of placing this unimportant city at the top of the list just before Megiddo? It became a matter for conjecture.

According to one hypothesis, the city referred to was Kadesh Naphtali [A. Mariette [bio, p.143-4], *Les Listes géographiques des pylones de Karnak* (Leipzig, 1875), pp.12-13]; according to another, Kadesh on the Orontes [G. Maspero, *Transactions of the Victorian Institute*, XX (London, 1887), 297]; and each theory had to be supported by some explanation as to why a city outside Palestine or an insignificant city in Palestine was placed at the head of a list of Palestinian cities where one would expect to find the capital of the land.

The suggestion was advanced that the first name on the Palestine list did not belong to the register and had been added later. [W. Max Müller, *Asien und Europa nach altägyptischen Denkmälern* (Leipzig, 1893), p.145, XI. 3.] This is highly improbable, especially since the interpolation (if it be such) was made on all three copies. Or, it was said, the Galilean city might have been intended, but the sculptor mistook it for the famous Kadesh on the Orontes and for this erroneous reason put it in first place. [W. Max Müller, "Die Palastinaliste Thutmosis III," *Mitteilungen, Vorderasiatisch-ägyptische Gesellschaft*, Vol. XII, No.1 (1907), p.8.]

These theories met opposition. The Palestinian lists were executed shortly after the return from the Palestinian campaign and prior to the Syrian campaign; at that time there was no reason to confuse the cities [Jan Jozef Simons [?], *Handbook for the Study of Egyptian Topographical Lists Relating to Western Asia* (Leiden,1937)]; beyond doubt the list was executed with the personal knowledge of Thutmose III and was checked by his officials.

The coeval [or 'contemporary'] history of Judah, short yet clear, records:

II CHRONICLES 12:2-4 And it came to pass, that in the fifth year of king Rehoboam,

Jerusalem. ... Shishak king of Egypt came up against
threescore thousand With twelve hundred chariots, and
number that came horsemen: and the people were without
the Sukkiim ["an ancient African nation"], and the Ethiopians,
pertained to Judah, and And he took the fenced cities which
came to Jerusalem.

The conquest of the walled cities is the phase of the war related in the beginning of the annals of Thutmose III which have been preserved. The second phase is the move on the capital.

Jerusalem, against which the pharaoh advanced, must have been the city of Kadesh. This one answer serves two questions: Why was Jerusalem not on the list of Thutmose III, and Where was the king-city of Kadesh?

Is Jerusalem anywhere else called Kadesh? In many places all through the Scriptures [- the Hebrew **word**, קֹדֶשׁ, transliterated, *qodesh*, meaning and most often translated as "holy" or "holiness", is found 468 times in the KJV]. [An example is found where] "Solomon brought up the daughter of Pharaoh out of the city of David ... because the places are kadesh [holy]." [II Chronicles 8:11.] In the Psalms the Lord says: "Yet have I set my king upon Zion, my mount kadesh." [Psalms 2:6.] Joel called on the people: "Blow ye the trumpet in Zion, and sound an alarm in my mountain kadesh" [Joel 2:1.] He also said: "So shall ye know that I am the Lord your God dwelling in Zion, my kadesh [holy] mountain: then shall Jerusalem be [really] holy [kadesh]. [Joel 3:17.] Isaiah said of the people of Jerusalem: "... for they call themselves of the city Kadesh." He prophesied about the day when the Lord "will gather all nations and tongues, ... And they shall bring all your brethrens ... out of all nations ... to my kadesh mountain Jerusalem." [Isaiah 66:18 ff.] Daniel prayed: "... let thine anger and thy fury be turned away from thy city Jerusalem, thy kadesh mountain" [Daniel 9:16.], "thy city kadesh" [Dan 9:24 - however surely the 'anointed' most holy referred to in this verse is not Jerusalem but the future King Jesus.] And Nehemiah wrote: "... the rest of

the people also cast lots, to bring one of ten to dwell in Jerusalem, the city kadesh." [[Nehemiah 11:1](#). Like expressions may also be found in [Psalms 3:4, 15:1, 43:3](#) and [99:9](#); in [Isaiah 65:11 and 25](#); in [Ezekiel 20:40](#); in [Zephaniah 3:11](#); in [Zechariah 2:12](#); and in many other passages of the Bible [- uh-huh, again, the **word** is used 468 times].]

The "Holy Land" and the "Holy City" are names given to Palestine and Jerusalem in early times, as not only the Scriptures but also the Egyptian inscriptions ("God's Land," "Kadesh") bear witness.

The name Kadesh is used for Jerusalem not in Hebrew texts alone. The names of the most obscure Arab villages in Palestine were scrutinized by the scholars in biblical lore in an endeavor to locate the ancient cities, but the Arab name for Jerusalem was overlooked: it is el-Kuds (the Holy, or the Holiness).

Kadesh, the first among the Palestinian cities, was Jerusalem. The "wretched foe," the king of Kadesh, was Rehoboam. Among the one hundred and nineteen cities were many which the scholars did not dare to recognize: they were built when Israel was already settled in Canaan. Antiquity was ascribed to other cities which were not entitled to it.

The walled cities fortified by Rehoboam ([II Chronicles 11:5 ff](#)) may be found in the Egyptian list...

[Anton Jirku [1885-1972, "a German-Austrian Old Testament scholar and religious scholar... [who] studied Protestant theology and Semitic philology at the University of Vienna and graduated in 1908 with a doctorate... [and] deepened his studies at the University of Berlin and from 1911 at the University of Rostock, where he obtained his theological license in 1913 and qualified as a professor in 1914 at the University of Kiel for the Old Testament... [and during] the First World War, Jirku served as an ensign in the k. u. k. Army... [and he] was active in the German-Völkisch movement in Austria and acquired Prussian citizenship in 1920... [and after] his discharge from military service, Jirku took over the chair of Carl Heinrich Cornill in Halle (Saale) in the summer semester of 1919 and then returned to Kiel, initially as adjunct professor and from 1921 as associate professor... [and in] 1922 he received an hon-orary doctorate from the theological faculty of the University of Kiel and accepted a position as full pro-fessor for the Old Testament at the University of Breslau... [and from] there he undertook research trips to Palestine and Syria (1926,1929,1932), where he also took part in archaeological excavations ... [and during] the time of National Socialism, Jirku (like other professors of the Protestant theological faculty) was involved with the German Christians and joined the NSDAP in 1933. However, he came into conflict with the NSDAP Gauleitung and was therefore transferred to Greifswald in 1934 and to Bonn in 1935... [and there he proclaimed,] "We can only use professors here in Bonn who have an intimate relationship with National Socialism." ... [and because] of his political engagement, he was relieved of his professorship in 1945 and lived as a private scholar ever since... [and in] the denazification process, he was initially classified as a "minor culprit", which would have meant a loss of retirement pension... [yet upon] his contradiction, Jirku was classified as a "follower" on August 22, 1949, which prevented the freeze on property... however, he was not allowed to resume teaching... [and was] retired on September 1, 1949... [but he] continued to argue about his appointment as Pro-fessor Emeritus, which was granted to him in 1959 on condition that he waived all related rights in the faculty... [and as a scholar] Jirku dealt with the history of the Old Testament and Judaism in the broad-est sense ... [and in] doing so, he also included the parallel transmission of the other

languages"], *Die agyptischen Listen der Palastinensischen und Syrischen Ortsnamen, Klio Beihefte [The Egyptian Lists of the Palestinian and Syrian Place-names, Klio Supplements]*, XXXVIII (Leipzig, 1937); Simons, *Handbook*.]

...It appears [in the inscribed conquered Palestinian cities list of Thutmose III] that Etam is Itmm; Beth-Zur-Bt sir; Socoh-Sk. [Etam is number 36 on the list, Beth-Zur 110 (it is Beth-Zur, and not Beth-Shan as A. Jirku assumed), Socoh 67.] Here is a new field for scholarly inquiry: the examination of the list of the [conquered] Palestinian cities of Thutmose III, comparing their names with the names of the cities in the kingdom of Judah. The work will be fruitful.

At the end of the preceding section we left Thutmose III under the walls of Kadesh-Jerusalem. The strongholds of the land westward from Jerusalem had fallen; the strongest of them, defended by the king of Jerusalem, opened its gates after the king and his escort had escaped and returned to Jerusalem.

II CHRONICLES 12:5 ... the princes of Judah ... were gathered together to Jerusalem
because of Shishak.

The land only a few years before had been rent in two. Judah, weakened by the separation of the northern kingdom, was unable to defend itself.

The prophet Shemaiah, who, four years earlier, had warned the people against engaging in a fraternal war, came to the king and to the princes of Judah with a wrathful message from the Lord, forsaken by the people of Jerusalem. The king and the princes abased themselves, and the king said: "The Lord is righteous." Then Shemaiah came with another message:

II CHRONICLES 12:7f. ... I will grant them some deliverance; and my wrath shall not be
poured out upon Jerusalem by the hand of
Shishak. Nevertheless
they shall be his servants.

Because they did not wish to be the servants of the Lord, they would be servants of an earthly kingdom. This was said in the name of the Lord. And the Egyptian king and his army, who at Megiddo "gave praise to Amon for the victory he granted to his son," certainly repeated their praise at the walls of Jerusalem.

After the fall of "the fenced cities which pertained to Judah," Jerusalem opened its gates without offering resistance. "Whereupon the princes of Israel and the king humbled themselves," and they were "not destroyed," and the Lord's wrath was "not poured out upon Jerusalem by the hand of Shishak." The city was not stormed.

There is no record of any storming of Kadesh by Thutmose III. But Kadesh in Palestine fell to Thutmose III and its name heads the list of Palestinian cities captured by him. The humbling of the princes of Judah

after the fall of Megiddo is described also by Thutmose III in these words:

Behold, the chiefs of this country came to render their portions, to do obeisance to the fame of his majesty, to crave breath for their nostrils, because of the greatness of his power, because of the might of the fame of his majesty. [Breasted, *Records*, Vol. II, Sec. 434.]

"The greatness of his power" is also mentioned in the Hebrew version "the twelve hundred chariots, and sixty thousand horsemen, and the people without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians."

The indignant Lord humiliated Jerusalem, which erected statues of Egyptian, Sidonian, and other deities on the hills around Jerusalem; soon the god with the head of a ram would receive all the splendor from Solomon's Temple, every removable precious thing.

II CHRONICLES 12:9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

There remained the old Ark of the Covenant, a worthless piece, a relic of the desert, together with the stones of the Commandments.

Was Egypt poor in old steles?

The Vessels and Furniture of Solomon's Temple

The treasures brought by Thutmose III from Palestine are reproduced on a wall of the Karnak temple.

The bas-relief displays in ten rows the legendary wealth of Solomon. There are pictures of various precious objects, furnishings, vessels, and utensils of the Temple, of the palace, probably also of the shrines to foreign deities. Under each object a numerical symbol indicates how many of that kind were brought by the Egyptian king from Palestine: each stroke means one piece, each arch means ten pieces, each spiral one hundred pieces of the same thing. If Thutmose III had wanted to boast and to display all his spoils from the Temple and the Palace of Jerusalem by showing each object separately instead of using this number system, a wall a mile long would have been required and even that would not have sufficed. In the upper five rows the objects of gold are presented; in the next rows silver things are mingled with those of gold and precious stones; objects of bronze and semiprecious stones are in the lower rows.

Wealth accumulated by a nation during hundreds of years of industrious work and settled life in Palestine, spoils gathered by Saul and David in their military expeditions, loot of the Amalekite Auaris, earnings from the trade between Asia and Africa, gold from Ophir, the

gifts of the queen Sheba-Hatshepsut, all became the booty of Thutmose III. The work of Hiram [- spelled with a "u" in 2 Chronicles and [1 Chronicles 8:5](#), or spelled with an "i" in 1 Samuel, 1 Kings and [1 Chronicles 14:1](#)], of the tribe of Naphtali, is reproduced on the walls of the Karnak temple; Hiram and his workmen were skilled artisans, and the hand of their royal master, Solomon, supplied them lavishly with precious metal and stone. [[1 Kings 7:13-45](#)]; [II Chronicles 4:11-22](#).] Specimens of the skill of David's craftsmen must also be found in this exhibit, for

I KINGS 7:51 ... Solomon brought in the things which David his father had dedicated;
even the silver, and the gold, and the vessels, did he put among the
treasures of the house of the Lord.

The sacred objects wrought by the ancient master Bezaleel, son of Uri, may also have been reproduced here [[2 Chronicles 1:5](#)].

An exhaustive identification of objects pictured in the Karnak temple and of those described in the Books of Kings and Chronicles is a matter for prolonged study and should preferably be done with the help of molds from the bas-reliefs at Karnak. The following short excursus [- "a detailed discussion of some point in a book",] is not intended to be complete and definitive; it is only tentative. Yet it will demonstrate the identity of the booty of Thutmose III with that carried out of Jerusalem by the Egyptian king in the days of Rehoboam, son of Solomon.

A large part of the booty of Thutmose III consisted of religious objects taken from a temple. There were altars for burnt offerings and incense, tables for the sacrifice, lavers for liquid offerings, vessels for sacred oil, tables for showbread, and the like in great quantity. No doubt it was an extremely rich temple that was pillaged by Thutmose III.

The objects taken by Shishak from Jerusalem were the treasures of the Temple of Solomon and of the king's palace ([II Chronicles 12:9](#)).

On the Karnak bas-relief Thutmose III is shown presenting certain objects to the god Amon: these objects are the part of the king's booty which he dedicated to the temple of Amon and gave to the Egyptian priests. This picture does not represent the whole booty of Thutmose III. He chose for the Egyptian temples what he took from the foreign Temple, and in this collection of "cunning work" one has to look for the objects enumerated in the sections of the Books of Kings and of Chronicles describing the Temple.

On the walls of the tomb chambers of Thutmose's viziers treasures are shown in the process of transportation from Palestine. Besides the art work familiar from the scene of presentation to Amon, there are also other objects, apparently from the palace. These were delivered to Pharaoh's palace and to the houses of his favorites.

The books of the Scriptures have preserved a detailed record of furniture and vessels of the Temple only. Fortunately the separation of the sacral booty in the scene of dedication to Amon makes the task of recognition easier.

The metals used and the style of the craftsmanship will be compared briefly in the Hebrew and Egyptian sources. The material of which the objects were made is indicated by accompanying inscriptions on the bas-relief; they were made of three different metals, translated as gold, silver, and bronze. The metals used for the sacral furniture and for the vessels in the Temple of Solomon were of gold, silver, and bronze ("brass"). The "cunning work" was manufactured of each of these metals.

Often an article is represented on the wall in gold and another of the same shape in brass. The fashioning of identical objects in gold as well as in bronze (brass) for the Temple of Solomon is repeatedly referred to in the Books of Kings and of Chronicles.

When gold was used for the vessels and the furnishings of Solomon's Temple, it was either solid gold [[I Ki 7:48](#); [II Ch 4:7, 8, 21, 22](#)] or a hammered gold overlay on wood. [[I Kings 6:20, 21, 28, 30, 32, 35](#); [II Chronicles 3:7, 9](#).] The pictures of the objects in Karnak are described by the words "gold" and "overlaid with gold."

In the period when Israel had no permanent site for its place of worship, the Ark of the Covenant and other holy objects were moved from one place to another and were sometimes taken into battle. In order to facilitate transportation, the furnishings of the tabernacle were made with rings and bars. [[Exodus 37:3, 13-14](#).] The old furniture of the tabernacle was placed in the Temple by Solomon [[I Kings 8:4](#)], and was carried off, in the days of his son, by the pharaoh and his army. The Ark of the Covenant, however, was not removed but remained in the Temple until the Babylonian exile. [*Seder Olam* 25. Other sources in Ginzberg, *Legends*, VI, 380.] It was probably a model for other transportable sacred paraphernalia used in the holy enclosure in Beth-el and in Shiloh and thereafter in Jerusalem. In the second and seventh rows of the Karnak bas-relief are shown various ark-shaped chests with rings at the corners and bars for transportation.

"A crown of gold round about" was an ancient Judean ornament of sacred tables and altars. [[Exodus 37:11, 12, 25](#).] Such ornamentation is seen on the golden altar in the second row (9) of the mural, as well as on the bronze (brass) altar in the ninth row (177). [See [Plate VIII](#), "Vessels and Furnishings of the Temple at Jerusalem" [p.170](#)]."]

The preferred ornament on the vessels was the shoshana, translated as "lily" (lotus).

I KINGS 7:26 ... the brim thereof [of the molten sea] was wrought like the brim of a cup,
with flowers of lilies.

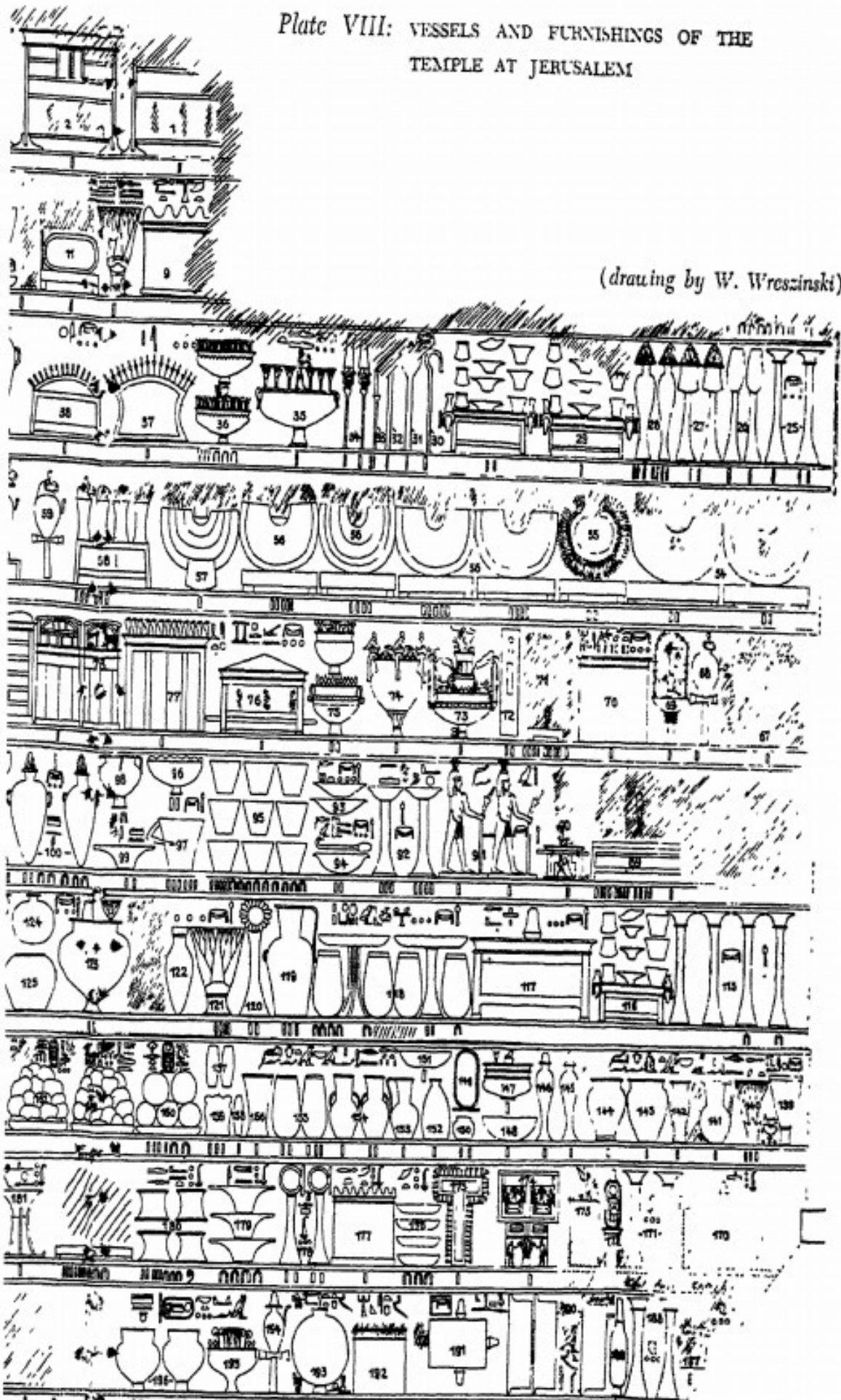
The lotus motif is often repeated on the vessels reproduced on the wall of Karnak. A lotus vial is shown in gold (10), in silver (121), and in colored stone (malachite?) (140). A rim of lily work may be seen on various vessels (35, 75, 175), a very unusual type of rim ornament, found only in the scriptural account and on the bas-reliefs of Thutmose III.

Buds among flowers ("his knops and his flowers") were also used as ornamentation in the tabernacle. This motif appears on a vase (195) in the lower row of the Karnak mural and also in the fifth row (75).

[[Exodus 37:11](#) ff. Rim ornamentation of the vessels is discussed by H. Schaefer [?], *Die altaegyptischen Pflanzgefäße mit aufgesetzten Randverzierungen* [*The Ancient Egyptian Plant Vessels with Applied Rim Decorations*] (Leipzig, 1903). No reference to the biblical description of the vessels is suggested in his work.]

Plate VIII: VESSELS AND FURNISHINGS OF THE
TEMPLE AT JERUSALEM

(drawing by W. Wreszinski)



Of animal figures, lions and oxen are mentioned as decorative motifs of the Temple in Jerusalem ([I Kings 7:29 and 36](#)). The Karnak mural shows lion heads (20, 60), and the head of an ox is recognizable as an ornament on a drinking vessel (132).

Gods were often depicted in Egyptian temples in shameless positions. Among the figures of sacred objects on the Karnak bas-relief there are none of phallic form, neither are there any pictures of gods at all. A few animal heads (lions) with the sign of the uraeus on their fore-heads and the head of a hawk are wrought on the lids of some cups. These cups might have been brought from the palace Solomon had built for his Egyptian wife.

Idols were and still are used in all pagan worship. The hundreds of sacred objects appearing in the mural were obviously not of an idolatrous cult; they suggest, rather, a cult in which offerings of animals, incense, and showbread were brought, but in which no idols were worshiped. The Temple of Kadesh-Jerusalem, sacked by Thutmose III, was rich in utensils for religious services but devoid of any image of a god.

Piece by piece the altars and vessels of Solomon's Temple can be identified on the wall of Karnak.

In the Temple of Solomon there was an altar of gold for burnt offerings ([I Kings 7:48](#); [II Chronicles 4:19](#)). It was the only such altar. In the second row of the bas-reliefs is an altar with a crown around the edge, partly destroyed, but partly plainly discernible (9). The inscription reads: "The [a] great altar." It was made of gold.

Another altar in the Temple of Jerusalem was of "brass" (bronze); it was square and very large. [Twenty cubits square, ten cubits in height ([II Chronicles 4:1](#)).] In the ninth row of the Karnak relief an altar of "brass" (bronze) is pictured, the shape of which is similar to that of the gold altar. The inscription says (177): "One great altar of brass [bronze]." Inasmuch as its height is equal to its width, the altar does not fit the description of the altar mentioned in the Second Book of Chronicles, which was half as high as it was wide. However, from the first chapter of the Second Book of Chronicles we know that another brazen altar made by Bezaleel was among the holy objects of the Temple at Jerusalem.

Next to the altar was the table "whereupon the shewbread was" ([I Kings 7:48](#); [II Chronicles 4:19](#)). The showbread was obviously not of flour, but of silver or gold; in the Book of Exodus it is said that showbread was made by Bezaleel, who was a goldsmith. [Cf. [Exodus 25:30](#); [35:13](#); [39:36](#), and [Numbers 4:7](#).] Showbread is pictured on the bas-relief of Karnak in the form of a cone. The cone in the seventh row (138) bears the explanation: "White bread." This bread was of silver. The thirty cones of gold (48) and the twenty-four cones of colored stone (malachite) (169), identical form with the silver cone, also represent showbread.

The "candlestick with the lamps" ([II Chronicles 4:20](#)) was an illuminating device with lamps shaped like flowers. **Figures 35, 36, 37, and 38** of the mural are candlesticks with lamps. One of them (35) has

three lily lamps on the left and three on the right. The other candlesticks (37, 38) have eight lamps to the left and eight to the right. The candlestick with lamps wrought by Bezaleel for the tabernacle had three lamps to the left and three to the right. [[Exodus 25:35](#); [37:21](#).] There were almonds, a knop, and a flower on the arms. A later form showed a preference for seven lamps on both sides of the stem.

Other candlesticks are mentioned in addition to those with lamps. In the Book of Kings they are described as bearing flowers ([IKings 7:49](#)). This form is seen in the third row of the bas-relief (25, 26, 27, and 28). The candlestick is in the shape of a stem with a lotus blossom.

Next to the altar, the tables with the showbread, and the candlesticks were the tables for offerings.

EXODUS 35:13 The table ... and all his vessels.

37:16 ... vessels ... upon the table: his dishes, and his spoons, and his bowls,

and his covers to cover withal, of pure gold.

The table, like its vessels, was of gold ([IKings 7:48](#)). "The tables of sacrifice" in the third row (of gold) and in the seventh row (of silver) of the mural have sets of vessels on them: three flat dishes, three large cups, three pots (or bowls), one shovel. Many tables of gold and silver and bronze are reproduced on the bas-relief. The paraphernalia of the Temple contained also "hooks and all instruments" ([IIChronicles 4:16](#)). In the third row of the Kamak mural, near the table of offerings, and in the same row at the left end, there are hooks, spoons, and other implements (30, 31, 32, 33, 43, 44); bowls appear in most of the rows, but especially in the second and sixth (of gold). "The incense altar, and his staves, and the anointing oil" were in the Temple of Jerusalem ([Exodus 35:15](#)). As no detailed description of the form of this altar is given in the Scriptures, various objects in the form of altars suitable for incense may be considered. Did the smoke of the burning incense pour through the openings in the ornamental spouts? Was the incense burned in a dish set on a base (41? 181)? Vessels containing anointing oil are shown on pedestal altars (41); over the figures in the lower row (197-99) is written: "Alabaster, filled with holy anointing oil for the sacrifice."

Golden snuffers were used in the Temple of Solomon for spreading the fragrance during the service ([IIChronicles 4:22](#); [IKings 7:50](#)). Masrek in Hebrew means a fountain or a vessel that ejects a fluid. Such fountains are mentioned as having been in the Temple of Solomon ([IKings 7:50](#); [IIChronicles 4:22](#)). Among the vessels shown on the wall at Karnak there are one or two whose form is peculiar. The vessel in the fifth row (73) has two side spouts and is adorned with figures of animals. The spouts are connected with the basin by two animals (lions?) stretching toward them; rodents run along the spouts, one pair up and one pair down; amphibians (frogs) sit on top of the vessel. It is not unusual to decorate modern fountains in a like manner. The figures of frogs are especially appropriate for this purpose. The tubes and the

mouths of the animals on the vessel could be used to spout perfume or water. The neighboring object [74?] seems also to be a fountain.

One hundred basins of gold were made by Solomon for the Temple ([II Chronicles 4:8](#)). Ninety-five basins of gold are shown in the sixth row of the mural; six: larger basins are shown apart. The walls and floor of Solomon's Temple were "overlaid with fine gold" and "garnished with precious stones" ([II Chronicles 3:5-6](#); [I Kings 6:28](#) ff). Pharaoh, who "took all," did not leave this gold or these stones on the walls. Some of them were worked into jewels, and the inscription (over 63-65) reads: "Gold and various precious stones his majesty had reworked." Other gold was taken in the form of bricks and links (chains) (23, 24). Chains of gold are also mentioned as having been in the Temple of Solomon ([II Chronicles 3:16](#)): "And he made chains."

Thirty-three doors are represented in the lower row of the bas-relief and the inscription says they are "of beaten copper" (190).

II CHRONICLES 4:9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with copper.

[Nechoshet is translated both "brass" and copper. However, it was either copper or bronze (alloy of copper with tin); brass (alloy of copper with zinc) was introduced much later.]

Targets or shields of "beaten gold" are named among the booty of the pharaoh ([II Chronicles 9:15](#)). These three hundred shields, together with the two hundred targets of gold ([II Chronicles 9:15,16](#)), were not part of the furnishings of the Temple; they adorned "the house of the forest of Lebanon." In the seventh row of the mural there are three disks marked with the number 300, which means that they represent three hundred pieces. The metal of which they are made is not mentioned; some objects in this row are of silver, but the next figure has a legend indicating that it is of gold.

The large "sea of brass" and the brazen bases ([I Kings 7:23](#); [II Chronicles 4:2](#)) were not removed by the pharaoh ([II Kings 25:16](#)). Among the things which were taken later by Nebuzaradan, the captain of Nebuchadnezzar, were "two pillars, one sea, and the bases which Solomon had made for the House of the Lord."

[[II Kings 25:16](#). A few gold vessels might have been saved by the priests under Rehoboam, as it is said that Nebuchadnezzar took vessels of gold which Solomon had made for the Temple ([II Kings 24:13](#)). But in *Seder Olam* it is said that Pharaoh Zerah returned to Asa what Shishak had taken from Rehoboam.]

The ephod of the high priest (a collar with a breastplate) was not mentioned in the Scriptures among the booty of the pharaoh and might not have been taken. But precious garments of the priests were carried

off. The fourth row displays rich collars, some with breastplates; they were destined to be gifts for the priests of Amon.

In the bas-reliefs of Karnak we have a very excellent and detailed account of the vessels and furniture of the Temple of Solomon, much more detailed than the single bas-relief of the Titus Arch in Rome, showing the candlestick and a few other vessels of the Second Temple, brought to the Roman capital just one thousand years after the sack of the First Temple by the Egyptians.

Zoological and Botanical Collections from Palestine

Thutmose III succeeded in his plans. The kingdom of David and Solomon was divided; Judah bowed to Egyptian domination. The naval base at Ezion-Geber was no longer controlled by Judah. The maritime expeditions of the Israelites in company with the sailors of Tyre and Sidon were not repeated.

Megiddo, which guarded the road between Jerusalem and Sidon, became the chief Egyptian stronghold in Syria-Palestine. The Sidonians, who helped the garrison of Megiddo, probably as mercenaries, tried after its fall to save their own independence. Jaffa fell to a general of Thutmose III [- "**Jaffa**... also called **Japho** or **Joppa**... [being] an ancient Levantine port city founded by the Canaanites that is now part of southern Tel Aviv, Israel"];...

[See the fantastic story of the capture of Jaffa by a general of Thutmose III in the *Harris papyrus*, 500, reverse [- my encyclopedia's account of this 'story' next], translation of Goodwin [bios in varying detail, SEC. 9, p.437 & 490-91], *Transactions of the Society of Biblical Archaeology*, III, 340-48, and G. Maspero [bio, p.68], *ibid.*, I, 53-66; a new translation by Thomas Eric Peet [bio, p.31], *Journal of Egyptian Archaeology*, XI (1925), 226f.]

The so-called story of the Taking of Joppa glorifies its conquest by Pharaoh Thutmose III, whose general, Djehuty, hid Egyptian soldiers in sacks carried by pack animals and sent them camouflaged as tribute into the Canaanite city, where the soldiers emerged and conquered it. The story predates the story of the Trojan horse, as told by Homer, by at least two centuries.

...the fleet of the Phoenicians, or part of it, was seized by Thutmose III a few years later. The northern realm of Israel, ruled by a puppet king, a tool in the hands of the pharaoh, did not need to be conquered. Jeroboam came from Egypt, where he was trained for his task. It is only logical, therefore, to expect that the land of Israel would voluntarily pay tribute to Thutmose III.

In less than five months - in one hundred and forty-eight days, to be exact - the Palestine campaign was over. The next year Thutmose III returned to Palestine on an inspection tour and received tribute. In Palestine the pharaoh took a daughter of the royal family to be one of his wives [Breasted, *Records*, Vol. II, Sec. 447] and brought her home with jewels of gold and lapis lazuli and a retinue of thirty slaves; he brought also horses, chariots wrought with gold or electrum, bulls and small cattle,

flat dishes of gold "which could not be weighed," flat dishes of silver, a gold horn inlaid with lapis lazuli, "much silver," 823 jars of incense, 1718 jars of honeyed wine, ivory, precious wood, "all the luxuries of this country."

The next year ("year 25") Pharaoh returned to Palestine for inspection. This time he visited northern Palestine (Upper Retenu). On his way he admired the gardens of Judah, Benjamin, and Ephraim. Many of these gardens, rich in color, form, and fragrance, were transplanted to Egypt:

All plants that grow, all flowers that are in God's land which were found by his majesty, when his majesty proceeded to Upper Retenu.
[*Ibid*, Sec. 451.]

As in the Punt bas-reliefs of Hatshepsut, this land is called God's Land (Divine Land). Following the peaceful expedition of Hatshepsut, when only thirty-one almug trees were transferred to the soil of Egypt, the tribute-collecting expedition of Thutmose III transferred entire botanical collections. These collections are reproduced on the walls of the Karnak temple, showing various and peculiar shapes of the flora of Palestine some twenty-eight and a half centuries ago. A zoological collection was also taken along; no inscription mentions it, but the figures of animals appear among the plants on the bas-relief.

His majesty said, "I swear, as Re loves me, as my father Amon favors me, all these things happened in truth."

Looking at these pictures, we remember what was said about Solomon, whose royal pleasure was to collect and study plants and animals.

I KINGS 4:33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

Botanists recognize among the plants brought by Thutmose III the blue lotus, the vine date tree, the pomegranate, the dragon plant, the arum, the iris, the chrysanthemum, as well as the corn-flower and mandragora, also a variety of pine tree and some sort of "melon tree."...

[Georg August Schweinfurth [(29 December 1836 - 19 September 1925) was a Baltic German botanist and ethnologist who explored East Central Africa... [and was] born at Riga, Latvia, then part of the Russian Empire... [and] was educated at the universities of Heidelberg, Munich and Berlin (1856-1862), where he... devoted himself to botany and palaeontology... [and being commissioned] to arrange the collections brought from Sudan by Adalbert von Barnim and Robert Hartmann, his attention was directed to that region; and in 1863, he travelled round the shores of the Red Sea,



Map showing the Uele River within the Ubangi River drainage basin.

repeatedly traversed the district between that sea and the Nile, passed on to Khartoum, and returned to Europe in 1866... [and in] 1866, botanist A. Braun published *Schweinfurthia* which is a genus of flowering plants from Africa and Asia... named in... Schweinfurth's honour... [and his] researches attracted so much attention that in 1868 the Berlin-based Alexander von Humboldt Foundation entrusted him with an important scientific mission to the interior of East Africa... [and starting] from Khartoum in January 1869, he went up the White Nile to Bahr-el-Ghazal, and then, with a party of ivory dealers, through the regions inhabited by [various native Africans]... [and] crossing the Congo-Nile watershed he entered the country of the Mangbetu (Monbuttu) and discovered the river Uele (March 19, 1870 [- one of the easternmost rivers of the Ubangi drainage basin finally all flowing into the Congo River, map, p.174]), which by its westward flow he knew was independent of the Nile... [concluding] that it belonged to the Chad system, and it was several years before its connection with the Congo was demonstrated... [and the] discovery of the Uele was Schweinfurth's greatest geographical achievement, though he did much to elucidate the hydrography of the Bahr-el-Ghazal system [- "lit. 'sea of gazelles'... [it being] a river in South Sudan... [and the] South Sudanese region of Bahr el Ghazal takes its name from the river... [and it] is the main western tributary of the Nile ... [and] joins the White Nile"]... [but of] greater importance were the very considerable additions he made to the knowledge of the inhabitants and of the flora and fauna of Central Africa... [and of its inhabitants he] described in detail the [surely Venus-inspired and '**satanically initiated**'] cannibalistic practices of the Mangbetu, and his discovery of the pygmy Aka people settled conclusively the question as to the existence of dwarf races in tropical Africa... [but] a December 1870 fire in his camp destroyed nearly all that he had collected... [and he] returned to Khartoum in July 1871 and published an account of the expedition, under the title of *Im Herzen von Afrika* (Leipzig, 1874; English edition, *The Heart of Africa*, 1873, new ed. 1878) ... [and in] 1873-1874 he accompanied Friedrich Gerhard Rohlfs in his expedition into the Libyan Desert... [and after settling] at Cairo in 1875, he founded a geographical society, under the auspices of the Khedive Ismail [or "**Isma'il Pasha**... [1830-1895]... the Khedive [or Viceroy] of Egypt and conqueror of Sudan from 1863 to 1879... [who] was removed... [by] Great Britain and France... [after he] greatly modernized Egypt and Sudan... investing heavily in industrial and economic development, urbanization, and the expansion of the country's boundaries"], and [Georg] devoted him-self almost exclusively to African studies, historical and ethnographical... [and in] 1876, he travelled into the Arabian Desert with Paul Güssfeldt, and... [explored] therein at intervals until 1888, and during the same period made geological and botanical investigations in the Fayum, in the valley of the Nile... [and in] 1889 he returned to Berlin... [though] he visited the Italian colony of Eritrea in 1891, 1892 and 1894... [and he] died in Berlin... [and the] accounts of all his travels and researches have appeared either in book or pamphlet form or in periodicals... [and among] his works may be mentioned *Artes Africanae: Illustrations and Descriptions of Productions of the Industrial Arts of Central African Tribes* (1875)", "*Pflanzenbilder im Tempel von Karnak*" ["*Dancing Pictures in the Temple of Karnak*"], Engler's *Botanische Jahrbücher* [*Botanical Yearbooks*], LV (1919), 464-80, Wreszinski, *Atlas zur altaegyptischen Kulturgeschichte* [*Atlas of Ancient Egyptian Cultural History*], Pt. II, text to Plate 26.]

...Many of the plants [inscribed "on the walls of the Karnak temple"], however, cannot be identified at all.

[Walter Wreszinski [1880-1935, "a German Egyptologist and professor at Albertus University of Königsberg... [who] studied in Leipzig from 1898 to 1899, then in Berlin from 1899 to 1904 (under Adolf Erman [and that is, "**Johann Peter Adolf Erman** [1854-1937, most extensively previously bio'ed along with another of his students, Ludwig Borchardt in SEC. 10, p.670-71 , but to review and further bio this particular Erman - there have been a few - he was that] renowned German Egyptologist and lexicographer... [and] son of [the "German physicist"] Georg Adolf Erman [bio'ed SEC. 8, p.23]... [and the younger] became associate professor of Egyptology at the University of Berlin in 1883 and full pro-

fessor in 1892... [and in] 1885 he was appointed director of the Egyptian department at the royal museum... [and in] 1934 he was excluded from the faculty of the university because he was, according to the Nazi ideology, one quarter Jewish... [and as] his family had converted to Protestantism in 1802 he and his family were not persecuted by the Nazis, but they all lost their positions... [and during his career, he] and his school at Berlin had the difficult task of recovering the grammar of the Egyptian language and spent thirty years of special study on it... [and with the] greater part of Egyptian texts after the Middle Kingdom having been written in what was even then practically a dead language... Erman selected for special investigation those texts which really represented the growth of the language at different periods, and, as he passed from one epoch to another, compared and consolidated his re-sults...[and his works included] *Neuägyptische Grammatik* [*New Egyptian Grammar*] (1880)...[dealing] with texts written in the vulgar dialect of the New Kingdom (Dyns. XVIII to XX)... [and] in the *Zeitschrift für Ägyptische Sprache und Alterthumskunde* [*Journal of the Egyptian Language and Antiquity*], studies on the Old Kingdom inscription of Unas, and the Middle Kingdom contracts of Assiut, as well as on an Old Coptic text of the 3rd century CE... [and at] this point a papyrus of stories written in the popular language of the Middle Kingdom provided Erman with a stepping-stone from Old Egyptian to the Late Egyptian of the *Neuägyptische Grammatik*, and gave the connections that would bind solidly together the whole structure of Egyptian grammar (see *Sprache des Papyrus Westcar* [*Language of the West-car Papyrus*], 1889)... [and the] very archaic pyramid texts enabled him to sketch the grammar of the earliest known form of Egyptian (*Zeitschrift der Deutschen Morgenländischen Gesellschaft* [*Journal of the German Oriental Society* - "The Deutsche Morgenländischen Gesellschaft (DMG [German Oriental Society]) ... [having been] founded in 1845... [and] publishing its own magazine since 1847, covering all areas of oriental studies... [entitled] The Journal of the German Oriental Society (ZDMG) [and it] is still one of the most important orientalist specialist periodicals [including] beyond German-speaking regions", 1892), and in 1894 he was able to write a little manual of Egyptian for beginners (*Ägyptische Grammatik*, 4th ed., 1928), centering on the language of the stan-dard inscriptions of the Middle and New Kingdoms, but accompanying the main sketch with references to earlier and later forms... [and] Erman's pupils include... [J. H.] Breasted, America's first Professor of Egyptology with his numerous works including his *History of Egypt from the Earliest Times Down to the Persian Conquest* (1905) and Georg Steindorff's little *Koptische Grammatik* (1894, ed. 1904), improving greatly on Stern's standard work in regard to phonology and the relationship of Coptic forms to Egyptian, and Sethe's *Das Ägyptische Verbum* (1899)... [which] is an extensive monograph on the verb in Egyptian and Coptic by a brilliant and laborious philologist... [and this] highly important subject of the verbal roots and verbal forms was perhaps the obscurest branch of Egyptian grammar when Sethe first attacked it in 1895... [and the] subject has been reviewed by Erman, *Die Flexion des Aegyptischen Verbums* [*The Inflection of the Egyptian Verb*]...1900 in the *Sitzungsberichte* [or in the "Meeting Reports" of "The **Berlin Society of Friends of Natural Science, (Gesellschaft Naturforschender Freunde zu Berlin...** (GNF)... a scientific society founded in 1773... [which apart] from the Danziger Naturforschenden Gesellschaft [- "translated **Danzig Research Society**... [which was] founded in 1743 in the city of Danzig Royal Prussia, now Gdańsk, Poland, and continued in existence until 1936... [whose] building and many priceless valuables were destroyed during the Soviet offensive in 1945, two years after the 200th anniversary... [but the] building... was rebuilt after the war... [and] houses an Archaeo-logical Museum today"), [making the [GNF]... the oldest [existing] private natural society in Germany... [and at its] foundation it had numerous prominent and influential members who were experts in the natural sciences - biologists in particular... [and the] society exists still, and has its seat at the Institute for Zoology of the Free University of Berlin"... [and the] Berlin school, having settled the main lines of the grammar, next turned its attention to lexicography... [and] devised a scheme, founded on that for the *Latin Thesaurus* of the Berlin Academy, which almost mechanically sorts the whole number of occurrences of every word in any text examined.. [and in] 1897, Erman... [and] co-workers from all over the world, started to

catalogue all the words from all the known Egyptian texts available; the result was an ensemble of about 1,500,000 datasheets that form the basis for the masterpiece of the ancient Egyptian lexicography, the famous *Wörterbuch der ägyptischen Sprache* [*Dictionary of the Egyptian Language*], whose first five volumes were published between 1926 and 1931... [and the] complete edition of this gigantic dictionary comprises a total of twelve volumes"]... [and getting back to Erman's student Wreszinski, it was during his enrollment at Berlin that] he worked on the *Dictionary of the Egyptian Language*... [and] graduated in 1904 with a dissertation on *The High Priest of Amon*... [and after] graduation, he moved to Königsberg in 1909, initially as a lecturer, then from 1920 as hon-orary associate professor, and from 1927 as associate professor... [and from] 1921 to 1931 Wreszinski was editor of the *Orientalist* literature journal... [and it was in] 1934, after the Law for the Restoration of Civil Service was passed by the Nazi Party led government, [that] Wreszinski lost his professorship by reason of his Jewish ancestry... [and besides several other important works, the] five-volume Atlas of Ancient Egyptian culture history is considered his masterpiece", *Atlas*, Pt. II, text to Plate 33: "... entzieht sich die weit überuriegende Zahl der dargestellten Pflanzen der botanischen Bestimmung und damit auch der Bestimmung ihrer Heimat." ["... the vast majority of the plants depicted ["on the walls of the Karnak temple"] elude the botanical purpose and thus also their homeland."]]

It seems certain that various specimens of flora as pictured on the Karnak bas-relief were not indigenous to Palestine. How, then, [can we] explain the presence of these plants among those brought by Thutmose III from Palestine?

"Possibly, the twofold geographical designation, Palestine and God's Land, could be explained by the fact that a number of plants actually came from God's Land. Still another conjecture to explain the presence of these plants may be made, namely that princes of distant countries sent messengers with gifts to the pharaoh while on his war of expedition." [*Ibid.*, Pt. II, text to Plate 33.]

The second surmise is strange; it is unusual for remote countries to send plants and birds to warriors on their march of conquest. The first surmise merely illustrates the type of conjecture necessary in order to evade the identification of Palestine with God's Land.

As has already been said, part of the flowers and other plants appear not to be native to Palestine, and some of them cannot be identified at all. Since the forms were drawn by an accurate hand, this conclusion was reached: "These plants, rare at the time of Thutmose III, do not exist in our day."

Solomon had trees brought on ships from countries lying more than a year's voyage distant. No wonder that in the booty of Thutmose III there were plants strange to the Palestine of today; they were strange to the southeastern corner of the Mediterranean even in the days of Thutmose III. This may be concluded from the circumstance that the pharaoh brought them home from his military expedition and had them depicted on the walls of the Karnak temple, like the treasures of gold and silver; though cultivated in Palestine, these plants were exotic and rare.

Among the plants are carvings [or "inscriptions"] of animals; better preserved are the figures of fowl. A zoologist has recognized many varieties of the birds, but some seemed to him to be fantastic inventions of the sculptor, as they are unknown in the East...

[Otto Jacob Max Hilzheimer [1877-1946, “a German zoologist who specialized in the mammals and was a pioneer of conservation in Berlin... [and he] was also an expert on domestic animals in antiquity ... [and he] studied zoology at Strasbourg and Munich... [and completed] a doctoral thesis... [and in] 1904 he was in southern France at the Laboratoire Russe de Zoologie von Villefranche-sur-Mer... [and he also] worked at the Strasbourg Museum and habilitated from the Technical University... [and he] was a co-founder of the German Society for Mammalogy in 1926... [and he] was also a pioneer con-servationist who established a nature conservation unit in Berlin in March, 1927... [which] would later become the Berlin Commission for Natural Heritage Management with him as the first commissioner ... [and he] was also a director at the Märkisches Museum until January 1936 [tbd next]... [and in] 1935, his German citizenship was withdrawn due to his Jewish background and he was removed from all positions in 1936... [however having] married... [into] a Catholic family, in 1907... it was through... [his wife’s] efforts that he survived the Nazi period... [though only to live] in seclusion... [until his death] in 1946... [but he was considered] an expert on the antiquity of the breeds of dog, sheep and horse”), quoted by Wreszinski, *Atlas*, Pt. II, text to Plate 33.]



Märkisches Museum seen from Wallstraße in 1908, the year it opened

The **Märkisches Museum** (Marcher Museum; originally Märkisches Provinzial-Museum, i.e. Museum of the Province of the March [of Brandenburg][photo, p.177]) is a museum in Mitte, Berlin [- “the first and most central borough of Berlin”]. Founded in 1874 as the museum of the city of Berlin and its political region, the March of Brandenburg, it occupies a building on the northern edge of Köllnischer Park, facing the Spree, which was designed by Ludwig Hoffmann and completed in 1908. It is now the main facility of the *Stiftung Stadtmuseum Berlin, Landesmuseum für Kultur und Geschichte Berlins*, the City of Berlin museum foundation, which also operates four other sites.

...We know that the ships of Tharshish brought back peacocks ([I Kings 10:22](#); [II Chronicles 9:21](#)); surely Solomon collected not merely one species of birds. And it was his zoological garden that was carried by the pharaoh to Egypt as well as the treasures of his Temple and palace.

Today, in the reliefs of Deir el Bahari and Karnak, we may gaze on the people of Judah of the days of Solomon, the animals and the plants they raised, and the objects they cherished.

Genubath, King of Edom

Edom, like Israel, was ruled by a chief appointed by the Theban king. Hadad the Edomite had a son by the sister of Tahpenes, the queen of Ahmose, and his name was Genubath.

I KINGS 11:20 And the sister of Tahpenes bore him [Hadad] Genubath his son, whom

Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's

household among the sons of Pharaoh.

Hadad had returned to Edom in the days of Solomon, after the death of Joab. [[I Kings 11:21-22](#).] Since then about forty years had elapsed.

Genubath, his son, was now the vassal king of Edom; he dwelt either in Edom or in Egypt.

Tribute from this land, too, must have been sent to the Egyptian crown; there was no need to send an expedition to subdue Edom. When Thutmose III returned from one of his inspection visits to Palestine he found in Egypt tribute brought by couriers from the land "Genubatye," which did not have to be conquered by an expeditionary force.

When his majesty arrived in Egypt the messengers of the Genubatye came bearing their tribute. [Breasted, *Records*, Vol. II, Sec. 474.]

It consisted of myrrh, "negroes for attendants," bulls, calves, besides vessels laden with ivory, ebony, and skins of panther.

Who were the people of Genubatye? Hardly a guess has been made with regard to this peculiar name. The people of Genubatye were the people of Genubath, their king, contemporary of Rehoboam.

The year before, in the seventh year after the campaign of Megiddo and Jerusalem, Thutmose III, using his stronghold of Megiddo as a base and assisted by the fleet captured from the Sidonians, pushed northward to Arvad.

Arwad, the classical **Aradus**... is a town in **Syria** on an... island in the Mediterranean Sea... It is the only inhabited island in Syria. It is located 3 km (1.9 mi) from **Tartus** (the ancient Tortosa), [present day] Syria's second-largest port... The original Phoenician city was probably named **Aynuk**... It was also known as **Jazirat**, "The Island". It is mentioned in the Annals of Thutmose III at the Karnak Temple as **Artou**. It eventually became known as **Arvad**, **Arpad**, and **Arphad**. These were hellenized as *Árados*... which was Latinized as **Aradus**. In Arabic, it became *Arwad*... Under the Seleucid Empire, Antiochus I [- son of Seleucus I Nicator, renamed it Antioch after himself [and/or after his grandfather,] the father of Seleucus [I Nicator, Antiochus]... [it being] dis-tinguished from several other cities of that name as **Antioch** or **Antiochia in Pieria**... Its site is also known

as **Ruad Island**... The island was settled in the early 2nd millennium BC by the Phoenicians. Located some 50 kilometres (31 mi) north of Tripolis [- now Tripoli, in Arabic also known as

Trablous or **Trabulus**, etc., on the northern coast of **Lebanon**, satellite photos & maps, p.178 & SEC. 7, p.526], it was a



Satellite image of Arwad



A satellite image of Arwad, with Tartus on the Syrian coast to the east

barren rock covered with fortifications and houses several stories in height. The island was about 800 m long by 500 m wide, surrounded by a massive wall, and an **artificial harbor** was constructed on the east toward the mainland. It developed into a trading city in early times, as did most of the Phoenician cities on this coast. It had a powerful navy, and its ships are mentioned in the monuments of Egypt and Assyria. In the Bible, an "Arvad" is noted as the fore-father of the "Arvadites", a Canaanite people... The city of Arvad seems to have had a sort of hegemony over the northern Phoenician cities, from the **mouth of the Orontes** to the **northern limits of Lebanon** [maps, again, p.178 & SEC. 7, p.526 - locate the Orontes and Lebanon on both maps], something like that of Sidon in [or on] the south [coast of Lebanon, Tyre also on this coast still further south]. It brought under its authority some of the neighboring cities on the mainland, such as Marat (present-day Amrit [near Arwad and Tartus]) and Sumur [also nearby], the former nearly opposite the island and the latter some kilometers to the south. It had its own local dynasty and coinage, and some of the names of its kings have been recovered... Thutmose III of Egypt took it in his campaign in north Syria (1472 BC [or according to Dr. Velikovskiy and I, closer to about 900 BC]), and it is noticed in the campaigns of Ramesses II in the early part of the 13th century BC [or again, closer to about the 7th Century BC]. It is also mentioned in the Amarna letters as being in league with the Amorites in their attacks on the Egyptian possessions in Syria. About 1200 BC [- yes, 600 BC] or a little later, it was sacked by invaders from Asia Minor or the islands, as were most of the cities on the coast, but it recovered when they were driven back... The Book of Ezekiel refers to its seamen and soldiers in the service of Tyre. Its maritime importance is indicated by the inscriptions of the Assyrian kings... Under the Persians, Arwad was allowed to unite in a confederation with Sidon and Tyre, with a common council at Tripolis. When Alexander the Great invaded Syria in 332 BC [- in this case the date is correct], Arwad submitted without a struggle under her king Strato, who sent his navy to aid Alexander in the reduction of Tyre. It seems to have received the favor of the Seleucid kings of Syria and enjoyed the right of asylum for political refugees. It is mentioned in a rescript from Rome about 138 BC in connection with other cities and rulers of the East, to show favor to the Jews. This was after Rome had begun to interfere in the affairs of Judea and Syria and indicates that Arwad was still of considerable importance at that time ... The island was important as a base for commercial ventures into the Orontes valley... Arwad inaugurated a new civic era in 259 BC, when its traditional royalty disappeared, and it became a free independent city within the Seleucid kingdom, during the reign of Antiochus II ... In Roman times, Arwad fiercely resisted Mark Antony when he came to Syria to find money there. When the city refused to co-operate, it was besieged in 38 BC, then eventually surrendered, which marked the end of its independence in 34-35 BC... The city of Aradus, as it was then called, [later] became a Christian bishopric. Athanasius reports that, under Roman Emperor Constantine the Great, Cymatius, the Chalcedonian bishop of Aradus and also of Antaradus (whose names indicate that they were neighbouring

towns...) was driven out by the Arians [- you know, **our brothers** that are **holding** that “nontrinitarian... doctrine... that Jesus Christ is the Son of God, who was begotten by God the Father, and is distinct from the Father (therefore subordinate to him)... [while] the Son is also God the Son but not co-eternal with God the Father”]. At the First Council of Constantinople in 381, Mocimus appears as bishop of Aradus, [with various bishops succeeding in the following centuries]... At the time of the Crusades, Antaradus, by then called Tartus or ortosa, was a Latin Church diocese, whose bishop also held the titles of Aradus and Maraclea (perhaps Rachlea)... It was united to the see of Famagusta in Cyprus in 1295. No longer a residential bishopric, Aradus is today listed by the Catholic Church as a titular see [or “dead diocese”]... During the later part of the 13th century, in the time of the Crusades, the island of Ruad was used as a bridgehead or staging area by the Crusaders. It was the last piece of land that the Crusaders maintained in the Holy Land... The Crusaders had lost control of the mainland in 1291... and the dwindling Kingdom of Jerusalem had been relocated to the island of Cyprus. In late 1300, in an attempt to coordinate military operations with the Mongol leader Ghazan, the Cypriots prepared a land-based force of approximately 600 men: 300 under Amalric of Lusignan, son of Hugh III of Cyprus, and similar contingents from the Templars and Hospitallers. The men and their horses were ferried from Cyprus to a staging area on Ruad, from which they launched raids on Tortosa while awaiting Mongol reinforcements. When the Mongols failed to arrive, the majority of the Christian forces returned to Cyprus, though a garrison was left on Ruad which was manned by rotating groups of different Cypriot forces. Pope Clement V formally awarded ownership of the island to the Knights Templar, who (in 1302) maintained a garrison with 120 knights, 500 bowmen and 400 Syrian helpers... In February 1301, the Mongols did arrive with a force of 60,000, but could do little else than engage in some raids around Syria. The Mongol leader... stationed 20,000 horsemen in the Jordan valley to protect Damascus, where a Mongol governor was installed. Soon however, they had to withdraw... The Egyptian Mamluks, who had been systematically reestablishing control over Palestine and Syria, sought to take Ruad as well. A Mamluk fleet landed a force on the island, engaging in combat with the entrenched Templars, and then establishing a lengthy siege, culminating with the Fall of Ruad, and the Crusaders surrendering on September 26, 1302, following a promise of safe conduct. However, the promise was not honored: all the bowmen and Syrian helpers were killed, and the Templar knights were sent to Cairo prisons. [And don't forget this was closely followed by that attack by Philip IV on Pope Boniface VIII which resulted in his death, sometime after which Philip evidently coerced Pope Clement V to finally disband and divest the Templars, allowing him to slaughter many and scatter the rest of these knights abroad, but, sometime later, 'across the pond', 'comes the Revolution', which reveals the main '**division**' in Satan's Kingdom, the '**contention**' between Satan's Insiders with The Whore of Babylon, '**contention**' which now - though certainly temporarily - has reverted to 'détente' - and yes, review is in order if you don't fully **understand**.] During WWI, the island was occupied by the French navy... under the leadership of Admiral Louis Dartige du Fournet... Later on, Albert

Trabaud... was appointed as its governor. Afterwards, the island was bombed by the Ottomans in November 1917, but their attack was repulsed by [the] French ... In 1945, at the end of WWII, France wanted to preserve the island, hence started working to build a military base... to maintain a military position in the region, and to keep a cultural influence. But as a result of pressure from the United States, the island was ceded unconditionally to Syria at the end of 1945, a decision confirmed in 1946.

And btw, this island once named "Antioch" near the coast of Syria is not to be confused with...

Antioch on the Orontes (...also **Syrian Antioch**)... an ancient Greek city on the eastern side of the **Orontes River**. Its ruins lie near the current city of Antakya, Turkey, to which the ancient city lends its name... [This particular] Antioch [or **Antioch Hatay**, [map](#), **SEC. 7**, p.526, *tbfd next*] was founded near the end of the fourth century BC by Seleucus I Nicator... The city's geo-graphical, military, and economic location benefited its occupants, particularly such features as the spice trade, the Silk Road, and the Royal Road. It eventually rivaled Alexandria as the chief city of the Near East. The city was the capital of the Seleucid Empire until 63 BC, when the Romans took control, making it the seat of the governor of the province of Syria. From the early fourth century, the city was the seat of the Count of the Orient, head of the regional administration of sixteen provinces. It was also the main center of Hellenistic Judaism at the end of the Second Temple period [- uh-huh, [around the time of Jesus](#)]. Antioch was one of the most important cities in the eastern Mediterranean half of the Roman Empire. It covered almost 1,100 acres (4.5 km²) within the walls of which one quarter was mountain, leaving 750 acres (3.0 km²) about one-fifth the area of Rome within the Aurelian Walls... Antioch was called "the cradle of Christianity" as a result of its longevity and the pivotal role that it played in the emergence of both Hellenistic Judaism and early Christianity. The Christian New Testament asserts that the name "Christian" first emerged in Antioch. It was one of the four cities

of Seleucis of Syria, and its residents were known as *Antiochenes*. The city may have had up to 250,000 people during Augustan times, but it declined to relative insignificance during the Middle Ages because of warfare, repeated earthquakes, and a change in trade

routes, which no longer passed through Antioch from the far east...

Hatay Province (Turkish: *Ha*



Location of Hatay Province in Turkey



Map of the Levantine Sea



Aleppo (Syria)

tay ili, pronounced ['hataj]) is **Turkey's** southernmost province... most all of it is located outside **Anatolia**, on the eastern coast of the Levantine Sea. The administrative capital is Antakya (Antioch [- “about 20 kilometers (12 mi) [up the Orontes River] from the **Levantine Sea**”], **maps, p.181**), and the port city of İskenderun (Alexandretta). It is bordered by **Syria** to the south and east and the Turkish provinces of **Adana** and **Osmaniye** to the north. The province is part of Çukurova (Cilicia), a geographical, economical and cultural region that covers the provinces of **Mersin, Adana, Osmaniye**, and **Hatay**... Sovereignty over the province remains disputed with neighbouring Syria, which claims that the province that had an Arab majority was separated from itself against the stipulations of the French Mandate of Syria in the years following Syria's occupation by France after World War I. Although the two countries have remained generally peaceful in their dispute over the territory, Syria has never formally renounced its claims to it and still shows it within its border in official maps... The area was conquered by the Rashidun Caliphate in 638 and later it came under the control of the Um-mayyad and Abbasid Arab dynasties. From the 11th century onwards, the region was controlled by the Aleppo-based Hamdanids after a brief rule of Ikhshidids [**map of present day Aleppo, p.181**]. In 969 the city of Antioch was recaptured by the Byzantine Empire. It was conquered by Philaretos Brachamios, a Byzantine general in 1078. He founded a principality from Antioch to Edessa. It was captured by Suleiman I, who was Sultan of Rum (ruler of Anatolian Seljuks), in 1084. It passed to Tutush I, Sultan of Aleppo (ruler of Syria Seljuks), in 1086. Seljuk rule lasted 14 years until Hatay's capture by the Crusaders in 1098, when parts of it became the centre of the Principality of Antioch. At the same time, much of Hatay was part of the Armenian Kingdom of Cilicia, who subsequently allied with the Mongols and took control of the Principality of Antioch in 1254. Hatay was captured from the Mongol-Armenian alliance by the Mameluks in 1268, who subsequently lost it to Timur (Tamerlane) at the start of the 15th century... By the time it was taken from the Mameluks by the Ottoman Sultan Selim I in 1516, Antakya was a medium-sized town on 2 km² of land between the Orontes River and Mount Habib Neccar. Under the Ottomans the area was known as the san-jak (or governorate) of Alexandretta. Gertrude Bell in her book *Syria The Desert & the Sown* published in 1907 wrote extensively about her travels across Syria including Antioch & Alexandretta and she noted the heavy mix between Turks and Arabs in the region at that time. A map published circa 1911 highlighted that the ethnic make up (Alexandretta) was majority Arab with smaller communities of Armenians and Turks... Many consider that Alexandretta... [was] traditionally part of Syria. Maps as far back as 1764 confirm this. During the First World War in which the Ottoman Empire was defeated most of Syria was occupied by the British forces. But when the Armistice of Mudros was signed at the end of the war, Hatay was still part of the Ottoman Empire. Nevertheless, after the armistice it was occupied by the British forces - an operation which was never accepted by the Ottoman side. Later like the rest of Syria it was handed to France

by the British Empire ... After World War I and the Turkish War of Independence, the Ottoman Empire was disbanded and the modern Republic of Turkey was created, and Alexandretta was not part of the new republic, it was put within the French mandate of Syria after a signed agreement between the Allies and Turkey, the Treaty of Sèvres, which was neither ratified by the Ottoman parliament nor by the Turkish National Movement in Ankara. The subsequent Treaty of Lausanne also put Alexandretta within Syria... A French-Turkish treaty of 20 October 1921 rendered the Sanjak of Alexandretta autonomous, and remained so from 1921 to 1923. Out of 220,000 inhabitants in 1921, 87,000 were Turks. Along with Turks the population of the Sanjak included: Arabs of various religious denominations (Sunni Muslims, Alawites, Greek Orthodox); Greek Catholics, Syriac-Maronites; Jews; Syrians; Kurds; and Armenians. In 1923 Hatay was attached to the State of Aleppo, and in 1925 it was directly attached to the French mandate of Syria, still with special administrative status... Despite this, a Turkish community remained in Alexandretta, and... [it was proclaimed] that Hatay had been a Turkish homeland for 4,000 years. This was due to the... ["theory"] prevalent in the 1930s in Turkey, which presumed that some ancient peoples of Anatolia and the Middle East such as the Sumerians and Hittites, hence the name Hatay, were related to the Turks. In truth, the Turks first appeared in Anatolia during the 11th century when the Seljuk Turks occupied the eastern province of the Abbasid Empire and captured Baghdad. Resident Arabs organised... in 1930... published a newspaper called 'Arabism' in Antioch that was shut down by Turkish and French authorities... The 1936 elections returned two [referendums]... favouring the independence of Syria from France, and this prompted communal riots as well as passionate articles in the Turkish and Syrian press. This then became the subject of a complaint to the League of Nations by the Turkish government concerning alleged mistreatment of the Turkish populations... [It was] demanded that Hatay become part of Turkey claiming that the majority of its inhabitants were Turks. However, the French High Commission estimated that the population of 220,000 inhabitants was made up of 46% Arabs (28% Alawites, 10% Sunni, 8% [Catholic or Orthodox] Christians), 39% Turks, 11% Armenians, while the remaining 4% was made up of Circassians, Jews, and Kurds. The sanjak was given autonomy in November 1937 in an arrangement brokered by the League. Under its new statute, the sanjak became 'distinct but not separated' from the French mandate of Syria on the diplomatic level, linked to both France and Turkey for defence matters... On 29 June 1939, following a referendum, Hatay became a Turkish province. This referendum has been labelled both "phony" and "rigged", and a way for the French to let Turks take over the area, hoping that they would turn on Hitler. For the referendum, Turkey moved tens of thousands of Turks into Alexandretta to vote. These were Turks born in Hatay who were now living elsewhere in Turkey. In two government communiqués in 1937 and 1938, the Turkish government asked all local government authorities to make lists of their employees originally from

Hatay. Those listed were then sent to Hatay to register as citizens and vote. Syrian President Hashim al-Atassi resigned in protest at continued French intervention in Syrian affairs, maintaining that the French were obliged to refuse the annexation under the Franco-Syrian Treaty of Independence of 1936... During the six months following the annexation, inhabitants over the age of 18 were given the right to choose between staying and becoming Turkish citizens, or emigrate to and acquire citizenship in the French Mandate of Syria or Greater Lebanon. If choosing emigration, they were given 18 months to bring in their movable assets and establish themselves in their new states. Almost half of the Sunni Arabs left. Many Armenians also left and 1,068 Armenian families were relocated... to...Lebanon. Many of the Armenians had been prior victims of the Armenian Genocide committed by Ottoman Empire that had fled for their lives to the French Mandate of Syria. The total number of people who left for Syria is estimated at 50,000 including 22,000 Armenians, 10,000 Alawites, 10,000 Sunni Arabs and 5,000 [Catholic and Orthodox] Arab Christians... [So, unlike] other regions historically belonging to Syrian provinces... [mostly because of] a series of border disputes with France-mandated Syria, ... [after] in 1937 an agreement with France recognizing Alexandretta as an independent state... in 1939 this state, called the Republic of Hatay, was annexed to Turkey as the 63rd Turkish province following a controversial referendum. Syria bitterly disputed both the separation of Alexandretta and its subsequent annexation to Turkey. Syria maintains that the separation of Alexandretta violated France's mandatory responsibility to maintain the unity of Syrian lands ... It also disputes the results of the referendum held in the province because, according to a League of Nations commission that registered voters in Alexandretta in 1938, Turkish voters in the province represented no more than 46% of the population. Syria continues to consider Hatay part of its territory as of the 2010s... At the same time, Turkey and Syria have strengthened their ties and opened the border between the two countries... Syrians hold the view that this land was illegally ceded to Turkey by France, the mandatory occupying power of Syria in the late 1930s. Syria still considers it an integral part of its own territory... [and they] call this land *Liwa' aliskenderun*... rather than the Turkish name of Hatay.

"On his [Thutmose III's] return to Egypt [from Arvad, etc.] he took with him the children of the native princes to be educated in friendship toward Egypt, that they might be sent back gradually to replace the old hostile generation of Syrian princes." [*ibid.*, Sec. 463.]

Behold, the children of the chiefs and their brothers were brought to be in strongholds in Egypt. Now whosoever died among these chiefs, his majesty would cause his son to stand in his place. [*ibid.*, Sec. 467.]

This is a policy similar to that applied in the case of Hadad and Genubath, the Edomites.

Princess Ano

In the Greek version of the Old Testament the Septuagint made in Alexandria in Egypt in the third century before the present era, there is found the information that when Jeroboam heard in Egypt of Solomon's death he spoke in the ears of the king of Egypt, saying, "Let me go, and I will depart into my land." And Susakim (Shishak) gave to Jeroboam to be his wife Ano, the eldest sister of Thekmina, his own wife. She was great among the daughters of the kin, and she bore to Jeroboam Abijah.

[Septuagint, Reges III, 12:24e.] This information is of importance because it gives us the name of the queen's sister; the extant Hebrew Bible told us only that Jeroboam fled abroad "to Shishak, king of Egypt, and was in Egypt until the death of Solomon." According to the Septuagint, Jeroboam received an Egyptian princess for a wife, like Hadad the Edomite only one generation earlier ([I Kings 11:19](#)).

In the Metropolitan Museum of Art in New York there is preserved a canopic jar bearing the name of Princess Ano. [Metropolitan Museum of Art, No.10.130.1003.] The time when the jar originated has been established on stylistic grounds as that of Thutmose III. No other references to a princess of such name is found in any Egyptian source or document. The existence of [a] princess by the name of Ano in the days of Thutmose III lends credence to the information contained in the Septuagint and gives additional support to the identification of Shishak or Susakim of the Septuagint with the pharaoh we know by the name Thutmose III.

Btw, I infer from this short subchapter that the particular version of the "Septuagint" referred to is a **corrupted** version, simply because it contains "information" not contained in the KJV, which is surely based on the necessarily **pure** version of the Septuagint. I nevertheless expect that in this case it is likely that the "information" that was added is correct. But don't be **deceived**. Any 'added information', correct or not, is enough to make that version **corrupt**. And if correct, such "information" more appropriately belongs in a Bible commentary, dictionary, lexicon, etc.

"The Astounding Civilization"

In addition to the bas-reliefs on the walls of Karnak, a number of other monuments show the wealth brought from Palestine by Thutmose III. Among these monuments the tombs of Rekhmire 1, vizier of Thutmose III, and Menkheperre-Seneb, high priest, rank first. Vessels and furniture are shown en route from Palestine to Egypt. Chariots, too, of gold and silver, were among the booty of Thutmose, and were given as presents to his favorites.

[Breasted, *Records*, Vol. II, Sec. 760, on the tomb of Rekhmire: "This is one of the most important scenes preserved in ancient Egypt. Similar scenes will be found in other Theban tombs, but none contains so elaborate, detailed, and extensive representation of the wealth of the Asiatic peoples, which was now flowing as tribute into the treasury of the Pharaohs."]

The various works of art from Palestine were very much appreciated in the Egyptian capital, and the artisans of Palestine were brought captive to Egypt, there to work at their crafts. On the walls of the sepulchral chambers of the vizier, coppersmiths are shown, and it is written: "Bringing the Asiatic copper[-smiths] which his majesty captured in the victories in Retenu." Over cabinetmakers from Palestine appear the words: "Making chests of ivory, ebony." There are brickmakers, too, working to build the Amon temple, and next to them is the inscription: "Captives which his majesty brought for the works of the temple of Amon." "The taskmaster, he says to the builders: 'The rod is in my hand; be not idle'." [*Ibid.*, Sec. 756: "... of particular interest are the Semitic foreigners, who appear among the brickmakers, of the captivity which his majesty brought for the works of the temple of Amon. This is, of course, precisely what was [supposedly] afterwards exacted of the Hebrews."]

All this was regarded as proof that the Canaanites, the indigenous population of Palestine, were skilled in the arts, strange as this may seem: "We learn from the booty carried into Egypt - chariots inlaid with silver, gold-plated chariots, etc. - of the astounding civilization of Syria at that period." [Mercer [bio, SEC. 9, p.506], *Extra-Biblical Sources*, p.10. See also P. Montet [bio, p.32], *Les Reliques de l'art syrien dans l'Egypte du Nouvel Empire* (Paris,1937).]

We know now that the astounding civilization, the products of which we see on these monuments, was not Canaanite but Israelite. It is therefore of interest to read what role the modern historians ascribe to the Canaanites in the process of the development of Egyptian art and in the refinement of the Egyptian race; it is an opinion as unbiased as criticism of the works of an artist whose name is concealed by a pseudonym.

"At this time (Thutmose III, [supposedly reigning from] 1503-1449) the Syrians stood at a higher stage of civilization than even the wonderfully gifted race of Egypt. The plunder carried back to Egypt of coats of mail, of gold-plated chariots, of chariots inlaid with silver, witnesses to an industrial and artistic development that was able to teach Egypt. With all these precious goods went captives, who fell to working in the Nile valley at the crafts to which they were accustomed at home, and as they worked they taught the Egyptians. ... The Syrian craftsmen worked so well in Egypt that their wares changed even the taste of the Egyptians, while the language was semitized, and the method of writing gradually developed into a smooth-flowing and graceful style. Under the great influx of foreign blood even the features of the conquering race were changed into a less bold and more delicate form. Egypt had never known such changes since the beginning of the monarchy. [Robert William Rogers [?], *Cuneiform Parallels to the Old Testament* (2nd ed., New York and Cincinnati,1926), p.255.]

It is also worth while to notice the chariots, gold-plated and inlaid with silver, captured by Thutmose III in Palestine. "The song of songs, which is Solomon's" is supposed to be a creation of a late period, and the mention of luxury in

the time of Solomon is thought to be a product of the poet's fancy. "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple." The Egyptian monuments show that in the fifth year after Solomon, in Jerusalem and also in Megiddo, there was not one but many chariots of gold and silver.

We thus discard our supposed knowledge of the Canaanite art of the sixteenth and fifteenth centuries before the present era, and we begin to acquire some knowledge of the Jewish art of the tenth century, about which the history of art was thought to be ignorant.

God's Land and Rezenu

[Eduard ['Mired-in-the'] Meyer reads "Rezenu." Breasted transliterates "Retenu."]

The present chapter shows the conquest of Palestine by Thutmose III to have taken place, not in the Canaanite period, but in the days of the Jewish kings, and more precisely in the fifth year of Rehoboam, son of Solomon. In the preceding chapter the expedition of Queen Hatshepsut to the land of Punt was shown to have taken place in the days of King Solomon, and the land visited to have been Judea and probably [if not certainly] Phoenicia too. In other words, we assume that Queen Hatshepsut on her peaceful journey and Thutmose on his military expeditions visited the same country.

We are now in a position that will either trap us or furnish us with additional proof that Queen Hatshepsut went to Palestine on her famous expedition, and not to eastern Africa. Is not this point essential for the identification of Queen Hatshepsut with the Queen of Sheba?

The assumption that the people of God's Land in the pictures of Hatshepsut were people of Palestine can be easily proved or disproved by comparing these pictures with the figures of men with shields on the Karnak mural symbolizing the conquest of Palestine. In both cases Egyptian artists of practically the same generation did the sculpturing. They were masters in depicting the characteristic features of different races. Drawings of various ages are preserved in which Egyptian artists have made collections of racial types. A glance at the people of God's Land, the "people of the South," and the Egyptians on the bas-reliefs of the expedition to Punt may help us to understand the fine feeling these artists possessed for expressing the types of their own and of foreign races.

The same characteristic profiles, the same hair styles, with a ribbon around the hair tied behind, and the same long beard shaped as a prolongation of a pointed chin make it certain that types of one and the same people were pictured on the bas-reliefs of both Hatshepsut and Thutmose III.

But, one might ask, if Thutmose III went to the same country to which Hatshepsut had gone two or three decades earlier, why did he not call the country of his conquest, Rezenu (Palestine), by the same names that Hatshepsut called it, God's Land and Punt?

Year after year Thutmose III returned to Palestine to collect tribute ([II Chronicles 12:8](#): "...they shall be his servants"). Three years after the conquest of Megiddo, Kadesh, and other cities, he had carved on the walls at Karnak pictures of trees and plants that he had brought from Palestine, with this inscription, already quoted: "Plants which his majesty found in the land of Retenu. All plants that grow, all flowers that are in God's Land which were found by his majesty when his majesty proceeded to Upper Retenu." [Breasted, *Records*, Vol. II, Sec. 451.] This sentence induced the translator to conjecture that "God's Land is sometimes applied to Asia." [*Ibid.*, note to Sec. 451.]

The sixth campaign of Thutmose III, like the first, was military: he conquered the north of Syria. Three years later he went to Palestine to gather the levy. After describing the tribute obtained from Shinar and Kheta and the land of Naharin, the register reads: "Marvels brought to his majesty in the land of Punt in this year: dried myrrh." The translator was surprised by this phrase. [*Ibid.*, Sec. 486.] We find that Thutmose III used the same terms as Hatshepsut - Punt and God's Land for the land they visited - Phoenicia-Palestine.

The question that arises is: Did Palestine produce myrrh, referred to in the account of the tribute, and frankincense, mentioned among the gifts Hatshepsut received in God's Land?

Myrrh and frankincense are repeatedly mentioned in Egyptian inscriptions as products of Punt. Frankincense (olibanum) falls in clear drops which, when gathered and formed into balls or sticks, turn white. Because of its color the precious incense is called "white" in various languages (Greek, Arabic), likewise in Hebrew (*lebana*, white). The less precious incense, ladanum, is yellow or brown in color. [See Alan Lucas [?], *Ancient Egyptian Materials* (2nd ed.), p.92.] Frankincense grows in only a very few places, Somaliland and southern Arabia on opposite shores of the Red Sea being areas which produce it even today. The botanists were guides to the archaeologists in search of the land of Punt.

After his fifth visit of inspection to conquered Syria and Palestine, Thutmose III listed frankincense, oil, honey, and wine as tribute. Following his ninth visit, he stated that he had received as "Retenu tribute in this year" horses, chariots, various silver vessels of the workmanship of the country, and also "dry myrrh, incense 693 jars, sweet oil and green oil 2080 jars, and wine 608 jars."

Of his seventh campaign he wrote: "Tribute of the princes of Retenu, who came to do obeisance. ... Now, every harbor at which his majesty arrived was supplied with loaves and with assorted loaves, with oil, incense, wine, honey, fruit abundant were they beyond every-thing. ... The harvest of the land of Retenu was reported consisting of much clean grain, grain in the kernel [not ground], barley, incense [frankincense], green oil, wine, fruit, every pleasing thing of the country." [Breasted, *Records*, Vol. II, Sees. 471-73.]

Myrrh and frankincense were products of Palestine. Let us see whether the Scriptures give any indication that they were products of

the Holy Land in the days of Solomon. In the "Song of songs, which is Solomon's," the enamored prince says to the little shepherdess (4:6):

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh,
and to the hill of frankincense."

Even if it was written later, the song speaks of the time of Solomon.

Lebanah (frankincense) near Beth-el ([Judges 21:19](#)) was probably the place where the incense plant grew. In the time of Thutmose III the rare plants of the Palestinian gardens were transferred to Egypt, as he himself told and pictured. Thereafter, in the days of Isaiah ([60:6](#)) and Jeremiah ([6:20](#)), incense was imported into Palestine from southern Arabia.

It is appropriate here to explain the name "Retenu" or "Rezenu" often employed in the Egyptian inscriptions of the New Kingdom to designate Palestine. Galilee is called "Upper Rezenu." "Rezenu" is apparently a transcription of the name used by the population of Palestine for their land. The Hebrew language must be questioned on its meaning.

In the Scriptures Palestine is frequently called "Erez" (country ^[H776]), "Erez Israel" (the land of Israel), and "Arzenu" (possessive case, "our country"). [[Joshua 9:11](#); [Judges 16:24](#); [Psalms 85:9,12](#); [Micah 5:4](#); [The Song of Solomon 2:12](#); compare also [Leviticus 26:5](#); [Numbers 10:9](#); and [Jeremiah 5:19](#).] What the Egyptologists read as Retenu or Rezenu is probably the "Arzenu" of the Bible.

In only one inscription of the Middle Kingdom (Twelfth Dynasty) under Sesostris III is the name Rezenu mentioned - it is a very short account of a raid into that country against M-n-tyw. As we shall find the same name, Mntyw, in Egyptian documents of a much later period, that of King Menashe (Manasseh), the Mntyw of the Middle Kingdom must mean the tribe Men-ashe. If the inscription is correctly attributed to the time of Sesostris III, the mention of the tribe Menashe would imply that before the Israelites had come to stay in Egypt they had dwelt in Palestine, not as a single patriarchal family, but as tribes strong enough to be regarded as enemies by the pharaoh. This would accord with the tradition of a defeat inflicted by Abraham and the servants of his household on the kings of Shinar and Elain and their allies ([Genesis 14:1](#)), and with the number of the Israelites (about two million, including women and children) in the days of the Exodus, after some two hundred years [or more] of sojourning in Egypt.

Of course a problem with this last theory is that the name **Manasseh** is first mentioned in **scripture** as the '**Egyptian-born**' son of **Joseph**, who was the son of **Jacob**, who brought just **seventy souls** with him down into **Egypt, Joseph** being already there ([Gen 41:51](#); [Ex 1:5](#)). So in this particular conflict "Abraham and the servants of his household" were likely mostly not his kin, nor did "tribes" that were the descendents of Abraham likely yet exist.

Sosenk (Shoshenk)

According to conventional history, Thutmose III and the whole Eighteenth Dynasty ruled over a Canaanite Palestine. Shishak, the pharaoh who carried away the vessels from the Temple at Jerusalem, was [mistakenly] sought in the period that followed by some hundred years the epoch of the Ramessides [of the "19th and 20th Dynasties"]. The Ramessides were the last great pharaohs of the imperial era in Egypt.

Among the names of the kings of the rather obscure period which the historians dealing with Egypt extend over six hundred years (until the conquest of Egypt by Cambyses in -525), a hieroglyphic name is found which reads "Sosenk." This king of the Libyan Dynasty cut the names of cities subject to him on the outside of the southern wall of the Karnak temple. These cities are represented by figures like the city-figures of Thutmose's bas-relief, and it is obvious that Sosenk copied that mural. But whereas Thutmose's list consists of well-known names familiar from the Scriptures, Sosenk's list contains mostly unknown names. The accompanying inscription consists "of stereotyped phrases ... too vague, general and indecisive to furnish any solid basis for a study of Sosenk's campaign. Had we not the brief reference in the Old Testament to his sack of Jerusalem, we should hardly have been able to surmise that the relief was the memorial of a specific campaign."...

[Breasted, *Records*, Vol. IV, Sec. 709. Wilson, "Egyptian Historical Texts" in *Ancient Near Eastern Texts*, ed. Pritchard: "There is no narrative account of the campaign by the pharaoh. The references in his inscriptions to tribute of the land of Syria, or to his victories ... are vague and generalized."]

...And yet Sosenk is presented as the scriptural Shishak in all textbooks and manuals. How-ever, it is admitted that "the date of Shishak's accession is dependent on Israelite chronology." [W. F. Albright [bio, SEC. 7, p.422], *Archaeology and the Religion of Israel* (Baltimore,1942), 211.]

The relief has one hundred and fifty-five names of cities. [Jirku [bio, p.163], *Die ägyptischen Listen, Klio Beihefte [The Egyptian Lists, Klio Supplements]*, XXXVIII (1937).] "Only seventeen can be located with certainty, and two more with probability. Fourteen of these belong to Israel; they are mostly unimportant towns while the remaining five in Judah are, with one exception, obscure villages." [Breasted, *Records*, Vol. IV, Sec. 711.]

Among the Palestinian cities the following were identified because of phonetic similarity: Beth-Shan, Hapharaim, Gibeon, Megiddo, "and the most interesting is p'-hw-k-rw'-V-r'-m or Hekel Abram, which can be nothing else than 'the Field of Abram.'" [*Ibid.*, Sec. 715.]

There are, as a matter of fact, a number of p'-hw-k-rw', and each of them is identified as hekel, "field" (in Aramaic). No locality by the name of Hekel Abram is known to have been in Judah or Israel, nor is any other Hekel. [Jirku (*Die ägyptischen Listen, Klio Beihefte*, XXXVIII [1937]) expressed doubt whether an Aramaic word hekel would have been used in the tenth century in Palestine.] Almost no name could be located in all of Judah, as the few "obscure villages" were mere guesses. This gives the impression that only Israel was subject to Sosenk (Sho-shenk), not Judah. Neither Jerusalem, Hebron, Beer-Sheba, Bethlehem, nor any other known place

was among the names on the list; nor was Jaffa, Gath, or Askelon. [It must be noted that a portion of the bas-relief is destroyed.]

The inscription refers in general terms to tribute given to Sosenk, but where are the spoils, the furniture and vessels of the Temple of Solomon and of his palace? Was "Shishak" so modest that he did not mention the capital he conquered and the rich booty of the Temple, and at the same time so vainglorious that he piled up a list of names of non-existent cities?

Thutmose III, on the other hand, is said to have invaded pre-Israelite Canaan some five or six hundred years before the time ascribed to Shishak, conquered cities and strongholds built much later in the time of Judges or Kings, and taken from Canaan an immense plunder of sacred vessels and furniture in gold, silver, and brass (bronze), which six hundred years later were copied by Solomon in form and even in numbers and described in the Book of Kings.

Is this not a dubious construction? Is not the attribution of the art products to the Canaanites based on error? But if this is so, then who was this Libyan Sosenk who received tribute from the northern realm (Israel) hundreds of years subsequent to the time of Jeroboam and Rehoboam? In the pages dealing with the period of the Libyan Dynasty he will be identified as Pharaoh So to whom Hoshea, the last king of the northern realm, sent tribute ([II Kings 17:4](#)).

Summary

The generation that followed Queen Hatshepsut in Egypt was synchronized in this chapter with the generation that followed King Solomon in Palestine. In Egypt it was the time of the pharaoh known to us from modern history books as Thutmose III; in Palestine it was the time of Rehoboam, son of Solomon, and Jeroboam of the northern kingdom. The two countries, Egypt and Palestine, came into close contact. The pharaoh invaded Judea and, according to the Egyptian and scriptural narratives alike, "took all the cities" and approached the capital, called Kadesh in the annals of the pharaoh and in the Scriptures called both Jerusalem and Kadesh. The conquest of Palestine is described almost identically in the Book of Kings and Chronicles and in the Egyptian annals. The country "fell into disagreement"; after an unsuccessful attempt to defend the land, the fortresses and other towns submitted; princes and their households gathered in the capital. By consent of the king and the princes the capital was thrown open and they "humbled themselves." The palace and the Temple of the capital were sacked and the vessels and furniture carried to Egypt. The detailed description of these furnishings and utensils, as preserved in the Books of Kings and Chronicles, agrees perfectly with the pictures engraved on the walls of the Karnak temple. The objects are of identical form and shape, of the same workmanship, of the same number: altars, lavers, tables, candlesticks, fountains, vases with rims of "buds and flowers,"

and cups of lotus shape, and vases of semiprecious stone, and priestly ephods, gold shields, and doors overlaid with copper.

The captives on the bas-relief representing captured cities are of the same race and appearance as the people of Punt and the Divine Land visited by Queen Hatshepsut one generation earlier, again proving that Hatshepsut went on her peaceful expedition to Palestine. Among the cities captured by Thutmose III were cities built by Solomon and Rehoboam, which were not found in the complete list of Canaan in the time of Joshua's conquest; however, according to the conventional chronology, Thutmose III preceded Joshua.

The biblical references to golden chariots in the days of Solomon are demonstrated to be true. Such chariots were brought by the pharaoh from Palestine. Also craftsmen from Palestine were employed in Egypt.

Judea became a dependency and its people vassals to the pharaoh. On his repeated expeditions to collect tribute the pharaoh took back with him frankincense, a product of the land. This, by the way, shows that the frankincense brought by Hatshepsut from the Divine Land was a Palestinian product; and the pharaoh actually refers to the products of Punt and of the Divine Land in connection with his expedition to Palestine. He also transferred to Egypt the zoological and botanical collections of King Solomon.

Jeroboam, while in Egypt as a refugee from Solomon, married a queen's sister by the name of Anu. A canopic jar with her name on it, dating from the time of Thutmose III, is preserved in the Metropolitan Museum of Art.

Genubath is referred to in the Book of Kings as the son of the Edomite king Hadad in exile, born in the palace of the pharaohs and reared there in the days of David and Solomon. He is mentioned by name in the annals of Thutmose III as the prince of the vassal land paying tribute to the pharaoh.

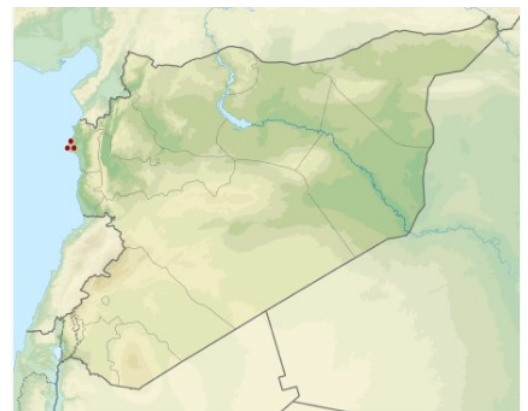
The time of Hatshepsut was that of Solomon; and the time of Thutmose III was that of Rehoboam, Solomon's son, and Jeroboam, his rival.

Chapter V

RAS SHAMRA

The Timetable of Minoan and Mycenaean Culture

On a spring day in 1928 a peasant plowing his field near the shore of Ras Shamra in northern Syria lifted the stone of a burial vault. In 1929 and in the following years, in twelve seasons of excavation, buildings of a city and its harbor were unearthed together with pottery, utensils, jewelry, and the tablets of a library. [Directed by Claude F. A. Schaeffer [\[bio, SEC. 7, p.533, etc.\]](#) and



Ugarit (Syria)

reported in *Syria, Revue d'art oriental et d'archéologie* [*Syria, Journal of Oriental Art and Archeology*], 1929ff. Reprints of the first seven reports were published together under the title *Les Fouilles de Minet-el-Beida et de Ras-Shamra* [*The Excavations of Minet-el ~ Beida and Ras-Sham-ra*], 1929-36.] This obscure place, not even marked on maps [- though my encyclopedia has one that marks it at Ugarit, p.189], lies to the north of Latakia, the ancient Laodicea ad mare ['by the sea'], at a point on the Syrian coast opposite the elongated arm of land stretching out from Cyprus toward the mainland on the east [- map, e.g., SEC. 8, p.24]. On a bright afternoon the island can be seen from the hills surrounding Ras Shamra.

The place was tentatively identified as Ugarit of the el-Amarna letters 2, and written documents found there confirmed this conjecture. In gray antiquity [archeological/geological evidence indicates that] the city had been repeatedly reduced to ruins...

[Emil Orgetorix Gustav Forrer [1894-1986, "a Swiss Assyriologist and pioneering Hittitologist... [who] developed a deviant interdisciplinary field of research ("Meropisforschung" ["Meropis research"]), based on textual fragments of the Greek historian Theopompus of Chios, and dealing with assumed pre- or protohistoric contacts between the Old- and the New World... [and being opposed] to [- and further **corrupting** -] the prevailing academic school of thought, Forrer advocated the idea that Theopomp's "Meropis" was not a fictional place, but an actually existing geographic entity" [from which I presume the imaginary Hittite Empire is '**misconceived**'], "the critical view, common in the early 19th century, [being] that, "no Hittite king could have compared in power to the King of Judah..."", *Syria, Revue d'art oriental et d'archéologie*, XIII (1932), 26.]

...The levels at which dwellings were dug up [at Ras Shamra/Ugarit] are numbered from I to V starting at the surface. The first or uppermost layer is the most explored, but in the first nine archaeological seasons only about one eighth of this level had been unearthed. Digging in deeper strata has been confined to very small areas. The second layer yielded a few objects of Egyptian origin of the time of the Middle Kingdom; during the Middle Kingdom the north Syrian coast was in the sphere of Egyptian influence. At a depth of more than ten meters still older civilizations have come to light; remnants of the Neolithic (Late Stone [- or 'the beginning of the recovery from The Visits of Venus']) Age were found on the underlying rock.

The age of the remains found in the upper layer, which is only from forty centimeters to two meters under the surface, was established before the inscriptions were read. The material, design, and workmanship of pottery are held to be a reliable calendar in the hands of the archae-ologists. The ceramics of the necropolis of Minet el Beida (the harbor of Ras Shamra) and of the acropolis of Ras Shamra were found to be of Cyprian origin and also of Mycenaean manufacture of the fifteenth and fourteenth and part of the thirteenth centuries before the present era. [Schaeffer, *Les Fouilles de Minet-el-Beida et de Ras Shamra, Campagne 1929* (Paris,1929), p.296 (ex-trait de *Syria, Revue d'art oriental et d'archeologie*); *La Deurieme Campagne de fouilles à Ras Shamra, 1930* (Paris,1931), p.4; *La Troisieme Campagne de fouilles a Ras Shamra, 1931* (Paris,1933), pp.11,24.]

When a few Egyptian objects were found in this layer, too, the experts' identification of them as belonging to the Eighteenth and Nineteenth Dynasties gave fair support to the time de-termination made on the basis of the pottery [Schaeffer, *La Deuxième Campagne*, pp.10-11.]; the period during which Ugarit enjoyed prosperity was [mis-]placed in the fifteenth century [BC], and the fourteenth century [BC] was [mis-]recognized as the one that saw the sudden decline of the city.

As two different methods had been applied and both led to similar [but misinterpreted] con-clusions, there was no further questioning of the age of the site, and all publications dealing with Ras Shamra-Ugarit are based on the premise that the literary and cultural remnants from the excavated layer were products of the fifteenth and fourteenth centuries [BC]. [The early Ras Shamra bibliography is given in Schaeffer's *Ugaritica I* (Paris,1939). In the ten years following 1929, the number of publications exceeded five hundred.]

Before going further, we must appraise the real value of ceramics and other objects of art from Mycenae and Crete in dealing with time reckoning. In the course of this discussion I shall also have a few words to say on the age of the Minoan and Mycenaean cultures.

In Knossos [or Cnossos] on the northern shore of Crete, in Phaestus on the southern shore, and in other places on the island [map, SEC. 7, p.535], remnants of a culture were found which is called Minoan, from the name of the semilegendary king Minos [- uh-huh, likely a significantly genetically expressed '**angel-human**']. The remains belong to various epochs. The palace at Knossos and other buildings were suddenly destroyed, giving place to a new palace and buildings, which were again destroyed and again rebuilt. Many reasons led the explorer of these antiquities to the belief that a natural catastrophe was the agent of destruction, which marked the end of one period and the beginning of another. [Sir Arthur J. Evans, *The Palace of Minos* (London,1921-35), II, 43, 101, 214, 286-89, 347; III, 12, 14, 348, 401-3.] The ages are divided into Early, Middle, and Late Minoan, and each age is divided into three parts, I, II, and III.

Another culture recognizable by its characteristic pottery had its center in Mycenae on the mainland of Greece. It, too, is divided into Early, Middle, and Late Mycenaean or Helladic Ages, which correspond roughly to the Minoan Ages of Crete.

The Minoan and Helladic Ages begin with the end of the Stone Age [- the "Age" evidently brought on by The Visits of Venus] and [these supposedly entirely following, evidently synchronized, Cretan and Grecian ages] are subdivisions of the [so-called] Bronze Age [- these "subdivisions" evidently to some extent initiated and divided by (1) The Destruction of Sodom and Gormorrah, (likely the result of the initial, evidently more regional, '**fallout**' of the *collision* that created the Main Asteroid Belt), and (2), The Visits of Venus, which are among the other Great Judgments of God upon Earth facilitated by the still ongoing, '**mindbogglingly awesome planetary demolition derby/ billiard shot**' initiated by The Curse, and these ages were apparently concluded by The Visits of Mars, presently the last occurring Great Judgments of God upon Earth]. There is no internal evidence that would help to fix the dates of the Minoan-Mycenaean Ages. The scripts of Crete have not yet been deciphered, despite some promising efforts, and the contacts with

Egypt are regarded as the only source for establishing a timetable in the Minoan-Mycenaean past...

["The chronology of prehistoric Greece is naturally far from certain although through connections with Egypt certain general dates can be given." Alan John Bayard Wace [1879-1957, "an English archae-ologist... educated at... Pembroke College, Cambridge... [who] was director of the British School at Athens (1914-1923), Deputy Keeper in the Department of Textiles in the Victoria and Albert Museum (1924-1934 [tbd next]), the second Laurence Professor of Classical Archaeology at University of Cambridge (1934-1944) and professor at the Farouk I University in Egypt (1943-1952)... [and among] Wace's field projects were those at Sparta, Mycenae, Troy, Thessaly, Corinth [map, SEC. 7, p.535], and Alexandria [on the Mediterranean Coast of Egypt]... [and along] with Carl Blegen [bio, SEC. 8, p.277], Wace carried out important work on the decipherment of Linear B tablets"], "Prehistoric Greece" in *Cambridge Ancient History*, I



The museum's main entrance

(Cambridge, 1923), 173-80. "The difficulty comes when we attempt to fit these archaeological dates into any scheme of world chronology. ... The one neighboring land where there is a fairly stable chronological system based on written documents and inscriptions is Egypt." *Ibid.*, p.174.]

The **Victoria and Albert Museum** (often abbreviated as the **V&A** [photo, p.191]) in London is the world's largest museum of applied and decorative arts and design, as well as sculpture, housing a permanent collection of over 2.27 million objects. It was founded in 1852 and named after Queen Victoria and Prince Albert.

...With some deviations, the Old, Middle, and New Kingdoms of Egypt are held to be the counterparts of the Early, Middle, and Late Minoan and Helladic Ages.

At Knossos of the Early Minoan period were found vases similar to pottery unearthed at Abydos in Egypt of the First Dynasty [map, SEC. 8, p.274]. Seals of the type of the Sixth Egyptian Dynasty were found in Crete. During the Middle Minoan period there was active intercourse between Crete and Egypt. At Abydos, in a tomb dating from the Twelfth Dynasty, a polychrome vase of the Middle Minoan II period was found [- "polychrome" being the "practice of decorating... [things, including "architecture, pottery or sculpture] in a variety of colors"], and at Knossos a statuette dating from the Twelfth or Thirteenth Dynasty was discovered. The dating of the Middle Minoan Age of course depends upon that assigned to the Twelfth Dynasty." [Ibid., p.175.]

Crete was ruined by a catastrophe that corresponds in time to the catastrophe of the Exodus (the end of the Middle Kingdom and the end of the Middle Minoan II period). After the Middle Minoan III period, which corresponds to the time of the Hyksos rule in Egypt (the name of the Hyksos pharaoh Khian was found on the lid of [a] jar at Knossos), Crete freed herself from the influence of Egypt. It had its renaissance in the Late Minoan I period, which corresponds in time to the Egyptian renaissance after the expulsion of the Hyksos.

At **Mycenae** on the Greek mainland also were unearthed a few Egyptian objects bearing the cartouches of Amenhotep II, Amenhotep III, and his wife Tiy, of the Eighteenth Dynasty (New Kingdom); vases of the Late Mycenaean style were dug up in large numbers in Egypt, in Thebes, and especially from under the ruined walls of Akhnaton's palace at el-**Amarna**, "which thus gives a fixed date ([supposedly] about 1380 B.C.) for this style of vase-painting," [*ibid.*, p.177.]

The present research endeavors to bring to light a mistake of more than half a millennium in the conventional Egyptian chronology of the New Kingdom. If Akhnaton flourished in 840 and not in 1380, the ceramics from Mycenae found in the palace of Akhnaton are younger by five or six hundred years than they are presumed to be, and the Late Mycenaean period would accordingly move forward by half a thousand years on the scale of time.

It is my contention that the glorious Eighteenth Dynasty, the Kingdom of David and Solomon, and the Late Minoan and Late Mycenaean periods started simultaneously, about the year 1000 before the present era [- and the latter two entirely ended with The Visits of Mars].

Returning to the excavations of Ras Shamra, we find that there were not two separate and coinciding time clues in the ceramics and bronze from Crete and Mycenae and in Egyptian pieces of art, but ultimately only a single one: the timetables of Crete and Mycenae are built upon the [erroneous] chronology of Egypt. This will also be shown in more detail in the chapter in which problems of stratigraphic archaeology are explored.

Sepulchral [or "burial"] Chambers

The question which now arises is: Are there not other finds besides the ceramics which support or challenge the generally accepted view that the upper layer of the Ras Shamra excavations belongs to the period from the fifteenth to the fourteenth centuries [BC]? Does the testimony of architecture and of written documents support the conventional chronology or do they strengthen the view maintained here that this stratum and the past it buried are of the period from the tenth to the ninth or eighth centuries?

The chambers of the necropolis, unlike the buildings of the acropolis, are preserved intact. In a typical tomb well-arranged stone steps lead to a sepulchral [or "burial"] chamber with arched ceiling. Similar vaults have been found in Cyprus. The excavator of Ras Shamra wrote of them: "Those in Cyprus are [supposedly] considerably later and continue down to the eighth and seventh centuries, according to the Swedish excavators...

[Einar Nilson Gjerstad [1897-1988, "a Swedish archaeologist... most noted for his research of the ancient Mediterranean, particularly known for his work on Cyprus, as well as his studies of early Rome... [who] studied at Uppsala University... [earning] his doctorate in 1926... [and in] 1922 he was an assistant at excavations in Asine [map, SEC. 7, p.535] under Axel W. Persson (1888-1951), professor of classical archaeology and ancient history



at Uppsala University... [and] Gjerstad had the opportunity to go to Cyprus and conduct investigations 1923-1924... [and from] 1927 until 1931... [he] led the Swedish Cyprus Expedition... intended to make a complete study of the ancient culture of Cyprus... [and he] served as the expedition's leader with overall responsibility... [and from] 1935 until 1940, Gjerstad served as director the Swedish Institute at Rome... [after which] in 1940, he assumed the position of Professor of Classical Archaeology and Ancient History at Lund University... [and he] was a pioneer in the study of **Cypriot Bichrome ware** [photo, p.192]... [and a] street has been named after him in Larnaca, Cyprus ... [which] is adjacent to the Bamboula archaeological site of Kition", and he] and others [wrote], *The Swedish Cyprus Expedition, 1927-1931* (Stockholm, 1934-37), I, 405.]

...One might therefore consider these Cypriote tombs to be late copies of the chamber tombs at Ras Shamra. One fine example is the burial vault of Trachonas on the east coast of the Karpas peninsula, exactly facing Ras Shamra. However, until earlier tombs of this type have been found in Cyprus, direct affiliation cannot be claimed. Some five hundred years [supposedly] lie between the Trachonas tomb and those of Ras Shamra." [Schaeffer, *The Cuneiform Texts of Ras Shamra-Ugarit* (London, 1939), p.29.]

The vaults on Cyprus across the strait and in Ras Shamra are of identical construction; they must have been built in the same age. The distortion of chronology makes it necessary to maintain that five hundred years elapsed before the Cypriotes started copying the Ras Shamra vaults, which by then would have been covered with earth and concealed from the human eye. Or it must be said that despite the obvious similarity of the peculiar vaults on both sides of the strait, no affiliation had occurred because of the five hundred years' difference in time.

In addition to the form of the sepulcher and its vault, a characteristic feature of the tombs of Ras Shamra's necropolis is a device which served for the offering of libations. It is an aperture with a pipe in it through which fluid food was delivered to the dead to sustain the soul on its journey to the other world.

It is obviously a very forced explanation to say that the population of Cyprus allowed half a millennium to elapse before they began to copy the tombs of the necropolis of Ras Shamra (Minet el Beida). Indeed, this explanation is utterly untenable, not only because of much archaeological material demonstrating that the influence came from Cyprus to the mainland and not the other way round, but especially because of the pottery found in the graves. The following statement was published after the first year of excavation at Ras Shamra:

"The influence which appears to dominate, if not at Ras Shamra itself, then, at least, at the near-by necropolis of Minet el Beida, is that of the island of Cyprus. The graves of Minet el Beida are of Cyprian shape and construction, and the vases of painted baked clay of which the funeral equipment largely consists, are very clearly and almost all Cyprian."

[Charles Virolleaud [bio, SEC. 9, p.427], "*Les Inscriptions cunéiformes de Ras Shamra*," *Syria, Revue d'art oriental et d'archéologie*, X (1929), 308.]

Greek Elements in the Writings of Ras Shamra

Ras Shamra was not merely a maritime city that traded in arms of Cyprian copper and in wine, oil, and perfume: jars, flagons, and flacons

were found there by the hundreds; it was also a city of learning: there was a school for scribes and a library. In the school the future scribes were taught to read and to write at least four languages.

Tablets of clay were found in the dust under the crushed walls of building, destroyed by human hand or by the unleashed forces of nature. The entire collection is written in cuneiform, in four different languages. Two of the languages were easily read: Sumerian, "the Latin" or the "dead language" of the scholars, and Akkadian, the tongue of business and politics in the Babylonian world.

Business letters in Akkadian, commercial receipts, and orders were read. Two tablets very similar to those of the el-Amarna collection were also found, and with them the connection of Ras Shamra with Egypt at the end of the Eighteenth Dynasty was firmly established. Some large tablets are lexicons, bilingual and even trilingual. On some of the tablets there is a "copyright" mark: it is a statement that these tablets were made at the order of Nikmed, king of Ugarit. [In the ruins of the library of Ras-Shamra-Ugarit [\[these tablets were found\]](#).]

Nikomedes is an old Greek name...

[The semilegendary [\[or likely somewhat genetically expressed 'angel-human'\]](#) Aristomenes, who led the people of Messene... against the Spartans in... -684 and -683, was a son of Nikomedes - according to other sources, of a Pyrrhos ([Bedřich \(Friedrich\) Hrozný \[1879-1952, "a Czech orientalist and linguist](#) ... [\[who\] contributed to the decipherment of the ancient Hittite language, \[and\] identified it as an Indo-European language and laid the groundwork for the development of Hittitology... \[and at\] the University of Vienna, he studied Akkadian, Aramaic, Ethiopian, Sumerian and Sanskrit, as well as the cuneiform used in Asia Minor, Mesopotamia and Persia... \[and he\] also studied orientalism at Humboldt University of Berlin... \[and in\] 1905, following excavations in Palestine, he became Professor at the University of Vienna... \[and in\] 1906, at Hattusa \(modern Boğazkale, about 200 km east of Ankara \[\\[in Northcentral Turkey\\]\]\(#\)\) a German expedition found the archives of the Hittite kings in cuneiform, but in an unknown language... \[and while\] on active duty in the Austro-Hungarian army during World War I, Hrozný published in 1917 a description of the language showing that it belonged to the Indo-European family... \[and in\] 1925 Hrozný led a Czech archaeological team that discovered 1000 cuneiform tablets containing contracts and letters of Assyrian merchants in the Turkish village of Kültepe, and excavated the nearby ancient Hittite city of Kanesh \[\\[in Central Turkey\\]\]\(#\)... \[and in\] 1929, Hrozný founded *Archiv Orientální* \[- "a tri-annual peer-reviewed academic journal covering African, Asian, and Near Eastern studies... currently published by the Oriental Institute of the Czech Academy of Sciences"\]... one of the leading journals for Oriental Studies... \[and later\] in his life, he tried to decipher the hieroglyphic script used by the Hittites and scripts used in ancient India and Crete, but failed... \[and from\] 1919 to 1952, he was a Professor of cuneiform research and ancient Oriental history at the Charles University in Prague \[\\[tbd next\\]\]\(#\)... \[and after\] the German occupation of Czechoslovakia he was made rector of the Charles University, holding that post in 1939-1940... \[and in\] that capacity, he helped some students escape arrest during an incident in 1939, stating to the German officer in charge that the Germans had no legal right to pursue students on the independent university's territory", *Les Ioniens à Ras-Shamra, "Archiv Orientální* \[*An Inscription of Ras-Shamra in the Hittite Language, "Oriental Archive*\], IV \[1932\], 177\). Aristotle mentions an Athenian archon of that name \[Nikomedes\] who flourished in -483. The name is also found later among the Spartans. In the third century Nikomedes I, king of Bithynia on the eastern shore of the Bosphorus, built a new capital for himself, Nikomedeia.\]](#)

Charles University... (Czech: *Univerzita Karlova* (UK...)) or historically... the **University of Prague**... is the oldest and largest university in the Czech Republic. It is one of the oldest universities in Europe in continuous operation... Its seal shows its protector [Holy Roman] Emperor Charles IV, with his coats of arms as King of the Romans and King of Bohemia, kneeling in front of Saint Wenceslas, the patron saint of Bohemia [who is "the subject of the well-known "Good King Wenceslas", a carol for Saint Stephen's Day"]... The establishment of a medieval university in Prague was inspired by Holy Roman Emperor Charles IV. He asked his friend and ally, Pope Clement VI, to do so... [and in] 1347 the pope issued the bull establishing a university in Prague, modeled on the University of Paris...

...The similarity between the name Nikomedes, regarded as originally an Ionian name [from today's Western Turkey], and the name of the Ugaritian King Nikmed, is so obvious that, after deciphering the name of the king, two scholars, working independently, related it to the Greek name. [Hrozný and E. Dhorme [tbb next]. See Hrozný, "Une Inscription de Ras-Shamra en langue Churrite," *Archiv Orientalní*, IV (1932), 129, 176.] Other scholars, however, rejected this equation of the name of the king Nikmed (who also wrote his name Nikmes and Nikmedes) with Nikomed (Nikomedes) of the Greeks, asking how an Ionian name could have been in use in the fourteenth century before this era. Those who made the identification were unable to defend their position against the mathematics of conventional chronology. [Schaeffer, *Cuneiform Texts*, p.33.]

Édouard Paul Dhorme [1881-1966]... was a French Assyriologist, Semitologist and translator of the Bible... He was director of the French School of Biblical Archeology in Jerusalem from 1927 to 1930, and director of studies at École pratique des hautes études [tbfd next] from 1933 to 1951, and a professor at Collège de France from 1945 to 1951. He was elected a member of the Académie des inscriptions et belles-lettres in 1948... One of his greatest works... [dealt with] the religions of Babylon and Assyria. His French translation of the Old Testament was prepared under the direction of Gallimard [- "one of the leading French book publishers"] at the Bibliothèque de la Pléiade [- "a French editorial collection which was created in 1931 by Jacques Schiffrin, an independent young editor... [who] wanted to provide the public with reference editions of the complete works of classic authors in a pocket format"]. Along with Hans Bauer, Dhorme is credited with the decipherment of the Ugaritic writing system.

The **École pratique des hautes études** [established in 1868]..., abbreviated **EPHE**, is a Grand Établissement in Paris, France. It is highly selective, and counted among France's most prestigious research and higher education institutions. It is a constituent college of the elite Université PSL... Its degrees in religious studies and in history count among the best [read, most *perverted*] in the world. Closely linked to École française d'Extrême-Orient and Institut français du Proche-Orient, EPHE has formed continuously world-class experts in Asian and Islamic

studies and among them investment bankers, diplomat and military officers specialized in these areas. Particularly, leading researchers in military strategy have taught in EPHE for more than a century... Moreover, famous researchers in natural sciences (especially neurosciences and chemistry) teach and taught in EPHE... Highly regarded [in the **world**] for its top level in both natural and human sciences, EPHE has relations and exchange programs with world-renowned institutions such as Cambridge, Princeton, and Al-Azhar.

Ugarit was a maritime commercial city; its population was composed of various ethnic groups. One document found there describes the expulsion of King Nikmed and all the foreign groups in the city. Among them were people of Alasia (Cyprus), Khar (explained to be Hur-rites), and Jm'an. The last name was identified by the decipherers as Jamanu, which is well known from the Assyrian inscriptions, and means Ionians. [E. Dhorme, *Première traduction des textes phéniciens de Ras Shamra*, "Revue biblique [*First Translation of the Phoenician Texts of Ras Shamra*," *Biblical Review*], XL (1931), 38. Also Hrozný, *Les Ioniens à Ras-Shamra*, "Archiv Orientální, IV (1932), 176.] This interpretation of Jm'an was disputed for no other reason than that in the fourteenth century a reference to Ionians would have been impossible. In the same inscription, at a point where the names of the expelled are repeated, the name Didyme appears. The decipherers took it to be the name of the city of Didyma in



Ionia [which again, but more specifically, "was an ancient region on the central part of the western coast of... present-day **Turkey**, the region nearest **Izmir**, which was historically Smyrna [- now "the third most populous city in Turkey, after Istanbul and Ankara... and the second largest urban [area]... on the **Aegean Sea** after Athens, Greece"] ... [which originally] consisted of the northernmost territories of the Ionian League of Greek settlements... [and though] a unified state, it was named after the Ionian tribe who, in the Archaic Period (600-480 BC), settled... the **shores and islands of the Aegean Sea**", map, p.195]. [Dhorme, *Revue biblique*, XL(1931); Hrozný, "*Les Ioniens à Ras-Shamra*," *Archiv Orientální*, IV(1932).] This city was renowned for its cult of Apollo Didymeus. Again, the name of the deity Didymeus (Ddms) was inscribed on another Ras Shamra tablet; the decipherers, turning neither left nor right, translated it "Apollon Didymeus."...

["Le ddmy est le gentilice d'un nom qui, sous la forme ddm, représente une divinité dans (text) 17, 6. Nous y verrions volontiers le Didyméen. La ville serait celle de Didyma et le dieu celui de Didyme, Apollon" ["The ddmy is the gentile of a name which, in the form ddm, represents a deity in (text) 17, 6. We would gladly see the Didymean there. The city would be that of Didyma and the god that of Didyma, Apollo"] Dhorme, *Revue biblique*, XL (1931); see also Hrozný, "*Les Ioniens à Ras-Shamra*," *Archiv Orientální*, IV (1932), 176.]

...Now antiquities have been brought from the site of Didyma, originating from the eighth century [BC]...

[In the British Museum, brought from Didyma (Didymaion) by **Charles Thomas Newton** [KCB, 1816-1894, "a British archaeologist... [who] was made KCB in 1887... [and]

educated... at Christ Church, Oxford (matriculating 17 Oct. 1833), where he graduated B.A. in 1837 and M.A. in 1840... [and there-after] entered the British Museum as an assistant in the department of antiquities... as it then... probably offered... [him] a wider range of comparative study in his subject than he could otherwise have acquired... [and in] 1852, he was named vice-consul at **Mytilene** [which today is “the capital of the Greek island of **Lesbos**, and its port”], and from April 1853 to January 1854 he was consul at **Rhodes**, with the definite duty, among others, of watching over the interests of the British Museum in the Levant... [and in] 1854 and 1855... he carried on excavations in **Kalymnos** [not marked on map – “a Greek island... in the southeastern **Aegean Sea**”], enriching the British Museum with an important series of inscriptions, and in the following year he was at length enabled to undertake his long-cherished scheme of identifying the site, and recovering for this country the chief remains, of the mausoleum at **Halicarnassus** [“or **Tomb of Mausolus**... a tomb built between 353 and 350 BC in Halicarnassus (present Bodrum... [“in the southwestern **Aegean Region of Turkey**”]) for Mausolus, a native Anatolian from **Caria** and a satrap in the Achaemenid Empire, and his sister-wife Artemisia II of Caria”]... [and in] 1856-1857... [Newton] achieved the great archaeological exploit of his life by the discovery of the remains of the mausoleum of Halicarnassus, one of the seven wonders of the ancient world... [and he] was greatly assisted by Murdoch Smith, afterwards celebrated in connection with Persian telegraphs... [and the] results were described by Newton in his *History of Discoveries at Halicarnassus* (1862-1863), written in conjunction with R. P. Pullan, and in his *Travels and Discoveries in the Levant* (1865)... [and these] works included particulars of other important discoveries, especially at Branchidae [or “**Didyma**... an ancient Greek sanctuary on the coast of Ionia in the domain of the famous city of **Miletus**”, map, **SEC. 10, p.557**], where he disinterred the statues which had anciently lined the Sacred Way, and at **Cnidus** [nearby – not marked on map], where Pullan, acting under his direction, found the Lion of Knidos now in the British Museum... [and in] 1860, he was named consul at Rome, but was the following year recalled to take up the newly created post of keeper of Greek and Roman antiquities at the British Museum... [and his] keepership at the museum was marked by an amassing wealth of important acquisitions, which were largely attributable to his personal influence or initiation... [and] in the ten years 1864-74 alone he was enabled to purchase no less than five important collections of classical antiquities... [and] his work in the Levant, bringing to the museum the direct results of exploration and research, was being continued by his successors and friends: Biliotti in Rhodes, Smith and Porcher at Gyrene, Lang in Cyprus, Dennis in Sicily, in the Cyrenaica, and around Smyrna, Pullan at Priene, John Turtle Wood at Ephesus were all working more or less directly under Newton on behalf of the museum... [and of] his own work as a scholar in elucidating and editing the remains of antiquity, the list of his writings... [is long, and his work is not] confined to writing alone... [and in] 1855, he had been offered... the regius professorship of Greek at Oxford... with the definite object of creating a school of students in what was then a practically untried field of classical study at Oxford... [but with the] salary... [being] only nominal... [he] was obliged to decline the post... [but in] 1880... the Yates chair of classical archaeology was created at University College, London, and by a special arrangement, Newton was enabled to hold it coincidentally with his museum appointment... [and as] antiquary to the Royal Academy he lectured frequently... [and in] the latter part of his career, he was closely associated with the work of three English societies, all of which owed to him more or less directly their inception and a large part of their success; the Society for the Promotion of Hellenic Studies, at the inaugural meeting of which he presided in June 1879; the British School at Athens, started in February 1885; and the Egypt Exploration Fund, which was founded in 1882... [and in] 1889, he was presented by his friends and pupils, under the presidency of the Earl of Carnarvon, with a testimonial in the form of a marble portrait bust of himself by Boehm, now deposited in the Mausoleum Room at the British Museum; the balance of the fund was by his own wish devoted to founding a studentship in connection with the British School at Athens”... [and it was in] 1874 [that] Newton was made honorary fellow of Worcester College, Oxford, and on 9 June 1875 D.C.L. of the same university; LL.D. of Cambridge, and Ph.D. of Strasburg in 1879; Companion of the

Bath (C.B.) on 16 November 1875, and Knight Commander of the same order (K.C.B.) on 21 June 1887... [and he] was correspondent of the Institute of France, honorary director of the Archaeological Institute of Berlin, and honorary member of the Accademia dei Lincei of Rome... [and he] was editor of the *Collection of Ancient Greek Inscriptions in the British Museum* (1874 &c. fol.), and author of numerous other official publications of the British Museum; also of a treatise on the *Method of the Study of Ancient Art*, 1850; a *History of Discoveries at Halicarnassus, Cnidus, and Branchidse*, 1862-3; *Travels and Discoveries in the Levant*, 1865; *Essays on Art and Archæology*, 1880; and of many papers in periodicals, among which may be specially noted a *Memoir on the Mausoleum in the Classical Museum for 1847*".]

...But in the fifteenth or fourteenth century neither Ionians nor the shrine of Apollo Didymeus could have been mentioned. Chronology could not square with the Ionian names of Nikomed, or the name of the Ionian city of Didyma, or the Greek cult of the god of that city, or the very name Ionians in the Ras Shamra texts - but all these were there, and no explanation was put forth in place of the rejected theory about an Ionian colony from the city of Didyma near Milet in Ionia that came to Ugarit and was expelled together with the king of Ionian origin, Nikmed...

["Le colonie égéenne d'Ugarit semble donc avoir été composée spécialement par les Ioniens originaires de Didyme près de Milet. ... Nkmd ... pourrait être considéré comme le roi des Ioniens qui s'emparèrent d'Ugarit au 13^{ème} siècle." ["The Aegean colony of Ugarit therefore seems to have been specially composed by the original Ionians of Didyma near Miletus. ... Nkmd... could be considered the king of the Ionians who captured Ugarit in the 13th century [BC]."] Hrozný, *Les Ioniens à Ras Shamra*, "Archiv Orientální, IV (1932).]

...It could only be stated that there was not a grain of probability in such a reading of texts belonging to the middle of the second millennium [BC].

Among the tablets found in Ras Shamra there is a "catalogue of ships." It is an enumeration, for lexicographic purposes, of the various forms and uses of military and commercial vessels. Cargo ships, passenger ships, racing boats, fishing smacks, ferries, war vessels, and troop transports are listed. In the second book of the Iliad there is a similar, famous catalogue of ships. This portion of the Iliad was regarded as a later interpolation, but when a scholar [T. H. Caster (?), [in] "A Phoenician naval gazette; new light on Homer's Catalogue of ships," *Quarterly Statement of the Palestine Exploration Fund*, April 1938] pointed out the similarity between the catalogues of Ras Shamra and the Iliad, the commentary to this portion of the Iliad was revised and one of opposite import substituted: "The catalogue, as certain scholars now agree, would not be a later interpolation, but has a long history behind it; as the Ras Shamra texts show, they were drawing up such catalogues in the port of Ugarit many centuries before the date of the Homeric lists." [Schaeffer, *Cuneiform Texts*, p.40.]

The Iliad is commonly supposed to have been put into writing in the seventh century. As for the time of its origin, the views of scholars from antiquity on differ widely, placing it anywhere from the twelfth to the seventh century [though surely it came from the seventh].

By placing King Nikmed at the end of the fifteenth and the beginning of the fourteenth centuries [BC], the only conclusion possible from

comparing the two "naval gazettes" was that hundreds of years before the very earliest date for the Iliad there existed a catalogue of ships which served as a model to the epic poet.

Hebrew Elements. Two Cities and Two Epochs Compared

The third language of the Ras Shamra tablets is cuneiform (Sumerian and Akkadian being the first two) did not long retain its secret. The large tablets were apparently written in an alphabetic script. Their cuneiform could not be an ideographic or syllabic "script, for a syllabic script like Akkadian uses hundreds of different signs, but alphabetic script only a few; and in this third script there were only thirty different characters.

An example of the simplification of the cuneiform script was already known to the scholars: the Persians in the sixth century had used cuneiform for an alphabet of thirty-six characters. [Virolleaud, "*Les Inscriptions cunéiformes*," *Syria*, X (1929), 305.]

The bright idea came simultaneously to more than one scholar [H. Bauer and E. Dhorme, independently, in 1930] that it might be ancient Hebrew written in cuneiform. An attempt to substitute Hebrew letters for cuneiform signs was successful, and before the scholarly world were tablets in a legible language. Some of the texts were even re-edited by modern scholars in Hebrew characters. [H. L. Ginsberg, *Kitvei Ugarit*, Jerusalem, 1936.]

Reading was facilitated by strokes placed after each word by the scribes of Ras Shamra-Ugarit. The Cyprian script of the sixth century has the same characteristic stroke after each word, and this similarity was stressed, but it was asserted that, before this peculiarity returned, more than six hundred years had passed...

["C'est un fait bien connu que les Chypriotes ont, à partir d'une époque assez basse il est vrai, le VI^e siècle, écrit leur langue au moyen d'une sorte de syllabaire comprenant soixante signes, dans lesquels les mots sont séparés, comme à Ras Shamra, par un trait vertical, et dont on a précisément cherché jadis l'origine dans l'écriture accadienne. L'alphabet de Ras Shamra doit-il donc être considéré comme le prototype du syllabaire chypriote? Il peut sans doute paraître étrange qu'une écriture très simplifiée ait pu, à la longue, se compliquer à nouveau. ..."] ["It is a well-known fact that the Cypriots have, from a rather low time it is true, the sixth century, written their language by means of a kind of syllabary comprising sixty signs, in which the words are separated, as in Ras Shamra, by a vertical line, and the origin of which was precisely sought in the Akkadian writing. So should Ras Shamra's alphabet be considered the prototype of the Cypriot syllabary? It may no doubt seem strange that a very simplified writing could, in the long run, become more complicated. ..."] Virolleaud [bio, SEC. 9, p.427], "*Les Inscriptions cunéiformes*," *Syria*, X (1929), 309.]

...Again six hundred years! As in the case of the sepulchral chambers, it required six hundred years of latency before the Cypriotes started to imitate their neighbors only sixty miles away.

With an eagerness comparable only to the avaricious excitement of discoverers of a hidden treasure, scholars kindled their lamps and read the messages in ancient Hebrew. They thought they knew, even before they began to read, that the tablets were some six hundred years older than the oldest known Hebrew inscription. The discovery was startling:

[supposedly] hundreds of years before the Israelites entered Canaan, the Canaanites not only used Hebrew¹ but wrote it in an alphabetic script²...

¹[This was already inferred from Semitic words met in the el-Amarna letters.] ²[Some of the cuneiform texts in old Hebrew, found in Ras Shamra, bear reference to the south of Palestine-Canaan (Negeb), and for this reason Proto-Phoenician and Canaanite are applied ad libitum [or 'freely'] to the tongue.]

...Alphabetic writing in the fifteenth century before the present era was a revelation for paleo-graphers and scholars in the history of human culture. "Since these documents date from the fourteenth or fifteenth century, the Ras Shamra alphabet is among the first alphabets to be composed, and actually is the earliest yet known." [Schaeffer, *Cuneiform Texts*, p.35.] The Hebrew-cuneiform alphabet of Ras Shamra is not a primitive pioneer effort; it has features that indicate it was already in an advanced stage. "The Ras Shamra alphabet is already so advanced that it implies the existence of a still earlier alphabet yet to be found." [*Ibid*, p.36.]

What the aborigines of Canaan wrote down was even more unexpected. In the mirror in which, in conformity with biblical references to the Canaanites, it was expected that the face of a wicked generation and of a low spiritual culture would be seen, the face of a dignified people was reflected. In the Book of Leviticus and in other books of the Scriptures iniquity and vice were attributed to the Canaanites: the country "was defiled by them." This appeared to be a "biased attitude of Israelite historians. ... As it is, the Ras Shamra texts reveal a literature of a high moral tone, tempered with order and justice. By means of these documents we now [supposedly] see that the early Israelites differed in no way from the Canaanites." [*Ibid.*,p.59.]

The Hebrew texts of Ras Shamra are mostly poems describing the exploits and battles of the gods and the adventures and wars of heroes. The pantheon of Ras Shamra was composed of a number of gods [- Attempts were made to find parallelism between the gods of the Ras Shamra texts and temples and the gods of the theological work of Sanchoniaton, an early Phoenician writer, quoted by Eusebius [bio, SEC. 7, p.262]]; Baal was one of them, but the supreme deity was El...

[René Dussaud [1868-1958, "a French Orientalist, archaeologist, and epigrapher... [and among] his major works are studies on the religion of the Hittites, the Hurrians, the Phoenicians and the Syrians ... [and he] became curator of the Department of Near Eastern Antiquities at the Louvre Museum and a member of the *Académie des Inscriptions et Belles-Lettres*... [and he] is known for his support for the theory of the origin of the Semitic alphabet and for him being the leader of the French excavations in the Middle East and one of the founders of the archaeology journal *Syria*... [and he] has been described as "a director of archaeological awareness"], *Les Découvertes de Ras Shamra (Ugarit) et l'Ancien Testament* (Paris,1937), p.59.]

...The land of the Canaanites is sometimes called "the whole land of El," and the supremacy of this deity ("no one can change that which El has fixed"), known by the same name in the Bible as the Lord of the Israelites, is regarded as "a clear indication of a monotheistic tendency in the Canaanite religion." [Schaeffer, *Cuneiform Texts*, p.60.] However, besides El being not the sole but the chief god, he is described in the Ras

Shamra texts in Homeric terms strange to the Old Testament: "El laughs with his whole heart and snaps his fingers."

Besides the name El, which is predominant in the poems, especially in the poem of Keret dealing with exploits in Negeb, the name Yahu (Yahwe) is also encountered in the Ras Shamra texts. [For instance in the name *yw-il*.]

A few rare expressions or names found on Ras Shamra tablets are found also on monuments of the seventh century before the present era.

[J. W. Jack, *The Ras Shamra Tablets* [screenshot of book review from *The University of Chicago Press Journals* by W. C. Graham (<https://www.journals.uchicago.edu/doi/10.1086/481818>), p.199]

(Edinburgh, 1935): "A word of uncertain meaning, *mphrt* (community or family), which is found on two of the Ras Shamra tablets, occurs on the stele of Yehawmilk, king of Byblos (c. -650). Strange to say, the name *Yehaw-milk* also appears on one of the Ras Shamra tablets." Cf. Maurice Dunand [tbb after W. C. Graham's review of J. W. Jack's book], "*Nouvelle inscription phénicienne archaïque*" [*"New Archaic Phoenician Inscription"*], *Revue biblique*, XXXIX (1930), 321 ff. The same stele contains the phrase: "Baal Shamim and Baal Geval" (Byblos); the words "Baal Shamim" are also used in the treaty between Esarhaddon and the king of Tyre (seventh century). *Ibid.*, p.331.]

JACK, J. W. *The Ras Shamra Tablets, Their Bearing on the Old Testament*. New York: Scribner's, 1935. 54 pages. \$1.25.

Apart from its content this monograph is interesting as being the first of a series of publications which will be used by the Society of Old Testament Studies. The series is designed to provide an outlet for British scholarship in this field parallel to that provided for German scholars by the *Beihefte* of the *Zeitschrift für alttestamentliche Wissenschaft*.

Dr. Jack, who has already gained a reputation for the popular presentation of technical evidence in this field, has here provided an illuminating discussion of this very striking evidence from the North Syrian site. He describes the site and the tablets, discusses interestingly the linguistic phenomena they present, relates them to the myth and ritual patterns of the Near East in the age when they were written, points out their bearing on certain problems of political history, and finally suggests something of the light they throw on the Old Testament.

Although admittedly a tentative study, since all the materials from Ras Shamra are not yet published, and since the translation and interpretation of those which have appeared is far from being in a satisfactory state, Dr. Jack's monograph will be highly valuable to all biblical students. As the reviewer has elsewhere stated, these tablets constitute the most important single discovery ever made by the archaeologist for the understanding of the origins of Hebrew culture in general and of the religious aspects thereof in particular.—W. C. GRAHAM.

Maurice Dunand [1898 -1987]... was a prominent French archaeologist specializing in the ancient Near East, who served as director of the Mission Archéologique Française in Lebanon. Dunand excavated Byblos from 1924 to 1975, and published a Byblos syllabary in his mono-graph *Byblia Grammata* in 1945. The Neolithic of Lebanon was divided by Dunand into three stages based on the stratified levels of Byblos. From 1963 onwards, Dunand also thoroughly excavated the site of the Temple of Eshmun near Sidon... During the Lebanese Civil War

Dunand left Lebanon, taking with him his archives, which he left to the University of Geneva, but which were returned to Lebanon in 2010.

A very unusual expression on one of the Ras Shamra tablets, "Astart, name of Baal", appears in the epitaph of Eshmunazar, the Phoenician king of Sidon of the fifth century. [Jack, *The Ras Shamra Tablets*, p.9.]

The mythological pictures of the Ras Shamra poems often employ the same wording as the so-called mythological images of the Scriptures. [I must interject here that Dr. Velikovsky usually defends **scripture** as being often figurative, but not myth, the use of "so-called" here indicating he is not compartmentalizing.] Leviathan is "a crooked serpent" ([Isaiah 27:1](#)); it has several heads ([Psalms 74:14](#) [- btw, the KJV does not report that Leviathan "has several heads" in this verse, but that God **brakest the heads of leviathan in pieces**]). Lotan of the poems also is "a swift and crooked serpent" and has seven heads [which may to some extent be mythological, but, if referring to what was seen as that 'multiheaded serpent in the sky', Typhon, it apparently at some point literally did have "seven heads"]. There is, in one of the poems, an expression put into the mouth of El which sounds like a reference to the great feat of tearing asunder the sea of Jam-Suf. And the verb, "to tear asunder," used there and in Psalms ([136:13](#)) is the same (*gsr*). The conclusion drawn from the similarity was this: long before the Exodus and the passage through the Red Sea, the Canaanites of Palestine knew this myth. [Another conclusion I can draw here - this one **true** - is that the Red Sea was not 'mounded-up' in a 'great tide' that 'departed' and later 'returned' to 'drown' the Egyptians, but actually this sea was first '**torn asunder**', and later '**violently crashed back together again**' upon the Egyptians. So Dr. Velikovsky is apparently compartmentalizing here.]

[Dussaud, *Les Découvertes*, p.61: "Bien avant le récit du passage de la Mer Rouge par les Israélites, le folklore ou les mythes du sud de la Palestine connaissent une légende où le dieu El était représenté comme ayant fait surgir, d'entre les flots, le grand isthme désertique, qui sépare la Mer Rouge de la Méditerranée. Il paraît, dès lors, vraisemblable que cette légende est le prototype du récit concernant le passage de la Mer Rouge par les Israélites. ..." ["Long before the story of the passage of the Red Sea by the Israelites, folklore or myths from southern Palestine knew a legend where the god El was represented as having caused the waves to emerge, among the waves, the great desert isthmus, which separates the Red Sea from the Mediterranean. It seems, therefore, likely [- since a millennium of history has been erroneously 'shifted back' 600 years -] that this legend is the prototype of the story concerning the passage of the Red Sea by the Israelites. ..."]]

The language of the poems of Ras Shamra is, in etymology and syntax, "surprisingly akin" to the language, etymology, and syntax of the Scriptures, and the characteristic dual and plural forms, both masculine and feminine, are cited as examples. [Jack, *The Ras Shamra Tablets*, p.10.]

The meter of the poems, the division into feet of three syllables or three words, and the balancing of the theme (parallelism) are also found in the Scriptures. [*Ibid.*] "These rules are precisely those of Hebrew poetry, and even the language from some of our Ras Shamra texts is entirely Biblical." [Schaeffer, *Cuneiform Texts*, p.58, quoting Dussaud, *Syria, revue d'art oriental et d'archéologie*, XVI (1935), 198.] It was therefore [wrongly] concluded that Hebrew and Phoenician alike derived from the Canaanite, which could [only wrongly] be called an Early Hebrew dialect.

[Dussaud, *Les Découvertes*, p.50; J. A. Montgomery [bio, p.118] and Zellig SABBETTAI Harris [1909-1992, "influential American linguist, mathematical syntactician, and methodologist of science... [who was originally] a Semiticist... [but] is best known for his [evidently '**misdirected**'] work in structural linguistics and discourse analysis and for the discovery [and '**mischaracterization**'] of transform-ational structure in language"], *The Ras Shamra Mythological Texts* (Philadelphia,1935), p.16.]

"There are striking similarities in the vocabulary, many words and even locutions being identical" in the Ras Shamra texts and in the Old Testament. [Jack, *The Ras Shamra Tablets*, p.10.] Here and there is found a turn of speech known from the Psalms, as, for instance, "I watered my coach with tears." [***water my couch with my tears***] [Psalms 6:6](#)

"The style resembles most the poetic books of the Old Testament, and especially the Book of Isaiah." [*Ibid.*, p.7.] "We [supposedly] see that the Phoenicians of the fourteenth century before our era used rhythm and poetical forms that have all their development in the Song of Songs. ... There are even some composite terms which are identical in both languages, such as the expression Beth-Haver, 'House of association,' which occurs on one of the tablets and also in the Book of Proverbs." [Dussaud, *Les Découvertes*, pp.105-6.] In short, "there are innumerable parallels with the Old Testament in vocabulary and poetic style" [Albright, *Archaeology and the Religion of Israel*, p.38], and an "intimate relationship existing between the Ras Shamra tablets and the literature of the Old Testament." [Schaeffer, *Cuneiform Texts*, p.77.]

The religious cult, as reflected by poems and other texts of Ras Shamra, also bore a certain resemblance to the cult of the Israelites. There was a *Rav Colwnim*, a high priest; adzes [plural of "adz", "an axlike tool"] with engraved dedications to *Rav Cohanim* were unearthed. The offering called *mattan tam*, known from the service in the Temple of Jerusalem, is mentioned in the Ras Shamra texts. Circumcision was also practiced at Ras Shamra, judging from stone phalli [plural of "phallus", "an image of the male reproductive organ"] found in this Phoenician city. [*Ibid.*, p.47.]

The Jewish law forbidding the people to boil a calf in the milk of its mother was directed against a definite custom and a culinary dish. This dish was enjoyed at Ras Shamra, as its writings reveal.

From all this the following conclusion was [again wrongly] drawn: "The traditions, culture and religion of the Israelites are bound up inextricably with the [supposed] early Canaanites. The compilers of the Old Testament were fully aware of this, hence [it is mistakenly concluded that this reveals] their obsession to break with such a past and to conceal their indebtedness to it." [*Ibid.*, p.59.]

Even in minute details the life in Ras Shamra of [supposedly] the fifteenth century [BC] and the life in Jerusalem [supposedly] some six or seven hundred years later were strikingly similar.

Isaiah, on a visit to the gravely sick king, Hezekiah, ordered a *debelah*, a remedy made of figs, to be applied to the inflamed wound. *Debelah* is registered in the pharmacopoeia of Ras Shamra's medical men and is found mentioned in a veterinary treatise. The deduction was

therefore made: "The prophet made use of a very old-fashioned remedy, known previously to the veterinary surgeons at Ugarit in the fifteenth and fourteenth centuries [BC]." [*Ibid.*, p.41. M. B. Gordon [?] (Annals of Medical History, IV [1942], 406-8) makes a point of the fact that *debelah* in Ugarit was used internally, not externally.]

This case of correspondence between the medical tablets of Ras Shamra and the Scriptures is not unique: "In the same [veterinary] treatise we also find some technical words corresponding exactly with similar expressions in the Bible, which further emphasize this contact between the Ras Shamra texts and the Old Testament." [Schaeffer, *Cuneiform Texts*, p.41.] And the general-ization concerning medicine was: "They [the exactly corresponding technical words] establish a very striking similarity in the medical knowledge of the Canaanites or Proto-Phoenicians, and that of the times of the kings of Judah." [*Ibid.*]

The weights and measures of Ras Shamra were also those known from the Scriptures. In the Sumero-Babylonian system a talent was divided into 3600 shekels, but in the Scriptures ([Exodus 38:25-27](#)) the talent is composed of only 3000 shekels. Was this an erroneous statement? In the Ras Shamra texts, too, the talent is divided into 3000 shekels. ["It is at Ras Shamra that one first meets with the system of weights [\[supposedly\]](#) later used by the Israelites and described in a certain passage of Exodus." *Ibid.*, p.27.]

Jewels of gold to adorn the maidens of Ras Shamra are mentioned in the texts and were unearthed. [*Ibid.*, Plate XXXII, Fig.1.] "Now in the texts three kinds of gold pendants are mentioned by the name of 'Astarte,' 'suns,' and 'moons.' The word used for a sun pendant is '*shapash*.' 'Shapash' is identified with the word '*shebis*' mentioned in [Isaiah 3:18](#). [Charles Virolleaud, "*Un poème phénicien de Ras-Shamra*", *La Deuxième Campagne de fouilles à Ras-Shamra* [*"A Phoenician Poem from Ras-Shamra"*, *The Second Excavation Campaign in Ras-Shamra*], pp.209-10.] The same prophet alludes to crescents or pendants in the form of the moon. So at Ras Shamra we find not only mention of these pendants in the Canaanite texts but also the ornaments themselves that Yahwe, in the passage cited in Isaiah, will take away one day from the haughty daughters of Zion." [Schaeffer, *Cuneiform Texts*, p.62.]

The ornaments named in the curse of the prophet emerged out of the earth. "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion. ... In that day the Lord will take away the bravery of their *akhasim* [anklets] and *shebisim* [suns] and *shaharonim* [crescents], the chains, and the bracelets ... and the earrings, the rings ... and the mantles, and the wimples [*"a cloth covering worn over the head and around the neck and chin especially by women in the late medieval period and by some nuns"*, and apparently in Old Testament tiems too], and the crimping pins [*tbd next*] ... the fine linen, and the hoods, and the veils. ... And her gates shall lament and mourn; and she being desolate shall sit upon the ground" ([Isaiah 3:16-26](#)).

Crisping pins are a term used in the Bible to refer to a **type of female ornament, possibly a reticule** ["drawstring bag"] or a **purse made of silk inwrought with gold or silver**. Some Bible critics suggest that the word should be translated as "bags" because it is only used two times in the Old Testament. However, Matthew Poole ["(1624-1679)... an English Non-conformist theologian and biblical commentator... educated at Emmanuel College, Cambridge, from 1645, under John Worthington... [who] graduated... [in] 1649... [and] succeeded Anthony Tuckney... [as Rector] of St Michael le Querne, then... under the parliamentary system of Presbyterianism... [this being] his only [promotion]... [and he received his] M.A. in 1652... [and in] July 1657 he was one of eleven Cambridge graduates... [given an] M.A. at Oxford... [and he] was a *jure divino* ["divine right of kings"] presbyterian, and an authorised defender of the views on ordination of the London provincial assembly ... [and after] the Restoration of the English monarchy, in a sermon of 26 August 1660 ..., he made a case for simplicity in public worship.. [but on] the passing of the Uniformity Act 1662 he resigned his living... [and though] he occasionally preached and printed some tracts, Poole made no attempt to gather a congregation.. [and he] had a patrimony [- income "inherited from one's father or ancestors"] of £100 a year, on which he lived... [and he] made provision for a nonconformist ministry and day-school... [in] Kent... [and in] his depositions relative to the alleged Popish plot (September 1678)... [he was said to be] marked for assassination, because of his tract (1666) on the *Nullity* [or "invalidity"] of the *Romish Faith*... [and he] gave some credit to this, reportedly after a scare on returning home one evening... [so this allegedly Radical Reformationist] left England, and settled at Amsterdam... [and there] died... [in] 1679... and was buried in a vault of the English Reformed Church, Amsterdam", and he was the one that] suggests that criscing pins could have been used to curl hair or to keep it in place. The Collaborative International Dictionary of English and the Online Free Dictionary by Farlex both define criscing iron as an instrument by which hair or any textile fabric is crisped [or curled], and criscing pin as the simplest form of criscing [or curling] iron [<https://www.biblestudytools.com/dictionary/criscing-pins>].

In the hour of sorrow and mourning [of these pitiful Jewish woman] dust was thrown over the head, in ancient Ugarit and in Jerusalem alike, as the texts of the tablets and the scrolls of the Old Testament testify.

All these [supposed] revivals of style and meter, of religious myths and cult, of old customs, of weights and measures, medical science, apparel, and jewelry, emphasized and reemphasized by modern scholars, would definitely point [not to the earlier existence, but] to the co-existence of Ugarit with the Jerusalem of the eighth or ninth century were it not for one obstacle. This was the fact that the Ugarit texts and objects were considered to be contemporaneous with the Egyptian and Mycenaean worlds of the fifteenth and fourteenth centuries [BC].

Bible Criticism and the Documents of Ras Shamra

For the past seventy years the doctrines of Bible criticism have been taught from most cathedras of modern exegesis [- "cathedras" apparently used here figuratively, as it means, "a bishop's official throne" -] and are at last being preached from many pulpits [- probably, at least to some extent, including your church's, and as 'disseminated', ('wild-oats-wise'), from most Bible colleges and seminaries, though this may be intended metaphorically too]. Two of the fundamental concepts have been: (1) before the time of the Kings (or

before 1000 [BC]) there were no written documents among the Israelites, and most passages of the Scriptures are of a later origin than the Scriptures themselves suggest or rabbinical tradition ascribes to them.

Since 1930 when the tablets of Ras Shamra were deciphered, they have been regarded as proofs (1) that already in the fifteenth century [BC] Hebrew was written in a highly perfected alphabetic script that had a long period of development behind it, and (2) that many biblical traditions and legends were alive, and biblical style, poetic form, and ways of expression were in use some six hundred years before the biblical books were composed, even according to rabbinical tradition.

The confusion became great. ["C'est une révolution complète de l'exégèse des temps pré-mosaïques." ["This is a complete revolution in the exegesis of pre-Mosaic times."] Dussaud.] For three generations famous scholars, to whose lectures students traveled from afar, writers for encyclopedias, and authors of commentaries, all were moved to [wrongly, even '**blasphemously**', I mean after all, God **hast magnified...** [His] **word above all...** [His] **name Ps 138:2**, and I mean that denying that **scripture** is Holy Spirit '**inspired**' could be '**eternally damning**' (2Ti 3:16 & Mark 3:29),] decrease the age of the Old Testament and even to assume a post-evangelical [or 'post-apostolic'] editing of various parts of the Old Testament. The whole argument was supported by linguistic considerations and by a general theory [- certainly one of the **doctrines of devils 1Ti 4:1**] of the [**'mis-imagined'**] natural development of religious thought. It could be shown expertly [- and that is, by '**worldy so-called experts' professing themselves to be wise Rom 1:22** -] that one or another expression in Psalms or in Proverbs could not have been employed in the days of David or Solomon in the tenth century, but was a product of the sixth to third centuries. Now, in the Ras Shamra tablets [supposedly] of the fifteenth or fourteenth century [BC], the same expressions were found. A verdict of later origin had been given on many portions of the prophets: many passages were supposed to have been composed and interpolated [- which means, **shamefully**, "to introduce (something additional or extraneous) between other things" -] during the Hellenistic period, which followed the conquest of Palestine by Alexander the Great in -332, and many sentences were [**shamelessly**] supposed to have borne allusions to the events of the Maccabean war against the Seleucides [- yes, including against 'Mr. Greaseball'], almost six hundred years after Isaiah. Now the same ideas and similar expressions were found on Ras Shamra tablets of a period [SUPPOSEDLY] six or seven hundred years before the time of the earlier prophets.

"With the present documents the history of the Hebrew language and of Syrian culture is pushed back toward the middle of the second pre-Christian millennium." [Montgomery and Harris, *Mythological Texts*, p.1.] All proofs of late origin and all deductions based thereon become null and void before the evidence of the clay tablets." ["Reuss, Graf et Wellhausen... on ne peut manquer de reviser leurs conclusions, en ce qui touche la basse époque et le peu de valeur des anciennes traditions israélites." ["Reuss, Graf and Wellhausen [- the '**unfortunate**' bio of Wellhausen found in SEC. 9, p.466-7]... one cannot fail to revise

their conclusions, in what touches the low period and the writing value of the old Israelite traditions."] Dussaud, *Les Découvertes [Discoveries]*, p.115.]

Bible criticism went to great pains to deny to Judaism of the pre-exilic period many of its achievements. By advancing the date of formulation of many social, moral, and religious imperatives of the Old Testament to the post-exilic period, Bible criticism had them originate in the Babylonian exile, referring some to the Seleucid period and to the influence of Greek thought.

[Uh-huh, this is one of the **blasphemous** and '**eternally damning**' types of the **doctrines of devils.**]

The new [**damnable**] view, predominant since the excavations at Ras Shamra, also regards many social, religious, and cultural elements of the Scriptures as copies, but of Canaanitic originals [Schaeffer, *Cuneiform Texts*, p.59.]; since they were [**SUPPOSEDLY**] already in existence some six hundred years before the time the Bible claims for them, they could not be of Jewish origin. The Canaanites [**SUPPOSEDLY**] paved the way to Jewish concepts in religion; their poetry had a high moral standard; their language, alphabet, style, and rhythm were [- yes again, **SUPPOSEDLY**] inherited by the Jews; the ethos of social justice and the pathos of prophecy were [- yet again, **SUPPOSEDLY**] Canaanitic hundreds of years before they became Israelite. ["*On reconnaîtra que si les Prophètes ont magnifiquement développé cette tendance pieuse, ils ne l'ont pas créé.*" ["It will be recognized that if the Prophets magnificently developed this pious tendency, they did not create it."] [**Henceforth, 'That Damned'**] Dussaud, *Les Découvertes*, p.118.] These and similar deductions were dictated by the age attributed to the tablets of Ras Shamra. In face of the striking parallels between the language, style, poetical forms, technical expressions, moral ideas, religious thought, temple ordinances, social institutions, treasury of legends and traditions, medical knowledge, apparel, and jewelry as reflected in the Ras Shamra tablets and in the pages of the Scriptures, the logical conclusion would have been that the tablets and the Books of the Scriptures containing these parallels are of the same age. But such a deduction was not thought of, owing to the obstacles of [**that 600-year-backslid-millennium-false**] chronology already explained.

The revision of chronology requires the leveling of the time of Ras Shamra (Level I from the surface) to the time of the kings of Judea until Jehoshaphat. The presence of parallels in the life of Palestine and of a [then] contemporary Syrian town, where the languages of neighboring peoples were learned, appears to be only natural.

If this reconstruction of world history by a correction of five to six hundred years puts a strain on the customary notions of history, how, then, can one's scientific conscience bridge a gap of double dimension and reconcile the results of the industrious efforts of [**so-called**] Bible criticism with the archaeological finds of Ras Shamra? The span is twelve centuries.

Troglodytes or Carians?

The fourth language written in cuneiform on the tablets of the Ras Shamra library is called Khar. Words in Sumerian were accompanied by explanations in Khar. It appears to have been the local language, the language of the government and of a large part of the population. Despite the help of the bilingual syllabic dictionaries used by the scribes of Ras Shamra, the reading of Khar is not final. Had the words in Khar been explained in Sumerian, the task of the philologists would have been easier; but the translation and explanation of Sumerian words in Khar did not give all the necessary clues to the decipherers.

Before the excavations of Ras Shamra, frequent mention of "Khr" had already been encountered in various archaeological documents. Akkadian texts speak of "Khurri," and in Egyptian documents a part of Syria is often called "Khani."

It had long been held that these Assyrian and Egyptian designations referred to the Horites or troglodytes of the early chapters of the Scriptures. [Olmstead, *History of Palestine and Syria*, p.140: "Kharu is doubtless to be connected in name with the Horites, who in Biblical times were remembered only as having been exterminated by the Edomites; it is also possible that there is some connection with the Hurrians."]

With the discovery of the Tell el-Amarna archives in Egypt it was found that one of the letters of the archives was written, apart from the introduction, in an unknown tongue. This letter, written by Tushratta, king of Mitanni [- SUPPOSEDLY "a Hurrian-speaking state in northern Syria and southeast Anatolia"], dealt in its six hundred lines with some matters interpreted with the help of other letters, and the language was deciphered. At first it was called Mitannian, but later changed to Subarean.

Then in the state archives of Boghazkeui in eastern Anatolia letters were found in a similar tongue, and its name was given as Khri. The people who spoke this language were called Khr. Scholars read the word differently Khar and Khur but finally they decided on Khur as the acceptable name, and accordingly the people are called Hurrians or Hurrites.

Despite the fact that the language of this people was found to have been put into writing, the [surely incorrect] identification of the Hurrians with the biblical Horites or troglodytes was maintained by a number of scholars...

[See Ephraim Avigdor Speiser [1902-1965, " a Jewish Polish-born American Assyriologist... [who] discovered the ancient site of Tepe Gawra ["an ancient Mesopotamian settlement in the Mosul region of northwest Iraq", near ancient **Nineveh**] in 1927 and supervised its excavation between 1931 and 1938... [and] at the age of 18, he emigrated to the United States and eventually became a US citizen in 1926... [and he] received his M.A. in Semitics at the University of Pennsylvania in 1923, studying under J.A. Montgomery and Max Margolis... [and he] earned his Ph.D. from Dropsie College... in 1924 ... [and from] 1924 to 1926... was a Harrison Research Fellow in Semitics at the University of Pennsylvania... [and in] 1926, he won a Guggenheim Fellowship to study the remains of the ['somewhat mis-identified', and 'imaginary timewise'] ancient Mitanni and Hurrians in northern Iraq... [at a time when the] members of the Mittani-Hurrian tribes still spoke Hittite... [and] Speiser was one of few in the United States who could speak the language... [and in] 1927, while in northern

Iraq... [he] discovered the Tepe Gawra (or "Great Mound"), one of the earliest known examples of civilization... [and during] this time, he was Director of the Baghdad School of the American Schools of Oriental Research and taught at the Hebrew University in Jerusalem... [and from] 1930-32 and 1936-37... [he] served as Field Director of the Joint Excavation of the American Schools of Oriental Research and the University Museum, undertaking excavations in Tepe Gawra and [nearby] Tell Billa, also known as Shibaniba... [and in] 1936, Speiser also took over the position as field director for the excavation of the Sumerian site of Khafajeh [near Baghdad] after the University Museum took it over from the Oriental Institute in Chicago... [and in] 1928 he was appointed assistant professor of Semitics at the University of Penn-sylvania, and full professor in 1931 ... [and] a few years later, he was appointed as Chairman of the Department of Oriental Studies, a position he used to develop the study of Assyriology at the Univer-sity of Pennsylvania... [and during] World War II... [he became] chief of the Office of Strategic Services' Near East Section of the Research and Analysis Branch in Washington, D.C... [which] earned him a Certificate of Merit... [and he] was one of many American students and scholars of Orientalism who... served in the intelligence services during World War II... [and after] the war, he returned to the University of Pennsylvania as Chairman of the Department of Oriental Studies from 1947 until his death... [and] he was appointed A.M. Ellis Professor of Hebrew and Semitic Languages and Literatures in 1954... [and] in 1955... joined the translation committee of the Jewish Publication Society of America's Bible translation project that produced an English version of the Torah... [and he] held positions as President of the American Oriental Society, Vice President of the American Association for Middle East Studies, Vice President of the Linguistic Society of America, and a fellow of the American Academy for Jewish Research... [and he] was also given an honorary doctorate in Hebrew Letters by the Hebrew Union College and was appointed to its Archeological School's Board of Overseers... [and in] 1964, a year prior to his death, Speiser was named a University Professor at the University of Pennsylvania, indicating his multidisciplinary work and achievements", *Mesopotamian Origins* (Philadelphia,1930), p.133; also his *Introduction to Hurrian* (New Haven,1941), p.3.]

...A definite vestige of the association of the Hurrians with Palestine has been discovered: on tablets from Tell Taannek, in the valley of Jezreel, Hurrian names were found.

With every new discovery it became increasingly obvious that the ['somewhat misidentified' and 'imaginary timewise'] Hurrians exercised great influence on the civilization of the Near East. It was even stated that with the arrival of the Hurrians in this part of the world a new era in civilization had dawned. [Speiser, *Mesopotamian Origins*, p.152.] In a sense they became the leading power, and "the story of their enormous expanse, from Armenia down to southern Palestine, and from the shores of the Mediterranean up to the borders of Persia, constitutes one of the most amazing chapters in the ancient history of the Near East." [*Ibid.*, p.120.]

The language of this people has been studied by linguists in an endeavor to unriddle it [See Speiser, *Introduction to Hurrian*], but the historians know nothing of their history, "Hurrian" seemed therefore to be a tongue without a people. Those who spoke it were not Semitic, but neither were they Indo-Iranian. [Speiser, *Mesopotamian Origins*, p.131.]

Then the writings in alphabetic Khar of Ras Shamra came to light. Translations from other languages into Khar proved that at least a part of the population used Khar as their daily speech. Who, then, were these Khar that impressed their name on Syria, their tongue on Asia Minor and

on Mitanni, occupied a fortress in Palestine, were everywhere and nowhere in particular, [and] were neither Semitic nor Indo-Iranian?

It became apparent not only that Khar was expressible in writing, but that the scribes who wrote in Khar were versed in a number of other languages as well, and wore themselves out in lexicographic study ("several rooms" in the library of Nikmed "contained only dictionaries and lexicons" [Schaeffer, *Cuneiform Texts*, p.37.]). Consequently the idea that the Khar were cave dwellers or troglodytes (the biblical Horites) appears wholly untenable.

Most probably the Hurrian people is but a creation of modern linguists [- uh-huh, 'somewhat misidentified' and 'imaginary timewise']. If we bring the scene five to six hundred years closer to our time we begin to wonder whether the Khar of the inscriptions are not the Carians often mentioned in classic literature. In Egyptian the Mediterranean Sea was called the Sea of Khar(u). Was it the sea of troglodytes or the sea of the Carians?

The Carians lived on the shore of the eastern Mediterranean and had settlements in many other parts of the world. They have left their traces in geographical names containing the syllable "car" or "cart" or Keret." [The south of Canaan, called in the Book of Joshua Negeb-Kereti, was, according to the opinion of various scholars, at an early age occupied by immigrants from Crete.] In very early times - that of the semilegendary [- uh-huh, 'angel-human' -] King Minos of Crete - they manned his fleet. Herodotus says that at this time they were islanders and served as crews on the ships of Minos. "Minos had subdued much territory to himself and was victorious in war," and "this made the Carians too at that time to be very far the most regarded of all nations." [Herodotus (trans. A. D. Godley [bio, SEC. 9, p.419], 1921-24), I, 171.]

"Then a long time afterwards, the Carians were driven from the islands by Dorians and Ionians and so came to the mainland." [*Ibid.*] The mainland meant here is the southwestern corner of Asia Minor, where **Halicarnassus** [map, SEC. 10, p.557], the native town of Herodotus, was situated.

Thucydides [*pr-nyc, tbb* after Vanderbilt University] ascribed to King Minos the expulsion of the Carians: "Minos is the earliest of all those known to us by tradition who acquired a navy. ... [He] became lord of the **Cyclades islands** [map, SEC. 9, p.469] and first colonizer of most of them, driving out the Carians and establishing his own sons in them as governors."

[*Thucydides* (trans. Charles Forster Smith [1852-1931, "an American classical philologist... particularly ... a Thucydides researcher... [who was] the son of [a pastor and] studied at Wofford College (A.B. 1872), Harvard University and then from 1874 to 1875 at the universities in Leipzig and Berlin... [and] then taught as a professor of Classical and German Philology at Wofford College (1875-1879) ["**Wofford College**... [being] a private liberal arts college in Spartanburg, South Carolina... founded in 1854... [whose] historic 175-acre... campus is a national arboretum [- "a botanical garden containing living collections of woody plants [often just trees]... intended at least in part for scientific study",] and one of the few four-year institutions in the southeastern United States founded before the American Civil War that still operates on its original campus... [it being] founded with a bequest of \$100,000 from the Rev. Benjamin Wofford (1780-1850), a Methodist minister and Spartanburg native who sought to create a college for "literary, classical, and scientific education in my native district of Spartanburg""] and

[Smith]... deepened his studies in Leipzig, where in 1881 he wrote a doctoral thesis... [after which he] worked at various universities in the United States: from 1881 as Professor of Latin and Greek at Williams College, from 1882 as Professor of Modern Foreign Languages at Vanderbilt University [tbd next] and from 1884 as Professor of Greek (from 1894 of all classical philology) at the University of Wisconsin-Madison... [and he] was a longstanding board member of the American Philological Association (president in 1902/03) and in 1905/06 he was co-editor of *The Classical Journal*... [and he] re-tired in 1917, but remained scientifically and journalistically active... [and in] 1919, his colleagues published a commemorative publication in his honor at the University of Wisconsin... [and in] his research, Smith dealt with both ancient languages and modern language phenomena (for example, the dialect of the Southern States)... [and throughout] his life, he endeavored to improve higher education in the United States, which had only enabled higher degrees in a few places during his own time as a student ... [and his] research focus was the Greek historian Thucydides, about whom Smith published scientific essays, selected editions, and finally a bilingual (Greek-English) edition in the Loeb Classical Library (1919-1923), which remained in use for a long time"; London and New York, 1919), I, iv.]

Vanderbilt University (informally **Vandy** or **VU**) is a private research university in Nashville, Tennessee. Founded in 1873, it was named in honor of shipping and rail magnate Cornelius Vanderbilt, who provided the school its initial \$1 million endowment; Vanderbilt hoped that his gift and the greater work of the university would help to heal the sectional wounds inflicted by the Civil War... In the years before the American Civil War of 1861-1865, the Methodist Episcopal Church South had been considering the creation of a regional university for the training of ministers in a location central to its congregations. Following lobbying by Nashville bishop Holland Nimmons McTyeire, church leaders voted to found "The Central University of the Methodist Episcopal Church, South" in Nashville in 1872. However, lack of funds and the ravaged state of the [post-Civil War] Reconstruction Era South delayed the opening of the college... The following year, McTyeire stayed at the New York City residence of Cornelius Vanderbilt, whose second wife was Frank Armstrong Crawford Vanderbilt (1839-1885), a cousin of McTyeire's wife, Amelia Townsend McTyeire (1827-1891)... Cornelius Vanderbilt, the wealthiest man in the United States at the time, had been planning to establish a university on Staten Island, New York, in honor of his mother. However, McTyeire convinced him to donate \$500,000 to endow Central University in order to "contribute to strengthening the ties which should exist between all sections of our common country"... The endowment

was eventually increased to \$1 million (roughly \$20 million in 2015 dollars) and though Vanderbilt never expressed any desire that the university be named after him, McTyeire and his fellow trustees rechristened the school in his honor. They acquired land formerly owned by Texas Senator John Boyd and inherited by his



granddaughter and her husband, Confederate Congressman Henry S. Foote, who had built Old Central, a house still standing on campus... The first building, Main Building, later known as Kirkland Hall, was designed by William Crawford Smith, a Confederate veteran who also designed **the Parthenon** [which I've visited, and saw the full scale reproduction of the statue of the goddess Athena inside ("42 feet (13 m) high"), photos, p.207]; ...[the school's] construction began in 1874... Bishop McTyeire was named Chairman of the Board of Trust for life by Vanderbilt as a stipulation of his endowment... Many of the university's early leaders had... [close] ties to slavery and the Confederacy before the Civil War. Frank Vanderbilt was "a Confederate sympathizer" during the Civil War. McTyeire was born into a slave-owning family and authored an essay in favor of slavery... [He] owned "up to 60 slaves" before the Civil War... One of the founding trustees, Hezekiah William Foote, was a Confederate veteran and the owner of four plantations in Mississippi... The Treasurer of the Board of Trust from 1872 to 1875, Alexander Little Page Green, whose portrait hangs in Kirkland Hall, was a Methodist preacher and a former slave owner... The Elliston family, who owned slaves, donated some of their Burlington Plantation, in one of the first expansions of the campus... During the first 40 years, the Board of Trust, and therefore the university, was under the control of the General Conference (the governing body) of the Methodist Episcopal Church, South. Tension grew between the university administration and the Conference over the future of the school, particularly over the methods by which members of the Vanderbilt Board of Trust would be chosen, and the extent that non-Methodists could teach at the school... Conflicts escalated... in 1893... After the Tennessee Centennial Exposition of 1897, a statue of Cornelius Vanderbilt, designed by Italian sculptor Giuseppe Moretti, was moved from the grounds of the Parthenon to the Vanderbilt campus... In 1905, Kirkland Hall burnt down, only to be rebuilt shortly after. Meanwhile, the Board of Trust voted to limit Methodist representation on the board to just five bishops. Former faculty member and bishop Elijah Hoss led a group attempting to assert Methodist control. In 1910, the board refused to seat three Methodist bishops. The Methodist Church took the issue to court and won at the local level. On March 21, 1914, the Tennessee Supreme Court ruled that the Commodore, and not the Methodist Church, was the university's founder and that the board could therefore seat whomever it wished. The General Conference in 1914 voted 151 to 140 to sever its ties with Vanderbilt; it also voted to establish a new university, Southern Methodist University, and to greatly expand Emory University.

In more recent news, the Vanderbilt University Commodores, Southeastern Conference (SEC) football team, because of the Covid-19 Pandemic of 2020, found itself without a kicker late in the season, as both were "out due to contact tracing", and unable to play. So the coach went to the Vanderbilt women's soccer team and recruited one of their players, who became the first woman to compete in a Power Five, SEC college football game, and more than that...

Sarah Fuller, Vanderbilt soccer player, will add a football to her trophy case. And so will the College Football Hall of Fame. After making an extra-point kick against Tennessee on Saturday [12/5/20], game official Chris Garner chased Fuller to the sideline and handed her the foot-ball. It was a memento for her historic feat of becoming the first woman to score in a Power Five college football game. She made another extra-point kick in the fourth quarter of a 42-17 loss, and that ball was also retrieved. The first football will stay with Fuller. The second ... is headed to the College Football Hall of Fame in Atlanta... This was the second football game for Fuller, the goal-keeper for Vanderbilt's SEC tournament champion soccer team. On Nov. 28, Fuller became the first woman to play in a Power Five game, including the SEC. She followed New Mexico's Katie Hnida (2003) and Kent State's April Goss (2015), who both scored points as kickers in FBS [Football Bowl Subdivision] games, though in Group of Five conferences. That list started with Liz Heaston, who kicked two extra points for Willamette, then an NAIA [National Association of Intercollegiate Athletics] program, in 1997. And it continued with Brittany Ryan, the all-time NCAA [National Collegiate Athletic Association] female scoring leader with 100 points as a kicker at Division III school Lebanon Valley from 2007-10

(<https://www.usatoday.com/story/sports/ncaaf/sec/2020/12/12/sarah-fuller-vanderbilt-kicker-extra-point/6524591002>).

Thucydides... c. 460 - c. 400 BC... was an Athenian historian and general. His *History of the Peloponnesian War* recounts the fifth-century BC war between Sparta and Athens until the year 411 BC. Thucydides has been dubbed the father of "scientific history" by those who accept his claims to have applied strict standards of impartiality and evidence-gathering and analysis of cause and effect, without reference to intervention by the deities, as outlined in his introduction to his work... He also has been called the father of the school of political realism, which views the political behavior of individuals and the subsequent outcomes of relations between states as ultimately mediated by, and constructed upon, the emotions of fear and self-interest. His text is still studied at universities and military colleges worldwide. The Melian dialogue is regarded as a seminal work of international relations theory, while his version of Pericles' Funeral Oration is widely studied by political theorists, historians, and students of the classics... More generally, Thucydides developed an understanding of human nature to explain behaviour in such crises as plagues, massacres, and civil war.

The Carians are described by Thucydides as dispersed on many islands and engaging with the Phoenicians in piracy: "still more addicted to piracy were the islanders. These included Carians as well as Phoenicians, for Carians inhabited most of the islands." The close relations existing between the Carians and the Phoenicians are further attested to by the names of towns like Phoinix and Phoinikus in Caria. [Georg Meyer [? - not Eduard 'Mired-in-the' Meyer], *Die Kar-ter* [*The Carians*]

(Göttingen,1885), p.3.] Knowledge of the whereabouts of Carian colonies out-side southwest Asia Minor and the trails of Carian wandering was early lost to history. In the first century Strabo wrote: "The emigrations of the Carians ... are not likewise matters of off hand knowledge to everybody."

[Strabo [\[bio, SEC. 7, p.425\]](#), *The Geography*, I, 3, 21.] [Extensive studies were made, in which the name Car was tracked down all over the world in order to find traces of Carian and Phoenician navigation. See Baron d'Eckstein [\[bio, SEC. 9, p.417-18\]](#), *Revue archeologique*, XIV (1857); XV (1858), and Brasseur de Bourbourg [\[bio, SEC. 7, p.490-91\]](#), *S'il existe des sources de l'histoire primitive du Mexique dans les monuments égyptiens* (Paris,1864). Names such as Karkar or Carchemish (written also Gargemish) and the word "Kar" in names of cities, like Car Shalmaneser, may be mentioned in this connection [- not to mention that Carians are likely also 'distantly connected' to more recent "piracy", especially throughout the Central Atlantic Ocean].]

Cyprus was apparently included in "most of the islands," and the Carians survived there till a late date, Herodotus (V, 111) mentions a Carian shield-bearer on Cyprus in the early Persian days [- and that is, before and/or during Herodotus' lifetime in the 5th Century BC].

It does not require much ingenuity to come to the conclusion that the Khar of Ras Shamra were Carians.

The Carians settled not only in Cyprus but also on the shore of the mainland opposite, and similar graves in eastern Cyprus and in Ras Shamra are evidence of this. The peculiarity of the Carian graves was stressed by the early historian Thucydides, who wrote that Carians had inhabited most of the islands "as may be inferred from the fact that, when Delos was purified by the Athenians in this war [426] and the graves of all who had ever died on the island were removed, over half were discovered to be Carians, being recognized by the fashion of the armour found buried with them, and by the mode of burial, which is that still in use among them." [Thucydides, I, viii.]

Modern archaeologists again point out the peculiar features of the graves of Ras Shamra and of eastern Cyprus.

Inasmuch as the Carians were inhabitants of northern Syria early in the first millennium before this era, it is only reasonable to look for a mention of them in the Scriptures. In the eighth century Athaliah - daughter of Ahab and daughter-in-law of King Jehoshaphat of Jerusalem - the queen-mother who usurped the throne when her son Ahaziah was killed by Jehu on the road to Megiddo, had a bodyguard composed of "Cari." This bodyguard later participated in a revolt against Athaliah, when Jehoiada, the priest, made a covenant with "the rulers over hundreds, with the Cari, and the runners" ([II Kings 11:4,19](#)) [The King James version has "the Captains and the Guard."] and brought before them Jehoash, the boy who was secretly saved when Athaliah killed the royal family.

It is more than probable that the Kreti of the "Kreti and Pleti" (Cherethites and Pelethites) bodyguard of David ([II Samuel 8:18](#)), led by his marshal Benaiah, were the same Kari. In one place in the Scriptures

([II Samuel 20:23](#)) it is said that Benaiah was in command of Kari (or Kre) and Pleti. The Philistines, since days of old, have been considered the Kreti-Pleti. The word "Pleti" is generally regarded as a shortened form of "Philistines," and without sufficient ground they have been presumed to be the same people as the Kreti, and thus originated the theory that the Philistines came from Crete...

[The Philistines came from the island of Caphtor ([Deuteronomy 2:23](#); [Amos 9:7](#); [Jeremiah 47:4](#)). Jeremiah speaks of the 'Philistines, the remnants of the country of Caphtor.' By identifying the Philistines with Kreti and Pleti, Caphtor was identified as Crete. It will be more in accord with historical evidence if we understand Caphtor to be Cyprus. If Caphtor was not Cyprus, then no name for Cyprus and no mention of the island would be found in the Scriptures, and that would be unlikely because Cyprus is very close to Syria. The islands of Khitiim ([or **Chittim**] [Jeremiah 2:10](#); [Ezekiel 27:6](#)), usually identified as Cyprus, [actually] signified all the islands and coastlands of the west, Macedonia, and even Italy. Cf. article "Cyprus" in The Jewish Encyclopedia.]

...Pleti cannot be identical with Kreti or Kari, because whenever they are mentioned the two names are always connected by "and." [The word "Pleti" was given still another explanation. The Targum translated "Kreti" as "bowmen," and "Pleti" as "slingers" from the word palet, "to cast" or "cast out." The same verb could be regarded as meaning "those who were cast" out by the sea, or "remnants of people escaped from some place on the sea": *iam polat is* "the sea threw out."]

The origin of the Kreti in Crete - heard even in the name - is also attested to by the Version of the Seventy, who translated "Kreti" by "Cretans." The Carians came from Crete. The Kreti also came from Crete and were identical with the Kari. It is obvious that Carians and Kari and Kreti were the same.

The Carians, royal bodyguard in the Jerusalem of Queen Athaliah, were employed in the same capacity in the Egypt of the seventh century, after they had arrived there together with the Ionians, driven by a gale. [*Herodotus*, II, 152.] The Carians occupied this position until Cambyses conquered Egypt. [*Ibid.*, II, 154.] They also formed the bodyguard of the kings of Lydia in the sixth century.

In this connection it is interesting to correlate Herodotus' statement (I, 171 ff.) that the Carians invented and produced arms and were imitated by the Greeks with the fact that "in no other site in Syria or Palestine was found such a large quantity of arms as in Ras Shamra" [*Dussaud, Les Découvertes*, p.20.] and with the Targum's translation of Kreti as bowmen.

At the end of the seventh century and the beginning of the sixth Zephaniah ([2:5](#)) and Ezekiel ([25:16](#)) prophesied the end to come to the maritime shore of Keret.

When shortly thereafter Nebuchadnezzar subdued Tyre, the Phoenicians and the Carians fled to Carthage, and after that this colony grew to a metropolis.

The Carian Language

With the Ras Shamra tablets before the linguists, it would seem that the scholarly world is at last closer to the solution of the question, What

was the language of the Carians? than was Strabo, who discussed it nineteen centuries ago. [Strabo, *The Geography*, XIV, ii, 27ff.]

Homer, in his enumeration of the allies of Troy, included "the barbarously speaking Car-ians." Apollodorus understood these words as an allusion to the fact that the Carians spoke, not Greek, but some strange language. [*Ibid*, with reference to Apollodorus, Athenian grammarian.] Strabo concluded from Homer's reference that the Carians spoke Greek but pronounced it like barbarians. Strabo probably had in mind the Carians of Asia Minor, about whom Herodotus wrote that, with the settlement of the Carians there, the speech of the Caunians, the previous inhabitants, "has grown like to the Carians', or the Carians' to theirs." [*Herodotus*, I, 172.]

That the Carians used a speech not understandable to the Greeks is obvious from a story of Herodotus. [*Ibid.*, VIII, 135.] He narrates how a Carian came to a temple to hear the oracle; the Thebans stood amazed to hear the oracle use a language other than Greek. The stranger said that the words of the oracle were Carian, and he wrote them down.

The Carians used Greek too; Herodotus tells us that the Egyptians learned Greek from the Carians and Ionians who came to Egypt in the days of Psammetich in the seventh century [BC].

A scattering of Carian words is found in the classic authors; also a few Carian personal names are preserved...

[See A. H. Sayce, [[bio w/George Smith](#), [SEC. 9](#), [p.526-27](#)] "*The Karian Language and Inscriptions*," *Transactions of the Society of Biblical Archaeology*, IX (1886), 123-54. W. Brandenstein [?], "*Karische Sprache*" [["Carian Language"](#)], *Pauly-Wissowa, Real Encyclopadie der classischen Altertumswissen-schaft, Supplement VI* (1935), 140-46; Ferdinand Bork [?], "*Die Sprache der Karer*," *Archiv für Orientforschung* [["The Language of the Carians," Archive for Oriental Research](#)], VII (1931-32).]

...In Egypt, on various monuments, together with Greek autographs were found autographs not in Greek; they were written in Greek letters with the addition of a number of different characters so as to conform to the phonetics of the tongue. The conclusion was drawn that these were the names Carian mercenaries signed next to those of their Ionian comrades-in-arms. [Lepsius [[bio](#), [SEC. 8](#), [p.273-6](#)] noticed these signatures and drew this conclusion.] The time was the seventh century. A number of epitaphs, some bilingual in Carian and in Egyptian were also discovered, but as the texts were apparently not exact translations from one language into the other, attempts to decipher the Carian have remained quite indecisive. The hypothesis that the language was Indo-German was disputed and rejected...

[The hypothesis of the Iranian origin of Carian was put forth by Paul Anton de Lagarde [[1827-1891](#), "a German biblical scholar and orientalist, sometimes regarded as one of the greatest orientalists of the 19th century... [but '**unfortunately**' as] a conservative political theorist, Lagarde's strong support of anti-Semitism, vocal opposition to Christianity, racial Darwinism and anti-Slavism are viewed as having been among the most influential in supporting the ideology of fascism and Nazism... [and his] great learning and gifts were mixed with dogmatism and distrust in the activities of

others”]. See Paul Kretschmer [1866-1956, “a German linguist who studied the earliest history and interrelations of the Indo-European languages and showed how they were influenced by non-Indo-European languages, such as Etruscan... [and] he studied classic and Indo-European philology under Hermann Diels [at the University of Berlin]... [and his] epochal study of pre-Greek elements in ancient Greek was his 1896 *Einleitung in die Geschichte der griechischen Sprache (Introduction to the History of the Greek Language)* ... [and comparing] Greek place names with their foreign counterparts in ancient Anatolia, he concluded that a non-Greek, Mediterranean culture had preceded the Greeks there, leaving extensive linguistic traces... [and the] discoveries of the archaeologist Sir Arthur Evans at Knossos, Crete, around 1900 tended to confirm Kretschmer's views... [and following] a professorship at the University of Marburg in Germany (1897-99), Kretschmer occupied the chair in comparative linguistics at the University of Vienna, where he remained until 1936... [and being an] adherent of the Neogrammarian school of linguistics, which stressed rigorous comparative methodology, he also contributed to Modern Greek dialectology and furthered the study of German linguistic geography”], *Einleitung in die Geschichte der Griechischen Sprache [translated above]* (Göttingen, 1896), pp.376 ff.]

...Neither is it [- the Hurrian/Carian language -] Semitic.

The same diagnosis – that it is neither Indo-German nor Semitic – is made for the Hurrian (Khar) language of Mesopotamia. In both cases the characters, of the Khar and of the Carian inscriptions, are foreign to the language in the one case they are borrowed from cuneiform, in the other from the Greek alphabet. It is of interest that a Mitanni element was discerned in Carian. [*“Neben dem elamoiden Kerne ist im Karischen ein starker Einschlag aus dem Mitanni deutlich zu erkennen.”*] [*“In addition to the elamoid nucleus [?], a strong impact on the Mitanni can be clearly seen in Carian.”*] F. Bork, *“Die Sprache der Karer,” Archiv für Orientforschung*, VII (1931), 23.] The Carian has not yet been read. In the summer of 1935 numerous Carian inscriptions were discovered near Mylasa in Caria (by Benveniste), but they have not yet been published. For reasons explained previously, it seems to me that it would be profitable to investigate the Khar of Ras Shamra, proceeding on the basis that it is the Carian language but in other characters, and to decipher Carian inscriptions with the help of the tablets of Ras Shamra.

The theory that the Ras Shamra tablets contain references to Ionians should not have been rejected; Ionians might have been mentioned in them, for it was not the fourteenth but the ninth century. It seems to me also permissible to conjecture that the word read as Ugarit [- which again, is Ras Shamra,] is the Carian-Ionian name of Euagoras. [“Egrt.” See Hrozný, *“Les Ioniens à Ras-Shamra,” Archiv Orientalní*, IV (1932), 175. Compare Virolleaud, *Syria, Revue d'art oriental et d'archéologie*, XII, 351 and 557.] Kings of that name ruled on Cyprus, and the reign of one Euagoras in the fifth century before this era and of another early in the fourth century are known from Greek and Latin authors. The war of the second Euagoras against the Persians is mentioned in a later chapter of the present work. The influence of Cyprus on Ras Shamra was emphasized by the excavators; it is thought that in an early period this site on the Syrian shore might have been a colony of Cyprian rulers. This observation corroborates the surmise that an early king of Cyprus, a descendant of Carians who were driven to the east by the Ionians, built a city on the Syrian shore opposite

the island of Cyprus on the ruins of a previous city and called it by his own name, Euagoras.

The name of the king Nikmedes (also written Nikmes, Nikmed) is the Ionian-Carian name Nikomedes. A similar name, Nikodamos, may have been a form more agreeable to a Semitic ear. [Nikodamos of Salamis on Cyprus minted coins ca. -460 to -450 (Sir George F. Hill, *Catalogue of the Greek Coins of Cyprus* [London,1904], p.52).]

The city of Didyma, whence came the Ionians to Ugarit, was in Ionia, but its name is Carian. [See the article "Didyma" by Burchner in Pauly-Wissowa, *Real-Encyclopadie*.] Tablets of the ninth century before the present era could contain this name, but not tablets of the fifteenth century.

It is curious, indeed, that the scholar who insisted that Ionians are referred to in the Ras Shamra texts nevertheless conservatively maintained that the Khar of Ras Shamra, mentioned together with the Ionians, were the Horites (troglodytes) of the Bible...

["Les inscriptions churrites de Ras Shamra démontrent une fois de plus la grande influence du peuple churrite ou horite sur la Syrie et la Palestine. Ce fait ne saurait nous surprendre, dès que nous connaissons le rôle joué par les Churrites en Syrie et en Palestine à la fin du troisième et dans la première moitié du second millénaire." [["Ras Shamra's Hurrite inscriptions demonstrate once again the great influence of the Hurrite or Horite people over Syria and Palestine. This fact should not surprise us, once we know the role played by the Hurrites in Syria and Palestine in the end of the third and the first half of the second millennium."](#)] Hrozný, *Archiv Orientální*, IV (1932), 127. See also Speiser, *Mesopotamian Origins*, p.133.]

...Carians and Ionians, not only in the Ras Shamra text, but in many texts of Greek authors, are mentioned together. Despite the fact that at an early date the Carians were driven from Crete and the Cyclades by the Greeks (Ionians), the two people intermingled, and the story of their first appearance together on the Egyptian shore shows that they became partners in their enterprises. In the classic literature the Carians usually appear either with the Ionians or with the Phoenicians.

If one day an Orphic hymn should be found in the dust of Ras Shamra it would be a lucky day for the excavators but no miracle.

According to Homer, the Carians participated in the defense of Troy. They might have had their own reminiscences and their own poems in which they sang the battles of Iliion.

It is known that on Cyprus poems were composed dealing with the same subject as the Iliad [*Herodotus*, II, 117], but, except for twenty-five short fragments, nothing remains of them. Were these poems originally written in Carian?

The early relations between the Carians and Crete and between Crete and Cyprus should be remembered now that the Khar language of Ras Shamra is being read. Then a new attempt should be made to interpret the still unread [- and that is, still undeciphered -] characters of the Cyprian inscriptions, the linear script of Crete, and the pictorial script of that island, and thus to lift the veil that conceals the past of Crete and of the

Minoan culture, the maritime adventures of the Carians in the second millennium, perhaps even the story of Atlantis.

Amenhotep II

Syria-Palestine of the period we are discussing [which is the 9th Century BC] was a region coveted by the pharaohs and striving for independence.

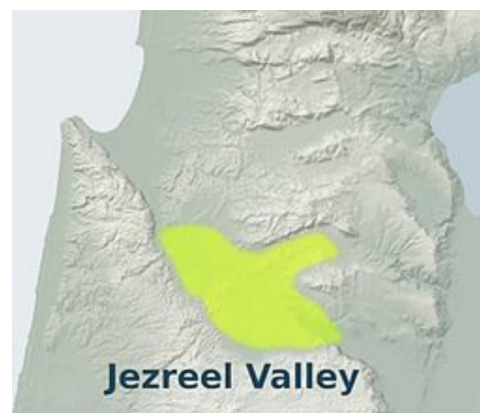
When the long and successful reign of Thutmose III came to its end, Amenhotep II (his royal name is usually read Okheperure) took the scepter. To the Asiatic provinces the death of Thutmose III was a signal for insurrection and the casting off of the Egyptian yoke. Amenhotep II marched at the head of a vast army of chariots, horsemen, and foot warriors to suppress the rebellion in Syria and Palestine. His Majesty "went against Retenu [Palestine] in his first victorious campaign, in order to extend his frontier. ... His Majesty came to Shamash-Edom and devastated it. ... His Majesty came to Ugarit and subdued all his adversaries. ..." [A. M. Badawi [?], *"The New Historical Stele of Amenhotep II," Annals of the Antiquities Service of Egypt*, XLII (Cairo,1943),1-23.]

On the way to Syria Amenhotep II displayed his ability to use the bow in a demonstration before the local princes in order to impress and intimidate them.

He returned to Memphis with a few hundred nobles as war prisoners and a booty of some hundred horses and chariots or war carriages. On his return to Egypt he hanged some of the prisoners to the mast of his ship on the Nile with their heads down.

In his ninth year he repeated his expedition to Palestine, his goal being Aphek in lower Galilee. He plundered two villages "west of Socoh," and after pillaging other unimportant localities, he returned to Memphis with more prisoners. His harassing visits made him a common enemy of the kingdoms of Palestine and Syria. When he came again to Palestine, the main, and seemingly the only, battle was fought at a place called *y-r'-s-t*. Various so-lutions have been proposed for the identification of this locality...

[Brugsch [bio, SEC. 7, p.254] read the name "Arinath" and identified it with Orontes. Breasted [bio'ed w/. A. Wilson, SEC. 7, p.422] and others accepted this view; F. W. von Bissing [bio, SEC. 9, p.439] objected (*Die Statistische Tafel von Karnak [The Karnak Statistical Table]* [Leipzig,1897], p.34); Petrie [bio, SEC. 8, p.282-6] read "Arseth" and surmised it to be Haroshet on the Kishon [- "a 70 kilometres (43mi)-long perennial stream [or river, and that is, having a "constant stream throughout the year"] in Israel... [whose] farthest [and easternmost] source is the Gilboa mountains, and it flows in a west-northwesterly direction through the Jezreel Valley, emptying into the Haifa Bay in the Mediterranean Sea" [- river marked in purple, and also estimate the location of Megiddo on these maps on p.213, and btw, it seems that these maps also suggest that the **blood** from Lake Armageddon may flow into the Mediteranean Sea as well as



into the [Jordan River Valley](#), which you should also locate on these maps -] (*History of Egypt*, II, 155). J. A. Wilson, however, verified the reading *y-r-s-t* on the Karnak fragment.]

...However, it is an important fact that according to Amenhotep's annals he reached the place [- this unknown *y-r'-s-t* -] one day after his army left the Egyptian border...

[Amenhotep II started his campaign, according to the Memphis Stele, on the "First month of the third season, day 25." He reached *y-r-s-t* on the "first month of the third season, day 26" (Karnak variant), or only one day later. See "*Egyptian Historical Texts*" by J. A. Wilson in *Ancient Near Eastern Texts*, p.245 and note 8 on the same page.]

...Thus the place of the battle could have been only in southern Palestine.

Amenhotep called himself victorious, and it is accepted that this campaign was a victorious one. But was it really? What was the booty in the battle of *y-r'-s-t*?

List of that which his majesty captured on this day: his horses 2, chariots 1, a coat of mail, 2 bows, a quiver full of arrows, a corselet and -

some object the reading of which is no longer possible. [Breasted, *Records*, Vol. II, Sec. 783.] But whatever may have been that last object, the complete spoils were pitiful indeed if all the king of Egypt could count after his victorious battle were one chariot, two horses, two bows, and one quiver "full of arrows." It was [- in other words -] a defeat. [In a recent publication Sidney Smith [[bio](#), [SEC. 10](#), [p.608](#)] arrived independently at the same conclusion that the expedition of Amenhotep II was a disastrous defeat. *Occasional Publications of the British School of Archaeology in Ankara* (London, 1949), Vol. I.]

After a victory an army usually marches deeper into the enemy's territory. But the lines directly following the enumeration of the spoils say that, "passing southward toward Egypt, his majesty proceeded by horse." [Breasted, *Records*, Vol. II, Sec. 786.] Immediately after the battle, the king turned toward Egypt.

When a king returns from a successful campaign of restoring order in the provinces, the cities located on his triumphal route home do not choose that moment for revolt. Vassal cities rebel on seeing their oppressor in flight, and this is just what happened, for the war annals relate that Asiatics of a city on the way to Egypt "plotted to make a plan for casting out the infantry of his majesty." [*Ibid.*, Sec. 787. [[The Reign of The 2nd of The 7 Heads of the Beast was still ongoing after all, so the 'lull' in "Asiatics" or 'Assyrian' God-Zone Dominance was coming to its end.](#)]]

During the remainder of his reign, for some decades, Amenhotep II did not return to Pal-estine, and there is no mention of any yearly tribute from there. [That he lost Syria-Palestine may also be deduced from the fact that his successor, Thutmose IV, called himself "conqueror of Syria."]

To ascertain whether his expedition was a defeat, his subjective evaluation of the campaign must be compared with the scriptural record.

The son of Rehoboam, Abijah, king of Judah, succeeded in winning a decisive battle against Jeroboam, king of Israel ([II Chronicles 13](#)). This

must mean that Egyptian domination was already declining [[and that Assyrian domination was on the rebound](#)].

After the short reign of Abijah, Asa, his son, followed him. "In his days the land was quiet ten years." He built fortified cities in Judah, constructed walls and towers, gates and bars. He said to Judah: "We have sought the Lord our God, and he hath given us rest on every side. So they built and prospered" ([II Chronicles 14:7](#)).

The destruction of the images of the pagan gods was in itself a rebellion ([II Chronicles 14:5](#)), for among them the first place surely belonged [- according to Egyptians -] to the Egyptian gods, as the land since Shishak (Thutmose III) had been subject to the Egyptian crown. By fortifying the cities of Judah and recruiting his warriors, Asa clearly rejected Egyptian rule.

II CHRONICLES 14:8 And Asa had an army of men that bare targets and spears, out of

Benjamin, that bare
Judah three hundred thousand; and out of
fourscore thousand: all
shields and drew bows, two hundred and
these were mighty men of valor.

The cities were fortified, the army stood ready.

II CHRONICLES 14:9-10 And there came out against them Zerah the Ethiopian with a

hundred chariots; and
host of a thousand thousand, and three
came unto Mareshah.

set the battle in
Then Asa went out against him, and they
array in the valley of Zephathah at
Mareshah.

Asa prayed to God for help.

II CHRONICLES 14:12-13 So the Lord smote the Ethiopians before Asa, and before

him pursued them
Judah; and the Ethiopians fled.
And Asa and the people that were with
overthrown, that they
unto Gerar; and the Ethiopians were
were destroyed before
could not recover themselves; for they
carried away very
the Lord, and before his host; and they
much spoil.

Zerah the Ethiopian, who led an army of Ethiopians and Libyans ([II Chronicles 16:8](#)) from the southern and western borders of Egypt (like

the army of the pharaoh Shishak), could be none other than a pharaoh. The way from Ethiopia to Palestine is along the valley of the Nile, and an Ethiopian army, in order to reach Palestine, would have had to conquer [or would have been supported by] Egypt first. Moreover, the presence of Libyan soldiers in the army leaves little doubt that the king was the pharaoh of Egypt.

In the opinion of the exegetes (Graf [?], Erbt [?]) the story of the Chronicles must have a historical basis in an Egyptian or an Arabian invasion.

The description of the battle of Mareshah or Moresheth reveals why the pharaoh turned his back speedily on Palestine and his face toward Egypt, why from the field of this battle his army carried away "one bow

and two horses," and why the population of the cities, presumably in Edomite southern Palestine, plotted against his garrisons. [In [Micah 1:14](#) the place is called Moresheth-Gath [- spelled hyphenless in the KJV, **Moreshethgath**]. The first syllable of *Me-resha* or *Me-reshet* may possibly mean "the water of," as in *Me-riba* or *Me-rom*. The Egyptians, transcribing *Moreshet*, could write *mu-areset*, or the water of *areset*. Amenhotep II crossed "the arm of water [ford] of *arseth*" (Petrie, *History of Egypt*, II, 15).]



It is a token of defeat when an Egyptian king recounts his own personal valor and fierce-ness on the battlefield, fighting himself against the soldiers of the enemy. It means that, when everyone had fled, His Majesty fought alone. In bombastic phrases, which do not refer to any

special encounter, the inscription glorifies the ruler who battled alone: "Behold, he was like a fierce-eyed lion."

He was pursued only to Gerar. So he still had the satisfaction of taking with him on his return to Egypt a few chiefs of some villages, whom he burned alive in Egypt: his Memphis stele records this holocaust.

Amenhotep II was not a great man, but he was a large one [likely both metaphorically and literally]. He was proud of his physical strength and boasted that no one could draw his bow. [Uh-huh, like Homer's supposedly mythical Oedipus of Ithaca whose bow no one could draw, Amenhotep II was likely a somewhat genetically expressed, and somewhat '**giant angel-human**' too.] A large bow inscribed with his name was found a few decades ago in his sepulcher.

In the tomb of Amehotep II, discovered by Victor Loret [[tbb next](#)] in 1898, Amenhotep II's bow was found: "Beside the sarcophagus of Amenhotep II was his beloved bow. When Loret first found the tomb, the mummy of Amenhotep was in good condition but, subsequently, thieves broke into the tomb and tore his mummy to shreds, presumably searching for any valuables which may have been wrapped in the bandages", and I'm guessing they also took the bow (<https://answersingenesis.org/archaeology/ancient-egypt/the-mighty-archer>).

Victor Clement Georges Philippe Loret [1859-1946]... was a French Egyptologist... [who] stayed in Egypt several times and published his first book, *L'Égypte aux temps des pharaons*, [[Egypt in the Times of the](#)

[Pharaohs](#)] in 1898... [and he] studied with Gaston Maspero [[bio, p.68, etc.](#)] at the École des Études. In 1897 he became the head of the Egyptian Hautes Antiquities Service. In March 1898, he discovered KV35, the tomb of Amenhotep II in the Valley of the Kings. Amenhotep II's mummy was still located in his royal sarcophagus but the tomb also proved to hold a cache of several of the most important New Kingdom Pharaohs such as Thutmose III, Thutmose IV, Amenhotep III and Ramesses VI. The cache of Royal Mummies had been placed in KV35 to protect them from looting by tomb robbers by the 21st Dynasty High Priest of Amun, Pinedjem... Loret also discovered [several other] tombs... He died in Lyon, France on 3 February 1946, at the age of 86. He donated some of his archives to the University of Lyons, but a majority to his favorite student, Alexandre Varille [[1909 - 1951, also a "French Egyptologist", who, among other accomplishments, "excavated the gates of Ptolemy III and Ptolemy IV from the temple of Medamud, now in the Musée des beaux-arts de Lyon", photo, p.216](#)].

"There is not one [like Amenhotep II] who can draw his bow among his army, among the hill-country sheiks [or] among the princes of Retenu [Palestine] because his strength [[and likely also size](#)] is so much greater than [that of] any king who has ever existed," says [[- though surely to some extent exaggerating -](#)] the Elephantine stele. [Breasted, *Records*, Vol. II, Sec. 792.]

"It is his story which furnished Herodotus with the legend that Cambyses was unable to draw the bow of the king of Ethiopia." [Breasted, *A History of Egypt* (New York, 1912), p.326.] A modern scholar saw a common origin in this story, which survived in legendary form in Herodotus (Book III, 21ff.), and in the historical boast written on the stele of Elephantine by Amenhotep II, who lived many centuries earlier. The story of Herodotus has an Ethiopian king as the bragging bender of the bow of Amenhotep II. Was Amenhotep II an Ethiopian on the Egyptian throne?

In the veins of the Theban Dynasty there was Ethiopian [[and 'black angel-human'](#)] blood. [Cf. Foucart in the *Bulletin de l'Institut Egyptien*, 5 série, II (1917), 268-69. Amenhotep I, an earlier king of the Eighteenth Dynasty, is pictured with a black face. [[Uh-huh.](#)] I. Rosellini [[bio, p.73](#)], *I Monu-menti dell' Egitto e della Nubia* [[Monuments of Egypt and Delta Nubia](#)] (Pisa, 1832-44).] Was the royal wife of Thutmose III a full-blooded Ethiopian and did she bear him a dark-skinned son? [[Indeed, he could have expressed to some degree Noah's curse on Ham's son Canaan \(Gen 9:25\), making him to some degree both "dark-skinned" and 'angel-human'.](#)] Or was Amenhotep II not the son of Thutmose III at all? He called himself son of Thutmose, but this claim need not have been literally true. He called his mother Hat-shepsut. [[And black or white, all these were descendants of Ham and his apparently 'angel-human' wife, though Amenhotep I's skin color seems to indicate that at some point they all became descendants of Canaan too.](#)] [Breasted, *Records*, Vol. II, Sec. 803. See Gauthier [[bio, p.102](#)], *Le livre des rois d'Égypte* [[The Book of the Kings of Egypt](#)], II, 287.] Is it possible that before ascending the throne of Egypt he was a viceroy in Ethiopia?...

[It is a curious circumstance that in the Abyssinian sacred tradition (*Kebra Nagast*) Menelik, king of Ethiopia and son of the Queen of the South, guest of Solomon, returned to Palestine to rob its Temple; after succeeding in stealing the holy Ark by a ruse, he fled

to Ethiopia, pursued by Solomon, his father, to the borders of Egypt. Two historical elements are mingled in this legend. The sack of the Temple was the work of Shishak-Thutmose III, the successor of Queen Sheba-Hatshepsut. The one who fled from Palestine, pursued by the king of Jerusalem, was Zerah-Amenhotep II, the successor of Shishak-Thutmose III.]

...Conventional chronology identifying Zerah with Osorkon of the Libyan Dynasty [instead of with Amenhotep II] encounters difficulty in the biblical reference to Zerah as an Ethiopian.

It was a glorious accomplishment to carry away so decisive a victory from the battlefield, when the foe was not a petty Arabian prince – as some exegetes have thought [who assumed a Kush in Arabia besides the Kush (Ethiopia) in Africa] – or a pharaoh of the ignominious Twenty-second Dynasty as other exegetes have assumed, but Amenhotep II, the great pharaoh, the successor to Thutmose III, the greatest of all the pharaohs [underlining mine - *eaferm*]. It was a victory as sweeping as the defeat of the Hyksos-Amalekites by Saul, but, as we shall see, its effect on the subsequent period was not of equal importance. Politically, the victory was not sufficiently exploited, but this fact does not detract from its military value. Egypt, at the very zenith of its imperial might, was beaten by Asa, king of Judah, and this was not a victory over an Egyptian garrison or a detachment dispatched to collect tribute, but over the multitude of the Egyptian-Ethiopian and Libyan hosts, at the head of whom stood the emperor-pharaoh himself.

With the rout of the Egyptian army in the south of Palestine, all of Syria-Palestine naturally was freed of the Egyptian yoke. The pharaoh had previously laid Ugarit waste and threatened all the kingdoms in this area; it is conceivable that the king of Judah had some help from the north, and the sympathy of the Syrian maritime peoples must certainly have been with Asa. The inscriptions of Amenhotep II reveal his ambition to dominate, in addition to the land of the Nile, the lands of the Jordan, Orontes, and Euphrates, which had rebelled after the death of Thutmose III. The great victory at Mareshah carried a message of freedom to all these peoples [- or again, an 'end to the lull']; the repercussions of the battle should have been heard in many countries and for many generations. But only once again does the Book of Chronicles pay tribute to this victory, and this in the words of the seer Hanani: "Were not the Ethiopians and the Lubim [Libyans] a huge host, with very many chariots and horsemen?" ([II Chronicles 16:8](#)). It is also said that the population of the northern tribes went over to Judah because of the high esteem this country enjoyed after it had successfully repelled the pharaoh and his army ([II Chronicles 15:9](#)). Is no more material concerning the victory of Asa over Amenhotep II preserved? Such a great triumph should have had a greater echo.

It had this echo. A Phoenician poem sings of that victory over the host of Amenhotep II.

The Poem of Keret

Among the epics unearthed at Ras Shamra, one contains some historical material. The poem of Keret – the archaeologists call it by the name of its hero – has a historical setting. It was first translated and interpreted by Charles Virolleaud. [Charles Virolleaud, *La Légende de Keret, roi des Sidoniens* (Paris,1936).] Later a very different meaning was given to the text. Virolleaud read in the text of the danger threatening the country of Keret, king of Sidon. The invasion of Negeb (south of [\[or Southern\]](#) Palestine) by the army of Terah aroused Keret's fears; he wept in the seclusion of his chamber. In his great distress he was encouraged by a voice heard in a dream, and he went to meet the danger and joined the army of the defenders.

The names of Asher and Zebulun, two tribes, appear according to Virolleaud, in the poem. It is not clear from the poem whether the role of the tribe of Zebulun was that of an enemy or a friend.

Asher is mentioned repeatedly in a refrain, and the poem gives a vivid feeling of armed tribesmen hurrying to join the main army opposing Terah.

Asher, two and two are gone, Asher, three and three are gone, shut the houses, marched together.

Volunteers joined the thousands of Hasis.

Men of Hasis went by thousands, and by myriads, as a flood [yr].

They marched to meet the army of Terah. And Terah came into Negeb with a great force: "a great force of three hundred times ten thousand [rbt]" which would mean – if the translation is correct – three million men. Then the poem tells that the huge invading army, having been defeated, was in full retreat.

Who was Terah? asked Virolleaud. In Genesis the father of Abraham is called Terah. The theory was advanced and found followers in France that patriarchal migrations and wars are described in the Phoenician poem of Keret...

[“Comme nous l'avons indiqué déjà (Syria, Revue d'art oriental et d'archeologie, XIV,149), ce nom de Trh est évidemment la même que celui du père d'Abraham." [[“As we have already indicated \(Syria, Journal of Oriental Art and Archeology, XIV,149\), this name of Trh is obviously the same as that of the father of Abraham.”](#)] "*Ibid*, p.25.]

...It was found to be a very illuminating addition to the legends about the sojourn and wandering of the patriarchs in Negeb southern Palestine as found in Genesis.

The patriarch Abraham came to Negeb; so did Terah of the poem. In the Scriptures it is said that Terah, Abraham's father, migrated from Ur of the Chaldees on the lower flow of the Euphrates to Harran in the northwest, and ended his days there ([Genesis 11:32](#)). A correction was introduced with the help of the poem, and it was agreed that Terah did not die in Harran but prepared the conquest of Canaan from the south

and also accomplished it in part, and that Abraham capitulated when he met difficulties and left Canaan to seek refuge in Egypt...

["Pour les Hébreux, Terah n'avait fait que préparer la conquête ou l'occupation de Canaan, et son fils Abram n'avait fait lui-même qu'ébaucher l'entreprise, puisque, devant les difficultés il avait dû abandonner la partie et s'était réfugié en Égypte." ["For the Hebrews, Terah had only prepared the conquest or the occupation of Canaan, and his son Abram had himself only sketched the enterprise, since, in the face of the difficulties he had to abandon the plan and took refuge in Egypt."] *Ibid.*, p.32.]

...Abraham and his two brothers, sons of the scriptural Terah, are not mentioned in the poem, and it was conjectured that this was because of the leading role played by Terah and the inconspicuous role of Abraham, the latter becoming an anonym ["of unknown name"] in the multitude of the Terahites. And if the tale is very different from the scriptural legend, still the combination Negeb, the scene, and Terah, the invader seemed to be a convincing parallel to Negeb, the scene, and Abraham, son of Terah, the invader. Consequently, the conclusion was drawn by Virolleaud that Terahites invaded the south of Canaan, meeting resistance on the part of the population, although in the Scriptures nothing is said about Abraham's war with the Canaanites, and in fact the peacefulness of his sojourn there is stressed.

An unexplained unconformity is the huge number of soldiers in the host of Terah: three hundred times ten thousand is very different from the number of persons in Abraham's household, servants included. The occurrence of the names Asher and Zebulun also presented a difficulty. Asher and Zebulun were sons of Israel of the Scriptures; these tribes were descendants of Abraham, son of Terah. How could Terah have battled with children of Asher and Zebulun, his descendants of many generations?

To meet this situation it was said that originally the names of Asher and Zebulun belonged to cantons inhabited by Canaanites. At a later date these places were conquered by the tribes of Israel, who did not give their names to, but received their names from, the cantons.

["Il ne s'agit pas ici de deux des douze tribes (Asher et Zebulun), mais de deux de ces cantons cananéens, dont les douze tribes prendront, un jour, le nom." ["This is not about two of the twelve tribes (Asher and Zebulun), but two of these Canaanite townships, of which the twelve tribes, one day, will take the name."] *Ibid.*, p.18.]

Another translation and interpretation of the poem of Keret was presented. It rejects Terah, Asher, Zebulun, as proper names, finding for them the meanings: bridegroom (*terah*), after, behind (*atur*), sick man (*zebulun*). [H. L. Ginsberg, in *Ancient Near Eastern Texts*, ed. Pritchard, pp.142ff. Instead of "Asher, two and two are gone," he translated: "After two, two march."] It also denies the predominant martial theme of the poem, regarding it as a love romance. Thus are explained away the names of tribes not to be expected in Ugaritic times. Numerous other changes and corrections were offered.

It seems to us, however, that Virolleaud's translation was not far from the truth. Terah of the poem was, indeed, not the father of the patriarch,

but the names of the tribes and the martial plot appear to be consistent with history.

It is, in fact, undisputed that Ugarit and the entire Phoenician coast were threatened by Amenhotep II in the period with which we are concerned.

Free from the limitations imposed by an incorrect estimate of the age of the Ras Shamra tablets, we pose this question: Is an unsuccessful invasion of southern Palestine by a large host known to us from the Scriptures?

Such an invasion occurred in the days of Asa, king of Judah, and it was headed by Zerah the Ethiopian. In the Second Book of Chronicles the invading army under Zerah is called a very large multitude, "[a] thousand thousand," or a million.

II CHRONICLES 14:9 And there came out against them Zerah the Ethiopian with a host

of a thousand thousand [1,000 x 1,000 = 1,000,000]. ...

We have already recognized Zerah the Ethiopian as King Amenhotep II, and compared the scriptural and the Egyptian material.

We shall compare a few data from the Phoenician poem and from the inscriptions of Amenhotep II and from the Scriptures. If we again find parallels, obviously we shall strengthen the identification of Zerah as Amenhotep II [too].

In the Phoenician poem the army of Terah is described in these words:

A great force of 300 times 10,000 [*rbf*] with harpes [*hepes*] of copper, with daggers [*snn*] of bronze. [Note: there is a 'v-shaped' accent over the s in *hepes* and over the s in *snn*.]

It was noted that the poem used for copper scimitars the Egyptian word *hepes*, and for the daggers of bronze, the Egyptian word *snn*. [J. W. Jack [still a ?], *The Ras Shamra Tablets*, p.38: "Three millions with copper scimitars or harpes (for which the Egyptian word *hepes* is used) and bronze daggers." Jack's is also the translation of these two lines from the poem.]

In the tomb of Amenken King Amenhotep II is portrayed inspecting gifts to be distributed among his officers [Breasted, *Records*, Vol. II, Sec. 802.]; these are swords described with the words "360 bronze hps [*hepes*]" and next to these swords are pictured one hundred and forty daggers.

Inasmuch as the Egyptian name is given to the weapons in the Phoenician poem, their Egyptian origin would not be an arbitrary conclusion. The weapons are designated in the Phoenician poem by the word used on the Egyptian monument depicting Pharaoh Amenhotep II with weapons for his army. Accordingly, the forces of Terah were armed with weapons identical with those with which Amenhotep armed his soldiers. Examples of harpes (scimitars [photo, SEC. 10, p.604]) have been found in Gezer in southern Palestine. [See Adolphe Lods [?], *Israel* (London,1932), p.64.]

The extant fragments of the poem describe the armies rushing to the battle. We see Keret marching across fields on which he finds arms thrown away by the fleeing soldiers of a beaten army; he comes to a spring tinged with blood. ["*Mqr mrrilat dm.*" Ginsberg refers "*cfrn*" to the following sentence and gives it the meaning "Lo!"] He marches toward the cities of Edom with the intention of sharing in the loot.

According to the Scriptures, after the battle of Mareshah (Moreshegath) the Judean victors looted the cities of the south: "the people ... pursued them unto Gerar. ... And they smote all the cities round about Gerar ... and they spoiled all the cities; for there was exceedingly much spoil in them" ([II Chronicles 14:13-14](#)).

In the poem the march to the south to loot the cities after the victory is told in these words by the poet to Keret:

Go a day and two days
A third one and a fourth one,
A fifth one and a sixth one,
And on the seventh day you will meet Sapasites.
And you shall come to Edom Rabbim
And to Edom Seriot,

The poem is in the rhythm of the marching step of the hero and his men.

Then he met the Sapasites
And went to Edom Rabbot
And to Edom Seriot.

The king of Edom begged Keret:

Don't combat Edom Rabbot
Nor Edom Seriot,
Depart, king of Sidon,
O, Keret, from my parvis! [- a "parvis" being "a court or enclosed space before a building".] [Translated from Virolleaud, *La Légende de Keret.*]

And Keret asked from him his daughter instead of booty: she is "beautiful as Astarte."

We are intrigued to know whether Keret brought the daughter of the king of the Edomite city to Sidon as his consort, and a subsequently found fragment of the poem tells us that he did so. But we are more anxious to know who were the "Sapasites" before the walls of the cities of Edom, and what the name Seriot designates, and whether we are on the road we set ourselves to follow.

What does "people of Sapas" mean? A partial answer is at hand: "Sapas is the sun and the Sapasites got their name from it; Sapas of Canaan was analogous to Shamash [sun] of the Assyrians and Babylonians." [*ibid.*, p.14.] The people who are repeatedly named as opposing Keret before the walls of the Edomite city were Sapas or Shamash men.

Cities in Edom were doomed to be looted, according to the poem and the Second Book of Chronicles, which also suggested that this fate was imposed on them because they apparently supported Zerah and his Ethiopian and Libyan host. We are therefore interested to know from what base Amenhotep II conducted his campaign against Palestine.

Amenhotep II's record of his campaign in Palestine-Syria begins verbatim:

His majesty was in the city of Shamash Edom. His majesty furnished an example of bravery there.

The city of Shamash Edom is nowhere mentioned in extant Egyptian documents except in the registers of Thutmose III and in this monumental inscription of Amenhotep II. Is it a coincidence that, in the Phoenician poem about the invasion of Terah and his multitude, the name of the city is Edom and the people are called Sapas or Shamash? We have identified Terah of the poem as Zerah of the Scriptures. We have identified Zerah of the Scriptures as Amenhotep II. Now we find the same city with the same people as the military base of Terah of the poem and of Amenhotep II of the hieroglyphic annals.

Of the word "Sarira" or "Serivot" (plural) in the poem of Keret we have an explanation in the Septuagint, the Greek translation of the Scriptures. An addition to [I Kings 12:24](#) gives some details concerning Jeroboam. His mother, called Zeruah in [I Kings 11:26](#), is referred to there [in Greek] as Sarira. When he was appointed by Solomon to be over the northern part of the kingdom he built a town in Mount Ephraim and named it Sarira. When, after the death of Solomon, Jeroboam returned from his exile in Egypt he "came into the land of Sarira." The tribe of Ephraim assembled there and, according to the Septuagint, Jeroboam fortified Sarira.

Sarira was the name of a fortress built first about -920 and possibly of every fortress built following the plan of Jeroboam's fortress, which he called by the name of his mother. In the days of Keret, one generation later, the name Edom-Serivot (plural of Sarira) is used. Half a millennium before Jeroboam, Serivot is an anachronism [or "an error in chronology"].

What was the role of Keret in the allied army? In [II Samuel 8:18](#) it is written that Kreti and Pleti (Cherethites and Pelethites) were bodyguards of David. These were mercenaries in the service of the king of Jerusalem. Some sixty years later, in time of need, Asa called on the Sidonians for help; they themselves were alarmed by the invasion approaching from the south, as the first scene of the Keret poem vividly describes.

The defeat of the invading army under Terah, the weapons scattered over the fields, the wells stained red with blood, and the cities of Edom trembling before the victorious warriors are vivid pictures which fit the biblical story of the victory over Zerah and over the Edomite cities supporting him.

Analysis of the historical background of the Keret poem reveals that Virolleaud's translation was rejected without sufficient reason. It is a

description of a wax and a rout. The mention of the tribes of Asher and Zebulun in this setting is natural and does not call for a [contrived] philological theory that gives other meanings to these names. These two tribes of the tribes of Israel were the closest neighbors of Sidon. Together with the Sidonians they left their homes and hastened to Mareshah to take part in the battle or to exploit Asa's victory. An allusion to this co-operation of the northern tribes is found in the Second Book of Chronicles (15:9) following the description of Asa's victory: "they fell to him [Asa] out of Israel in abundance, when they saw that the Lord his God was with him."

Comparing the record of the Second Book of Chronicles and the annals of Amenhotep II, who followed Thutmose III, we found that according to both sources a great army came from the borders of Egypt and invaded Palestine; that it reached the place Moresheth-Gath or Mu Areset, in Egyptian, one or two days' distance from the border (*nakhal mizraim*); and that it was turned back by defenders of the land. And that the domination of Egypt over Palestine ceased and was [again temporarily] re-established only by the successor of Amenhotep II.

Comparing the annals of Amenhotep II with the poem of Keret, we find in both sources that the Phoenician coast was threatened (Ugarit is especially mentioned by Amenhotep II); that the invaders were armed with *hepes*, or copper scimitars; and that Shamash Edom played an important role in the campaign, being occupied first by Amenhotep II, then by Keret and his allies, who defeated the invader.

Comparing now Chronicles and the poem of Keret, we find that, according to the scriptural text, the army invading Negeb was composed of three hundred chariots and "a thousand thousand" of soldiers, and the defending army had three hundred thousand men of Judea; according to the poem, the invading army had three hundred times ten thousand men. At the head of the army was Zerah or (in the Virolleaud translation) Terah. The cities in Negeb were looted; Edom Seriroth is mentioned, and has an explanation in the Translation of the Seventy. Northern tribes of Israel joined the army of the south in looting the cities of Negeb.

We would not attempt to derive an argument for the present reconstruction of history and to build our conclusions on Virolleaud's interpretation of the Keret poem, since this translation is a matter of controversy. On the other hand, we may offer a partial vindication of Virolleaud, and we find support for him in the historical setting as revealed by our reconstruction.

Some twenty years after the defeat at Mareshah, Thutmose IV, successor to Amenhotep II, [again temporarily] re-established Egyptian hegemony over Syria and Palestine [as the God-Zone '*satanic archangel*' still ruling at the time continued to be The 2nd Head of the Beast, over 'Assyria', The 3rd Head, over Babylon, not succeeding The 2nd until a few hundred years later - huh]. There are no records of the campaign, but he bears the appellation "conqueror of Syria."...

[Thutmose IV is twice called "conqueror of Syria" on the Stele Louvre C. 202. Charles Paul Pierret [1836-1916, "a French archaeologist, specialist in Egyptology... [who] began his career in 1867 as a conservation attaché... [and succeeding] Jean-François Champollion and Emmanuel de Rougé, he became the curator of the Egyptian Antiquities department of the Louvre in 1873... [and when] the Louvre School was founded in 1882, he was the first holder of the chair... [of] Egyptology... [and] he was elevated in 1888 to the title of Knight of the Legion of Honor"], *Recueil d'inscriptions inédites du Musée Egyptien du Louvre, II partie [Collection of Unpublished Inscriptions from the Egyptian Louvre Museum, Part II]* (Paris,1878), p.35. Cf. *Journal of Egyptian Archaeology*, XXVII (1941),18.]

...Thutmose IV met very little resistance, if any. The pressure of the Assyrians from the north made it desirable for the Syrians to submit to Egypt. [But remember that the Carians, Phoenicians, Syrians, and Assyrians are all 'Canaanite', and whether allied or not, were all under The Second Head.]

["As was demonstrated in a previous chapter, Shishak is the scriptural name of Thutmose. Since the tablets of Ras Shamra belong to the period of the Amenhoteps and Thutmoses, we should expect to find in them, besides the biblical name of Zerah, that of Shishak. It was, in fact, among the first of the deciphered words and it caused considerable surprise. "*Le mot Swsk semble, un nom propre, à rap-procher peut-être de l'égyptien Sosenq, hebreu Sosaq, et Sisaq.*" ["The word Swsk seems to be a proper name, perhaps to be related to the Egyptian Sosenq, Hebrew Sosaq, and Sisaq."] Dhorme, *Revue biblique*, XL (1931), 55. The translator did not dare to draw the correct conclusion, for what was this pharaoh of the ninth or tenth century doing in the middle of the second millennium?]

The End of Ugarit

The excavator of Ras Shamra found that the city had been destroyed by violence and had not been rebuilt. Buildings were demolished; the library was burned and its walls fell on the tablets and crushed many of them. The last king whose name is mentioned on the documents that survived the fire is Nikmed. There was also found a proclamation which states that the city was captured and Nikmed and all the foreigners were expelled.

On the level of the structure destroyed by fire a seal impression of Amenhotep III was found, as well as two letters of the type of the el-Amarna collection. Judged by these findings, Ugarit came to its end in the later days of Amenhotep III or in the early days of Akhnaton [evidently near the time of The Visits of Mars], a time known as the el-Amarna period.

In a letter written by Abimilki, king of Tyre, and found in the state archives of Akhet-Aton (el-Amarna), this vassal king informed the pharaoh of what had happened to Ugarit:

And fire has consumed Ugarit, the city of the king; half of it is consumed, and its other half is not; and the people of the army of Hatti are not there. [*El-Amarna Tablets*, Letter 151.]

Half of Ugarit was burned, the other half was razed, and the invaders, soldiers of Hatti, retreated after they had wrought this destruction.

Mention of the destruction brought upon Ugarit and actual evidence of demolition by a violent hand convinced the investigators of Ras Shamra that the city ceased to exist in the very days to which the letter of Abimilki referred.

In the el-Amarna letters the city of Ugarit was referred to by name and her devastation was recorded, but the name of the king of Ugarit was not given. It could be established only inferentially. It is known that Nikmed lived during the el-Amarna period [Virolleaud, "*Suppiluliuma et Niqmad d'Ugarit*," *Revue hittite et asianique* [*Suppiluliuma and Nikmed of Ugarit*, "*Hittite and Asianic Review*], V (1940),173f; see Albright, *Archaeology and the Religion of Israel*, p.38.]...

Suppiluliuma I... or Suppiluliumas I was [- as evidently misidentified and misplaced by my encyclopedia -] king of the Hittites (r. c. 1344-1322 BC (short chronology)... He achieved fame as a great warrior and statesman, successfully challenging the then-dominant Egyptian Empire for control of the lands between the Mediterranean and the Euphrates.

...His [and that is, Nikmed's] name, on the latest tablets of the Ras Shamra library, and the two tablets of the el-Amarna type, bore evidence that the catastrophe of fire and destruction, as described by the king of Tyre and as found by the excavators, occurred in the days of Nikmed, in the period of el-Amarna. [See Schaeffer, *Les Fouilles de Minet-el-Beida et de Ras Shamra, La Neuvième Campagne* [*The Excavations of Minet-el-Beida and Ras Shamra, The Ninth Campaign*] (Syria, XIX [1938],196), concerning the time when Ugarit was destroyed.]

The proclamation found in Ras Shamra is directly related to the upheaval in the life of the city. Some invading king decreed that "the Jaman [Ionians], the people of Didyme, the Khar [Carians], the Cypriotes, all foreigners, together with the king Nikmed" were to be expelled from Ugarit, "all those who pillage you, all those who oppress you, all those who ruin you." [Hrozný, "*Les Ioniens a Ras-Shamra*," *Archiv Orientální*, IV (1932),171; Dhonne, *Revue biblique*, XL (1931), 37-39.] It appears that the proclamation was addressed to the Phoenician section of the city's population; it was written in ancient Hebrew with cuneiform characters.

The opening portion of the proclamation is missing; this is regrettable because it might have revealed the name of the king who expelled Nikmed. [*"Il est regrettable que le commencement de l'inscription n'ait pas été conservé; on peut supposer que les premières lignes de l'inscription contenaient des détails sur l'acteur principal des événements dépeints."* ["It is unfortunate that the beginning of the inscription was not preserved; it can be assumed that the first lines of the inscription contained details of the main actor of the events depicted."] Hrozný, "*Les Ioniens à Ras-Sham-ra*," *Archiv Orientální*, IV (1932),176.] Who was the king who conquered Ugarit, burned it, expelled its population, and caused King Nikmed to flee? He will be identified in Chapter VIII. Was Nikmed, his city burned, his fleet dispersed, a forerunner of the coming migration to Africa, where about the middle of the ninth century Phoenician refugees founded Carthage, or Keret the New, in present-day Tunisia? [Keret, the city, and Keret, the personal name, have different spellings.] Or did he

direct his sails to Hellas [which is a “name for all lands inhabited by Hellenes, i.e. all of ancient Greece”], with which Ugarit traded in Mycenaean ware? Ugarit was also a market for the Ionians, who had their own colony there; they fled with Nikmed.

I believe Nikmed was not lost in the history of that century, so rich in events. I intend to trace his place of refuge later on.

Retarded Echoes

Three of the main conclusions of this chapter are: (1) The timetables of Crete (Minoan ages) and of early Greece (Mycenaean ages) are displaced by the same [over half-millennium] stretch of time by which Egyptian dates are out of step with the revised chronology; (2) biblical criticism that ascribed the origin of many biblical texts to late centuries and to foreign influences is as erroneous on this issue as the reversal of it that assumes a borrowing of many biblical texts and institutions from the Canaanites of the fourteenth century; (3) the Hurrian language is but Carian; there existed no Hurrian nation.

We learned also that Amenhotep II is the scriptural Zerah, and that he lost the domination of Palestine and Syria in a battle at Mareshah; that the Keret poem actually refers to the harassing of Ugarit by Amenhotep II; and that Ugarit was laid waste in the ninth century.

The excavators and interpreters found themselves compelled to draw a number of inferences about the historical reappearance of one or another earlier cultural achievement. The sepulchral chambers of Ugarit influenced the architecture of sepulchral chambers on Cyprus but not until more than half a millennium had elapsed. The naval catalogue of Ugarit reappeared in the epic creations of Homer after an interlude of several centuries. Jewels identical with those of Ugarit were worn by maidens of Jerusalem six or seven hundred years after the destruction of Ugarit. The poetic style and meter, the legal ordinances and sacerdotal practices, even the system of weights, reemerged after an equally long period. Dividing strokes between written words were introduced into the script of Cyprus some seven hundred years after the script of Ras Shamra, with the same characteristics, had fallen into oblivion. [eafcm]

In [1] western Asia Minor [on the Aegean and Levantine Seas - the “Levantine Sea... [being] the easternmost part of the Mediterranean Sea”, map, p.184], where Homer lived, in [2] the Jerusalem of the prophets, on [3] Cyprus, [and 4] all around Ugarit, the echo of its culture, its language, and its art [SUPPOSEDLY] returned only after a long period of latency.

Retarded echoes are never heard in Egypt; and how could it be otherwise? For the chron-ology of Ugarit-Ras Shamra is [mis]constructed to synchronize with the chronology of Egypt.

Chapter VI

THE EL-AMARNA LETTERS

The El-Amarna Letters and When They Were Written

A few small villages are scattered in the valley by the bank of the Nile where once stood Akhet-Aton, "the place where Aton rises." The site bears a name artificially composed by modern archaeologists, Tell el-Amarna. Ruins of temples, palaces, tombs, private dwellings, and workshops of craftsmen have been cleared of the desert sand that buried them for thousands of years.

In 1887 state archives were unearthed at Tell el-Amarna. A fellah woman [- a "fellah" being "a native peasant or laborer in Egypt, Syria, etc." -] digging in her yard turned up some clay tablets with cuneiform signs; the story runs that she sold her find for the equivalent of two shillings. Samples sent to the Louvre Museum were pronounced forgeries, but soon the scientific world recognized their genuineness.

During the ensuing years a hunt for the clay slabs was undertaken by many archaeologists on behalf of public and private collections. Meanwhile, the tablets had been scattered by unlicensed diggers and dealers in antiquities. Many were damaged, some broken into pieces by unskilled excavation, in the course of transportation, and, it is said, by partition among the clandestine excavators.

Up to the present over three hundred and sixty tablets have been recovered. With the exception of a few single tablets found in Palestine and in Syria, which obviously belong to the same collection, the entire lot is thought to have been found in or near the place recognized as the state archives of Akhet-Aton. Only a few tablets contain fragments of epic poems; all the others are letters exchanged between two successive kings of Egypt and their correspondents, the free kings of territories in the Middle East and Cyprus and various vassal kings and princes or officers in Syria and Palestine.

The kings in the north were not subject to the kings of Egypt, and they wrote "to my brother" and signed themselves "thy brother." The kings in Canaan and Syria, however, were under the scepter of the Nile dynasty and wrote "to my king, my lord" and signed themselves "thy servant." There are also letters addressed to certain dignitaries of the Egyptian court. Letters written by the pharaohs or in their names were obviously copies stored in the archives in order to preserve a record. The language of the tablets, with few exceptions, is Assyro-Babylonian (Akkadian), with many words in a Syrian dialect similar to Hebrew.

[The translations into German are by Hugo ['Stinkler'] Winckler [bios, SEC. 7, 278, 423 & 540-41] and by Jørgen Alexander Knudtzon [1854-1917, "a Norwegian linguist and historian... [and] a professor of Semitic Languages at the University of Oslo from 1907... [who] enrolled at the Royal Frederick University in Christiania... [ultimately] to study Semitic languages, in particular Akkadian, Arabian and Hebrew, the last of which he also gave lectures on... [and he] studied Assyriology and theology in Germany... [returning] to Norway after only two years, and resumed his Hebrew teaching... [and in] 1889, he took his... [doctorate] Degree... [and by] recognizing the [supposed] Hittite language as Indo-European on the basis of two letters found in Egypt (*Die zwei Arzawa-Briefe*, 1902), he played an important role in the deciphering of the [so-called] Hittite language script... [and in] two landmark volumes

(1907 and 1915) he published the Amarna letters, diplomatic correspondence of the reign of Pharaoh Amenhotep IV, better known as Akhenaten [or Akhnaton, whose reign is misplaced by modern scholars to] 1351-1334 BCE)]. The work of the last-named Scandinavian scientist [Knudtzon] is of classical value for the study of the Tell el-Amarna tablets. The translation into English is by S. A. B. Mercer (1939 [bio, SEC.9, p.506]). Twelve letters found since the publication by Knudtzon are included in Mercer's English edition. The letters are similarly numbered in Knudtzon's and Mercer's editions. In this chapter quotations from the letters are taken from the English version of Mercer (*The Tell el-Amarna Tablets* [Toronto,1939]). However, the translations have been checked in Knudtzon's version.]

The city of Akhet-Aton was built by the schismatic [or 'disunifying'] king Amenhotep IV, who abolished the cult of Amon of Thebes and introduced the cult of Aton, interpreted as the solar disk, and who changed his name to Akhnaton. But shortly after his reign the capital city of Akhet-Aton was abandoned, his religion was stamped as heresy, and his images were mutilated. His son-in-law, the young pharaoh Tutankhamen, reigned briefly in the old capital, Thebes. Then the [18th] dynasty became extinct [- apparently in the early 8th Century BC, a major contributor to this 'extinction', besides Akhnaton's "schismatic" new "cult", likely being The Visits of Mars, which also likely delayed the start of the 19th Dynasty till the 7th Century BC]. Akhet-Aton had a short history of only about twenty-five years before it was deserted by its inhabitants.

The time of the letters can be established with some precision. They were addressed to Nimmuria (*Ni-ib-mu'-wa-ri-ia*, *Mi-im-mu-ri-ia*, *Im-mu-ri-ia*), who was Amenhotep III, and to Naphuria (*Na-ap-hu-ru-ri-ia*, *Nam-hur-ia*), who was Amenhotep IV (Akhnaton). The letters sent to Amenhotep III were presumably brought to Akhet-Aton from the archives at Thebes.

Long rows of shelves are filled with books and treatises dealing with these letters, which until recently were the most ancient exchange of state letters preserved. The [so-called] science of history, it is [wrongly] thought, is in possession of historical testimony on a period previous to the entrance of the Israelites into Canaan. One of the main objects of investigation was to identify places and peoples named in the letters.

In the tablets written by the vassal king of Jerusalem (*Urusalim*) to the pharaoh, repeated mention is made of the "Habiru," who threatened the land from east of the Jordan. In letters written from other places, there is no reference to Habiru, but an invasion of *sa-gaz-mesh* (*sa-gaz* is also read ideographically *habatu* and translated "cutthroats," [or] "pillagers") is mentioned over and over again. With the help of various letters it has been established that Habiru and *sa-gaz* (*habatu*) were identical. In letters from Syria the approach of the king of Hatti to the slopes of the mountains of Lebanon was reported with terror.

The impression received is that these invasions - of Habiru from the east and of the king of Hatti from the north - menaced Egyptian domination of Syria [uh-huh], a domination which, it was learned, actually ceased shortly after the reign of Akhnaton [- again, likely because of The Visits of Mars -]. In their letters the vassals incessantly ask for help against the

invaders and often also against one another. King Akhnaton, "[supposedly] the first monotheist in world history" [[according to] Breasted, Weigall, Freud], did not care for his empire; he was immersed in his dream of "a religion of love." Little or no help was sent; the mastery of the pharaohs over Syria and Canaan was broken, and the control of Egypt over her Asiatic tributary provinces was [- under the control of The 2nd Head of the Beast - again] swept away.

The name "king of Hatti" is generally [mis]understood as "king of the Hittites." In a later period that of Seti I and Ramses II of the Nineteenth Dynasty there were great wars between the kings of Hatti and the pharaohs. In a chapter dealing with that period the history of the "forgotten empire of the Hittites" will be analyzed. "The king of Hatti" of the el-Amarna period is supposed [yes, SUPPOSED] to have been one of the kings of that "forgotten empire."

The name Habiru, mentioned in the letters of the king of Jerusalem, became an important issue and gave rise to the following conjecture: these invaders could have [- but really couldn't have -] been the Hebrews under Joshua drawing near to the borders of Canaan. The Habiru, too, emerged from the desert and approached the land from the other side of the Jordan. Arriving at the Promised Land during the time of Amenhotep III and Akhnaton, they were supposed to have left Egypt sometime in the days of Thutmose III or Amenhotep II.

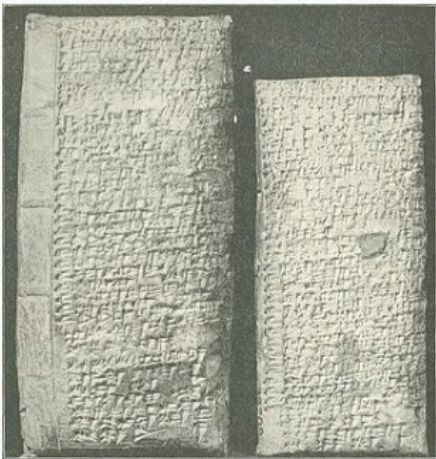
This does not seem to be a well-founded construction, because these monarchs were conquerors and despots, too strong to allow the Israelite to put off the yoke of bondage. Other scholars have refused to identify the Israelites with the Habira because the Hebrews were thought still to have been in Egypt at the time of Akhnaton, and the sole opportunity they would have had to leave would have been during a period of anarchy, when the once powerful dynasty was dying down, or during the interregnum following the extinction of that dynasty: these would have been the only times suitable for the rebellion of the slaves and their departure. In that [also erroneous] view the Habiru came in one of the waves of nomads eager to settle in the land of Canaan; other waves must have [or are SUPPOSED to have] followed, one of them being the Israelites under Joshua ben Nun.

In the introductory chapter of this book I dwelt on the various theories relative to the time of the Exodus. There it was explained that a large group of scholars cannot compromise even on an Exodus at the end of the Eighteenth Dynasty, but have chosen Ramses II of the Nine-teenth Dynasty [- supposedly in the late 7th to early 6th Century BC -] to be the Pharaoh of the Exodus, holding the Exodus to be an insignificant event in the history of Egypt; or they select Ramses to be the Pharaoh of Oppression and his son Merneptah the Pharaoh of the Exodus.

As the el-Amarna tablets, in the [mistaken] opinion of these scholars, preceded the Exodus, the Habiru could not possibly have been the Israelites. Another link was sought to connect the narrative of the Scriptures with the details unfolded in the letters. A parallel to Joseph was found in the Egyptian courtier of Semitic name and obviously Semitic

origin, Dudu, whose memory is preserved not only as the addressee of a few el-Amarna letters but also as the owner of a rich sepulcher in Akhet-Aton...

[Mercer, *The Tell el-Amarna Tablets*, pp.510ff.; George Aaron Barton [1859-1942, “a Canadian author, Episcopal clergyman, and professor of Semitic languages and the history of religion... [who after] attending Oakwood Seminary in Union Springs, New York... became a minister in the Religious Society of Friends [- yes, the Quakers, <https://en.wikipedia.org/wiki/Quakers>] and continued his education at Haverford College, completing a MA in 1885 [- the college being “founded in 1833 by members of the Religious Society of Friends (Quakers) to ensure an education grounded in Quaker values for young Quaker men... [and though today] the college no longer has a formal religious affiliation, Quaker philosophy still influences campus life”]... [and Barton] taught in Rhode Island from 1884 to 1889, then earned a PhD at Harvard and became a professor of Semitic languages at Bryn Mawr College in 1891... [and in] 1922 Barton moved to the University of Pennsylvania, where he was professor of Semitic languages and the history of religion... [and] retired in 1931 and held the title of professor emeritus until his death... [and he] specialized in many subjects, particularly in Semitic languages... [and his] many publications cover a wide range of topics in areas such as biblical studies, religion, and linguistics along with translations of Sumerian cuneiform tablets... [and he also] was fascinated by bible archeology and wrote a text book on the subject, published in 1916, along with other publications on similar subjects ... [and in addition he] specialized in translations of Sumerian & Akkadian tablets, seals and cylinders... [and he] notably translated a set of Sumeriantabletsrecovered in 1896-



Semitic Babylonian contract-tablet inscribed in the reign of Hammurabi

1898 by the University of Pennsylvania's excavation at Nippur initially labelled as "Miscel-laneous Babylonian Inscriptions", including creation myths known as the Barton Cylinder [[photo of Semitic Babylonian Inscriptions, p.227](#)] and the Debate between sheep and grain... which were later revised by Samuel Noah Kramer”, *Archaeology and the Bible*, p.368; Hermann Ranke [1878-1953, “a German Egyptologist... the eldest of three sons of... [a] Lutheran pastor... [and he] initially studied theology, but switched to the University of Munich in 1899, where he studied Oriental languages and Egyptology... [and in] 1902 he received his doctorate... [after which] he received a re-search fellowship from the University of Pennsylvania in Philadelphia ... [and back] in Germany, he took up a position at the State Museum in Berlin in the Egyptian department in 1905... [and in] 1910 a teaching position for Egyptology followed at the

University of Heidelberg, where he also received his professorship in 1910 and became director of... [Heidelberg's] Egyptological Institute... [and from then on he] built up the... Institute... [and] put on the collection of the seminar for Egyptology and enriched it with finds from his numerous own excavations... [and in] 1913 Ranke was accepted as a member of the Heidelberg Academy of Sciences... [and in] 1912/13 and 1924 he took part in various expeditions and excavation campaigns in Egypt... [and during] the third excavation season of the German Orient Society (DOG) from November 1912 to March 1913 in Tell el-Amarna, he was Ludwig Borchardt's assistant [[Borchardt's bio, SEC. 10, p.670-71](#)]... [including when the supposedly authentic] bust of Queen Nefertiti was found...[and during] the First World War Ranke served as Vice Sergeant and Deputy Officer... at the railroad guard in Lorraine... [and in] 1916 he was awarded the Iron Cross 2nd Class for his services... [and the] Senate of the Hanseatic City of Lübeck awarded the lieutenant... the Lübeck Hanseatic Cross... [and in] In the winter of 1932 he taught for a semester as visiting professor at the University of Wisconsin- Madison in the United States... [and in] 1937... Ranke was retired from the Nazi regime under Hitler... because of his marriage to the artist Marie Stein-Ranke, who was considered half-Jewish... [but after]

the end of the Second World War, this decision was re-versed... [and he] was also excluded from the Heidelberg Academy of Sciences in 1939 and re-instated as a corresponding member in 1947... [and from] 1938 to 1942 he taught various semesters as visiting professor in the USA... [and during WWII in] 1942 he returned to Germany via Stockholm and in 1945 took over the teaching position for Egyptology at Heidelberg University again... [and various] visiting professorships in Egypt and the USA followed at this time“], in *Zeitschrift für Aegyptische Sprache* [*Journal of the Egyptian Language*], LVI (1920), 69-71. Albright, "Cuneiform Material for Egyptian Prosopography" *Journal of Near Eastern Studies*, V (1946), 22, n. 62.] [Note: "prosopography" is the "study of a collection of persons or characters, especially their appearances, careers, personalities, etc., within a historical, literary, or social context."]

...King Akhnaton, desirous of making a special gift to his favorites, presented each with a

tomb built during the lifetime of the recipient and engraved with scenes from the life of the king and his family, the owner of the tomb – but usually not his family – being portrayed as a small figure receiving honors from the king. In the tomb of Dudu there are also figures of Semites rejoicing at Dudu's rewards. A letter written to this Dudu will be quoted later on.

Still another resemblance to Joseph was found in the person of Ianhama, who, according to the references in the el-Amarna letters, was an Egyptian chief in charge of the granaries of the state, where grain was bought by the Canaanite princes...

[Cf. Josef Marquart [or Markwart, 1864-1930, "a German historian and orientalist... [who] specialized in Turkish and Iranian Studies and the history of the Middle East... [about whom the] *Encyclopædia Iranica* wrote that "His books are full of profound and nearly inexhaustible erudition, revealing that their author was a learned historian, philologist, geographer, and ethnologist"... [and it] cited his 1901 book *Ērānšahr* as "still an authoritative work and probably his most important"... [and he] attended Tübingen University in Germany, where he studied Catholic theology, and... later switched his studies to classical philology and history... [and his] doctoral thesis... was accepted and he graduated in 1892... [and in] 1897 he began as a lecturer in ancient history... [and in] 1900 he moved to Leiden, The Netherlands and became a curator at the **Museum Volkenkunde** (Ethnographical Museum [photo, p.228])... [and in] 1902 he was appointed to the position of assistant professor for languages of the Christian Orient at Leiden University... [and in] 1912 he moved to Berlin and became a full Professor of Iranian and Armenian studies at Berlin University... [where he] taught... for the remainder of his life, even giving a noon lecture on the day of his death"], *Chronologische Untersuchungen* [*Chronological Investigations*], pp.35ff., and ['Pastor Wild Oats'] Jeremias [bio, SEC. 7, p.423-4], *Das Alte Testament im Lichte des Alten Orients* [*The Old Testament in the Light of the Old Orient*] (2nd ed.; Leipzig, 1906), pp.390ff.]



The National Museum of Ethnology in Leiden

...There was a famine in the land [under the Egyptian chief, Ianhama], and it is an unceasing cry for grain that we hear from the letters of the king of Gubla and Sumur (Sumura).

One further conjecture may be recorded. The visit of Isaac and Rebecca or of Abraham and Sarah to Egypt was linked to some

references to a handmaid of the goddess of the city of Gubla and her husband, who were in Egypt. [O. Weber [?] in J. A. Knudtzon, *Die El-Amarna-Tafeln* (Leipzig, 1915), p.1172.] The king of Gubla and Sumur supported the couple in their desire to return to Canaan, if he did not actually ask for their extradition.

But the theory identifying the Habiru and the Hebrews was not abandoned; it seemed that otherwise the histories of these two peoples of antiquity, the Egyptians and the Hebrews, who inhabited neighboring countries, would show no connecting link in the course of many hundreds of years of their early history. The other possible link – the Merneptah stele, with which I shall deal later – was also interpreted both in support of and against the Habiru-Hebrew theory.

The equation Habiru-Hebrews is still accepted by a large number of scholars: at the time when the el-Amarna letters were written the [supposed] Israelite nomads of the desert were [SUPPOSEDLY] knocking at the gates of the land which they had come to conquer. Did this opinion contradict the scheme according to which the Israelites were still in bondage under Ramses II? If so, then the conception had to be formulated anew, and the migration of the Hebrews was then supposed to have proceeded in consecutive stages. Reconciling theories were put forth dividing the Exodus into several successive departures, the Rachel [2-tribes] clan and the Leah [10-tribes] clan leaving at different times; when the former reached Canaan the latter was still being oppressed in Egypt and followed later. Another theory had the Josephites coming from Egypt and the Jacobites directly from Mesopotamia; still another variation had the Jacobites coming from Egypt and the Abrahamites from the north.

A further difficulty presented by the equation Habiru-Hebrews arose from the fact that no person in the Book of Joshua could be identified in the el-Amarna letters. When the Israelites entered Canaan, Adonizedek was king of Jerusalem, Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon ([Joshua 10:3](#)). Among the letters there are a number written by kings of some of these places but not by these kings. Much more important is the fact that there is little similarity in the events described in both sources. The episode of the siege of Jericho, the most remarkable occurrence in the first period of the conquest, is missing in the letters, and Jericho is not mentioned at all. This silence is strange, if the Habiru were the Hebrews under Joshua. No contemporaneous event can be traced in the letters.

The pharaohs of the Nineteenth Dynasty, Seti and Ramses II, left memorial monuments in Egypt and in Palestine regarding their passage through Palestine as conquerors of the land lost by the pharaohs [supposedly] of the el-Amarna period or by their successors. In the Books of Joshua and Judges, covering over four hundred years, nothing suggests the hegemony of Egypt or her interference in the affairs of Canaan.

For all these reasons it seemed too bold to place the story of the conquest by the Hebrews so far back in time. The discussion is still in progress. Some of those who could not accept the theory that the

Hebrews had already entered Canaan at the time of Amenhotep III and Akhnaton identified the Habiru as the Apiru, the workers in the Egyptian quarries on the Sinai Peninsula, on their seasonal journey from there to their homes in Lebanon; others identified them as migrants from the Babylonian district of Afiru.

How could the Hebrews have reached Canaan before they left Egypt? Or how could they have left their bondage in Egypt before it was weakened? [[Consider these rhetorical questions.](#)]

According to my chronological scheme, the letters of el-Amarna, sent and received by Amenhotep III and Akhnaton, were written, not in -1410 to -1370 as is generally accepted, but in -870 to -840 [[or maybe a bit later, say about -800 to -770, and that is, in the 30 years before The 1st Visit of Mars](#)], at the time of King Jehoshaphat in Jerusalem. [The readers of this chapter are advised to read beforehand [IKings 16-22](#); [IIKings 1-10](#); and [ICh 16-22](#).] If this theory is correct, among the tablets of the el-Amarna collection we should expect to find letters written by the royal scribes, skilled in cuneiform, in the name of the Israelite kings of Jerusalem and of Samaria. The most prolific writer of letters among the princes and chiefs was the king of Sumur (Samaria). About sixty letters of his are preserved, fifty-four of them addressed to the king of Egypt. The pharaoh even wrote to him: "Thou writest to me more than all the regents."

The three hundred and sixty letters, linking the political past of the great and small nations of the Near East at an important period of remote antiquity, were objects of prolonged study in the interest of Egyptian, Babylonian, Hittite, Syrian, and Canaanite histories. The statement made above as to the time of the letters should not be accepted merely [[just](#)] because it fits into a scheme built on other evidences of preceding or following periods. It should [[also](#)] be demonstrated with respect to the letters themselves. Besides the Scriptures and the el-Amarna tablets, two other sources relate to the time of King Jehoshaphat: the stele of King Mesha of Moab and the inscriptions of the Assyrian king, Shalmaneser III. These relics, too, and not the Bible alone, must correspond to the contents of the el-Amarna letters, if it is true that Egyptian history must be revised and moved forward more than half a thousand years.

Jerusalem, Samaria, and Jezreel

The letters of el-Amarna provide us with the names of princes and governors in Syria and Palestine and with the names of cities and walled places. Up to now not one of the personal names has been identified, and only several of the geographical names have been traced. I shall identify some important geographical locations and also a series of personal names.

Urusalim of the el-Amarna letters could not be misunderstood; there was no difficulty in recognizing it as Jerusalem. The difficulty arose only with respect to the passages in the Scriptures [[See Genesis 14:18; Joshua 15:8; 18:28; Judges 19:10; IChronicles 11:4-5.](#)] according to which the pre-Israelite

city was called *Salem* or *Jebus* [or ***Jebusi***], and not Jerusalem. It was decided that the el-Amarna letters exposed the error of these statements. If, however, the el-Amarna letters were written in the Israelite period, the above conflict does not exist.

Sumur (also *Sumura*) and *Gubla* are the most frequently named cities in the el-Amarna letters, each being mentioned more than one hundred times. Other cities are not mentioned even ten or fifteen times. "No king's or prince's name is given for this city *Sumur*, next to *Gubla* the most frequently referred to; despite the distress that came upon her, no letter from there [*Sumur*] is to be found in the entire el-Amarna correspondence." [Weber in Knudtzon, *Die El-Amarna-Tafeln*, p.1135.]

It is obvious from the content of the letters that *Sumur* was the "most important place" in Syria-Palestine and apparently also the seat of the deputy administering the region. It was a fortress. [Letter 81.] A king's palace was there, and the frequent mention of this palace in the letters to the pharaoh gives the impression that it was a well-known building.

Sumur or *Sumura* was Samaria (*Semer*, *Somron*, in Hebrew). It [however] could not be pre-sumed that *Sumur* was Samaria because it was in the reign of Omri, father of Ahab, that this city was built, and in the period preceding the conquest of Joshua, of course, it had not existed.

I KINGS 16:24 And he [Omri] bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

Since vowels were a late interpolation in the Hebrew Bible, inserted by the Masoretes ("carriers of the tradition") over a thousand years after the Old Testament had been completed, the name *Semer* can also be read *Sumur*.

Samaria was surrounded by a strong wall, and remnants of it have been unearthed. The city had a magnificent royal palace, and the ruins of it are seen today.

The identity of *Sumur* (*Sumura*) and Samaria will be shown in detail in the following pages, which describe the history of the period.

Together with *Sumur*, *Gubla* is named repeatedly. Evidence has been found in the letters that *Gubla* was considered heir to *Sumur* when this city was temporarily occupied by the Syrians. The king of *Gubla* wrote to the pharaoh in Egypt:

LETTER 85: What was formerly given in [to] *Sumura*, should now be given in [to] *Gubla*.

There is scarcely a letter of the king of *Gubla* in which his uneasiness about *Sumur* does not find expression. He mentioned the name of *Sumur* or *Sumura* about eighty-five times in his letters, besides the numerous times that the city is referred to as "king's city" or "my city."

It was [mis]assumed that *Gubla* is Byblos, *Kpny* in Egyptian, but *Gwal* in Phoenician and Hebrew [[Joshua 13:5](#); [Ezekiel 27:9](#)], the Phoenician city north of Beirut [on the coast of present day Lebanon]. However, there must have been more than one Qwal ("border") in the region of Syria-Palestine; for instance, there is a reference in the Scriptures to Gwal in the south of Palestine. [[Psalms 83:7](#). Cf. [I Kings 5:18](#) (the Hebrew text [or in the KJV see the **word, stonesquarers**^{H1382}]). See R. Dussaud, *Syria, revue d'art oriental et archéologie*, IV (1923), 300 f.] It was also asked why the city of Gwal (Byblos) was changed to Gubla in the el-Amarna letters.

A few times the king of Gubla mentioned in his letters the city of Batruna, and it is identified as the ancient Botrys. [Dhorme, *Revue biblique* (1908), 509f.; Weber in Knudtzon, *Die El-Amarna-Tafeln*, p.1165.] However, Menander, a Greek author, quoted by Josephus, says of Ithobalos (Ethbaal), the king of Tyre in the ninth century, that "it was he who founded the city Botrys in Phoenicia." [*Against Apion*, I, 116; *Jewish Antiquities*, VIII, 1.] Having been built by the father-in-law of King Ahab, the city Botrys could be mentioned in the el-Amarna tablets only if the founding of the city preceded the el-Amarna age which complies with the present reconstruction.

If *Sumur* is Samaria, then it is apparent that *Gubla* is the original name of Jezreel, the other capital in Israel. Omri built Samaria and its palace. Ahab, his son, built his palace in Jezreel, adjacent to the vineyard of Naboth. There Queen Jezebel, the wife of Ahab, later met a violent death. Jezebel (*Izebel*), in the memory of the people the most hated person of the period of the Kings, was a daughter of the Sidonian king Ethbaal ([I Kings 16:31](#)). She brought the evil of the heathen into the land, killed the prophets of Yahwe, and persecuted Elijah the Tishbite. Hundreds of prophets of Baal "eat at Jezebel's table" ([I Kings 18:19](#)). The king under her influence went and served Baal, and worshipped him" ([I Kings 16:31](#)). Josephus Flavius says that Jez-ebel built a temple to the deity "whom they call Belias." [Josephus, *Jewish Antiquities*, VIII, xiii, 1.]

The king of *Gubla* wrote in almost all his letters: "May Belit [Baalis] of Gubla give power. ..." Belit of these letters seems to have been the deity Baaltis, or Belias, whose cult was brought from Phoenicia. [Philo of Byblos, *Fragments*, 2, 25.]

Gubla thus appears to have been the original name of the royal residence city we know from the Scriptures as Jezreel. King Ahab must have had many wives, for he left seventy sons in Samaria ([II Kings 10:1](#)). But the daughter of the Sidonian king was Ahab's chief wife. She exercised charm and influence over him, and he built for her the new residence with her active participation, as the story of Naboth relates. It was not to be expected that Ahab, the apostate, would name the new residence in honor of the persecuted deity, the God of Israel ("the Lord will sow"). It is possible that the name of the new residence was derived from the name of the Phoenician city, dear to the Phoenician princess, now queen of Israel. It may be surmised, too, that the residence was named in honor of this wife, *Jebel*, or *Gubla* in cuneiform transcription, *Izebel* (Jezebel) in the biblical transcription. [It is



possible that the name Jezebel (*Izebel*) is a later form of *Zebel*; addition of the *I* lends to the name an ignominious [or “contemptible”] character of denial or curse, as in the name I-chabod ([I Samuel 4:21](#)).

In the Scriptures there is a direct indication that Jezreel was previously called by the name of Queen Jezebel. When her life ended ignominiously, dogs tore her flesh "and the

carcass of Jezebel [was] as dung upon the face of the field in the portion of Jezreel, about which they [should] not say, This is Jezebel" ([II Kings 9:37](#)). [The King James translation is: "so that they shall not say, This is Jezebel".] The meaning of the sentence is that the name of the place should be blotted out with the death of the queen, by whose name it had been called. After that the city was given the name of the valley Jezreel.

[The site of the residence city of Jezreel has not been established. Its traditional site in the east of the valley disclosed no [excavated] antiquities. It is probable, rather, that Jezreel is to be looked for in the west of the valley. Ahab, taking a daughter of the Sidonian king to wife, might have been anxious also to have a share of the maritime trade of the Phoenicians. [And] Elijah ran without stopping from [Mount] Carmel [which is near the west end of the Jezreel Valley] to [the city of] Jezreel ([I Kings 18:42-46](#)). [Note: **mount Carmel** and the “biblical settlement” of **Carmel** are not adjacent. Mount Carmel is a “24-mile long”, or just “the north-western...13 mi” long, “coastal mountain range in northern Israel [mostly west of the Jezreel Valley] stretching from the Mediterranean Sea towards the southeast”, and evidently formerly also the name of a mountain in this range, (marked on the map with a red triangle), while the “biblical settlement” of Carmel “was an ancient Israelite town in Judea, lying about 11.2 kilometers (7.0 mi) from Hebron, on the southeastern frontier of Mount Hebron”, maps, p.231 & 2, and see again the maps on p.213. So Gubla-Jezreel must have been in the western Jezreel Valley, relatively near Mount Carmel, but certainly not near the “biblical settlement” of Carmel.]]



This is probably the best view of the **area of Elijah's contest**, assuming tradition is correct. The monastery of Muhraqa is at the top of the hill, but tradition places the contest slightly lower near a spring. The crowds of Israelites would [or might] have filled the spacious territory around to see whose God would win [photo, p.232 - <https://www.bibleplaces.com/mtcarmel>].

We shall proceed on the assumption that Sumur and Gubla were Samaria and Jezreel in Israel: the two cities were the two capitals of one state. The King of Gubla was worried about his other capital, alternately lost and recovered in incessant wars with the Syrians. When Sumur fell Gubla became its heir. We thus have the answer to the question of why no king of Sumur is mentioned in the el-Amarna letters, although the city is named so often: its king had his residence in Gubla. Possibly some of the letters which bear the usual blessing, "May Belit of Gubla give power," were written from Sumur (Samaria).



Having raised the curtain on the scene of the main action of the el-Amarna period, we must identify the persons on the stage.

It seems appropriate here to reconsider – maybe speculate, but maybe not – about what went on during the reign of the archangel under Satan known as The 2nd Head of the Beast. I mean how is it that we **understand** that his reign began with The Fall of Egypt at the Exodus and continued till The Fall of Assyria and Babylon's rise – over 800 years, or from about 1450 to 600 BC – if during this period – I count 3 times – Egypt regains substantial control of the God Zone? I think we can **understand** God's **word** on the matter if we endeavor – as **we** as much as humanly possible **search the scriptures**, as well as, **by his Spirit... the deep things of God** – to **see** it from His perspective. And what is His perspective concerning The 2nd Head of the Beast? It's how and by whom His people Israel are most directly controlled. Or otherwise, it's who controls the God Zone, or the part of it that most directly affects His people, Israel. From this perspective you may be better able to see why God considers this entire period – The Reign of the 2nd Head of the Beast – as a period of predominantly 'Canaanite control' over Israel. Hence I equate this period with The Assyrian Empire, though various factions of what I more generally define as 'Canaanites' in the God Zone take their turns attacking and/or oppressing Israel during this time.

The Five Kings

The kings of the ancient Orient usually bore many names. The letters of el-Amarna were addressed to the pharaoh Nimmuria and the pharaoh Naphuria. Nimmuria was Amenhotep III, and Naphuria, Amenhotep IV (Akhnaton). Egyptian kings regularly had as many as five names. [A throne name, a personal name, and epithets; some of them could have been changed during the lifetime of a monarch.] Not from the el-Amarna letters but from other Egyptian documents, it is known that Nimmuria was the throne name of Amenhotep III and Naphuria the throne name of Akhnaton. In the letters there is no mention of the names Amenhotep or Akhnaton.

The kings of Jerusalem, as well as the kings of Samaria and Damascus, also had more than one name. Five different names for Solomon are preserved. [Sources are brought together by Ginzberg, *Legends*, VI, 277.] King Hezekiah of Jerusalem had nine names. [*Tractate Sanhedrin* 94, a; Jerome on [Isaiah 20:1](#) and [36:1](#); Ginzberg, *Legends*, VI, 370.] In view of this practice, there is only a limited chance of finding in the el-Amarna letters the names of the kings of Palestine as we know them from the Scriptures.

But if the kings had many names, this does not mean that we are free in our choice of substitutes. No doors to indiscriminate identification are opened. The life and wars of the Syrian and Palestinian kings of this period are described with many details in the Scriptures and in the letters; all these details will be placed source against source.

At this point in the discussion, should my identification of Abdi-Hiba with Jehoshaphat, Rib-Addi with Ahab, and Ben-Hadad [**Benhadad** in the KJV] with Abdi-Ashirta seem arbitrary, I shall be pleased: in the hall of history, crowded with throngs of men from many centuries, I point straight-way to certain figures bearing names entirely different from those of the persons we are looking for; they are even said to belong to

an age separated by six centuries from the time of the persons we are seeking. Even before I have investigated the persons thus without apparent justification singled out, I shall insist on the identification.

The searching rod in my hand is the rod of time measurement: I reduce by six centuries the age of Thebes and el-Amarna, and I find King Jehoshaphat in Jerusalem, Ahab in Samaria, Ben-Hadad in Damascus. If my rod of time measurement does not mislead me, they are the kings who reigned in Jerusalem, Samaria, and Damascus in the el-Amarna period.

The el-Amarna letters were written in the days of Amenhotep III and his son Akhnaton some seventy-odd years after Thutmose III had conquered Palestine and sacked the Temple of Kadesh [Jerusalem]. Having established the contemporaneity of Solomon and Hatshepsut (Queen of Sheba), of Rehoboam and Thutmose III (Shishak), and of Asa and Amenhotep II (Zerah), we are compelled to conclude that the Jerusalem correspondent of Amenhotep III and Akhnaton was King Jehoshaphat. We are no longer free: either we have been wrong up to this point, or the contents of the el-Amarna letters will correspond to the scriptural information about the time of Jehoshaphat. We must be sure of this even before we open for the first time The El-Amarna Tablets.

Five kings - two successive kings of Damascus, one of Israel, one of Judah, and one of Moab - were the main characters on the stage of the political life of the Egyptian provinces of Syria and Palestine at the time under study. For two of them the Scriptures retained similar names: Hazael, the king of Damascus, is called *Aziru*, *Azira*, or *Azaru* in the el-Amarna letters. The king of Moab, Mesha, is called, as we shall see, *Mesh* in the letters. The name of the king of Jerusalem [Jehoshaphat] of the el-Amarna letters is read *Abdi-Hiba*. However, the same characters, if regarded as ideographic [or as "written symbol[s]"], permit another reading; at first it was proposed to read it *Ebed-Tov* ("The Good Servant" in Hebrew) [By H. ['Stinkler'] Winckler. See A. H. Sayce, *Records of the Past* (New Series, 6 Vols.; London, 1889-93).] and then *Puti-Hiba* [By A. Gustavs [?], *Die Personennamen in den Tontafeln von Tell Taanek* [*The Personal Names in the Clay Tablets of Tell Taanek*] (Leipzig, 1928), p.10.]; others read it *Aradhepa* or *Arthahepa*...

[By Dhonne. *Hiba* is presumably the Hurrian form of the name of a Hittite deity, Hepa. Cf. Benjamin Maisler [1906-1995, "a pioneering Israeli historian, recognized as the "dean" of biblical archaeologists ... [who] shared the national passion for the archaeology of Israel that... [brought] considerable inter-national interest due to the region's biblical links... [and he] is known for his excavations at the most significant biblical site in Israel... [near] the Temple Mount in Jerusalem... [and in] 1932 he conducted the first archaeological excavation under Jewish auspices in Israel at Beit She'arim (the largest cata-combs ever found in Israel) and in 1948 was the first... to receive a permit granted by the new State of Israel (Tell Qasile, 1948)... [and he] was trained as an Assyriologist and was an expert on biblical history, authoring more than 100 publications on the subject... [and he] developed the field of historical geography of Israel... [and for] decades he served as the chairman of the Israel Exploration Society and of the Archaeological Council of Israel (which he founded as the authority responsible for all archaeological excavations and surveys in Israel)... [and between] 1951 and 1977, Mazar served as Professor of Biblical History and Archaeology at the Hebrew University of











Jerusalem [tbd next]... [and in] 1952 he became Rector of the University and later its president for eight years commencing in 1953... [and he] founded the Hebrew University's new campus at Givat Ram and Hadassah Medical School and Hospital at Ein Karem and led the academic development of the university into one of the leading Universities of the World... [and he] was regarded by his students as an inspiring teacher and academic leader and many of these students are now considered leading historians and archaeologists in Israel today”, *Untersuchungen our alien Geschichte und Ethnographie Syriens und Palastinas* [*Studies of All Our History and Ethnography of Syria and Palestine*], I (Giessen,1930), 37.]

The **Hebrew University of Jerusalem** (...**HUJI** [- the university that Drs. Velikovsky and Einstein had a hand in helping to establish]) is Israel's second-oldest university, established in 1918, 30 years before the establishment of the State of Israel. The Hebrew University has three campuses in Jerusalem and one in Rehovot. The world's largest Jewish studies library, the National Library of Israel, is located on its Edmond J. Safra Givat Ram campus... The university has 5 affiliated teaching hospitals including the Hadassah Medical Center, 7 facul-ties, more than 100 research centers, and 315 academic departments. As of 2018, a third of all the doctoral candidates in Israel were studying at the Hebrew University... The first Board of Governors included Albert Einstein, Sigmund Freud... [and others]. Four of Israel's prime ministers are alumni of the Hebrew University. As of 2018, 15 Nobel Prize winners, 2 Fields Medalists, and 3 Turing Award winners have been affiliated with the University.

By the way, I could not find Hebrew University in the *Academic Ranking of World Universities (ARWU)* entry cited by my encyclopedia. It wasn't ranked among the top 50 universities in the world anyway; surely it's been to some degree 'put down' in the rankings, or even excluded.

But you may remember that I told you in **SECTION 1** of *RGT* (p.11) that I “graduated from a ‘top ten’ public university”, and I did find my school (UCSD) on a couple of their rankings lists, including being ranked from 13th to 18th in the world (from 2003 to 2020), but in “**Alternative Rankings**”, 7th in the world (in 2014 - see the chart, p.229)). fyi

Alternative Rankings (500) – Top 10^[Note 2]

Institution	2014 ^[33]
 Harvard University	1
 Stanford University	2
 University of California, Berkeley	3
 Massachusetts Institute of Technology	4
 California Institute of Technology	5
 University of Oxford	6
 University of California, San Diego	7
 University of Cambridge	8
 Yale University	9
 University of Washington	10

ARWU is regarded as one of the three most influential and widely observed university rankings, alongside *QS World University Rankings* and *Times Higher Education World University Rankings*... A survey on higher education published by *The Economist* in 2005 commented ARWU as "the most widely used annual ranking of the world's research universities." In 2010, *The Chronicle of Higher Education* called ARWU "the best-known and most influential global ranking of universities". *EU Research Headlines* reported the ARWU's work... [in] 2003: "The universities were carefully evaluated using several indicators of research performance." Chancellor of University of Oxford, Chris Patten and former Vice-Chancellor of Australian National University, Ian

Chubb, said: "the methodology looks fairly solid ... it looks like a pretty good stab at a fair comparison" and "The SJTU [- another acronym for the ARWU, offers] rankings [that] were reported quickly and widely around the world... (and they) offer an important comparative view of research performance and reputation."... Philip G. Altbach [- a Harvard educated, "postdoctoral fellow in the Department of Social Relations at Harvard...(1965-1967), an assistant to associate professor at the University of Wisconsin-Madison (1967-1975), where he was affiliated with the Department of Educational Policy Studies and the Department of Indian Studies; and he was a professor in the Department of Educational Organization, Administration, and Policy in the Graduate School of Education, State University of New York at Buffalo (SUNY)... [and there] he was an adjunct professor in the School of Information and Library Studies and the Department of Sociology ... [and in] 1994, Altbach moved to the Boston College and founded the Center for International Higher Education, and soon became the J. Donald Monan SJ professor of higher education at Boston College, a position which he held until his retirement in 2013... [and he] held additional academic appointments, including visiting associate at the Center for Studies in Higher Education at the University of California, Berkeley (1981), visiting professor in the School of Education and visiting senior scholar at the Hoover Institution at Stanford University (1988-1989), senior associate of the Carnegie Foundation for the Advancement of Teaching (1992-1996), Fulbright research professor in the Department of Sociology, University of Bombay, India (1968), and senior Fulbright scholar in Singapore and Malaysia (1983)... [and in] 2006-2007... [he] was the Distinguished Scholar Leader of the Fulbright New Century Scholars program... [and he] holds guest professor appointments from two universities in China, Peking University and Huazhong University of Science and Technology... [and he] created and directed the Bellagio Publishing Network, funded by the Rockefeller Foundation, a forum devoted to improving book publishing in Africa from 1992 to 2000 ... [and he was] the editor for International Higher Education ([from]1994...) and an associate editor of the American Education Research Journal since 2008... [and he] has been editor of the Comparative Education Review (1978-1988), editor of the Review of Higher Education (1996-2004) and North American editor of Higher Education (1976-1992), and was a founding editor of Educational Policy (1985-2004) ... [and he] has authored or edited more than 50 books on topics ranging from higher education to India's publishing industry to student activism... [some of which] include: *Turmoil and Transition: The International Imperative in Higher Education*, *Comparative Higher Education*, and *Student Politics in America*... [and he] is co-editor the *International Handbook of Higher Education*, *The Road to Academic Excellence: The Making of World-Class Research Universities*, *Leadership for World-Class Universities: Challenges for Developing Countries*, and *World Class Worldwide: Transforming Research Universities in Asia and Latin America*... [and his] contribution to the field of international education has been widely recognized, particularly in relation to topics such as the academic profession, internationalization of higher education, academic mobility, and linking academic research to policy practice... [and] he is considered one of the foremost scholars on student politics and activism in the 20th century ", and getting back to the point, he] named ARWU's 'consistency, clarity of purpose, and transparency' as significant strengths. While ARWU has originated in [Shanghai,] China, the ranking have been praised for being unbiased towards Asian institutions, especially Chinese institutions.

...From this fact [of so many names of kings] we see that names written in cuneiform may be read in many ways, and the reading *Abdi-Hiba* [Jehoshaphat] is only one surmise among a number of others. [A name

containing the part *hiba* is known among the officers of King David: Eliahba (*Elihiba*) in [II Sa 23:32](#) [[I Ch 11:33](#)].] It would appear that the original reading *Ebed-Tov* is preferable.

The name of the king of Jerusalem, Jehoshaphat, may not even have been one of his several original names; it could have been a name given him by his people to commemorate his deeds. It means "Yahwe [Jahve] is the judge" or "one who judges in the name of Yahwe." This king sent Levites throughout the cities of Judah with a "book of the law of Yahwe" to teach the people ([II Chronicles 17:9](#) [[I Ch 19:5-6](#) - quoted below]), and a high court for the "judgment of Yahwe" was established in Jerusalem ([II Chronicles 19:8-10](#)).

II CHRONICLES 19:5-6 And he set judges in the land throughout all the fenced cities of

Judah, city by city.

do: for ye judge
in the judgment.

And said to the Judges, Take heed what ye

not for man, but for Yahwe, who is with you

He also built a new palace of justice in Jerusalem ([II Chronicles 20:5](#) [- however I think that Dr. Velikovsky misunderstood here the meaning of **a new court**, as *Jehoshaphat*, while he **stood before** this **court**, was actually **in the house of the LORD**]). A king whose endeavor was dedicated to this work might receive in the memory of a nation the agnomen [or "nickname"] Jehoshaphat. The talmudic tradition asserts, for instance, that Solomon ("Peace") was [a] post-mortem name of the king, son of David [- and that is, it was a name that was used only after his death].

The name *Rib-Addi* [Ahab], written in ideograms [- again, "written symbol [s]"], means "the elder [brother among the sons] of the father," the first part of the name signifying "the elder" brother or "the elder son," and the second part "father." It is [also] construed like the Hebrew name Ahab, the first part of which means "brother" (*ah*), the second part "father" (*ab*).

In the correspondence with Egypt the king of Amuru land was called *Abdi-Ashirta* [**Benhadad**] (spelled also *Abdu-Astarti*, *Adra-Astarti*).

It may be gathered from the letters of the king of Sumur that the seat of the kings of *Amuru* land, *Abdi-Ashirta* and *Azaru*, was in *Dumaska* (Damascus). [Letter 107.] Thus Amuru land of the letters is Aram (Syria) of the scriptural text. That Amuru land means Syria we learn also from an inscription of Shalmaneser III. [D. D. Luckenbill [[brief bio](#), **SEC. 7**, p.279], *Ancient Records of Assyria* (Chicago, 1926-27), I, Sec. 601. The Amorites were a tribe of Syria and Canaan. [[Uh-huh](#).]]

According to Nicholas of Damascus, a historian of the first century before the present era, Ben-Hadad was a generic name for the kings of Damascus. [Josephus, *Jewish Antiquities*, VI, 5.] Many biblical scholars are also of the opinion that the name Ben-Hadad was a general designation for the kings of Damascus [- its meaning probably 'Son of [the god] Hadad [or Ba'al]' - and yes, this implies that at least some of these Syrian kings were somewhat '**angel-human**' too] [See Jack, *Samaria in Ahab's Time*, p.119, note 3. Compare

[Jeremiah 49:27](#) and [Amos 1:4](#).], and historians assume that the king of Damascus who was Ahab's opponent was actually called *Biridri*; he was the leader of a coalition against Shalmaneser III [of Assyria], as we know from an inscription of that Assyrian king. "How the name came to be translated Ben-Hadad in the Scriptures [- in the KJV, **Benhadad**] is uncertain." [Jack, *Samaria in Ahab's Time*. See ['Mired-in-the'] Meyer, *Gesch-ichte des Altertums [Ancient History]*, II, Pt. 2 (2nd ed., 1931), p.274, note 2; p.332, note 1.]

We shall discover the real *Biridri* in the el-Amarna letters in the person of the commandant of Megiddo.

It was the custom to name kings in conformity with the religious worship practiced in their domains. The worship of Astarte and Asheroth in the time of Ben-Hadad is mentioned in the Scriptures.

[Asheroth is usually translated "groves," as in [I Kings 18:19](#) ("the prophets of the groves"). On Ashera and Astarte, see Max Ohnefalsch-Richter [1850-1917, "a German archaeologist and antiquities seller ... [who] was born in Saxony... and arrived in British occupied Cyprus in 1878 to work as a journalist, in the following year he worked for the British government and the British Museum in carrying out ex-cavations on behalf of Sir Charles Newton as well as private individuals... [and the] discovered material was later sold to various European museums as well as at public auctions... [and in] 1910 he was caught smuggling antiquities outside of Cyprus and was banned from... further excavations... [though he had] carried out a number of excavations in Cyprus, at the sites of Idalion, Politiko and Tamassos... [and he co-]published a catalogue of the Cyprus Museum in 1899... [and he] was the editor of two journals: *The Owl. Science, Literature and Art* (1888-1889) and *The Journal of Cypriote Studies*, with only one issue in 1889"], *Kypros: The Bible and Homer* (London, 1893), pp.141 ff.]

The name *Abd' Astart* was in use in the ninth century [BC]: Josephus Flavius, quoting a no longer extant work of Menander of Ephesus [[bio](#), [SEC. 10, p.625](#)], gives a royal list of the Phoenician kings. Hiram, the contemporary of Solomon, had a grandson by the name of Abd' Astart, who at the age of thirty-nine was killed by four sons of his nurse. [*Against Apion*, I, 122.] This story may be an echo of the assassination of Ben-Hadad ([II Kings 8](#)).

The scriptural version of the name Hazael, *l* and *r* being interchangeable characters, differs from the name in the tablets (*Aziru* or *Azaru*) in the aspirate [or "puff of breath"] sound *h*...

[We have other examples in the Scriptures as well as in the letters, where *h* or *kh* was often freely added or deleted. Hadoram of the Second Book of Chronicles ([II Chronicles 10:18](#)) is called Adoram in the First Book of Kings ([12:18](#)). Another example is Adad and Hadad, two transcriptions of the same name ([I Kings 11:14](#) ff.). Ammunira, king of Beirut, in some letters, is Hamuniri of other letters. "The sound *h* in the biblical name Hazael happens to occur in Akkadian as *Haza-ilu* but the spelling *Aza-ilu*, if it occurred, would be quite in accordance with the facts observable in other cases." (Professor I. J. Gelb [[briefly bio'ed by Dr. Velikovsky, p.21](#)], written communication of May 15, 1951.)]

...Scholars who derived *Ivri* (Hebrew) from *Habiru* should find no difficulty in deriving *Hazael* from *Azaru*. Josephus Flavius called Hazael by the name Azaelos.

The kings of Jerusalem and of Samaria were hereditary princes. In the el-Amarna letters they call themselves *rdbiti sari*, princes or regents; from the context of the letters it is clear that each of them sat on the

throne of his father. The regent king of Samaria recalled to the pharaoh the time when his father was helped by the pharaoh's father. And the king of Jerusalem wrote:

LETTER 286: Behold, neither my father nor my mother has put me in this place. The

mighty hand of the king [of Egypt] has led me into the house of my father.

This means that the pharaoh of Egypt was wont [or "accustomed"] to choose from among the royal princes one to succeed his father, the vassal king.

Governors were attached to "the regents," the vassal kings, as representatives of the Egyptian crown. One was for northern Syria, with his seat probably at Damascus. Another governor had his seat in Samaria (Sumur). We shall meet both of them not only in the letters but also in the Scriptures, and we shall recognize them there.

In Jerusalem there was no permanent deputy. In one of his letters the king of Jerusalem asked that the "deputy of the king," whose seat was in Gaza, be sent to visit Jerusalem. [Letter 287.] Occasionally a deputy officer did visit Jerusalem. [Letter 289.] These consular visits by invitation and the absence of a permanent representative of the Egyptian crown suggest that the king of Jerusalem was a vassal with greater independence than the other kings and chiefs.

Although the kings of Jerusalem and Samaria were themselves vassals, they had their own tributaries. The king of Jerusalem received homage and tribute in silver and cattle from the kings of Arabia and from the Philistines ([II Chronicles 17:11](#)). The king of Moab, Mesha, was tributary to Samaria ([II Kings 3:4](#)). In the el-Amarna letters we shall often meet "the rebel Mesh"; his name is mentioned so frequently that it was thought to be a grammatical form indicating a group. We shall readily see that *amel-gaz-Mesh*, in the singular, was "the rebel Mesh," the rebellious king of Moab, and the *amelut-gaz-Mesh* were "the people of the rebel Mesh" or the Moabites.

Unlike the kings, other persons on the historical scene generally had but one name. The names of the Egyptian military governors and those of the army chiefs in Judah, as well as several other names, are similar in the el-Amarna letters and in the Bible. The similarity or identity of the names is corroborated by the identity of the functions of their bearers, as presented in the Scriptures and in the letters.

Not only can the personages in Judah, Israel, Moab, and Syria be traced in the Books of Kings and Chronicles and in the letters of el-Amarna; the names of the rulers of the tiny kingdoms in Syria also may be compared in the el-Amarna letters and in the inscriptions of Shalmaneser, king of Assyria, who lived in the time of Jehoshaphat and Ahab. Both sources – the el-Amarna letters and the inscriptions of the Assyrian king – are written in the same characters, cuneiform. Later in

this discourse on the el-Amarna letters the participants in the war of resistance against the invader from the north will be identified.

The Letters of Jehoshaphat's Captains

King Jehoshaphat had five captains at the head of his army,
II CHRONICLES 17:14-19 And these are the numbers of them according
[in obeisance] to

captains of thousands;
men of valour three
captain and with him
Zichri, who
with him two
of valour, and with
hundred thousand.
with him a hundred
the war.
whom the king put in

the house of their fathers: Of Judah, the
[1] Adnah the chief, and with him mighty
hundred thousand.
And next to him was [2] Jehohanan the
two hundred and fourscore thousand.
And next to him was [3] Amasiah the son of
willingly offered himself unto the Lord; and
hundred thousand mighty men of valour.
And of Benjamin; [4] Eliada a mighty man
him armed men with bow and shield two
And next to him was [5] Jehozabad, and
and fourscore thousand ready prepared for
These waited on the king, beside those
the fenced cities throughout all Judah.

The phrase, "in obeisance to the houses of their fathers," is of essential value. It points to the existence of a feudal system at that time, in which rank in the army was hereditary, passing from father to son. We shall find in the next generation the names of the captains Ishmael, the son of Jehohanan, and Elishaphat, the son of Zichri. [[II Chronicles 23:1](#).] The number of men under each of the five chiefs might mean that in their feudal districts there were one, two, or three hundred thousand men fit for conscription; however, another explanation is possible, and it is presented in one of the following sections.

The el-Amarna letters offer rich material on the feudal system in Judah at that time.

We identify letters written by three of the five military chiefs of Jehoshaphat. Their position as military chiefs is the same in the letters as in the Book of Chronicles; their names are easily recognizable. A slight variation in one of the names has a connotation that will lead us to

reflection on the development of religion in Judah and on the reform that took place shortly after the death of Jehoshaphat.

Addudani (also spelled *Addadani*) of the el-Amarna letters is called in the Scriptures Adna. [In the form "Adna" the divine name "Addu" (Addu of Dan) is mutilated; this mutilation was probably [or not] the work of the holy penman, who would not admit that a man close to the pious Jehoshaphat had borne the name of Addu-Dani.] But the inscription of Shamshi-Ramman, who became the Assyrian king after Shalmaneser in 825, contains a reference to a gift he received from *Ada-danu*? prince of Gaza (*Azati*). [Luckenbill, *Records of Assyria*, I, Sec. 722. Mercer (*Tell el-Amarna Tablets*, p.375, note) relates Azzati to Gaza (Aza in Hebrew).] The "son of Zuchru" of the el-Amarna letters is called the "son of Zichri" in the Bible. [II [Chronicles 17:16](#).] *Iahzibada* of the el-Amarna letters is *Iehozabad* (Jehozabad) in the Scriptures.

These officers were really important chiefs of the army, as the pharaoh corresponded directly with them; yet in their letters the expressions of obeisance disclose their more subordinate role and differ from those in the letters of the king in Jerusalem.

In keeping with his position as chief among the captains, *Addudani* [Adnah] carried on an extensive correspondence with the pharaoh, and four of his letters, written at length, are preserved. From them we learn the complicated system in which a chief was bound directly to the pharaoh, to the local deputy of the pharaoh, and to the king (regent) in Jerusalem [Jehoshaphat]. The pharaoh wrote to *Addudani*:

LETTER 294: Hearken to thy deputy and protect the cities of the king, thy lord, which

are in thy care.

Addudani [**Adnah**] replied with assurances of his loyalty:

LETTER 292: Thus saith Addudani, thy servant ... I have heard the words, which the king,
my lord, has written to his servant: "Protect thy deputy and protect the cities
of the king, thy lord." Behold, protect, and, behold, I
hearken day and night
to the words of the king, my lord. And let the king, my
lord, pay attention to
his servant.

After this introduction he reported on local affairs, on preparations to meet the archers of the king, on caravans, on conflicts between him and a deputy, on a garrison he had placed in Jaffa, and so on.

The same words were written to the son "of Zuchru": "Protect the cities of the king which are in thy care." This order is repeated in the reply of the son of *Zuchru*. The custom of repeating in epistles whole sentences from the letter being answered resulted in the preservation of valuable items out of lost tablets of the el-Amarna period.

The first name of the writer is not preserved, only his second name, "of Zuchru." [Letter 334.] In the scriptural list of the five chiefs of

Jehoshaphat, only one is called by the name of his father: Amaziah, son of Zichri. It is interesting to note that in the el-Amarna letters also, only in the case of the son of Zuchru is the name of his father attached. The scriptural text explains the distinction: Zichri sacrificed himself willingly to God; his descendants were honored by the name "sons of Zichri" ([II Chronicles 17:16; 23:1](#)).

Zichri of the (Massorete) Bible is *Zuchru* of the el-Amarna letters; Amaziah, the son of Zichri, is the "son of Zuchru," the captain who wrote to the pharaoh on matters relating to the security of his district. [Letter 335.]

Iehozabad (Jehozabad) of the Second Book of Chronicles is called in the letters he wrote to the pharaoh. These few short letters are acknowledgments of Pharaoh's orders. The place from which they were written is not indicated, but they were written from southern Palestine; in the Second Book of Chronicles ([17:17](#)) it is said that he was a chief in the land of Benjamin.

Iehozabad is mentioned as the last among the five military chiefs of Jehoshaphat's kingdom. He does not enter into discussions with the pharaoh, nor does he give advice like the first in rank among the captains, but as a good soldier he accepts and acknowledges the orders of the pharaoh. Here is one of his stereotyped letters:

LETTER 275: To the king, my lord, my gods, my sun, say: Thus saith lahzybada, thy

servant, the dust of thy feet:

At the feet of the king, my lord, my gods, my sun,
seven times and
seven times I fall down. The word which the king, my
lord, my gods,
my sun, has spoken to me, verily, I will execute it for
the king, my lord.

The areas of administration of Judah and Benjamin, as they were divided among the chiefs and the *sari* [- in this case, "princes"] of the cities, may be determined approximately by the combined information of the el-Amarna letters and the Scriptures. In Knudtson's edition (and also in Mercer's) the el-Amarna letters are ordered according to the geographical location of their writers, the correspondents from the north preceding those from the south. It is to the credit of the industrious work of Knudtson that the letters of *Addadani*, son of *Zuchru*, and *Iahzybada* are placed next to the letters of the king of Jerusalem; thus he correctly located these correspondents in the southern part of Palestine.

Adaia, the Deputy

We have in [Chapter 23 of Second Chronicles](#) a list of the chiefs in the sixteenth year after Jehoshaphat. Instead of Amaziah, son of Zichri, Elishaphat, son of Zichri, served; Ishmael, son of Jehohanan, replaced his father as one of the chiefs of the army. As previously stated, the post of

chief passed from father to son and from one brother to another, clearly marking it as a feudal institution. In that sixteenth year after Jehoshaphat there was a chief named Maaseiah, son of Adaia (*Adaja* [or **Adaiah**]). Adaia must have lived in the days of Jehoshaphat and must have been in the service of the king. The el-Amarna letters give us a clue to his role. He was apparently the king's deputy in Edom, adjacent to Benjamin, and for some time also had charge over the gateway of Gaza through which traffic with Egypt was maintained.

In the Scriptures it is said that in the time of Jehoshaphat "there was then no king in Edom: a deputy was king" ([II Kings 22:47](#)). This land was under the control of the king of Jerusalem and was a dependency of Judah ([II Chronicles 21:8](#)).

Four times Adaia's name is mentioned in three passages in the letters of the king of Jerusalem:

LETTER 285: Addaia, the deputy of the king [pharaoh] ...

LETTER 287: ... Addaia has departed together with the garrison of the officers which the king had given. Let the king know that Adaia has said to me: "Verily, let me depart." [In his transliteration, Knudtson gives these varying spellings of the name.]

LETTER 289: The garrison which thou hast sent. ... Addaia has taken and placed in his house in Hazati.

These letters inform us that Adaia was a deputy of the pharaoh, and that he was subor-dinate to the king-regent in Jerusalem. [In Letter 254 it is said that Dumuia was entrusted to Adaia. Does this name mean an individual, or could it stand for Dumah in Seir, or Edom ([Isaiah 21:11](#))?] The deputy in Edom, a dependent land of Judah, was actually subordinate to the king of Jerusalem.

City-Princes

The list of the five chiefs of Jehoshaphat, as given in Second Chronicles, ended with the passage: "These waited on the king, beside those whom the king put in the fenced cities throughout all Judah." Jehoshaphat sent Levites to these city-princes to guide them spiritually:

II CHRONICLES 17:7 Also in the third year of his reign he sent to his princes, even to Ben-Hail, and to Obadiah, and to Zechariah ... to teach in the cities of Judah.

A city-prince whose name was Vidia wrote to the pharaoh from Askelon in southern Palestine. Seven tablets in the el-Amarna collection

are signed with his name. His domain was confined to a single city. Accordingly, Vidia wrote:

LETTER 320: I protect the place of the king, which is in my care.

LETTER 326: I protect the city of the king, my lord.

Vidia received a deputy from the pharaoh and prepared a tribute for him.

In Egypt the monarch was deified as the incarnation of the god, the son of the sun, and the sun itself. In accordance with Egyptian religious beliefs the subordinate chiefs in the tributary lands addressed the pharaoh thus: "To the king, my lord, my god, my sun, the sun in heaven." So wrote also Vidia from Askelon.

The idolatry and pagan influence made the cities around Jerusalem "halt between two opinions," to use Elijah's expression. It was therefore necessary to undertake the task of enlightening the people: "... and he [Jehoshaphat] went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers" ([II Chronicles 19:4](#)). These efforts met with only partial success, as the Scriptures acknowledge: "... the people had not prepared their hearts unto the God of their fathers" ([II Chronicles 20:33](#)).

Amon, the Governor of Samaria

In the Syrian and Palestinian realms the sovereign of Egypt kept his deputies at the side of the regent-kings. The deputy in Sumur during the first part of Rib-Addi's reign was, according to the el-Amarna letters, Aman-appa. In a letter from the king of Sumur to Aman-appa it is said:

LETTER 73: Thou knowest my attitude: Whilst thou wast in Sumura, that I was thy
faithful servant.

We meet this governor in the Second Book of Chronicles.

II CHRONICLES 18:25 Then the king of Israel [Ahab [Rib-Addi]] said, Take thou Micaiah
[the prophet], and carry him back to Amon
the governor of the
city, and to Joash the king's son.

Because of his position the name of Amon, the governor, was placed before that of the prince of royal blood. That he was an Egyptian is implied by his name, which is the holy name of an Egyptian deity. [Amon was also the name of the son of Manasseh, king of Jerusalem, in the seventh century ([II Chronicles 33:20](#)). Of Manasseh it is said that he "made Judah and the inhabitants of Jerusalem to err" ([II Chronicles 33:9](#). [Cf. [II Kings 21:11](#).])]]

After his return to Egypt Amon was regarded by the king of Sumur (Samaria) as a friend and as an advocate of his cause before the pharaoh, and was recommended as an expert in the military and political matters of Sumur. The king of Sumur wrote to the pharaoh:

LETTER 74: Verily, Aman-appa [**Amon**] is with thee. Ask him. He knows that and has
seen the distress which oppresses me.

He asked Aman-appa [**Amon**] to come again to Sumur and to bring archers with him:

LETTER 77: Hast thou not said to thy lord that he sends thee at the head of the archers?

The king of Sumur was very intimate with the deputy of the pharaoh. In another letter he wrote:

LETTER 93: "I come to thee," thou didst write to me. Hear me. Say to the king to give to
thee three hundred people.

In all these matters the vassal king and the governor exchanged advice and expressed their common concern for Sumur (Samaria).

Aman-appa, as the letters show, was opposed to the policy of supporting the king of Damascus. In the Scriptures, too, Amon, the governor of Samaria, by imprisoning the prophet who warned against making war on the king of Damascus, showed his endorsement of the policy of regaining the lost cities by arms. [[II Kings 22:26-27](#) & [II Chronicles 18: \[1-24,\] 25-26](#).]

In the time of the el-Amarna correspondence Aman-appa was an aged man; he did not live until the end of that period. [Letter 106: "There is hostility against Sumur. And verily, its deputy is now dead."] The king of Sumur (Samaria), who for some time had heard nothing from Aman-appa in Egypt, wrote to him affectionately; "If thou art dead, I shall die, too." [Letter 87.]

"To Aman-appa, my father, thus said Rib-Addi [Ahab], thy son," wrote the king of Sumur (Samaria). This expression of respect is preserved in dialogues of the same period, as recorded in the Scriptures. The king of Samaria spoke similarly to Elisha: "My father" ([II Kings 6:21](#)).

The title by which the governor, Amon, is known in the Scriptures, *sar* [which is translated, **governor** ^{H8269} - see [1Ki 22:26](#); [2Ch 18:25](#)], is often applied to dignitaries in the el-Amarna letters.

In the Scriptures the name of the governor of Samaria is given as Amon. In the el-Amarna letters the governor of Sumur was Aman-appa. They were the same person.

[Early in this century in Tell Taannek, the biblical **Taanach** [[maps/definitions](#), [SEC. 4](#), [p.373](#), [SEC. 8](#), [p.281](#) & [SEC. 9](#), [p.462](#)], on the hills in the region of the Esdraelon [or Jezreel] Valley [- "*Esdraelon...* [being] the Koine Greek rendering of *Jezreel*"], a few tablets written in cuneiform were found; they are very similar to those of the el-Amarna collection. In one of them a governor by the name of Aman-hasir exacted tribute from the local mayor (E. Sellin [[bio](#), [SEC. 9](#), [p.462](#)], "*Tell Ta'annek*," *Denkschriften der Akademie der Wissenschaften, Philosophisch-Historische Klasse* ["*Tell Ta'annek*," *Memoranda of the Academy of Sciences, Philosophical-Historical Class*], Vol. 50 [Vienna, 1904]). The reading of Aman-hasir was revised by Albright to Aman-hatpe: "*Aman-hatpe, Governor of Palestine*." *Zeitschrift für ägyptische Sprache und Altertumskunde* [[Journal for Egyptian Language and Antiquity](#)],

LXII (1927), 63f. His reading was accepted by A. Gustavs, *Die Personennamen in den Tontafeln von Tell Taanek* [*The Personal Names in the Clay Tablets of Tell Taanek*], p.26. Albright made a [reasonable enough but incorrect] surmise that this governor was the future pharaoh Amenhotep II.]

The First Siege of Samaria by the King of Damascus

The kings of Judah and Israel were loyal to the Egyptian crown; but the king of the Syrian kingdom used the balance of strength in the north and the south to increase his domain.

The letters of Abdi-Ashirta (Ben-Hadad) of Damascus were humble despite or because of his treacherous intentions. The usual form of respectful address toward a potentate was: "I fall down seven and seven times to the feet of my lord"; to this the king of Damascus usually added when writing to the pharaoh: "Thy servant and the mud of thy feet, thy dog."

According to the Scriptures, Ben-Hadad, the king of Damascus, was a descendant of Rezon, who "fled from his lord" and "gathered men unto him, and became captain over a band; ... and they went to Damascus ... and reigned in Damascus." [[IKings 11:23](#)]

The king of Sumur (Samaria) and other vassal kings called the king of Damascus "the slave."

LETTER 71: What is Abdi-Ashirta [**BenHadad**], the servant, the dog, that he should take

the land of the king to himself? What is his family?

From the days of Rezon on, in consequence of Damascus' politics, which encouraged a spirit of rivalry between Israel and Judah, these two countries continued to be hostile to each other. Baasha, king of Israel, built Ramah against Judah and threatened her. Asa, king of Judah, sent presents to Ben-Hadad, and Ben-Hadad turned against Baasha and "smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali" ([I Kings 15:20](#)). Judah took Mount Ephraim ([II Chronicles 17:2](#)). This happened two generations after Solomon and a few decades before the el-Amarna period.

The new dynasty of Omri at its beginning strengthened the kingdom of Israel. It was the time when the Egyptian hegemony over Palestine had been re-established by Thutmose IV, the father of Amenhotep III.

In the time of Ahab, the son of Omri, Ben-Hadad renewed hostilities and arranged a coalition of chieftains depending on him:

I KINGS 20:1 And Ben-Hadad the king of Syria gathered all his host together: and there

were thirty and two kings with him, and horses and chariots. [The opponent

of Ahab is generally regarded as a son of Ben-Hadad I, the adversary of Baasha,

and therefore is named Ben-Hadad II.]

In the letter of the king of Sumur (Samaria) we find a complaint:

LETTER 90: All the majors [chieftains] are one with Abdi-Ashirta [**Benhadad**].

The king of Damascus laid siege to Samaria.

I KINGS 20:1 ...and he [Ben-Hadad] went up and besieged Samaria, and warred against it.

This campaign opened a long series of sieges, battles, short truces, and renewed oppres-sions that occupied the period described in the last six chapters of the First Book of Kings and the first nine chapters of the Second Book.

Hostility against Sumur has become very great

is repeated in several letters from the king of Sumur (Samaria).

The time was opportune. The land of Israel was visited by drought; national feeling in the Ten Tribes was dwindling. The worship of pagan images laid the northern kingdom open to the spiritual influences of the surrounding nations. Religious ties between Samaria, Sidon, and Damascus melted away the frontiers. Even the prophets Elijah from Gilead and Elisha, his successor intervened in the state affairs of Damascus, visited there and were visited by people from there.

In this state of spiritual and material decline the land of Samaria was a prey to the shrewd warrior and politician of Damascus. All the lands as far north as the Orontes flows were "the lands of the king, the lord," the pharaoh of Egypt; but this circumstance did not prevent the Damascene [Benhadad] from seeking to extend his domain. He was aware that the approach of the king of Assyria along the valley of the Orontes provided him with a chance to play a double game. He knew that the Egyptian king would not like to see him desert and openly go over to the war-minded Assyrians, the conquerors who pounded at the strongholds of northern Syria without [yet] declaring war on Egypt. The hazardous policy of the king of Damascus looked for a victim; Samaria was marked to be the first, and it was put under siege.

King Ahab asked a prophet whence help would come. "The young men of the governors of the provinces" would put the Syrians to flight, was the answer ([II Kings 20:14](#)). What did this mean? Why should the Syrian host be afraid of the governors' guard if they were not afraid of the king's army? In the battle at the wall of Samaria "two hundred and thirty-two young men of the governors of the provinces," leading Samaria's small garrison, put the Syrians to flight. The answer may be found in the letters.

The king of Sumur and Gubla (Jezreel), in his letters to the pharaoh and also to the governors, repeatedly asked that small detachments of archers be sent him. One such letter was quoted in the previous section: the governor was asked to send three hundred people to relieve the city.

The bearers of the emblem of the Egyptian state (the young men of the governors of the provinces) were a kind of gendarmerie [or "armed

police with authority over civilians"] attached to the governors of the pharaoh. These small detachments numbered tens, seldom hundreds, of men. In executing their duty, they were backed by the regular troops of Egypt, and their appearance at the place of dispute between the vassals of the Egyptian crown heralded a definite decision on the part of the pharaoh to support one of the rivals with arms. The impatience with which such a detachment for the relief of Samaria was awaited is reflected in the following passage from a letter of the king of Sumur to Haia (?), a dignitary in Egypt:

LETTER 71: Why hast thou held back and not said to the king that he should send archers
that they may take Sumura? What is Abdi-Ashirta
[**Benhadad**] , the servant,
the dog, that he should take the land of the king to
himself? ... send me fifty
pairs of horses and two hundred infantry ... till the
archers go forth. ...

Ben-Hadad boasted of his troops that the dust of Samaria would not suffice for handfuls for all the people that followed him ([II Kings 20:10](#)). The victory over this army was accomplished when the representatives of the suzerainty appeared at the head of the defenders of Samaria. [A "suzerain" is "a dominant state controlling the foreign relations of a vassal state but allowing it sovereign authority in its internal affairs"; a "suzerainty" is "the dominion of a suzerain".]

KINGS 20:19 So these young men of the governors of the provinces came out of the city,
and the army which followed them.
21 And the king of Israel went out, and smote the horses and chariots, and
slew the Syrians with a great slaughter.

The young men of the governors were the soldiers of the pharaoh.

LETTER 129a: Who can stand against the soldiers of the king [pharaoh]?

Later on, when again pressed by the army of Damascus, the king of Sumur (Samaria) recalled this or a similar event:

LETTER 121: I have written to the palace: "Send archers." Have they not formerly
regained the lands for the king?

and similarly he wrote in another letter of that later period:

LETTER 132: Formerly Abdi-Ashirta [**Benhadad**] opposed me, and I wrote to thy father;

"Send royal archers. And the whole land will be taken in (a few) days."

Once more he recalled this memorable event, and his words accord with the story in the Scriptures:

LETTER 138: When Abdi-Ashrati [*Benhadad*] conquered Sumurri, I protected the city by
my own hand. I had no garrison. But I wrote to the
king, my lord, and
soldiers came and they took Sumuri.

The Capture and Release of the King of Damascus by the King of Samaria

One year after "the young men of the governors of the provinces" freed Samaria from the siege, Ben-Hadad came once more against the king of Israel and was met by the defenders on the plain of Aphek. "The children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country" ([II Kings 20:27](#)).

The dread this army inspired arose from its multitude; we read in the el-Amarna letters that it was composed of wild and irregular troops. In the battle the Syrians were once more defeated, and Ben-Hadad fled to Aphek and hid. His servants said to him: "The kings of the house of Israel are merciful kings; ... go out to the king of Israel." Then they "came to the king of Israel, and said, Thy servant Ben-Hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. Now the men did diligently observe ... and did hastily catch it: and they said, Thy brother Ben-Hadad. Then he said. Go ye, bring him. Then Ben-Hadad came forth to him; and he caused him to come up into the chariot. And Ben-Hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away" ([I Kings 20:31-34](#)).

From this story we learn that Ben-Hadad was defeated and captured but released; a covenant was concluded with him; the Syrians had built a part of Samaria; there was a dispute between the Syrians and the Israelites about a number of cities.

It appears that in the letters of the king of Sumur we have references to all these events, some of which happened only a few years before the date of the correspondence.

In the times of distress and oppression that came later, the king of Sumur, remembering these better days, wrote to the pharaoh:

LETTER 127: When, formerly, Abdi-Ashratu [*Benhadad*] marched up against me, I was
mighty; but, behold, now my people are crushed ...

Looking for help from the pharaoh against Azaru (Hazael), the son of Abdi-Ashirta (Ben-Hadad [→That Hazael was a son of Ben-Hadad, see infra.]), he recalled the capture of the king of Damascus:

LETTER 117: If my words were regarded, then Azaru would truly be captured even as his
father.

Ben-Hadad was captured and released:

LETTER 117: Abdi-Ashirta [*Benhadad*], with all that belongs to him, was not (then)
taken, as I have said.

The treaty ("the covenant") with Ben-Hadad was made at a time when the Syrian was defeated. A prophet, distressed by the credulity of the king of Samaria, disguised himself as a wounded warrior, stopped the king on the road, and said to him: "... thy life shall go for his [Ben-Hadad's] life, and thy people for his people" ([IKings 20:42](#)).

This scriptural prophecy was fulfilled. We read the complaints of the king of Sumur that he is oppressed by the king of Damascus, whom he once released. He even contemplates a new covenant with the king of Damascus, this time himself the humble partner:

LETTER 83: Why hast thou held back, so that thy land is taken? ... I have written for a
garrison and for horses and they were not given. Send an answer to me. Other-
wise I will make a treaty with Abdi-Ashirta. ... Then should I be rescued.

He was in the position of the once wretched king of Damascus, who, when vanquished, asked for a treaty of peace.

The covenant, concluded after the battle of Aphek, which was made in favor of Israel, endured for three years: "And they continued three years without war between Syria and Israel" ([IKings 22:1](#)); then hostilities between Samaria and Damascus were renewed. The war, which started with the siege of Samaria, was continued at Aphek, and after a truce of three years, broke out again at Ramoth-Gilead. Accordingly, the king of Sumur (Samaria) wrote: "Three times, these years, has he [Abdi-Ashirta] opposed me." [Letter 85.]

I noticed 3 paragraphs back that Dr. Velikovski actually again acknowledged that a "scriptural prophecy was fulfilled". Previously he has accounted for such testimony from *scripture* as just 'understandable predictions' or 'embellishments' to past events. Maybe the large number of 'fulfilled prophecies' he confronted in his work up to this point was 'getting to him', **God willing**.

Ships, Chieftains, or Legions?

In the el-Amarna letters a word recurs frequently which in some places fits in the text and in others does not: it is the word *elippe*, translated "a ship."

This translation is appropriate in the letter of the king of Tyre, who wrote that the king of Beirut left in a ship, and in a letter of the king of Sumur (Samaria), who asked that supplies be sent to him in ships.

In the ninth century Palestine tried to maintain the maritime traditions of the preceding century. Jehoshaphat ventured to repeat Solomon's undertaking and built ships in Ezion-Geber on the Aqaba Gulf of the Red Sea in order to send them "to Tarshish" ([II Ch 20:35](#)), an enterprise that ended disastrously before it had scarcely begun when a storm, so sudden in this gulf, smashed the fleet. The Phoenician cities of Tyre, Sidon, and Beirut maintained their maritime traffic down to a much later age. To translate *elippe* as "ship" in the above examples is undoubtedly correct. The reading "ships" might even be correct in connection with an inland region of Palestine if there was at that time navigation on the Jordan (as Strabo [XVI, 2.] described it later), or on the Sea of Galilee. But in some cases one finds ships traveling on dry land, and performing other acts for which a vehicle of transportation on water is not suited. For example, the *elippe* are said to have penetrated into Amuru land [Syria] and conspired with the killers of Abdi-Ashirta.

In the Hebrew language there is a word *ilpha* (*aleph, lamed, phe*) derived from the Syrian and meaning a "ship." [See Levy [\[bio, SEC. 7, p.334-5\]](#), *Worterbuch über die Talmudim und Midrashim* [[Dictionary of Talmudim and Midrashim](#).] An old Hebrew word *aluph* (also *aleph, lamed, phe*) means "a prince, lord of a clan, head of a family." [*ibid.*] It seems to me that *elippe* in the el-Amarna letters must sometimes signify chieftain or the head of a small tribe. One or another city mentioned in the el-Amarna letters and presumed to be a harbor need not necessarily be a maritime city or a lake city just because *elippe* arrived there and did some-thing. In these instances the word is misunderstood by modern scholars, but they can be comforted by the fact that a similar mistake was committed by the penman, who, in writing the annals of this period, used old chronicles.

When Ben-Hadad with his captains fled from the battlefield of Aphek into that city, a part of the city wall collapsed and "fell upon twenty and seven thousand" men ([II Kings 20:30](#)). This sounds like sheer exaggeration. Aphek was not such a large city, and tens of thousands of persons would hardly be killed by a falling wall. Now *eleph* (again, *aleph, lamed, phe*) is "thousand," [Sar-ha-*eleph* is a captain over a thousand. It might have been the origin of *aluph*, "chieftain"] and *aluph* is, as I have mentioned, a "chieftain."

It will be remembered that in the description of the feudal domains of the five chiefs of Jehoshaphat it was said that one had under him three hundred thousand men of valor, a second, two hundred and fourscore thousand, and so on. Although at the time of David men available for conscription in Judah numbered five hundred thousand, and in Israel eight hundred thousand [[II Samuel 24:9](#)], and one century later Asa commanded over three hundred thousand from Judah and two hundred

and fourscore thousand from Benjamin, nevertheless, it seems that the passage about the chiefs of Jehoshaphat would better reflect the military might of the Palestine princes of that age if it were read as follows: "Adnah the chief, and with him mighty men of valour three hundred chieftains. And next to him was Jehohanan the captain, and with him two hundred and fourscore chieftains," and so on.

There is contemporaneous evidence that feudal domains were reckoned by the number of chieftains or heads of communities. Mesha wrote on his stele: "And the chiefs of Daibon were fifty, for all Daibon was obedient (to me). And I reigned over a hundred (chiefs) in the cities which I added to the land."

"Thousands" in the biblical story of the disaster at Aphek and probably also in the passage about the chiefs of Jehoshaphat, and "ships" in a number of the el-Amarna letters, must be revised, and "chieftains" or "heads of communities" substituted, thus making the passages in the letters and the Scripture reasonable [assuming 'chieftains' on average led less than 1,000 men, but, to be "reasonable", there are 6 occurrences of the phrase, specifically referring to Israel, of **captains over thousands** in the KJV, and consider also, for examples, [1Sa 18:13](#) & [10:19](#), which reveal that numbering themselves, and leading themselves by **thousands** was the common practice].

The King of Samaria Seeks an Ally against the King of Damascus

Because of one of the cities in dispute, the truce was broken.

I KINGS 22:3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead

is ours, and we be still, and take it not out of the hand of the king of Syria?

The dispute over the cities of Israel, captured by the king of Damascus, is recorded scores of times in the el-Amarna letters.

According to the Scriptures, in the beginning these cities were "Ijon, and Dan, and Abel-beth-maachah, and all Cinnerotib, with all the land of Naphtali" ([II King 15:20](#) [[2Ch 16:4](#)]), "cities of Israel," which the king of Damascus smote in days gone by. Later, other territory was added to that gained by the king of Damascus.

"Abdi-Ashirta, the dog, he seeks to take all cities," wrote the king of Sumur (Samaria).

LETTER 81: Let the king, my lord, know that powerful is the hostility of Abdi-Ashirta,

and that he has taken all my cities to himself.

The king of Sumur (Samaria) looked for an ally to recover these lost cities. He thought that if one of the king-regents would side with him he would be able to return blow for blow

and expel the bands of Syrians.

LETTER 85: If one regent would make common cause with me, then I would drive Abdi-Ashirta out of Amurri.

I KINGS 22:4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-Gilead?

At that time Governor Aman-appa [**Amon**] was in Samaria. A prophet admonished the kings of Jerusalem and Samaria not to go to war against the king of Damascus. The prophet was turned over to the governor ([II Kings 22:36](#)).

King Jehoshaphat, at the beginning of his reign, strengthened himself against Israel: "And he placed forces in all the fenced cities of Judah ... and in the cities of Ephraim, which Asa his father had taken" ([II Chronicles 17:2](#)). Later he concluded peace with Israel and agreed to join Ahab in his campaign against the king of Damascus at Ramoth-Gilead. He felt that the Syrian was growing too strong and that the day might come when he would threaten Jerusalem too. Possibly, also, he wished to make amends for the sin of his father Asa, who had called the king of Damascus to his assistance when defending his land against Baasha of Israel.

The two kings joined forces and met their enemy at Ramoth-Gilead. In the course of the battle a chance arrow struck King Ahab. [\[But, though not directly applicable, see again Ps 7:13.\]](#)

Ahab or Jehoram: Two Versions of the Scriptures

With the story of this first battle of Ramoth-Gilead we reach the period during which the el-Amarna letters were written. The king who wrote more than sixty of the extant letters called himself - if the reading is correct - Rib-Addi. Was their author the scriptural Ahab or Jehoram, Ahab's son? They were written in the latter part of Jehoshaphat's reign in Jerusalem, and their contents accord with the events of that time.

According to the more expanded version of the story in the Scriptures, Ahab died from the wound he received in the battle at Ramoth-Gilead; Ahaziah, his son, followed him on the throne of Israel, reigning for two years; after the death of Ahaziah, Jehoram, his brother, reigned. The less amplified but probably [\[- "probably"? - and supposedly\]](#) older version in the Scriptures implies that Ahab was apparently only wounded at Ramoth-Gilead and reigned nine years longer [\[- and yes, this remains an 'apparent contradiction'\]](#) .

The beginning of the reign of Jehoram in Israel is recorded in two [\[supposedly\]](#) contradictory statements;

II KINGS 1:17 And Jehoram reigned in his [Ahaziah's] stead in the second year of Jehoram the son of Jehoshaphat king of Judah.

II KINGS 3:1 Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat of Judah. [See also [II Kings 8:16](#).]

Jehoshaphat ruled for twenty-five years. [[II Chronicles 20:31](#) [[I Kings 22:42](#)].] The difference in these two statements consists of nine years: the last seven years of Jehoshaphat and the first two years of his son's reign. [The same discrepancy [[or 'apparent contradiction'](#)] of nine years exists in the records of the reigns of Baasha and Asa.] The [[supposedly](#)] inconsistent records of course presented difficulties to chronologists and exegetes. The question under discussion, which was only a chronological difficulty, becomes a problem of importance for the study of Palestinian history in the period of the el-Amarna letters, for it was during these nine years that the major part of the letters was written.

The problem, it should be made clear, does not result from a comparison of the Scriptures with the el-Amarna letters, but from the [[supposed](#)] divergencies in the scriptural texts. The el-Amarna letters will have to help in clarifying the question at issue.

If, during the last seven years of the reign of King Jehoshaphat, Jehoram reigned in Israel, it would also be he [[or may have been he](#)] who wrote the sixty-five letters preserved in the el-Amarna archives. But if the other version of the Second Book of Kings is correct, [[or actually, since in some sense both are correct,](#)] and during the last seven years of King Jehoshaphat's reign King Ahab still reigned in Israel, then he must have been [[or may have been](#)] the author of the letters, and the events of these seven or nine years must have occurred in his time [[too](#)]. Ahab, dying one or two years after Jehoshaphat, would have met with the experiences [[also](#)] ascribed to his son Jehoram. He would not have died at the hand of one of Ben-Hadad's archers but would only have been wounded and would have survived Ben-Hadad. Similarly the rebellion of Mesha, king of Moab, would not have taken place after the death of Ahab but after his [[supposed](#)] defeat at Ramoth-Gilead [[though an 'apparent contradiction', as you should know, may involve circumstances that are not readily perceivable simply by a reading of the text](#)].

The description of the battle at Ramoth-Gilead gives one [[- or anyone inclined to support a more *pervorted* 'critical theory' -](#)] the feeling that the hand of a later scribe tried to mingle different sources. Having been wounded by an archer, Ahab "said unto the driver of his chariot: Turn thine hand, and carry me out of the host; for I am wounded." This indicates that the wounded Ahab abandoned the field of battle. But the next passage contradicts this: "And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot" ([II Kings 22](#)).

This story closes a chapter of the drama known as the crime of Ahab, whose wife, Jezebel, gave him the vineyard of Naboth adjacent to his palace in Jezreel to build there a garden of herbs. When Ahab rose up to go down to the vineyard to take possession of it, Elijah the Tishbite came

to meet him there. And Ahab said to Elijah: "Hast thou found me, O mine enemy?" And the feared man answered: "I have found thee. ... Hast thou killed and also taken possession? ... In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. The dogs shall eat Jezebel by the wall of Jezreel" ([II Kings 21](#)).

In accordance with this curse, after the battle of Ramoth-Gilead "one washed the chariot in the pool of Samaria; and the dogs licked up his [Ahab's] blood; and they washed his armour; according unto the word of the Lord which he spake" ([II Kings 22](#)).

But the story of the meeting of the seer with the king had a sequel. When Ahab heard the words of the prophet he rent his clothes and put sackcloth on his body, and fasted and went softly. And Elijah the Tishbite heard the word of the Lord: "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."

And what about the pardon? Ahab humbled himself, and the misfortune fated for his lifetime was postponed to the next generation. But in spite of this did the evil overtake him?

The effort of the scribe to unify the diverse elements was unsuccessful, as there are [\[or seem to be\]](#) inconsistencies in the text. This editor [\[- a misnomer as scripture is only given by inspiration of God 2Ti 3:16 -\]](#) of the Books of Kings was helpless [\[or is simply understandably 'misunderstood'\]](#) in the face of two [\['apparently'\]](#) different versions, and while [\[supposedly\]](#) giving preference to the tradition that Jehoram was king in Israel during the last seven years of Jehoshaphat, he did not suppress the other version, but in describing the history of the period, he [\[supposedly, but certainly The Spirit of God, somewhat\]](#) evaded the issue by writing in a number of chapters [\[mostly only using\]](#) the impersonal and indefinite "king of Israel."

[The annals (the Books of Kings and Chronicles) were composed [\[or just recopied and necessarily added to\]](#) during and after the Exile in Babylon, since the Exile is narrated in Chronicles and the return from the Exile in Kings. The editor [\[or author\(s\)\]](#) of Kings indicated that his work was compilation by referring to "the book of the chronicles of the kings of Israel," which seems to have been a larger work than the canonical Chronicles. Also, the books of the prophets Nathan, Iddo, and others (not extant at the time when the Scriptures were revised and canonized) are referred to in the annals.]

Already in the story of the battle at Ramoth-Gilead, every time the king of Jerusalem is referred to, he is called by name, Jehoshaphat, but the king of Samaria is referred to fifteen times as "king of Israel": "And the king of Israel and Jehoshaphat," "And the king of Israel said unto Jehoshaphat"; in the body of the story the name of Ahab is not mentioned.

Am I missing something? Or is this an oversight by Dr. Velikovsky. I read in [1 Kings 22:20](#) that **the king of Israel**, before The Battle of **Ramoth in Gilead**, is **Ahab**, at least in the KJV.

Again, [\[or\]](#) in [\[the case of\]](#) the war against Moab [\[2Ki 3\]](#), the king of Jerusalem is repeatedly called by name, but not the "king of Israel": "So the king of Israel and Jehoshaphat..." Only the introductory remark [\[2Ki 3:1\]](#) informs us that Jehoram is intended. In the story of Naaman's healing

there is but the recurrent "king of Israel" and no name; neither does the story of attempts against the life of the "king of Israel" contain his name. In the long story of the second siege of Samaria, when the king met the mother who killed her child, and in the story of the rescue from this siege, not once does the name of the king accompany the phrase "king of Israel." This is singular in the Books of Kings and Chronicles. [And I'm wondering what God is hiding too.]

A contemporaneous source, which may shed light on the matter, is the stele of King Mesha of Moab. On the stele it is engraved that Omri, king of Israel, oppressed Moab many days, and "his son succeeded him; and he also said, 'I will afflict Moab'. In my days said he thus."

Then follows:

Omri took possession of the land of **Medeba** [or Mehedeba] and (Israel) dwelt therein [map, SEC. 8, p.274], during his days and half his son's days, forty years; but Chemosh restored it in my days. [Translation by S. R. ['Screw-']Driver.]

Here is an event of importance ascribed to the reign of Ahab, son of Omri, according to one source (the stele of Mesha), and to the reign of Jehoram, son of Ahab, according to another source, [‘apparently’ just] one of the two scriptural versions.

The Second Book of Kings opens with these words: "Then Moab rebelled against Israel after the death of Ahab." This [‘apparently’] contradicts the stele of Mesha, which says that Mesha rebelled when Omri's son had reigned only half his years. [Or maybe it's simply telling the next story in the recurring '**rebellions**' of Moab, one occurring after Ahab's death.]

If Ahab was not killed, but only wounded, at Ramoth-Gilead, the defeat having been a signal for the [next] rebellion of Moab, the expression, "and half the days of his [Omri's] son," would accord with the version that Ahab reigned [or was co-ruler] during the time otherwise [only] allotted to Jehoram [where again, and somehow, it nonetheless 'would accord' with both "versions"].

Besides the fact that the rebellion of Mesha took place [again - supposedly] not [also] after the [supposed] death of Ahab but in the middle of his reign, the figure of forty years for the reign of Omri and half of the reign of his son [SUPPOSEDLY] conflicts with the scriptural account. Forty years of oppression of Moab may be taken as a rough figure, forty being the measure of a generation, or a period of time, similar to our counting by centuries; but the account must correspond approximately to the time passed; it would suggest a longer reign for Omri and Ahab or for one of them [if we're talking about just one rebellion, etc.]. [Compare [IKings 16:23](#) and [16:29](#).]

It is recorded that Omri reigned twelve years over Israel, six of them in Tirzah ([IKings 16:23](#)), and that Ahab reigned twenty-two years in Samaria ([II Kings 16:29](#)). [The idea that,] Either the reign of Ahab started later than recorded or it lasted longer [is '**unscriptural**']. Since it is said of his father, Omri, that "six years reigned he in Tirzah" but for twelve years he reigned over Israel, it is clear that the last six years he reigned in his new capital Samaria (Shemer). Similarly the twenty-two years of Ahab's

reign in Samaria may [- or may not -] refer to his reign in that capital alone, the years of his reign in his new capital Jezreel not being mentioned.

In one of his last letters the king of Sumur (Samaria) wrote of himself to Pharaoh Akhnaton:

LETTER 137: Behold, I cannot come to the lands of Egypt. I am old, and my body is

afflicted with a severe disease.

Ahab could have said that he was old; not so a second son of his in the first part of his reign.

The inscription of King Shalmaneser III of Assyria-Babylonia, like the stele of Mesha, [SUPPOSEDLY] conflicts with the same version of the Scriptures. Shalmaneser wrote that in his sixth year he battled a coalition of Syrian and Palestinian princes at Karkar. Among the princes Ahab is mentioned; he delivered an army of ten thousand soldiers and two thousand chariots to the allied host. [Luckenbill, *Records of Assyria*, I, Sec. 610.] In the eighteenth year of his reign Shalmaneser wrote that he received "a tribute of the men of Tyre, Sidon, and of Jehu, of the house of Omri." [Cf. *ibid.*, Sec. 672. Jehu was a son of Jehoshaphat, son of Nimshi. Was he a son of a daughter of Omri?]

During the twelve years between the sixth and the eighteenth year of Shalmaneser's reign, the reign of Ahab had to come to an end, Ahaziah had to reign two years, Jehoram twelve years, and Jehu had to reign for some undefined period. But even if Ahab had died right after the battle of Karkar [see next note], and Jehu's tribute mentioned in the inscription were paid immediately after he seized the throne, there would still [SEEM] not be twelve years left for Jehoram's reign [- unless there was a period of 'co-rulership' of Ahab and Jehoram, for example].

["Within these thirteen years, 854-842, [SUPPOSEDLY] must fall the death of Ahab, the reigns of Ahaziah and Jehoram, and the accession of Jehu. There appears to be no time left for Ahab after 854. The death of Ahab, however, cannot be assigned to so early a date as 854." K. Marti in *Encyclopaedia Biblica*, I (New York, 1899), "Chronology."]

The Mesha stele thus [SUPPOSEDLY] requires the extension of Ahab's reign, and the in-scription of Shalmaneser [SUPPOSEDLY] requires shortening of Jehoram's reign so as to bring Ahab closer to Jehu [or it requires a period of 'co-rulership' and/or something else unforeseen].

Under the circumstances described, a [questionable] hypothesis may be formulated, and the very existence of Jehoram, king of Israel, may [- but only inappropriately -] be questioned. [It seems problematic that Ahab, who persecuted the cult of Yahwe, would have called his son Jehoram (Jahwe is exalted). This would be a forceful argument but for the fact that the scriptural names of Ahab's other children Ahaziah, Joash, and Athaliah invite the same question.]

What could have misled [- or led, as it was surely by The Spirit of God,] the annalist [- again a misnomer -] into calling the son of Ahab by the name of Jehoram? Jehoram was a son of Jehoshaphat and the son-in-law of Ahab ([II Chronicles 21:6](#)). Obviously it was Jehoshaphat's policy to establish good relations with Israel through this alliance; he probably hoped to unite the kingdom

under his son Jehoram and Athaliah, the daughter of Ahab and Jezebel. Jehoshaphat visited Samaria and allied himself with Ahab in his military undertakings.

Ahab is said to have been killed at Ramoth-Gilead. Jehoram, his son, is said to have been wounded also at Ramoth-Gilead, under similar circumstances, with the king of Judah again an ally in the battle ([II Kings 8:28](#)). Many other details ascribed to the reigns of these two kings of Israel bear the mark of confusing similarity [or just understandably confused 'critics'].

The [**'Spirit-inspired'** contemporary] annalist [supposedly] placed an Ahaziah and a Jehoram in Israel and another Jehoram and another Ahaziah in Judah. The state of things as he found them in [supposedly] older chronicles was probably[- or long before modern times -] confusing.

Possibly [- uh-huh, "possibly" -] Jehoram, son of Jehoshaphat, acted as a regent, succeeding [or 'co-ruling' with the 'disabled' and/or 'hiding'] Ahab, his father-in-law, and Ahaziah, son of Ahab, who died after a short reign and a long illness. Of Jehoram it is said: "And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife." [[II Chronicles 21:6](#). Cf. [II Kings 8:16-18](#).] Thereafter the throne of Israel was seized by Jehu, and Jehoram was killed, together with Ahaziah of Judah. Ahab's daughter Athaliah, wife of Jehoram, seized the throne of Jerusalem when her husband and son were killed.

Following the description of the assassination of Jehoram and Ahaziah by Jehu, the Second Book of Kings relates: "And Ahab had seventy sons in Samaria." Jehu sent letters to the elders of Samaria with the challenge: "Look even out the best and meetest [or "(most) upright"] of your master's sons, and set him on his father's throne." The king who is called here "your master" was Ahab, not Jehoram, son of Ahab, and one of his (Ahab's) sons should have succeeded him, had it not been for the massacre in which all his sons perished. This also would explain Ahab's reign extending almost until the rebellion of Jehu. On subsequent pages it will be shown that rumors of Ahab's death were spread while he was still alive. A later [or the contemporary] annalist might well be misled if contemporaries were mistaken [- or 'purposely misinformed'].

Regardless of whether this hypothesis concerning Jehoram is correct or incorrect, the documents of Mesha, of Shalmaneser, and of el-Amarna unanimously support the version of the Scriptures according to which Ahab was alive during the last seven years of Jehoshaphat's reign. [[And this seems fairly enough true.](#)]

In the [SUPPOSED] contest between the two versions of the Book of Kings, all three non-scriptural sources testify in favor of the minor version and [- though apparently it was the 'mis-informed common knowledge' of the time -] against the prevailing text; the rendering of [II Kings 1:17](#) must be [or can be] looked upon as the ['technically'] correct one. This would mean that Ahab died not before but after Jehoshaphat, which would [supposedly] signify that the king-author of more than sixty of the preserved clay tablets was Ahab and no one else.

I **confess** I do not **know** how all this is to be fully sorted out. But I do **know** that it eventually will be, fully revealing **scripture** as both **given by the inspiration of God** and entirely **pure** – if someone hasn't already accomplished this particular task already. And I mean Dr. Velikovsky has certainly helped with this task, but his clear resistance to the '**inerrancy**' of the particular **pure** English translation of **scripture** that he predominantly uses – the KJV – leaves the job at best in-complete, and more specifically, leaves 'apparent contradictions' that must eventually be '**rightly interpreted**', you know, like that 'apparent contradiction' with [Mark 10:46](#), where Jesus is said to be *leaving Jericho* when he encounters **blind Bartimaeus**, and [Luke 18:35](#), where Jesus is said to be *approaching Jericho* when He encounters him. The solution being, as discovered by the "German Protestant theologian" and orientalist, Ernst Sellin ([bio](#), [SEC. 9, p.462](#)), that there were "two "Jerichos" [that] were about a mile apart, [so that] one may understand that Jesus left Luke's Jericho and was arriving at Mark's Jericho when this [encounter] took place".

Chapter VII

THE EL-AMARNA LETTERS (CONTINUED)

Famine

Tribes of the desert, driven by famine, came to Trans-Jordan [- today also called "the **East Bank**, or the **Transjordanian Highland** [and it] is the part of the Southern Levant east of the Jordan River, mostly contained in present-day Jordan",] and crossed the river, only to find the land of Israel in even greater distress and misery than that from which they had fled. The fields in Israel yielded nothing. The meadows were scorched by the sun; only thorns sprang from the barren land.

The first forecast of the drought came from Elijah the Tishbite, who said to the king:

I KINGS 17:1 ... there shall not be dew nor rain these years.

The heavens breathed heat, the trees in the field withered. The brook Cherith, where the prophet looked for a little water, dried up like other brooks.

I KINGS 17:7 And it came to pass after a while, that the brook dried up, because there
had been no rain in the land.

Eager eyes were turned skyward, looking to see whether a cloud would appear. The prophet said that his blessing on the poor widow should last "until the day that the Lord sendeth rain upon the earth" ([I Kings 17:14](#)).

Unlike Egypt, which is dependent on a river, Palestine's harvest depends solely on rain; the drought brought the famine. [The Blue Nile is fed by tropical rains that fall in Ethiopia, and by melted snow from its mountains [[maps](#), [SEC. 8, p.147-9](#)].]

I KINGS 17:2 And there was a sore famine in Samaria.

It was a time of hunger and starvation unparalleled in the history of the period of the kings of Israel. The want lasted seven years.

II KINGS 8:1 ... the Lord hath called for a famine; and it shall also come upon the land
seven years.

This famine overshadowed all other events of that time; the mark of hunger was impressed on the entire period. A succession of chapters in the Scriptures describes the famine. During those years the el-Amarna letters were written, and it would be inconceivable that they should not reflect these conditions. The fact is that the letters of el-Amarna written by the king of Sumur (Samaria) are as eloquent as the Book of Kings.

The famine was so great that children were sold for bread.

LETTER 74: Our sons and our daughters have come to an end, together with ourselves,
because they are given in Iarimuta for the saving of our lives. My field is a
wife, who is without a husband, deficient in cultivation.

After the sons and the daughters had been sold into slavery to save them and the remnants of the population from starvation, the implements of the households also went in exchange for food.

LETTER 75: The sons, the daughters, have come to an end, and the wooden implements
of the houses, because they are given in Iarimuta for the saving of our lives.

The king repeated his comparison of a land without seed to a woman deserted by her husband; he was to repeat it in many letters. In more than thirty places in his letters the king of Sumur (Samaria) writes of the distress of the famine or pleads for provisions for the population or the army.

LETTER 79: Give me something to feed them [the archers], I have nothing.

LETTER 83: ... Give grain for my provision.

LETTER 85: There is no grain for our support. What shall I say to my peasants? Their
sons, their daughters have come to an end. Send grain in ships and preserve
the life of his servant and his city. ... May it seem good to the king, my lord,
that grain be given, produce of the land of Iarimuta.

LETTER 86: There is nothing to give for deliverance. ... And from the land of Iarimuta
should grain be given for our nourishment.

Grain received from Iarimuta in exchange for the freedom of a part of the people was rationed and divided in scanty portions among the peasants. (As to the whereabouts of Iarimuta, the reader will be instructed in a later section.)

We see the turn of the years:

LETTER 85: Two years I measure my grain.

LETTER 86: I measure our grain three years already.

LETTER 90: My field is deficient in cultivation ... and I measure my grain.

LETTER 91: I measure my grain.

The indication in the Scriptures that the famine endured for seven years ([II Kings 8:1](#)) corresponds to the impression received from these letters; after the third year of the drought the famine still was constantly recalled, although on the basis of the letters alone we cannot calculate the time precisely. The clue of the seven years helps to establish a timetable for some of the letters of el-Amarna.

The springs and wells dried up; a prince from the north, an ally of the king of Egypt, intended to come to the help of Sumur (Samaria).

LETTER 85: ... but there was no water for him to drink, and so he has returned to his land.

The lack of water is described in the story of the brook that dried up after rainless seasons ([II Kings 17:7](#)); the passage was quoted above. The king of Israel, who undertook an expedition against Mesha, was in a bad plight, because "there was no water for the host, and for the cattle that followed them" ([II Kings 3:9](#)). "And there was a dearth in the land" ([II Kings 4:38](#)). In the letter of the king of Babylon we read: "The road [to Egypt] is very long, the water supply cut off, and the weather hot" [Letter 7.]

This drought and the anxiety of the king of Israel are equally reflected in that part of the story where he said to Obadiah, the governor of his house:

I KINGS 18:5-6 ... Go into the land, unto all fountains of water, and unto all brooks:

peradventure we may find grass to save the horses and mules alive, that

we lose not all the beasts.

So they divided the land between them to pass throughout it ...

A quotation from a letter written to the pharaoh by a man of Gubla, but not by the king himself, may lead us to a conjecture about the author of the letter. After reporting on political affairs, the writer referred to his care of the asses:

LETTER 94: Formerly, in respect to the asses, the king has commanded that they be
given to his faithful servant. But, verily, he has now nothing ...

The name of the author at the beginning of the letter is destroyed. It might have been Obadiah, a man who would have the prerogative to write to the pharaoh, and who was charged with the care of the animals. The man who, together with Ahab, king of Samaria, was concerned that "we lose not all the beasts," reported to the Egyptian sovereign that no asses survived the famine and the drought.

The plague among the animals in Samaria is mentioned in a letter written from Egypt by a chief; he had heard that the people of Sumura were not allowed to enter Gubla, since in Sumura there was a plague.

LETTER 96: What sort of a plague is among the asses?

Outside of Samaria, as in the capital, the population was starving. The king brought the riches of the realm, together with the children sold into slavery "for the saving of the life," to a place called Iarimuta, in order to take grain from there; the list of the treasures exists in part. But the king did not get the grain, for the ruler of the region from which it was to be sent apparently allied himself with Damascus.

The dreadful seven years' famine left deep marks. A thousand years later the rabbinical Haggada related: "In the first year everything stored in the houses was eaten up. In the second, the people supported themselves with what they could scrape together in the fields. The flesh of the clean animals sufficed for the third year; in the fourth the sufferers resorted to the unclean animals; in the fifth, to the reptiles and insects; and in the sixth the monstrous thing hap-pened that women, crazed by hunger, consumed their own children as food. ... In the seventh year, men sought to gnaw the flesh from their own bones." [Ginsberg, *Legends*, IV, 190-91.]

The contemporaneous letters of the king of Sumur (Samaria) reflect the agony of those years. He wrote of his futile efforts to obtain grain for sustenance from Iarimuta "that I die not." [Letter 105.] Again he wrote: "Everything is consumed," [Letter 112] and again: "Everything is gone," [Letter 117] and the king had nothing to give to his people, no grain for bread and no seed to try for a crop the next year.

The king wrote that he had no provisions for his peasants [Letter 118], that he was afraid of them [Letter 117], that they would rebel [Letter 130], that they intended to desert: "My peasants intend to desert" [Letter 114], and that his land was waste and the peasants were departing for places where grain was to be found:

LETTER 125: And there is no grain for my provisions, and the peasants have departed for
the cities where there is grain for their provisions.

This emigration is reflected in II Kings 8:1:

Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine.

It is significant that in the Scriptures and in the letters the years-long famine is localized in the land of Samaria (Sumur).

The shortest record – short because only a few words remain of it on a mutilated tablet – speaks most eloquently: dust ... yield ... of the lands.

Mesha's Rebellion [or Rebellions?]

Mesha, king of Moab, paid tribute to the king of Israel: "And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool" ([II Kings 3:4](#)).

After the defeat at Ramoth-Gilead, Moab rebelled against the king of Israel ([II Kings 1:1](#) and [3:5](#)). The allied armies of Israel, Judah, and Edom suffered greatly from lack of water on their march around the Dead Sea to bring the king of Moab to obedience. They reached Moab from the south and wrought destruction upon the land. The king of Moab tried to break through the siege but could not. "Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land" ([II Kings 3:27](#)).

It is evident that Israel was defeated and that its allies could not help. We are not given any details of that "great indignation."

Hmmm, "Israel...defeated"? The king of Moab sacrificed his son. So even if it was just Israel and not also Moab's armies too who **departed...and returned to their own land**, I don't see Israel as "defeated", especially since in the previous verses ([2 Ki 3:5-26](#)) Elisha '**prophesies**' at the scene that they will get the **water** they need ([Verses 17 & 20](#)), as well as victory over the **Moabites** ([Verses 18 & 24-26](#)). Maybe they were 'demoralized', but certainly not "defeated".

In the sixties of the last [or 19th] century Arabs of [Dhiban \[map, p.257\]](#) in Trans-Jordan, the ancient Dibon, showed a traveler a black basalt stele on which were cut ancient Hebrew characters. After the stone had been sold to a museum the Arabs regretted the transaction. They began to think that a treasure was hidden inside the stone and that the strange writing told of it, and so they decided to open the stone. Furthermore, they reasoned that by breaking it up they would have more objects for sale. And if the stone possessed a charm they had to destroy it first. They heated it in fire and poured cold water over it, and it broke into many pieces.

A young scholar, however, had previously succeeded in secretly having a cast of the stone made by an Arab. Later the broken basalt in a very defective condition was purchased for the Louvre Museum. The cast supplies the missing parts, but all together it is only the upper part of the stele. The stone, which at the time of its discovery was estimated to be the oldest inscription in Hebrew characters in the hands of the archaeologists, established the fact that the Moabites used Hebrew.

The text [- [contrary to Scripture](#) -] gives an account of Mesha's victory over Israel. It opens with these words: "I am Mesha, son of Chemosh, king of Moab, the Daibonite [Dibonite]. [On Dibon, cf. [Numbers 21:30](#); [Joshua 13:9](#).] My father reigned over Moab for thirty years, and I reigned after my father. And I made this high place for Chemosh [[or Saturn, defined, SEC. 9, p.387](#)] in KRKHH, a high place of salvation, because he had saved me from all the assailants, and because he had let me see my desire upon all them that hated me.

"Omri, king of Israel, afflicted Moab for many days, because Chemosh was angry with his land. And his son succeeded him; and he also said, I will afflict Moab. In my days said he thus; but I saw my desire upon him and upon his house, and Israel perished with an ever-lasting destruction." [Translation by S. R. [['Screw-'](#)]Driver. A modern translation by W. F. Albright differs in a few details (*"Palestine Inscriptions" in Ancient Near Eastern Texts*, ed. Pritchard).]

Mesha recorded that he restored Medeba; built Baal-Meon and Kiryathen; fought against Ataroth, the dwelling place of Gad from of old, fortified by the king of Israel, and slew all the people of that city. The oracle of Chemosh told him, "Go, take Nebo against Israel," and he took it and slew all that were in it, seven thousand men and boys and women and girls and maid-servants. "And the king of Israel had built Yahas, and abode in it, while he fought against me. But Chemosh drove him out from before me; and I took... it to add it unto Daibon." Then Mesha built and repaired the walls and palace in Karkhah with the slave labor of the prisoners of Israel, and it is recounted in more detail; he also built other places. He continued with the war and went against the Israelite city of Horonen, and here the record is interrupted; the lines are de-faced, but it may be presumed that other war exploits [[or untrue 'boasts'](#), e.g., [Ps 94:4](#)] against Israel were recorded. "And I" can be read a few more times. The lower part of the stele is missing altogether. The cities mentioned on the stele are in Trans-Jordan, but Karkhah is not known.

Every word and every letter and every obliterated portion were objects of careful examination: the [stele of Mesha](#) [[photo, p.256](#)] is regarded as the greatest single discovery in biblical archaeology, especially as it provides a parallel [[though somewhat contradictory](#)] record to a scriptural narrative.

The Book of Kings relates that "there was great indignation against Israel" at the attempt to subjugate Moab, which rebelled; on what form this indignation took, the record is silent. The Book of Chronicles discloses that the [Moabites](#), together with the [Ammonites](#), invaded Palestine [[map, SEC. 8, p.274](#)] with the help of the Syrians. From the Mesha stele we know that Mesha, king of Moab, took his revenge by an "everlasting destruction" of Israel, and



that Mehedeba, Ataroth, Nebo, and Yahas were retaken. The "everlasting destruction" is not to be seen merely in the recapture of four or five not very significant places in Trans-Jordan.

The cuneiform letters of el-Amarna, found twenty years after the discovery of the Mesha stele, are regarded as historical documents preceding the stele of Mesha by some five hundred and fifty years, and relating to the Canaanite period. The present research shows that the documents are contemporaneous, having been written in the middle of the ninth century.

In letters from Palestine, and especially in those written by the king of Samaria, we should expect to find direct reference to the rebellion of Mesha. We should also expect to find mention of events, the record of which was carved on the lower, missing part of the stele of Mesha. And, in fact, the letters of el-Amarna bear extensive witness to the history of that war, and also give us material with which to reconstruct roughly the missing part of the stele.

Already in the earliest preserved letter of the king of Sumur (Samaria) he had written to the pharaoh (Amenhotep III):

LETTER 68: Let the king, my lord, know ... the hostility of the *sa.gaz.Mesh* troops is
very great against me. So let not the king, my lord, hold
back from Sumur
that it be not quite annexed to the *sa.gaz.Mesh* troops.

In the translations of the el-Amarna letters we find *sa-gaz-Mesh* rendered as "sa-gaz-people." Putting these words into English, *sa-gaz*, which ideographically [or by cuneiform symbols] can also be read "habatu" is translated "plunderers" or "cutthroats" or "rebellious ban-dits." "Mesh" is understood as the suffix [or 'word-ending part'] of the plural. It is met with in the letters scores of [or a multiple of 20] times, always in connection with the plundering rebels.

Sometimes the intruding pillagers are called *amelut sa-gaz-Mesh*, *amelut* being the men or the people; sometimes the text speaks of *gaz-Mesh* as of a single person, and the translators again neglect "Mesh" and translate "robber." "He takes thy cities the *amel-gaz-Mesh*, the dog," and the words are rendered "the gaz man," Mesh being dropped. But the text speaks in these cases of a single person, and therefore Mesh cannot here be the suffix for the plural.

I shall not translate Mesh either, because it is the personal name of King Mesha, but I shall not omit it from the text of the translation. Thus we shall read: "The hostility of the rebels [pillagers] of Mesh is very great against me"; and in the other sentence: "He takes thy cities, the rebel Mesh, the dog." [Letter 91.]

According to the inscription on the stele of Mesha, the revolt took place in the middle of Ahab's reign. As the earlier letters of the king of Sumur mention this rebellion, we are already in the second part of the reign of Ahab.

In another letter of the early years of the el-Amarna correspondence, the king of Sumur (Samaria) wrote again:

LETTER 69: Behold, now they rise up day and night in rebellions against me.

Ambi, a geographical name referred to in connection with the rebellion of Mesh [Letters 72, 102], seems to be the name of the land of Moab or its capital, or its people. Possibly Ammi, repeatedly mentioned in connection with Ambi, is **Ammon** [Ambi and Ammia, not far [\[across the Jordan River\]](#) from **Sumur** [\[in the Jezreel Valley\]](#)], were [\[evidently mis\]](#)placed by historians close to the coast and identified with Enfe near Tripolis. Both names, Ambi and Ammia, were assumed to be two names for one place. See Mercer, *Tell el-Amarna Tablets*, p.269.; in Genesis ([19:38](#)) the Ammonites are called Ammi. A city named Rubute also appears; this must be Rabbath-Ammon, the capital. ["Rabbath [or **Rabbah**] of the children of Ammon" ([Deuteronomy 3:11](#)) [\[maps, p.213 & SEC. 8, p.274\]](#)]. The king of Sumur (Samaria) wrote to a dignitary in Egypt:

LETTER 73: When he [Abdi-Ashirta [**BenHadad**]] wrote to the people of Ammia: "Kill your lord," and they joined the *amelut-gaz* [pillagers], then said the regents: "Thus will he do to us." And so all lands will join with the *amelut-gaz* [pillagers].

The Ammonites, their king having been killed, joined the herdsmen on the fields of Moab.

"There cometh a great multitude" of "the children of Moab, and the children of Ammon, and with them other[s] beside the Ammonites," was reported to King Jehoshaphat ([II Chronicles 20:1-2](#)).

The king of Sumur wrote:

LETTER 79: Know that since the arrival of Aman-appa [**Amon**] to me all *amelut-gaz-Mesh* [the people of the bandit Mesh] have directed their face against me, in accordance with the demand of Abdi-Ashirta [**BenHadad**]. Let my lord listen to the words of his servant, and let him send me garrison to defend the city of the king, until the march of the archers. And if there are no archers then all lands will unite with *amelut-gaz-Mesh* [the people of the bandit Mesh].

What is generally surmised from the records of the Books of Kings and Chronicles - the hidden hand of the king of Damascus in the rebellion of Moab and in the turmoil among the tribes of the desert - grows to certainty in face of these letters...

[Cf. R. Dussaud, *Les Monuments palestiniens et judaïques* [*Palestinian and Judaic Monuments*] (*Musee du Louvre* [*Louvre Museum*], Paris, 1912), p.13: "Mésa ne nous dit pas, mais cela résulte nettement des renseignements bibliques, que le secret de sa fortune tint à l'habileté avec laquelle il sut profiter des fevers qu'éprouva Israël après la mort d'Achab et dont l'agent le plus actif fut le roi de Damas. Il n'est pas douteux que la région, au nord de Dibon, fut occupée de nouveau par Mésa en accord avec Hazaël, roi de Damas, et peut-être sous la suzeraineté de ce dernier." [Mesha does not tell us, but this clearly results from biblical information, that the secret of his fortune lay in the skill with which he knew how to profit from the plagues which Israel felt after the death of Ahab and whose most active agent was the king of Damascus. There is no doubt that the region, north of Dibon [—today, "**Dhiban**", in present day Jordan, map, p.258], was once again occupied by Mesha in agreement with Hazaël, king of Damascus, and possibly under the latter's suzerainty.]]



...The king of Sumur (Samaria) asked that horses and infantry be sent him "so that he [Abdi-Ashirta [**BenHadad**]] might not assemble all the bandits of Mesh." [Letter 71.]

Letters are rare in which the king of Sumur (Samaria) does not mention the revolt of Mesha and the role which the ruler of Damascus played in it, whether openly or secretly. The role of Damascus in the war between Samaria and Moab may be read also in the Second Book of Chronicles ([20:1-2](#)).

The "Great Indignation": A Reconstruction of the Obscure and Missing Portions of the Stele of Mesha

"The city of the king, my lord," Sumur (Samaria), was threatened by the "bandits" or "cutthroats" of Mesh (Mesha). Already in the earliest extant [*or earliest still existing*] letters of the king of Sumur the pharaoh was warned that the rebels were endangering the capital. Then he was warned that "the land of the king and Sumur, your garrison town," would unite with the people of the rebel Mesh (*amelu-gaz-Mesh*), and "thou held back." [Letter 76.] The king of Sumur asked for archers, making it clear that he was unable to defend his land against the troops of the rebel Mesh. [Letter 79.] The help did not come. So he wrote again:

LETTER 83: Listen to me. Why hast thou held back, so that thy land is taken? Let it not be said: "In the days of the princes *amelut-gaz-Mesh* [the people of the rebel Mesh] have taken all lands." Let not such things be said in future days. "And thou wast not able to rescue it" ... if Sumura and Bit-Arkha also are now lost ...

In the days when this letter was written Sumur (Samaria) was only threatened. Another stern warning came in a letter from the king of Sumur: If the pharaoh will not listen to the words he writes to him, then

LETTER 88: ... all the lands of the king, even as far as Egypt, will unite with *amelut-gaz-*

Mesh [people of the rebel Mesh].

Finally it becomes clear that with the help of the king of Damascus the troops of Mesha entered Samaria (Sumur).

LETTER 91: Why dost thou sit and hold back, so that he takes thy cities *amel-gaz-Mesh*

[the rebel Mesh], the dog? When he had taken Sumura

...

The king of Sumur, his capital lost, looked desperately for help from Egypt and asked the pharaoh in the same letter:

LETTER 91: So mayest thou give a thousand minas of silver and one hundred minas of

gold [- a *mina tbd* next]. Then will he [the rebel Mesh] depart from me. And

he has taken all my cities ...

The **mina**... also **mēnē**... is an ancient Near Eastern unit of weight, which was divided into 60 shekels. The mina, like the shekel, was also a unit of currency... **Shekel** or **sheqel**... is an ancient Near Eastern coin, usually of silver. A shekel was first a unit of weight - very roughly 11 grams (0.39 oz [- 1 *mina* being $60 \times .39 \text{ oz} \div 16 \text{ oz/lb} = 1.46 \text{ lbs?}$) - and [the shekel] became currency in ancient Tyre and ancient Carthage and then in ancient Israel under the Maccabees.

So Mesha apparently wanted about 1500 pounds of silver and 150 pounds of gold. Do the math.

We know from the Scriptures that the king of Samaria (Sumur) had negotiated to free his capital from a siege by the payment of silver and gold; it was during the first siege of Samaria described in [I Kings 20](#). He was told then: "Thou shalt deliver me thy silver and thy gold. ..."

With all the information that the el-Amarna letters provide now in hand and properly read, we are faced with the surprising fact that the rebel Mesha of Moab succeeded in entering Samaria.

The first thought that presents itself is this: we have only the upper portion of the stele of Mesha; in the lower lost portion "the everlasting destruction" or the "great indignation" ([II Kings 3:27](#)) were probably described. It is also possible that the Mesha stele may have been but one part of a twin inscription on two monoliths, each of which carried half the story.

That we have only the top portion of the stele is evident; that there were two steles is not impossible [*nor necessarily likely*]. In any event we have to reexamine the stele of Mesha, and in doing this, it may be that we shall see things to which we paid insufficient attention before.

However the photo of the "cast" or mold of apparently the whole stele merged with the actual surviving pieces of the stele, as seen on [p.256](#), does not seem to

show that a lot of the "lower portion" text is really "lost", neither does my encyclopedia report that much if any of it is.

After the capture of the city of Yahas the king of Moab, at war with Israel, turned to building activities in an unidentified place: "I built KRKHH [Karkhah], the wall of Yearim [or of the Forests], and the wall of Ophel. And I built its gates, and I built its towers. And I built the king's palace, and I made the two reservoirs for water in the midst of the city. And there was no cistern in the midst of the city, in Karkhah. And I said to all the people: "Make you every man a cistern in his house. And I cut out the cuttings for Karkhah with (the help of) prisoners of Israel."

There is no city known by the name of Karkhah. Some scholars have thought that it was a portion of the city of Dibon. Another conjecture was that it represents the city of Kir-ha-Kharoshet. For some reason mention of this building activity in Karkhah is the central theme of this stele, and this, together with the reference to Karkhah in the introductory passage, lends emphasis to the importance of the activities there during the war against the Israelites.

With the help of the el-Amarna letters it may be assumed that KRKHH was the capital of the entire Egyptian domain in Palestine, or Sumur (Samaria), which Mesha, the rebel, entered after his success in overcoming the resistance of the fortified cities to the east. Samaria on a straight line is about twenty miles from the Jordan, the border of Ammon.

Kerakh or Karkha is in Hebrew "a very large city, encircled by a wall, to which foreigners come yearly for trade purposes" [Levy [\[bio, SEC. 7, p.334-5\]](#), *Worterbuch uber die Talmudim und Midrashim* [*Dictionary of Talmudim and Midrashim*]], that is, a metropolis.

[This well-known word is written with two *khaf* letters; in the inscription of Mesha the letters are *khuf* and *heth*, the other characters for *k* and *kh*. But in the same inscription of Mesha the word "city" is *kar*, written also with *khuf*, and it is probable that the original writing of Kerakh and Karkhah with *khuf* is correct, being derived from *kar*, the city. *Kar* for city is of Carian origin. Similarly, today we write both "Carians" and "Karians."]

According to the inscription of Mesha, in Karkhah there was "Ophel," the wall of which he built or repaired. In the Scriptures a part of the city called "Ophel" is mentioned only with respect to Jerusalem and Samaria. Gehazi, the servant of Elisha, "the prophet that is in Samaria," returning to the house of his master with the presents from Naaman, parted from the servants of the *sar* [Naaman] when they reached Ophel in the city of Samaria ([II Kings 5:24](#)). Reference to Ophel in Karkhah on the stele of Mesha is of unquestionable value.

The king's palace (*beth-melech*), so often mentioned in the el-Amarna letters as being in Sumur, and unearthed in the Samaria of Omri and Ahab (Sebastieh of today), is also spoken of as being in Karkhah or the metropolis of the Mesha stele.

The attitude of Mesha in conquering the capital, "the city of the king [pharaoh]," was characteristic indeed. He repaired the city, its palace, and its walls. In his estimation it did not belong to the king of Israel. It

belonged to the pharaoh. Whoever built in it showed his peaceful attitude toward Egypt, and also acquired the right to be regarded as the senior among the vassal princes of Syria-Palestine.

In other letters, written from northern Syria, it is said that the following places, possibly outside the domain of Israel, were despoiled by the rebels of Mesh (Mesha): Mahzibti, Giluni, Magdali, and Uste, also Tahsi and Ubi. [Letters 185 and 189.]

Like a turbulent wind, the Arabs attacked the land from all directions. The peasants on the plains of the coast, hungry and thirsty, joined the troops of rebellious tribes driving across the land.

A ransom was probably [not] paid to Mesh (Mesha) for releasing Sumur (Samaria), and [or but] if so, it was apparently [or it would have to have been] paid out of the Egyptian treasury, as the Egyptian king saw in Samaria a palace-city of his own.

The stele was prepared to be erected in Karkhah-Samaria, but was left in Dibon. The vassal triumphed over his lord and the lord of his lord and probably received a ransom. This is [supposedly] what was meant by the "great indignation" of the biblical text [2Ki 3:27] and the "everlasting destruction" of the Mesha stele.

However I'm thinking that the "great indignation" was Mesha's open sacrifice of his son. I mean my dictionary defines "indignation" as "strong displeasure at something considered unjust, offensive, insulting, or base", which this sacrifice certainly was.

Or did the help dispatched by governor Aman-appa [**Amon**] arrive in time and the oppressors of Samaria depart without ransom, as in the story of [I Kings 20](#)?

Or more to the point, did not the Prophet Elisha show them what to do in order to receive the Lord's **provision** for their desperate need for water, and did he not **prophecy** that [**the LORD**] **will deliver the Moabites also into your hand** [2Ki 3:18](#), and isn't it reported that,

...the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took... men... to break through... but they could not... [And after all that] he took his eldest son... and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him [- both Israel and Moab's armies?], and returned to their own land [2Ki 3:24-27](#).

So Dr. Vekilovsky is really asking, which story do you **believe** - the one he derived from the Mesha Stele or the contrary account in 2Kings 3? Of course, **we believe** the account of 2Kings 3. And more plentifully of reasons for **believing** that the Israelites were victorious is found in 2Kings 3. And haven't we already seen that such kings as Mesha, on their steles or other engravings, always **boast**- see again, e.g., [Ps 94:4](#) - and at least to some extent '**misrepresent**' the actual facts? Or let's

turn the question around on Dr. Velikovsky. Does God's Word **lie** in 2 Kings 3, while the Mesha Stele, in every detail, does not? Of course you may need to carefully read 1 Kings 20 and 2 Kings 3, as well as reread Dr. Velikovsky's last couple of sections, to fully **understand** what I mean.

Arza, the Courtier

The king of Damascus [- **Benhadad**, evidently at some point -] followed the troops of the rebel Mesh and marched once again toward the city of Samaria (Sumur), [supposedly] left in ruins by wars and sieges and deserted by most of her inhabitants because of the famine, and entered it. He wrote to the pharaoh:

LETTER 60: Behold, I am a servant of the king and a dog of his house, and the whole

land of Amurri [Syria] I guard for the king, my lord. ... Behold, all kings of the king seek selected troops to snatch the lands from my hand ... If my plenipotentiary [- "a diplomat who is fully authorized to represent a government" -] brings life from the king, the sun, then I shall reap the grain of Sumur, and I shall guard all lands for the king, my sun, my lord.

He had an excuse for entering Sumur, the excuse of one who insists on protecting a city that does not want his protection: he "delivered it from the hands of the troops of Sehlal." "There were no people in Sumur to protect it. If it had not been for him, "the troops of Seblal would now have burned with fire Sumur and her palace." That these troops were incited by him he did not say [- which further supports the idea that such kings are '**misrepresenters**' of facts].

He wrote to a chief in Egypt:

LETTER 62: But when I hurried up here ... and came to Sumur, the people were not there, who had dwelt in her palace; then, behold, the people, who dwelt in her palace, were Sabi-ilu, Bisitanu, Maia, and Arzaia. Behold, only four people there were, who dwelt in her palace, and they said to me: "Deliver us out of the hand of the troops of Sehlal," and I delivered them out of the hand of the troops of Sehlal. ... What lies did the regents tell thee? And thou believest them.

One of the four persons who remained in the palace in Samaria, when it was entered by

the king of Damascus, was called Arzaia. Probably it was the same old courtier, the dweller in palaces, who is familiar to us from the First Book of Kings. There he is called Arza.

It was a few decades earlier that Elah, the son of Baasha, after a reign of two years, was killed by Zimri, a captain, when the young king was "drinking himself drunk in the house of Arza steward of his house" ([II Kings 16:9](#)). Since then twelve years of Omri's reign and a number of years of Ahab's reign had passed. Arza, as always, enjoyed the air of palace life.

From the Scriptures we know only of two sieges of Samaria and nothing of her fall. [Uh-huh.] But we read that when the king of Samaria had allowed the vanquished Ben-Hadad to go in peace with a covenant of brotherhood, a prophet told the king: "Because thou hast let go out of thy hand a man appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people" ([I Kings 20:42](#)). In these words is disguised the story we read in the letters of the king of Sumur.

LETTER 74: Behold, now, the king [the pharaoh] has let his faithful city go out of his

hand ... Mighty is the hostility of the gaz-people [bandits] against me.

In passing, it may be noted that the turn of speech, "let go out of the hand," used in the scriptural text, is repeated in this letter.

Actually, in the next chapter ([1 Kings 21](#)) there is described that *evil* incident instigated by Ahabs' wife Jezebel against their neighbor, Naboth the Jezreelite, that after Elijah tells him the Lord's judgment for it, that He *will bring evil upon* Ahab, Jezebel, and his *posterity* for it, that,

...it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

So, as God *repented*, as He is known to do (e.g., [Ex 32:9-14](#); [1Ch 21:15](#); [Ps 106:40-45](#); [Amos 7:1-6](#); [Jonah 3:10](#)), apparently Ahab is spared the coming *judgment* from *Syria* until his *son's days*, evidently beginning with the end of his *days*. And again, as Dr. Velikovsky has done repeat-edly before, being not yet '*spiritually enlightened*', he sometimes and to some degree clearly '*misinterprets*' or compartmentalizes details from verses in The Books of Kings and Chronicles to make his various cases, often treating *scripture* as likely just 'embellishment', if not fully in error, and less often treats the Amarna Letters and other ancient sources as such. But again, exactly how all this is to be "sorted out" in *scripture* I will leave to another, maybe even to those who actually participated in these events, and that is, once we fully become Immortal Sons of God and are together in The Millennium. And for now, Dr. Velikovsky's 'handling' of *scripture* along with other ancient sources is sufficient to *prove* the "reconstructed" chronology that he proposes.

Jerusalem in Peril

From the hills surrounding Jerusalem the mountains of Moab are distinctly seen in the clear air over the Jordan and the Dead Sea. But no movement of troops can be discerned from that distance, unless by their multitude they color the slopes and the ravines.

II CHRONICLES 20:1-3 It came to pass ... that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh great multitude against thee from beyond the sea, from Syria ... [*Me'ever ha'iam me'aram* gives no support to [- and that is, no 'explanation of the meaning' in] the King James version, "from beyond the sea on this side Syria."] And Jehoshaphat feared.

His prayer before the congregation of Judah and Jerusalem is preserved in the Book of Chronicles. It begins with these words:

II CHRONICLES 20:6 ... O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Then he reminded the Lord that the land had been given to the people of Israel forever:

II CHRONICLES 20:7 Art not thou our God who ... gavest it to the seed of Abraham thy friend for ever?

He expressed his belief that the Lord would not abandon the place where a sanctuary was built to His name, and would come with help.

II CHRONICLES 20:8-9 And they [thy people Israel] dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us ... and [we] cry unto thee in our affliction, then thou wilt hear and help.

Then Jehoshaphat explained the distress of his people.

II CHRONICLES 20:10-11 And now, behold, the children of Ammon and Moab and

mount Seir ...
... come to cast us out of thy
possession, which thou hast
given us to inherit.

He concluded with an invocation declaring his and his people's helplessness because of the great number of the invading hordes.

II CHRONICLES 20:12 ... We have no might against this great company that cometh
against us; neither know we what to do: but
our eyes are upon
thee.

The feelings of the king of Jerusalem at the sight of the immense hordes converging on his kingdom are expressed both in his prayer and in his letters. On earth his house was in vassalage to Egypt, and the pharaoh was obliged to protect him.

The king of Jerusalem wrote to the pharaoh:

LETTER 288: Let the king care for his land. The land of the king will be lost. All of it will
be taken from me; there is hostility to me as far as the
lands of Seeri and even
to Gintikirmil. There is peace to all the regents, but to
me there is hostility.

[In the translation of Knudtzon [bio, p.220], and likewise in that of Mercer [bio, SEC. 9, p.506], the period is placed differently: "There is hostility to me. As far as the lands of Seeri and even to Gintikirmil there is peace to all regents, and to me there is hostility." Comparing this text with the biblical text, we see that the new period precedes the words: "There is peace."]

The same region - Mount Seir (Seeri) - is distinctly named in both sources as the far land from which a part of the invaders came.

The king expressed the belief that his lord would not abandon the place on which he had set his name forever:

LETTER 287: Verily, the king has set his name upon the land of Urusalim for ever.
Therefore he cannot abandon the lands of Urusalim
[Jerusalem].

At the same time he voiced his fear that if no help arrived the invaders would cast them out of his lord's possession.

LETTER 287: If there are no archers [this year], then there will also remain to the king no
lands and no regents.

There exists a similarity between his appeal to his Lord in heaven and to his lord on earth, but observing that help was not arriving from the latter, he wrote impatient words he would not have addressed to the first:

LETTER 288: Although a man sees the facts, yet the two eyes of the king, my lord, do not

see. . . . The Habiru are taking the cities of the king.

The king of Jerusalem, unlike other vassal kings, omits expressions of respect for the gods of Egypt; he does not call the pharaoh "my sun, my god," as all other vassal correspondents did; in distinction to other writers of the letters, he does not mention his God; he may be recognized as a servant of a Lord whose name he would not profane in his letters to his pagan protector.

That the same type of appeal should issue from the mouth and from the hand of the same human being is natural. In this case the similarity casts light on the genuineness of this prayer in Chronicles; it implies also the religious purity of the king-monotheist.

The letters contain details about this invasion and the threat to Jerusalem. The shepherds of Moab and Seir took Rabbath of Ammon in Trans-Jordan with the help of those chieftains who went over to the invaders, and the population of Ammon joined the nomads.

LETTER 289: After they have taken Rubuda, they seek now to take Urusalim,

Rubuda, written also Rubute [Letter 290], we recognized as "Rabbath of the children of Ammon," a city still existing today. Separate bands crossed the borders of the kingdom of Judah simultaneously at a number of places. This is what is meant by the designation, "from beyond the sea [the Dead Sea], from Syria."

That Syria offered a through way for them we learn from the letters of the king of Sumur (Samaria). A letter from Palestine reports that the bands appeared even in the valley of Ajalon. [Letter 273.] This explains the retreat of the population to the stronghold of Jerusalem.

II CHRONICLES 20:4 And Judah gathered themselves together, to ask help of the Lord:

even out of all the cities of Judah they came to seek the Lord.

And the king of Jerusalem wrote to the pharaoh:

LETTER 289: The whole land of the king has deserted.

An unexpected turn of events [- or **the hand of God** (e.g., [1Sa 5:11](#); [2Ch 30:12](#); [Job 2:10](#); [19:21](#); [27:11](#); [Ecc 2:24](#); [9:1](#)) -] spared Jerusalem from humiliation. The approach of the "multitude" of "the children of Ammon,

Moab, and mount Seir" toward Jerusalem was interrupted by disagreement that flared up among the allies.

II CHRONICLES 20:23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

Something of these happenings is reflected in a letter of the king of Sumur:

LETTER 76: Behold, he [Abdi-Ashirta [*Benhadad*]] has now mustered all *amelut gaz* [bandits] against Sigata and Ambi.

These cities were in the area of Ammon and Moab respectively. Sigata appears to be Succoth on the river Jordan.

The king of Jerusalem pointed to the roving tribes penetrating from the wastes of Trans-Jordan, and called them Habiru. Habiru is derived from the Hebrew root haber, a member of a band, and habiru means "bandits," and is used for "companions of thieves" in [Isaiah 1:23](#), "troops of robbers" in [Hosea 6:9](#), and "companion of a destroyer" in [Proverbs 28:24](#).

This meaning of the word "Habiru" should have been suggested by the fact that *sa-gaz*, which is translated "bandits," "cutthroats," is interchanged with the term "Habiru." [Habiru "is also written with an ideogram signifying 'cutthroats.'" C. J. Gadd [\[tbb next\]](#), *The Fall of Nineveh* (London,1923).] The various theories about Habiru (Khabiru) of the el-Amarna letters that it signifies "Ivri" (Hebrew), or "apiru" (miners), or "Afiru" (from the Babylonian region of Afiru) are thus found to be without foundation.

Cyril John Gadd, CBE, FBA, FSA [1893 -1969]... was a British Assyriologist, Sumerologist, and curator. He was Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum from 1948 to 1955, and Professor of Ancient Semitic Languages and Civilizations at the School of Oriental and African Studies, University of London from 1955 to 1960. Having served in the British Army during the First World War, he joined the British Museum after demobilisation and also worked on excavations at Ur, Carchemish, Alalakh and Nimrud. Having risen to Keeper, he left the British Museum to enter academia [at the University of London], and was appointed professor emeritus on his retirement in 1961

The Revolt of the Sodomites

During the uneasy period through which Jerusalem passed, the king of Judah apparently reached the conviction that a



small and ancient colony on the road from the Jordan to Jerusalem was inclined to take the side of the enemies. Suwardata, the prince of Kelti, changed his policy according to the way the wind blew. At one time he wrote that he followed the king of Jerusalem against the bandits (*sa-gaz*). [This letter of Suwardata confirms what has been established on the basis of other considerations that *sa-gaz* ("bandits," "pillagers") and Habiru were the same, or if a difference is to be drawn between these two denominations, the invaders themselves were not different.] At another time he [Suwardata] opposed the king of Jerusalem and complained that the king had taken Kelti. In his turn he was accused by the king of Jerusalem of disloyalty to Egyptian interests.

Kelti may be identified as Wadi Kelt on the way from Jerusalem to Jericho. [The usual identification is with Kila, about eight miles northwest of **Hebron** [maps, p.231 & SEC. 8, p.274], "but in the letter 289 it seems more closely associated with Bethshan [today **Beit She'an**, *tbd next*] and **Shechem**" (Mercer, *Tell el-Amarna Tablets*, p.694).]

Beit She'an, also known as **Beisan** [Bethshan, Beth-shan], and historically known as **Scythopolis**... is a city in the Northern District of **Israel**, which has played an important role in history due to its geographical location at the junction of the **Jordan River Valley** and the **Jezreel Valley** [maps, p.213, p.265 & SEC. 8, p.274].

A campaign of Jehoshaphat is briefly recorded in the First Book of Kings:

I KINGS 22:46 And the remnants of the Sodomites, which remained in the days of his

father Asa, he took out of the land.

Wadi Kelt [*tbd next*], where now a copious stream of water comes out of the ground and flows toward the Dead Sea and a few anchorites hide themselves among the rocks, was obviously the last abode of the remnants of the valley which became a dead lake. They proved to be disloyal at the time of the invasion of the desert tribes. The king of Jerusalem wrote to them then, "Follow me," but they did not. More details may be found in the letters of the king of Jerusalem and Suwardata.

Wadi Qelt (...also spelled **Qilt** and **Kelt**, sometimes with the Arabic article, el- or al-), in Hebrew **Nahal Prat**..., formerly **Nahal Faran** (Pharan brook), is a valley, riverine gulch or stream (Arabic: ..."wadi"; Hebrew: ..."nahal") in the West Bank, originating near Jerusalem and running into the Jordan River near Jericho, shortly before it flows into the Dead Sea.

The name of this prince of the Sodomites [Suwardata] may cause the philologists to reflect on their racial origin.

[After the death of Jehoshaphat "Libnah revolted" ([II Chronicles 21:10](#)) from under the hand of his successor. It appears that the disturbing activities of a certain Labaia at the time this king of Jerusalem was still alive were a preliminary phase of that revolt. It is supposed that Labaia was not only the name of a chief but also of a group of the

inhabitants (Weber in Knudtzon, *The El-Amarna-Tafeln*, p.1558). Libnah, also called Labina (Josephus), was situated between Makkedah and Lachish ([Joshua 10:28f.](#)). Labaia at one time approached Makkedah (Letter 244) and another time attacked Gezer north of Lachish (Letter 254 [[map](#), [SEC. 8](#), [p.274](#)]). When Labaia sacked Gezer in the south he wrote to the pharaoh that this was "his only crime" and that it was not true that he disobeyed the deputy or refused tribute.]

The Second Siege of Samaria

The king of Damascus again laid siege to Samaria.

II KINGS 6:24 ... King of Syria gathered all his host, and went up, and besieged Samaria.

The king of Sumur (Samaria) wrote:

LETTER 92: He [Abdi-Ashirta [*Benhadad*]] has now come forth against me.

"Hostility against Sumur has become very great" is repeated in many letters of the king of that city. In a number of letters he complains of the distress of that city plagued by siege and famine. This famine in the besieged city is described in the Book of Kings.

II KINGS 6:23 And there was a great famine in Samaria: and, behold, they besieged it,

until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

The population of the city and its garrison fainted from hunger, but the king of Samaria continued to defend the city and supervise the bastions.

II KINGS 6:26 ... the king of Israel was passing by upon the wall ...

This was a wall of a fortress. In one of the el-Amarna letters the king wrote of the city:

LETTER 81: Formerly Sumura and its people were a fortress and garrison for us.

When, during one of these inspections, the king learned that a case of cannibalism had occurred in the city and that hunger had overcome the mother instinct, he rent his clothes and the people saw him in sackcloth ([II Kings 6:29](#)).

The king of Sumur (Samaria) dispatched the following message to the pharaoh:

LETTER 74: May the king hear the words of his servant, and give life [provisions] to his servant, that his servant may live. Then will I defend his faithful city. ...

Art thou kindly disposed towards me? What shall I do in my solitude?

Behold, thus I ask day and night.

So wrote the king who, in hours of despair, put sackcloth on himself. His only hope lay in the quick arrival of help from without, but time was passing and it seemed that no help would come to him.

LETTER 74: If there is not a man to deliver me out of the hand of the enemy [Abdi-Ashirta [**Benhadad**]], and we the regents are put out of the lands, then all the lands will unite with the *amelut-gaz* [pillagers] ... And if the king should (then) march forth all lands would be hostile to him, and what could he do for us then? Thus have they formed a conspiracy with one another, and thus have I great fear that there is no man to rescue me out of their hand.

Anxious to have help in time, he appealed to Aman-appa [**Amon**]. [He wrote also to another dignitary in Egypt (Haia), explaining his plight and asking that horses and infantry be sent (Letter 71).] Aman-appa was the dignitary to whom the king of Samaria (Sumur) wrote: "Thou knowest my attitude, whilst thou wast in Sumura, that I was thy faithful servant." To this plenipotentiary and ex-governor, Amon of Samaria ([I Kings 22:26](#) [[2 Ch 18:25](#)]), the king put this question:

LETTER 73: Why hast thou held back and not spoken to the king, thy lord, in order that thou mayest march forth with the archers, and that thou mayest fall upon the land of Amurri [Syria]? If they perceive that the archers have gone forth, they will leave even their cities and depart.

This quotation is of peculiar interest for comparison with the story of the end of the second siege of Samaria, according to the Book of Kings.

II KINGS 7:6-7 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and

their horses, and their asses, even the camp as it was, and fled for their life.

We know now that the fear of the Syrians at the walls of Samaria was not groundless. The king of Israel really negotiated for the departure of archers from Egypt. He knew in advance that merely on hearing that "the archers have gone forth" the Syrians would leave their tents and be put to flight.

However God's Word more specifically informs us that...

...the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host [2 Ki 7:6](#).

And how God actually made the Syrians to **hear** this **noise** is not of much consequence. It is certainly possible, even likely, that no 'host' of any size was actually sent by anyone, because **we know** it is like God to defeat great armies with nothing but '**mis-imagined fear**'.

The letters of el-Amarna and the Book of Kings present two records which supplement each other [\[and they also do so without too significantly contradicting each other\]](#).

The city was oppressed but not conquered. How this happened is told in [the Second Book of Kings, Chapters.6-7](#). In accordance with that record, we find this statement by the king of Sumur (Samaria):

LETTER 106: They have been able to oppress it [Sumur] but they have not been able to
conquer it.

When gathering his host for the campaign that ended in flight, the king of Damascus wrote to his warriors: "Assemble yourselves in the house of Ninib." [Letter 74.] This might mean: "Make an alliance with the king of Assyria." [Beth-Ninib was a town in Palestine (Letter 290); Letter 74 may refer to this town. However, see Weber, in Knudtzon, p.1160.] Behind the rebellion of the Moabite Mesha was the intrigue of the king of Damascus, and he in his turn was incited by the king of Assyria [- uh-huh, all being "incited" by [The 2nd Head of the Beast under Satan](#)].

But when the king of Damascus fled from the walls of Samaria and returned home from his unsuccessful campaign, he wrote to the pharaoh:

LETTER 64: To the king, my lord, say. Thus saith Abdi-Ashtarti [**Benhadad**], the servant
of the king: At the feet of the king, my lord, I have fallen seven times ... and
seven times in addition, upon breast as well as back.
May the king, my lord,
enmity is mighty against me. So may it seem good to the king, my lord,
learn that to send a powerful man to protect me.

Naaman Sar of Syria

The commander of the army of the king of Damascus bore the name of Naaman. "Now

Naaman, captain [*sar*] of the host of the king of Syria [Aram], was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour" ([II Kings 5:1](#)).

The fifth chapter of the Second Book of Kings narrates the story of the healing of this captain by Elisha the prophet. It informs us in passing that the Syrians [- in true 'Canaanite' fashion -] were prowling about in bands (as often mentioned in the el-Amarna letters) and carrying away captives out of the land of Israel, and that among these captives was an Israelite girl who became a handmaid in the household of the captain. The members of the household advised him to try the treatment of the prophet in Samaria. And the king of Syria said to Naaman: "Go to, go, and I will send a letter unto the king of Israel."

When the king of Israel received the letter, he rent his clothes. "Am I God," he asked, "that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

Elisha the seer intervened when he heard that the king had rent his clothes. The story of how Elisha healed Naaman the captain is well known.

[He ordered seven baths in the Jordan [[where actually he simply **dipped himself seven times in Jordan 2 Ki 5:14**](#)]. The Jordan is rich in sulfur, potassium, and magnesium, which enter the river from the springs at the Sea of Galilee and form the deposits of the Dead Sea, where the water evaporates and the salts remain. [[And these *mineral salts* in the Jordan may have been partly how God's healed Naaman, but surely that alone could not have been fully the reason that **his flesh came again like unto the flesh of a little child.**\]](#)]

In the quoted portion of the story, two facts are somewhat strange. First, inasmuch as Ben-Hadad himself was at the head of the thirty-two captains of his army [Or "thirty and two kings that helped him" ([II Kings 20:16](#))], why, in this story of the wondrous healing, is the deliverance of Syria credited to a captain Naaman? Second, the king of Israel was a lifelong rival of the king of Damascus. Why, then, did this request to cure a sick captain inspire in the king of Israel such dread that he rent his clothes?

For an explanation of the real role of this captain Naaman we shall look to the contemporaneous letters. A man by whom Syria received deliverance must be identifiable in the letters. We recognize him in the person of Ianhama, called also Iaanhamu.

Ianhama, the pharaoh's deputy in Syria, was sent to the king of Damascus with prerogatives similar to those which Aman-appa had when he was with the king of Samaria. Naaman's title in the Scriptures *sar* is also used in the letters. He was a plenipotentiary of the king of Egypt, in charge of the army and walled cities in Amuru land (Syria), later also the overseer of stores of grain. He had great influence in all matters of Syrian administration. Judged by his name, he was of Syrian origin, as

were some other dignitaries at the court of Thebes. [As, for example, Dudu, referred to [again] later in this chapter.] Ianhama is a Semitic name. "Ianhamu was a powerful Egyptian agent in Syria, where he was respected as a good and wise man, and where he proved himself to be the most faithful of the pharaoh's servants." [Mercer, *Tell el-Amarna Tables*, p.297. See also Weber, in Knudtzon, *The El-Amarna-Tafeln*, p. 1068.]

The servant of Elisha said: "Behold, my master hath spared Naaman this Syrian [Arami], in not receiving at his hand that which he brought." When healed, Naaman asked Elisha to give him two mules' burden of earth, "for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goes into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: ... the Lord pardon thy servant in this thing." Here the god Rimmon was probably the god Ra-Amon, the chief god of the Egyptians. Ianhama's master was Amenhotep III, and later Akhnaton. Ianhama, as may be seen from the context of the letters, protected the king of Damascus and helped him in his rise to power. At various times he is reported to have been in Syria and in Egypt, favoring a policy of balanced relations in Syria in view of the necessity to secure the position of Damascus in the Syrian bloc against the "king of Hatti."

Accordingly it is said in the Second Book of Kings that through Naaman, "a great man with his master, and honourable ... the Lord had given deliverance unto Syria."

In the early letters of the king of Sumur (Samaria) his fear of the mighty deputy of the pharaoh is plainly expressed. In one letter he wrote to the pharaoh: "Thou must rescue me out of the hand of Iaanhamu." [Letter 83.] He asked the pharaoh to inform his deputy that he, Ianhama, would be responsible if anything should happen to the person of the king of Samaria. "Say to Ianhamu: Hib-Addi [Ahab] is even in thy hands, and all that will be done to him rests upon thee." [Letter 83.]

Later on, when Aman-appa left Samaria and died in Egypt [Letter 106], the king of Samaria wrote to the pharaoh asking him to appoint Ianhama governor in Samaria. He asked the pharaoh: "May it seem right to my lord to send Ianhama as his deputy. I hear from the mouth of the people that he is a wise man and all people love him." [Letter 106.] We recall the scriptural words about Naaman, that he was an "honourable" man.

What happened that the king of Samaria, who once feared Ianhama and asked to be rescued from his hand, should now himself recommend that very man for the governorship of Samaria? In another letter he again asks the pharaoh to send Ianhama and in the next one he praises him in these words: "There is no servant like Ianhama, a faithful servant to the king." [Letter 118.]

Ianhama wrote from Egypt to the king of Samaria: "Go and occupy Sumur until I come ... enter, fear not" [Letter 102], and the king of Sumur (Samaria) wrote him, in the hope that the pharaoh would appoint

Ianhama: "Hasten very quickly thy arrival," and explained that because of the hostility of the people of Ambi he was unable to enter Samaria.

The letters do not show why the fear of the king of Samaria changed into confidence with respect to the Syrian deputy. The Scriptures provide the explanation in the story of the healing of Naaman by the prophet of Samaria. [And evidently, Dr. Velikovsky, in order to **prove your case**, this also substantiates the fact that **prophets in Israel had the power of God to 'miraculously heal'!**] Naaman [- besides being **exceedingly amazed** ^{G1605; G1839} -] was very grateful to the prophet, and also to the king of Samaria, to whom he came with a letter from the king of Damascus. "Behold, now I know that there is no God in all the earth, but in Israel" ([II Kings 5:15](#)). Elisha even declared that he would heal Naaman in order to help the king of Israel politically [- after all it is actually God Who **removeth kings, and setteth up kings**, as well as all **thrones... dominions... principalities... [and] powers, remember?** (e.g., [Ps 75:7](#); [Dan 2:21](#); [Col 1:16](#))].

So he became a friend. When the king of Damascus was killed as will be narrated on a subsequent page, Ianhama (Naaman) was apparently in Egypt. He did not support the next Syrian king; he corresponded with the king of Samaria and favored him.

Certain other features of the role and character of Ianhama, reflected in the letters, are shown also in the Scriptures. He was a generous man. This appears in the story of the healing: he gave to the servant of the prophet two talents of silver and two changes of garments, more than the servant had asked for, when the prophet refused to take ten talents of silver, six thousand pieces of gold, and ten changes of raiment.

It is of interest to find that, according to the letters, Ianhama was in charge of the pharaoh's treasury in Syria, being over "money and clothing." [Letter 85.]

Paying with a combination of money and clothing is a true custom of that time. In one letter the king of Sumur wrote that he paid "thirteen silvers and one pair of garments" for someone to go on an errand. [Letter 112.]

According to the Scriptures, the Syrian governor had in his house an Israelite girl, a captive carried off by a Syrian band, who waited on his wife. [[II Kings 5:2](#).] In an early letter of the king of Sumur (Samaria) to the pharaoh there is a complaint that two people from his domain are detained in the private home of Ianhama. [Letter 83.]

The el-Amarna letters also speak of him as the generous patron of a Palestinian youth, who was educated in Egypt at his expense. [Letter 296.]

The man "by whom the Lord had given deliverance unto Syria" and who was feared by the king of Samaria was Ianhama. [The biblical Naaman could be a cognomen [or "nickname"]; it means "truthful."] How this captain changed his attitude and became a supporter of the king of Samaria is recorded in the letters and is explained [or may be deduced] by the Scriptures.

The Letters of the "Great Woman of Shunem"

Informative letters were sent to the pharaoh by a woman correspondent called Baalat-Nese [- again with a 'v-shaped' accent over the s]. Two of them are preserved. Who might this female person be who was at that time in Palestine and of high enough rank to write to the sovereign in Egypt? She is the only lady correspondent from Palestine in the el-Amarna collection.

In her first letter she informed the pharaoh that the pillagers (*sa-gaz* people) had sent bands to Ajaluna (Ajalon). [Letter 273.] She wrote about "two sons of Milkili" in connection with a raid that apparently threatened her native town. The menace was not averted because she wrote again:

LETTER 274: Thus said Baalat-Nese, thy handmaid, the dust of thy feet. ... Let the king,
my lord, deliver his land out of the hands of the *amelut sa-gaz-Mesh*
[people of the bandit Mesh], that it may not be destroyed. ...

And she advised the pharaoh that the invaders were coming nearer and that another town had fallen: "Verily, this is for the information of the king, my lord."

In Letter 250 from the hand of another correspondent we read that Milkili "took stand against Shunama and Burkuna." If we put this statement together with the fact that the lady correspondent complained to the pharaoh of the bands of Milkili that threatened her domicile, it becomes quite apparent that her home was either at Shunama or Burkuna.

If this very simple deduction is not fallacious, then not only would the lady of Shunama or Burkuna be one of the el-Amarna correspondents, but she would also have a page in the Old Testament. And in fact she has. It begins with the verse:

II KINGS 4:8 And it fell on a day, that Elisha passed to Shunem, where was a great woman.

Shunem is doubtless Shunama [tbd next]. To suppose that there was another "great woman" at the same time in the same town or in the neighboring town of Burkuna would be a forced conjecture.

Sulam... is [today] an Arab village in north-eastern Israel [map, p.270]. Known in ancient times as *Shunama* and *Shunem*, it is first mentioned in the Amarna Letters in the 14th [or really the 9th] century BCE. Archaeological excavations in the village attest to habitation extending from the Bronze Age through to modern times. Located near **Afula**... **Sulam** [map, p.270] has been identified with the biblical village of *Shunem*, which is said to be of the tribe of Issachar, the place where the Philistines camped before Saul's last battle, and the native town of Abishag, King David's concubine in [1 Kings 1:3](#), and of the



noble woman whose son was revived [or '*resurrected*'] by the prophet Elisha in [2 Kings 4:8](#) [[& 32-35](#)].

The name of the "great woman," Baalat-Nese, might be understood as "a woman to whom occurred a wonder" (Baalat-Nes). [This translation should be substituted for "Mistress of Lions" (see Mercer, *Tell el-Amarna Tablets*, note to Letter 273); the ideogram for "lion" is nele, but this ideogram could have been used to represent the phonetically similar word in Hebrew which means "sign" or "miracle."] The story of Elisha breathing life into the son of the lady of Shunem would have been a matter of talk in the palaces of that time; it was the subject of the royal audience granted by the king of Israel to the servant of Elisha ([II Kings 8:4](#)). The woman could also have been known in the palace of Egypt as "a woman to whom was a wonder." Her high position was enhanced by the wide circulation of the story about the revival of her child.

The very existence of a "great lady" by the name of Baalat-Nese in the city or district of Shu-nem (Shunama) at the time of a famine and of the revolt of Mesh (Mesha) seems to throw a side-light on the coming and going of a healer and holy man venerated in folk traditions, Elisha.

The King of Damascus Conspires against the Life of the King of Samaria

Famine, lack of a consistent policy in dealing with the Syrian vassals, and frequent and prolonged absences of the Egyptian governors contributed to the reduction of the area to a state of anarchy. The king of Sumur (Samaria) warned the pharaoh:

LETTER 75: Aduna king of Irqata, mercenaries have killed [him] and there is no one who
 has said anything to Abdi-Ashirta [***Benhadad***], although thou didst know it.
 ... The people of Ammi have killed its lord. So I am afraid.

He was afraid, and not without reason, for he himself was chosen to be a victim and to be killed from ambush.

II KINGS 6:8 Then the king of Syria warred against Israel, and took counsel with his
 servants, saying, In such and such a place shall be my camp.
 10 And the king of Israel sent to the place which the man of God told him and
 warned him of, and saved himself there, not once nor twice.

The corresponding passage in the el-Amarna tablets is found in the letters of the king of Sumur to the pharaoh and also to his former governor, Aman-appa [***Amon***]:

LETTER 81: A stranger stood with drawn dagger against me; but I killed him ... Abdi-

Ashirta [***Benhadad***], at his command was committed this deed against me.

Behold, thus I remain shut up in the midst of my city. I cannot go out of the

gate. ... I have been wounded nine times, and so I have feared for my life.

The letters describe the terror which the king of Damascus inspired in the king of Samaria (Sumur), then at his residence in Jezreel (Gubla), by setting an ambush at the places where the hunted rival was supposed to pass. The king of Sumur wrote:

LETTER 88: He [Abdi-Ashirta [***Benhadad***], king of Damascus] slinks around about every gate of Gubla. ... We cannot go out of the gates.

Josephus Flavius, who related the story following the Scriptures, wrote of "secret attempts on the life of the Israelite king" [*Jewish Antiquities*, IX, 60 (trans. Ralph Marcus [*pr-nyc - and all I can say is that he is the translator of Books 9-11 on Josephus in the Loeb Classic Library, bookcover, p.271*])]: "There were some Syrians lying in wait to kill him" [*Ibid.*, IX, 51.] and the king did not dare to go out of the city; but "Adados [Ben-Hadad] was unsuccessful in his plot" and "decided to fight openly."

The grove of Jezebel (Gubla) provided the bands of the king of Damascus with hiding places. The grove is mentioned in the Scriptures: "And Ahab made a grove" ([I Kings 16:33](#)). The garden of herbs in the vineyard of Naboth was part of the grove. Probably because of the scarcity of water during a number of years, the grove had withered. The king decided to cut it down for reasons of safety, being afraid for his life. He wrote to the pharaoh:

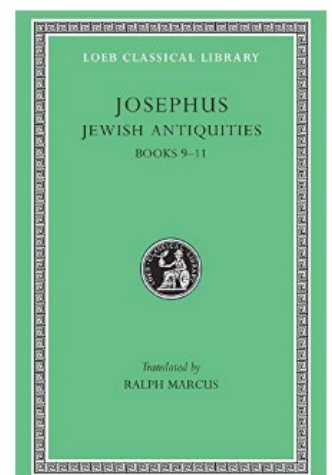
LETTER 91: He [Abdi-Ashirta] sought to take Gubla, and I myself have felled my groves.

It may be that we have here an explanation of why the vineyard of Naboth, planted by Ahab and Jezebel to serve as a garden, is called only "the field" in the fatal epilogue to the drama of Naboth ([II Kings 9:37](#)).

The King of Damascus Is Killed While Lying Ill

After years of sieges and battles the day came when the adversary of the king of Samaria was afflicted with a grave disease.

II KINGS 8:7-9 And Elisha came to Damascus; and Ben-Hadad the king of Syria was



sick; and it was told him, saying, The man of God is come hither.

And the king said unto Hazael ... go ... enquire of the Lord by him,

saying, Shall I recover of this disease?

So Hazael went to meet him ... and stood before him, and said, Thy son

Ben-Hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

The question of whether the king of Damascus would recover from his sickness or die is repeated in the letter of the king of Sumur (Samaria) to "a chief" in Egypt:

LETTER 95: Abdi-Ashirta [**Benhadad**] is very sick, who knows but that he will die?

He died on his sickbed, but not from his disease; he was killed...

*["Abda-Ashirta ist aber nicht eines natuerlichen Todes infolge dieser Erkrankung gestorben, sondern ermordet worden, und zwar offenbar von Amumir-Leuten selbst. ... Die wahren Umstnde ... sind lei-def infolge der Luekenhaftigkeit des Textes nicht deutlich zu erkennen" ["Abda-Ashirta [**Benhadad**] did not die a natural death as a result of this illness, but was murdered, apparently by the Amumir people themselves. ... The true circumstances ... are unfortunately not clearly recognizable due to the incompleteness of the text"]* Weber, in Knudtzon, *The El-Amarna-Tafeln*, p.1132. *"Aus 105, 25f. ist wohl zu entnehmen, doss die Sdhne des Abdi-Ashirta bei seinem gewaltsamen Ende kaum ganz unbeteiligt sein koennen" ["From 105, 25f. it can be inferred that the sons of Abdi-Ashirta could hardly be completely uninvolved in its dignified end"]* *Ibid.*, p.1198.]

A man in Gubla reported to the pharaoh:

LETTER 101: They have indeed killed Abdi-Ashirta [**Benhadad**], whom the king

[pharaoh] had placed over them.

A more detailed record is preserved in the Hebrew sources, where Hazael [- apparently "a son of Benhadad" -] is named as the assassin.

II KINGS 8:15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water and spread it on his face, so that he died: and Hazael reigned in his stead.

Both records agree that Ben-Hadad (Abdi-Ashirta) was gravely ill, but he did not die from his disease; he met a violent death.

The el-Amarna letters provide us with additional information. Hazael (Aziru, Azaru) was a son of Ben-Hadad: "Aziru, a son of Abdi-Ashirta, is with his brothers in Dumasqa." [Letter 107.] This information is not entirely new. Nicholas of Damascus, an author of the first century before the present era, wrote: "After the death

of Adad (Hadad), his descendants reigned for ten generations, each of whom inherited from his father the name and the crown." [Josephus (*Jewish Antiquities*, VII, 102), who cited Nicholas of Damascus.] It was suggested that Nicholas of Damascus had been mistaken...

[*"En tout cas, il paraît difficile d'admettre que la dynastie des Hadad ait duré dix générations, car, en 845, Hazael assassina Ben-Hadad II et fonda une dynastie nouvelle"* ["In any case, it seems difficult to admit that the Hadad dynasty lasted ten generations, because, in 845, Hazael assassinated Ben-Hadad II and founded a new dynasty"] Theodore Reinach [bio, p.113], *Textes*, p.80.]

...Now we have authentic documents proving that he was correct in declaring Hazael to be a son of Ben-Hadad. It is told in the Scriptures that Hazael "returned to his lord" in Damascus after greeting Elisha. Calling his father, the king, "lord" is entirely in keeping with the customs and the language.

[It was also an Egyptian usage. See Erman, Adolf, [bio, p.171-2] and Blackman, Aylward Manley [FBA, 1883-1956, "a British Egyptologist, who excavated various sites in Egypt and Nubia, notably Buhen and Meir... [and he "was the Laycock Fellow of Egyptology at Worcester College, Oxford from 1912 to 1934"... [and] Brunner Professor of Egyptology at the University of Liverpool from 1934 to 1948... [and] was additionally a special lecturer at the University of Manchester, and was involved in or led a number of excavations with the Egypt Exploration Society"], *The Literature of the Ancient Egyptians* (London,1927), p.42.]

Hazael was not the lawful heir to the throne. Like Ahab, who had one queen but many wives and seventy sons by them in Samaria, Ben-Hadad [Abdi-Ashirta] probably had many sons. From an inscription of Shalmaneser it may be inferred that Hazael was born of a concubine: "Hazael, son of nobody, seized the throne." [Luckenbill, *Ancient Records of Assyria*, I, Sec. 681.] In the el-Amarna letters he is persistently called slave.

But if Menander's story about Abd' Astartus, grandson of Hiram, is the story of Abdi-Ashirta, also called Abdu-Astarti [Letter 64. See section "*The Five Kings*," above [p.227]], the scriptural Ben-Hadad, then the king of Damascus was killed by the sons of his nurse. Sons of the royal nurse were held in honor, and occasionally could even lay claim to the throne.

[Cf. Hans Wolfgang Helck [1914-1993, "a German Egyptologist, considered one of the most important Egyptologists of the 20th century... [who from] 1956 until his retirement in 1979 he was a Professor at the University of Hamburg [founded in 1919 following WWI]... [and he] remained active after his retirement and...[co-authored] the German *Lexikon der Ägyptologie* (Encyclopedia of Egyptology), completed in 1992... [and he] published many books and articles on the history of Egyptian and Near Eastern culture... [and he] was a member of the German Archaeological Institute and a corresponding member of the Göttingen Academy of Sciences... [and he] studied at the University of Leipzig... and at the University of Göttingen... completing his studies in 1938... [and he] was a prisoner of war during World War II, returning to Göttingen in 1947, completing his doctorate in 1951"], "*Der Einfluss der Militärführer in der 18. ägyptischen Dynastie*," *Untersuchungen zur Geschichte und Altertumskunde Ägyptens* ["*The Influence of the Military Leaders in the Eighteenth Egyptian Dynasty*," *Studies of the History and Antiquities of Egypt*], 14 (1939), 66-70. In Egypt this role of the milk

brothers ["royal nurse" sons who "occasionally could even lay claim to the throne"] is noticeable only during the Eighteenth Dynasty.]

Aziru, also called Azaru [Letter 117] (Hazael [in *scripture*] or Azaelos of Josephus), was anxious to secure the consent of the pharaoh to his seizure of the throne of the murdered Abdi-Ashirta (Ben-Hadad). The assassination had not been accomplished in public, so Hazael could try to exculpate himself, pleading that he was wrongly accused of the crime. He wrote: "I have not sinned. Not the least have I done against the king, my lord. The king, my lord, knows the people who have committed crime." [Letter 157.]

These words imply that the accusation had reached the Egyptian capital.

Hazael, "the Dog," Burns the Strongholds of Israel

The reign of Hazael (Azaru, Aziru) proved to be even more disastrous for the realm of Israel than the reign of the slain king of Damascus. The famine still plagued the people of Samaria in the days of King Hazael as in the days of his father. Samaria was in a state of almost constant siege and changed hands over a period of more than five years. [Letter 106.] The king of Sumur (Samaria) wrote:

LETTER 125: Aziru has again oppressed me. ... My cities belong to Aziru, and he seeks
after me. ... What are the dogs, the sons of Abdi-Ashirta, that they act
according to their heart's wish, and cause the cities of the king to go up in
smoke?

This is almost exactly what Elisha said when, before the gates of Damascus, he announced [or *prophesied* - it was before the fact after all -] to Hazael that he would be king over Syria:

II KINGS 8:11-13 ... and the man of God wept. And Hazael said, Why weepeth my lord?
and he answered, Because I know the evil that thou wilt do unto the
children of Israel: their strongholds wilt thou set on fire ...
And Hazael said, But what, is thy servant a dog, that he should do
this great thing?

His expression, "is thy servant a dog ...?" which accidentally escaped oblivion, was a typical figure of speech at the time of the el-Amarna letters. Many chieftains and governors concluded their letters with this sentence: "Is thy servant a dog that he shall not hear the words of the king, the lord?"

In referring to Aziru (Hazael), in many a letter the king of Sumur (Samaria) and other dis-patchers of messages also use the word "dog." Sometimes the name of Aziru is not mentioned at all, only the word "dog." For example, in Letter 108 it is writtem, "because of the dog," and the pharaoh knew who was meant. Another figure of speech out of the mouth of Hazael in the Scriptures is repeated in his letters. When Hazael went to meet the prophet Elisha he said:

II KINGS 8:9 Thy son Ben-Hadad king of Syria hath sent me to thee.

In his letters to Dudu in Egypt Aziru wrote:

LETTER 158: To Dudu, my lord, my father. Thus saith Aziri, thy son, thy servant.

He employed the expressions, "thy son," "thy servant," in letters and in conversation to show respect. In the only dialogue preserved in the Scriptures in which Hazael participates, there are three turns of speech that also appear in his letters. The context of the dialogue the question of whether the king of Damascus would survive, and the statement that he, Hazael, the new king, would cause the cities (of Israel) to go up in smoke is also preserved in the el-Amarna letters. It is therefore a precious example of the authenticity of the scriptural orations and dialogues.

At this point it is appropriate to quote one of the letters of Aziru (Hazael) to this mighty man in Egypt who is called Dudu. It will give us an idea of who was the secret force in the colonial office of Egypt which supported Abdi-Ashirta and his son in their adventurous campaigns in Syria and Palestine.

LETTER 158: To Dudu, my lord, my father, Thus saith Aziri, thy son, thy servant: At the feet of my father I will fall down. May my father be well. ... Behold, thou art there, my father, and whatever is the wish of Dudu, my father, write, and I will indeed perform it. Behold, thou art my father and my lord, and I am thy son. The lands of Anmrrri are thy lands, and my house is thy house, and all thy wish write. And, behold, I will perform thy wish. And, behold, thou sittest before the king, my lord, enemies have spoken words of slander to my father before the king, my lord. But do thou not admit them. And behold, mayest thou sit before the king, my lord, when I arise and words of slander against me not admit. ... But if the king, my lord, does not love me

but hates me, what shall I then say?

Who knows whether all the letters of the king of Sumur (Samaria) reached the eyes of Akhnaton? The king of Samaria complained that many of his messages went unanswered and did not receive due attention.

This Dudu, whose splendid sepulcher is preserved among the tombs of the courtiers of Akhnaton in Akhet-Aton (Tell el-Amarna), is thought to have been of Semitic origin. His reward at the hand of the pharaoh was celebrated by some Asiatics, as the murals in the tomb witness. [N. de Garis Davies [bios, SEC. 9, p.347-8], *The Rock Tombs of El-Amama*, Vol. VI, *The Tomb of Tutu*. J. D. S. Pendlebury [bio, SEC. 9, p.458-60], *Tell eLAmarna*, p.51.] These Asiatics were Syrians. The name Dudu is a Semitic name of the Kings period in Palestine. It appears in the Scriptures as Dodo ([II Samuel 23:9, 24](#) [[1Ch 11:12, 26](#)]).

It is conceivable that this Dudu was a descendant of Hadad the Edomite, who was an adversary of Solomon and who married into the royal house of Egypt ([I Kings 11:19](#)).

Dudu, the chamberlain and the "chief mouthpiece of all the foreign lands," as he described himself in an inscription in his sepulchral hall, made matters easier for Aziru (Hazael), and some of the tablets of the king of Sumur (Samaria) waited twenty-seven centuries before receiving attention. Their author, desperate at the thought that his messages might not have been reported to the pharaoh, and fearing that he was carrying on a soliloquy, closed a letter with a bitter plea:

LETTER 122: I in my solitude protect my right ... What should I do?
Hear! I beg: refuse
not. There are people in the presence of the king, or
there are not? Hear
me! Behold, so have I written to the palace; but thou
hast not hearkened.

The words of Elisha announcing to Hazael his accession to the throne and his wars against Israel were fulfilled. Hazael (Aziru) oppressed Israel even more than did Ben-Hadad (Abdi-Ashirta). A tablet was sent to Pharaoh from Gubla (Jezreel):

LETTER 127: When, formerly, Abdi-Ashratu [Abdi-Ashirta] marched up against me, I
was mighty; but, behold, now my people are crushed.

In a series of raids Hazael depopulated the land.

LETTER 109: But, verily, the sons of Abdi-Ashirta, the slave, the dog, have taken the
cities of the king and the cities of his regents,
according to their pleasure.
... Under such circumstances my heart burned. ... And they strive for

crime, outrage ...

The outrages of Hazael are described in the Scriptures: not only did he kill the men, but he crushed their children and ripped open their women with child (II Kings 8:12).

Another tablet was sent to the pharaoh from Gubla:

LETTER 124: Aziru has taken all my cities, Gubla in her solitude is left to me. ... Behold,
soldiers have gone up against Gubla ... And if he takes it, where shall I stand?

This oppression by Aziru (Hazael) lasted many years; the last letters of el-Amarna still tell of it; it endured as long as he lived and reigned.

A parallel account is in the following passage of the Scriptures:

II KINGS 10:32 In those days the Lord began to cut Israel short: and Hazael smote them

in all the coasts of Israel.

"All my cities" in the language of the king of Sumur (Samaria) of the el-Amarna letters are "all the coasts of Israel" in the language of the Second Book of Kings.

The Last Letters of Ahab [Rib-Addi]

"The people of Gubla and my house and my wife said to me: 'Attach yourself to the son of Abdi-Ashirta and let us make peace between us.' But I refused." [Letter 136.]

So wrote the king "whom Jezebel his wife stirred up" ([I Kings 21:25](#)). The protests of the population he met with reprisals. "And they said: 'How long wilt thou kill us? Where wilt thou get people to live in the city?' " he himself reported. "When I was discouraged I wrenched from my heart a decision" [*ibid*], and he went to Beirut to make friends with the king of that city and prepare a refuge in case Aziru (Hazael) drove him out of his city. The king of Samaria was a son-in-law of the king of Sidon ([I Kings 16:31](#)), and the king of Beirut was probably a relative of this family. When he departed his city closed its gates behind him. From his refuge he complained to the pharaoh. He reported that he had massacred his opponents, which was not the first time he had done so: one such instance is also recorded in the Scriptures in the story of the condemning to death of all the members of the opposing party of Yahwists ([I Kings 18:3 ff.](#)). He feared an insurrection of his people, and this he had already expressed repeatedly in his early and later letters: "I am afraid that the peasants will slay me," "I fear my peasants," "my peasants will rebel." [Letters 77, 117, 130.]

He wrote as though he feared the curse of Elijah pronounced in the field of Naboth: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

LETTER 138: And behold, the people of Gubla have now written to me: ... Behold their

hostile words: "Give it, his flowing blood."

This detail of his refuge in Beirut and later in Sidon [Letter 162, by the pharaoh. Jezebel was from Sidon], apparently in the house of Jezebel's relatives for more than one year, is not recorded in the Scriptures, but it was this absence that [possibly] gave rise to the rumors that he was dead. "They said: 'Our lord is indeed dead?' They had said: 'Rib-Addi [**Ahab**] is dead, and we are out of his power.'" [Letter 138.] This episode and the belief that the king had died may have contributed to the confusion of a later chronicler, and may have been one reason for the many chronological and dynastic contradictions between the different versions of the Scriptures.

Here the letters of Rib-Addi, the scriptural Ahab, cease. He, "an old man," asked, with very little hope of gaining the attention of the Egyptian suzerain, whether the pharaoh would assign "Buruzilim" to him as a residence. [Letter 137.] Did he mean Jerusalem, and did his scribe merely show his ignorance, as in many other letters of the el-Amarna collection where the names of cities and persons are spelled arbitrarily? Or is it that the Hebrew preposition "in" (b' in Hebrew) remained attached to the name of the city written in cuneiform?

Jehoshaphat had died only shortly before. Apparently the pharaoh gave the kingdom of Israel to Jehoram, son of Jehoshaphat and son-in-law of Ahab; it seems that Jehoram took it upon himself to restore order in the northern kingdom, leaving his young son Ahaziah in Jerusalem. [See section "*Ahab or Jehoram*," above [p.242-6].]

The last letter of Rib-Addi ends with the admonition: "When I die, my sons, the servants of the king, will still live, and they will write to the king: 'O bring us back into our city.'"

The feared revolt was led by the long-suppressed Yahwist party. The conspiracy in the army, which opposed Hazael, broke out, and the revolt struck Jezreel. Jehu drove furiously to Jezreel and killed Jehoram, previously wounded in a battle with the Syrians, and Ahaziah, who had come from Jerusalem to visit him. Jezebel was thrown out of the window, and Jehu's horses trod upon her, and her flesh was torn by dogs in the field of Naboth, leaving for burial only the skull and the feet and the palms of her hands.

The seventy sons of Ahab who dwelt in Samaria were also put to death, and their heads were carried in baskets to Jezreel ([II Kings 10:7](#)).

The prince of Beirut informed the pharaoh that the children of the king of Gubla and Sumur (Letter 142) were given by his brother into the hands of offenders. From the Scriptures we know that Jehu killed the kin of Ahab in Samaria and Jezreel. "So Jehu slew all the remainder of the house of Ahab in Jezreel" ([II Kings 10:11](#)).

The sixty-five letters of Rib-Addi [**Ahab**], king of Sumur and Gubla (Samaria and Jezebel-Jezreel), written to the pharaoh Amenhotep III, [who

became] the pharaoh Akhnaton, and the governor Aman-appa [**Amon**], disclose the human nature of their author; he was a man with a heavy heart, sad and worried. There is not one cheerful line in his letters. It is true that the events of his time in his land justified this state of mind. No one else among all the correspondents of the el-Amarna period wrote such distressed letters. "What shall I do in my solitude? Behold, this I ask day and night." He impressed his people, too, by his melancholy.

"And Ahab came into his house heavy and displeased. ... And he laid him down upon his bed, and turned away his face, and would eat no bread" - so [it was] when Naboth refused him the vineyard ([I Kings 21:4](#)). "He rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly" - so [it was] when Elijah cursed him and Jezebel for what had been done to Naboth, who was sentenced to death by stoning on the testimony of false witnesses ([I Kings 21:27](#)). "And the king of Israel went to his house heavy and displeased, and came to Samaria" - so [it was] when he heard that he had failed by letting Ben-Hadad go away with a covenant ([I Kings 20:43](#)).

The Scriptures condemned this idolator who was possessed by religious zeal: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him" ([I Kings 16:30](#)).

The rabbinical tradition condemned Ahab for his idolatry and the persecution of the prophets of Yahweh, but could not close its eyes to his patriotism and the deep emotions of his perturbed soul. "In the heavenly court of justice, at Ahab's trial, the accusing witnesses and his defenders exactly balanced each other in number and statements, until the spirit of Naboth appeared and turned the scale against Ahab." [Ginzberg, *Legends*, IV, 187.]

A minute [or too "narrow"] study of this period might create the false impression that Ben-Hadad and Hazael were the principal adversaries in the long Jewish history, and not just two villains who might be found in any generation. However, they became the national heroes of the Syrian history. It is a fact that in Syria, in the time of Josephus Flavius, nine hundred years after the time I describe, these two kings were honored as great builders and great conquerors and great characters, and the people of Damascus cherished the memory of these national heroes and saints. Josephus, after describing the act of murder, wrote: "Adados and Azaelos who ruled after him are to this day honored as gods because of their benefactions and the building of temples with which they adorned the city of Damascus. And they [the Syrians and the people of Damascus] have processions every day in honour of these kings and glory in their Antiquity. ..." [Josephus, *Jewish Antiquities*, IX, 92-94.] The Arabs of Damascus feasted in memory of Ben-Hadad and his murderous son. Their rival, Ahab, went down in the memory of his people as a great sinner in Israel.

The attention given to the historical events and even to some minor happenings of the period with which this chapter deals is due mainly to the fact that the priceless el-Amarna letters were written at that time, and they provide rich material for parallels. From the stand-point of the

biblical narrative, the importance lent to the period is enhanced, for the letters deal with the mist-shrouded time of Elijah and Elisha, the seers.

And Dr. Velikovsky's work to help solve some longstanding biblical "apparent contradictions" should also be appreciated here, and that he himself does, at least as much as not, both establish and acknowledge "the authenticity of the scriptural orations and dialogues".

Chapter VIII

THE EL-AMARNA LETTERS (CONCLUDED)

Iarimuta

On reading the letters of the king of Sumur (Samaria), we are impressed by the frequent mention of a place called Iarimuta, also Rimuta [Letter 85], and by the role it played in the aspirations of the king. This place is referred to only in his letters, eighteen times in thirteen letters. From there his people obtained grain in the years of the famine in return for heavy payments, trading of household implements, and even giving children into slavery. In previous times grain from Iarimuta had belonged by right to Sumur (Samaria). The king wrote to the pharaoh asking his command: "May it seem good to the king, my lord, that grain be given, produce of the land Iarimuta." [Letter 85.] In like manner he wrote to the governor Aman-appa [**Amon**]: "Say to thy lord that there should be given to his servant the produce of the land of Iarimuta, as was formerly given to Sumura." [Letter 86.]

The king of Sumur (Samaria) had a claim on this place, and he submitted the claim to three Egyptian deputies, two of them being Aman-appa and Ianhama, "and they have recognized my right." The dispute was with the king of Damascus over Iarimuta.

LETTER 105: Because of that which belongs to me ... he has become hostile to me. ...

He oppressed - and he has taken - he has become hostile to me on account
of - to take grain for nourishment from Iarimuta that I die not.

For a time Iarimuta was held by the king of Sumur and Gubla, and his army was stationed there, because he wrote to the pharaoh: "Say to Ianhamu that (he) take money and clothing for the people of Gubla in Iarimuta."

The conflict over Iarimuta outlived Abdi-Ashirta (Ben-Hadad) and was still acute in the days of Aziru (Hazael).

The king of Sumur (Samaria) required of the pharaoh military assistance to compel the local chief, who had aligned himself with the king of Damascus, to give provisions to the peasants and soldiers.

LETTER 114: Formerly, my peasants have provided provisions from the land of Iarimuta.

But, behold, ["local chief"] Iapa-Addi did not permit them to go for provisions for the garrison. So, then, let the king send thy archers. ... Care for me.

Who would be a friend if I should die? Is not Iapa-Addi with Aziru?

During his [Ahab's] entire reign he insisted that Iarimuta's grain, as in former times, must belong to him and his people.

LETTER 125: Formerly, a royal garrison was with me, and the king gave grain from Iarimuta for their provisions. But, behold, now Aziru has again oppressed me.

There have been various conjectures about this place: that it was [1] in Goshen in Egypt [see next note/bio], this according with the theory that Ianhama [Naaman] was the scriptural Joseph; that Iarimuta was [2] the ancient name for Philistia and Sharon [tbd & map, p.279] [Albright, *Journal of the Palestine Oriental Society*, II (Jerusalem, 1922), 112, note 2; *ibid*, IV (1924), 140.]; that it was [3] in the plain of Antioch. [Maisler [bio, p.228], *Untersuchungen zur alien Geschichte und Ethno-graphie Syriens und Palästinas [Investigations on the History and Ethnicity of Syria and Palestine]*, pp.7 ff.] "Iarimuta's location is uncertain." [Mercer, *Tell el-Amarna Tablets*, note to Letter 68.]

[Compare Carsten [or Karsten] Niebuhr [1733-1815, "a German mathematician, cartographer, and explorer in the service of Denmark... [who] is renowned for his participation in the Royal Danish Arabia Expedition (1761-1767) [which "visited" Istanbul, Alexandria, Cairo, the Sinai, Yeman, Bombay [now Mumbai, and] "returned home by way of Muscat [in Oman], Bushire [or Bushehr, Booshehr, etc., in Iran], Shiraz ["also known as Pars... and Persis (Persia)", also in Iran] and Persepolis ["the ceremonial cap-ital of the Achaemenid Empire (c. 550-330 BC)... encircled by [the] southern Zagros mountains... [with] Shiraz... 60 kilometres (37 mi) southwest of the ruins of Persepolis"]", and it was at the University of Göttingen that Niebuhr "studied mathematics, cartography and navigational astronomy under Tobias Mayer (1723 -1762), one of the premier astronomers of the 18th century, and the author of the Lunar Distance Method for determining longitude... [and] Niebuhr's observations during the Arabia Expedition proved the accuracy and the practicality of this method for use by mariners at sea"... [and he] was the father of the Danish-German statesman and historian Barthold Georg Niebuhr, who published an account of his father's life in 1817" in *Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft* II [*Bulletin from the Near East-Egyptian Society*], I (1896), 208 ff.; W. M. Müller [bio, SEC. 9, p.510], *ibid.*, (1897), 274 ff.; H. Ranke [bio, p.222], *Keilinschriftliches Material zur Altaegyptischen Vokalisation [Cuneiform Material on Ancient Egyptian Vocalization]* (Berlin, 1910), p.22 and note 1.]



The **Sharon plain**... [marked in red on map, p.279] is the central section of the Coastal Plain of **Israel**. The Plain lies between the **Mediterranean Sea** to the west and the Samarian Hills... The **Plain of Sharon** is

mentioned in the Bible ([1 Chronicles 5:16](#), [27:29](#); Book of [Isaiah 33:9](#), [35:2](#), [65:10](#)), including the famous reference to the enigmatic "Rose of Sharon" ([Song of Songs 2:1](#)).

If this place [Iarimuta] interested the king of Sumur (Samaria) so much that he involved himself in a prolonged conflict over it, claiming its produce, we may expect that the Scriptures will give the answer to the question: What place was it?

I KINGS 22:3 And the king of Israel said unto his servants: Know ye that
Ramoth in Gilead is ours, and we be still, and take it
not out
of the hand of the king of Syria?

According to my encyclopedia, "Ramoth-Gilead... meaning "Heights of Gilead"... was a... city... east of the Jordan river in the Hebrew Bible, also called "Ramoth in Gilead" [and **Ramothgilead**]".

Ramoth in Gilead played a most important role in the wars of the king of Israel. He conferred with his prophets: "Shall we go against Ramoth-Gilead to battle, or shall we forbear?" His governor, Amon, supported him in this undertaking ([I Kings 22:26](#) [- actually [1 Ki 22:4 f.](#)]). Jehoshaphat accompanied him to battle in Ramoth, as already narrated; there, according to one version, Ahab was [assumed to be] killed, according to another he was only wounded.

At a later date the king of Israel "had kept Ramoth-Gilead, he and all Israel, because of Hazael king of Syria" ([II Kings 9:14](#)) [See also [II Kings 8:28](#)]; on this front Jehu was anointed by the messenger of Elisha ([II Kings 9:4](#) [- actually Verse 3 and 6, or read the whole chapter]).

Josephus Flavius gave the name of the place for which Ahab battled with the Syrians as Aramatha in Galadene. [*Jewish Antiquities*, VIII, 398.]

Ramoth of the Bible and Aramatha of Josephus is Iarimuta or Rimuta of the el-Amarna letters.

The battles and wars waged for this place in the years when Samaria suffered from famine are well explained by the letters: the high land of Gilead was the breadbasket of the entire region, and famine had not touched it.

Ramoth in Gilead is prominently mentioned in the Scriptures during the time of Ahab-Jehoram and Jehoshaphat, and only during this time.

[*Babylonian Talmud, Tractate Makkot* 9b: "Sichem [or Shechem, map, SEC. 8, p.274] in the mountains, opposite to [or across the Jordan River from] Ramoth in Gilead." See Adolf Neubauer [1831-1907, an Hungarian-born "sublibrarian at the Bodleian Library and reader in Rabbinic Hebrew at Oxford University... [and in] 1850 he obtained a position at the Austrian consulate in Jerusalem... [at which] time, he published articles about the situation of the city's Jewish population, which aroused the anger of some leaders of that community... [and] a prolonged controversy... [and in] 1857 he moved to Paris, where he continued his studies of Judaism and started producing scientific publications ... [his] earliest [being] contributions... made to the *Allgemeine Zeitung des Judenthums* [*General Newspaper of Judaism* ["a Jewish German magazine devoted to

Jewish interests, founded in 1837",] and the *Journal Asiatique* (Dec.1861) [and in] 1865 he published a volume entitled *Meleket ha-Shir*, a collection of extracts from manuscripts relating to the principles of Hebrew versification... [and in] 1864, Neubauer was entrusted with a mission to Saint Petersburg to examine the numerous, hitherto unpublished Karaite manuscripts preserved there... [and from which] he published a report in French, and subsequently *Aus der Peters-burger Bibliothek* [*From the Petersburg Library*] (1866)... [but the] work which established his reputation ... was *La Géographie du Talmud* (1868), an account of the geographical data scattered throughout the Talmud and early Jewish writings and relating to places in the Land of Israel... [and starting] in 1865 he lived in England and in 1868 his services were secured by the University of Oxford for the task of cataloging the Hebrew manuscripts in the Bodleian Library... [which] appeared in 1886 after 18 years of preparation... [and while] engaged in this work Neubauer published other works of considerable importance ... [and he] purchased a manuscript of the Samaritan *Tolidah* for the Bodleian and published its text in 1869... [and in] 1875, he edited the Arabic text of the Hebrew dictionary of Abu al-Walid (the *Book of Hebrew Roots*), and in 1876 published *Jewish Interpretations of the Fifty-third Chapter of Isaiah*... edited by Neubauer and translated by Samuel Rolles ['Screw-'] Driver jointly in 1877... [and he also] contributed *Les Rabbins Français du Commencement du XIVE Siècle* [*The French Rabbis of the Beginning of the 14th Century*] to *L'Histoire Littéraire de la France*... [but] it appeared under the name of Renan... [and in] 1878, Neubauer edited the Aramaic text of the *Book of Tobit*... [and in] 1887, the volume entitled *Mediaeval Jewish Chronicles* (vol. ii., 1895); and in 1897, with Cowley, *The Original Hebrew of a Portion of Ecclesiasticus*... [and in] 1892 together with Stern, he published a German translation of a medieval chronicle of the First Crusade: *Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge* [*Hebrew Accounts of the Persecution of the Jews During the Crusades*]... [and he] was the first to discover a fragment of the Hebrew text of Ben Sira [- a "2nd century BCE... Hellenistic Jewish scribe, sage, and allegorist from Seleucid-controlled Jerusalem"]... [and in] 1884, a readership in Rabbinic Hebrew was founded at Oxford, and... [he] was appointed to the post, which he held for 16 years... [and his] chief fame has been won as a librarian, in which capacity he enriched the Bodleian with many priceless treasures, displaying great judgment in their acquisition... [including that] he acquired manuscripts from the Cairo geniza [or "genizah... a storage area in a Jewish syn-agogue or cemetery designated for the temporary storage of worn-out Hebrew-language books and papers on religious topics",] as well as Yemenite manuscript... [and he] received the M.A. degree at Oxford in 1873 and was elected an honorary fellow of Exeter College in 1890... [and] received the honorary degree of PhD from the University of Heidelberg and was made an honorary member of the *Real Academia de la Historia* at Madrid"], *La Géographie du Talmud* (Paris, 1868), p.10.]

Samaria (Sumur) under the Oligarchs

During the period of the el-Amarna letters Sumur (Samaria), though the center of Egyptian administration, was almost constantly beleaguered [and surely God would say primarily controlled] by the kings of Damascus [and, though more indirectly, also by the King of Assyria, both these more 'northern influences' much more than the decreasingly participating Egyptians]. The two sieges of Samaria, [with the loss of many of *her* surrounding cities] and [just] its liberation from the first by "the young men of the governors of the provinces" and from a long second siege [- when maybe all but Ahab's 'back-up capital', Jezreel, was taken - only ending] as the result of a rumor [or really by the '*misunderstood God-generated sound*'] of the arrival of an Egyptian army, with the parallels from the Scriptures and the el-Amarna letters, have been recorded in earlier pages.

Besides the king and the governor, the elders also exercised authority in the city. To their decision the king submitted the fate of the city when he received the ultimatum of the king of Damascus during the first siege ([I Kings 20:7](#)).

For the larger part of the period of the el-Amarna letters the king of Sumur lived in his second residence [in Gulba/Jezebel-Jezreel], and from there wrote most of his letters pleading for aid for his capital. At the beginning of that period the governor Aman-appa (the biblical governor Amon) relinquished his permanent post in Sumur [or Samaria], and for the greater part of the time was in Egypt. Ianhama's [or Naaman's] seat was in Damascus.

Because of the anarchical conditions that prevailed as a result of the many vicissitudes and frequent sieges, the elders of Sumur became more influential, and for some time were the only authority in the city. Aziru (Hazael), when his attempt to enter Sumur failed, wrote in a letter:

LETTER 157: But the chief men of Sumur have not admitted me.

To these chief men or "rulers and elders" of Samaria Jehu wrote, challenging them to choose one of the sons of Ahab to be king or yield to him ([II Kings 10](#)).

This time the oligarchs became frightened and admitted Jehu into the city.

The "King's City," Sumur

The city of Samaria was a "king's city," a residence built as the center of Egyptian administration of the Asiatic provinces. Pharaoh used to send silver to Samaria in the days of Omri, who built it.

LETTER 126: Formerly, however, there was sent to my father from the great palace
silver. ...

Egypt received meager, if any, tribute in return. The pharaoh also provided Samaria with chariots.

In the city was a palace, and the "king's house" of Sumur is often mentioned in the el-Amarna letters; nominally it was the residence of the pharaoh, but actually it was the residence of his regent the vassal king and probably also of the Egyptian deputy attached to the vassal. The "king's house" is referred to also in the stele of Mesha, who [\[supposedly\]](#) repaired it. The palace built by Ahab in Samaria is mentioned in the Scriptures; it was overlaid with ivory. The words of Mesha, "I have cut its cuttings," might refer to the ivory carvings on the palace. The ivory of the Samarian palace of Omri and Ahab was found in abundance during the excavations. [J. W. Crowfoot and G. M. Crowfoot [\[et al., tbb next\]](#), *Early Ivories from Samaria* (London, 1938).] More will be said about it [- and that is, this "palace",] in a later section of this chapter.

John Winter Crowfoot [1873 -1959] CBE [["Commander of the Most Excellent Order of the British](#)

Empire”]... was a British educational administrator and archaeologist. He worked for 25 years in Egypt and Sudan, serving from 1914 to 1926 as Director of Education in the Sudan, before accepting an invitation to become Director of the British School of Archaeology in Jerusalem ... [he being] the eldest of three children, and the only son, of clergyman John Henchman Crow-foot (1841-1927) and his wife [was Grace] Mary [Hood, nicknamed Molly]... A Fellow of Jesus College, Oxford and later the Chancellor of Lincoln Cathedral, John... lived with his wife... in Lincoln for most of their married life, retiring to Worthing before World War I. By tradition, the Crowfoots were a medical family. Between 1783 and 1907 they provided five generations of ... doctors to the market town of Beccles in Suffolk. John's uncles William Miller Crowfoot (1837-1918) and Edward Bowles Crowfoot (1845-1897) were doctors in Beccles, as was his cousin William Bayly Crowfoot (1878-1907). In 1921 John and his wife Molly leased a house at Geldeston, near Beccles, which became the family home for the next sixty years... John was educated at ...Brasenose College, Oxford... On graduating Crowfoot studied from 1896 to 1897 at the British School at Athens. He excavated... in Cyprus in 1898, on behalf of the British Museum. Lacking... means... to continue an archaeological career, John accepted an appointment in 1899 as lecturer in Classics at Birmingham University, the first "red-brick university" to gain a royal charter in the United Kingdom... In 1901 John went to Egypt, to take up a post as Assistant Master at a school founded in Cairo by the late Tewfik Pasha. Between 1903 and 1908 he served as Assistant Director of Education and Acting Conservator of Antiquities for the Government of Sudan, before being appointed in 1908 as Inspector at the Ministry of Education in Cairo... During his first period in Sudan... [he] became acquainted with Babikr Bedri, a former soldier of the Mahdi [tbd next]. Colonial officials warned Bedri that his intention to set up the first modern school for girls in Sudan would be "under your own name and at your own expense". John Crowfoot made a personal donation of £10 towards the costs. The school opened in 1907... In the early 20th century the colonial authorities in Sudan still feared a further eruption of Mahdism. As a consequence the region was under quasi-military rule. There were no European women in the country and any man recruited to work in Sudan had to provide assurances that he was not only unmarried but also without a fiancée. In 1909 after John moved to Cairo he was able to marry Grace Mary Hood (Molly), whom he had met in Lincoln years before. She joined him in Egypt and over the next four years their daughters Dorothy, Joan and Elisabeth were born in Cairo... In 1916, on the recommendation of Lord Kitchener... [he] returned to the Sudan as the Director of Education and Principal of Gordon College, Khartoum. He was now accompanied by his wife... John Crowfoot served, at the same time, as Director of the Department of Antiquities of the Sudan. In 1919, Crowfoot was made a Commander of the Order of the British Empire for wartime services in the Sudan, which included monitoring shipping in the Red Sea... Government attitudes towards the provision of educational opportunities to the Sudanese hardened over time, particularly after po-

litical disturbances in 1924. Crowfoot, "who despite a lack of forcefulness was an educational administrator of long experience", decided to claim the pension... he was already entitled and resigned in 1926... That same year, still in his early fifties, John Crowfoot succeeded John Garstang [\[bio, SEC.8, p.281\]](#) as Director of the British School of Archaeology in Jerusalem. This enabled him and his wife..., at long last, to engage in archaeology full-time. He retained the directorship until his retirement in 1935... Between 1928 and 1930 John... directed the BSAJ-Yale University excavation of more than a dozen 5th- and 6th-century Christian churches at Jerash (Gerasa) in Trans-Jordan. This broke with the prevailing "obsession" with the Old Testament among archaeologists in Palestine and their desire "to prove it true". Under his guidance there was a shift to examining what survived of early Christian archaeology, which was "rich in architecture, art, epigraphy and the classical roots of Western society"... From 1931 to 1935... [he] directed the Joint Expedition of the BSAJ, PEF [\[Palestine Exploration Fund\]](#), Harvard University and the Hebrew University at Samaria-Sebaste. These excavations made it possible to reconstruct the "dramatically changing fortunes" of this provincial capital of Omri and his son Ahab through twenty centuries, with the successive cultural contributions of Assyrians, Persians, Greeks, Romans, Byzantines and Crusaders. Three large volumes of the findings from this site were published, between 1938 and 1957... In the words of the Palestine Exploration Fund, "Crowfoot's work in this period was of the greatest importance for Levantine archaeology, with major contributions to the understanding of the Iron Age ceramic sequence, the eastern terra sigillata, and pioneering work on early churches". From 1945 to 1950 John Crowfoot was Chairman of the Palestine Exploration Fund... Grace Mary ("Molly"), daughter of Sinclair Frankland Hood... [was a] botanist and fine draughtswoman... [and] became a distinguished scholar in her own right, an authority on archaeological textiles, and served as an equal partner in many of his professional activities. Their nephew (son of Molly's brother, Lt-Comdr Martin Hood, RN) was the archaeologist Sinclair Hood... In the years following the end of World War II Crowfoot was an active member of the housing committee at the Loddon Rural District Council, and took pride in his successful support of the distinctive local council housing... At varying times and in varying ways his four daughters followed their parents and also pursued archaeological interests. Joan Crowfoot Payne (1912-2002) worked for thirty years on Egyptian antiquities at the Ashmolean Museum in Oxford [\[photo, SEC.9, p.359\]](#); Elisabeth Crowfoot (1914-2005) succeeded her mother as a textile archaeologist; and Diana (b.1918), a geographer, married Graham Rowley, the Arctic explorer and archaeologist... Their eldest daughter, Dorothy, visited her parents on site in Jerash and helped with drawings of certain mosaics there. Her field was chemistry and in 1947 she was elected a fellow of the Royal Society, only the third woman to have received that honour. (In 1964 Dorothy would be awarded the Nobel Prize in Chemistry.) John Winter Crowfoot died in 1959 and is buried, with his wife Molly, next to the tower of [St Michael's parish](#)



St Michael's Church

church, [in the Parish of] Geldeston [- it is "one of 124 round-tower churches in Norfolk, England... [which] is thought to date back to 1150", photo, p.283].

The **Mahdi...** meaning "the Rightly Guided One" is an eschatological Messianic figure who, according to Islamic belief [Madhism], will appear at the end of times to rid the world of evil and injustice.

In Muslim traditions, ...he will appear alongside Jesus Christ and establish the Divine kingdom of God. His reign will last 6, 7 or 9 years according to different sources. Some references from hadith of Ja'far Al-Sadiq shows Mahdi's face will shine on the moon; Mahdi will help humanity to clean their hearts with the name of God... There is no direct reference to the Mahdi in the Quran, only in the *hadith* (the reports and traditions of Muhammad's teachings collected after his death). In most traditions, the Mahdi will arrive with 'Isa (Jesus) to de-feat *Al-Masih ad-Dajjal* ("the false Messiah"). Several canonical compilations of Hadith do include traditions concerning the Mahdi, although such traditions are notably absent from the two most-revered compilations, those of Bukhari and Muslim. Many orthodox Sunni theologians accordingly question Mahdist beliefs, but such beliefs form a necessary part of Shia doctrine. Although the concept of a Mahdi is not an essential doctrine in Sunni Islam, it is popular among both Sunni and Shia Muslims. It... has been a part of the creed (*aqida*) of Sunni Muslims for 1400 years. Only recent modernist and reformist interpretations disregard this part of the creed. Both Sunni and Shia branches agree that he will rule over the whole world and establish justice; however, they differ extensively on his attributes and status.

The city of Samaria was surrounded by a wall. This wall is mentioned both in the Scriptures and in the letters of el-Amarna. It is also referred to in the Mesha stele.

The place before the gate was the scene of the two-king conference with the prophets; the thrones were placed "at the entering in of the gate of Samaria" ([II Chronicles 18:9](#)). The gate was also the station of the officer appointed "to have the charge of the gate" ([II Kings 7:17](#)). He had to collect silver in payment for the barley and flour abandoned by the Syrians who had fled from beneath the walls of Samaria. The officer was trodden to death. The custom of taking money at the gate is also mentioned in a letter by the king of Sumur: "All my gates have taken copper." [Letter 69.] The gate of Samaria, which was an important place - a kind of forum for the people - is referred to in the Mesha inscription, as well as in the Scriptures and the el-Amarna letters.

In the city was a mound or acropolis [or "citadel": "any strongly fortified place",] called Ophel. It is mentioned in the Scriptures ([II Kings 5:24](#) [- translated as **tower** ^{H6076} in the KJV]) and [it is mentioned] in the stele of Mesha.

The excavations at Samaria disclosed two portions of the ancient wall, the place of the gate (the city wall had only one gate), and buildings of a palatial type.

[G. A. Reisner [bio, p.150], Clarence Stanley Fisher [1876-1941, "an American archaeologist... [who] graduated from the University of Pennsylvania, where he studied architecture... [and he] devoted his career to Near Eastern archaeology... [and it was during] World War I... [that] Fisher was assigned to Egypt, where he worked under George Reisner there and in Palestine and undertook excavations at Dendera under the auspices of the University Museum, University of Pennsylvania... [and after] the war, he undertook archaeological fieldwork in the Near East, still for the University Museum, for which he was awarded an honorary Doctorate of Science by the University in 1924... [and from] 1925-1927, Fisher served as Director of the Tel Megiddo excavations, the site of the ancient city of Megiddo... known for its historical, geographical, and theological importance, especially under its Greek name Armageddon ... [and the] excavation was conducted under the auspices of the Oriental Institute at the University of Chicago with funding from John D. Rockefeller Jr... [and] in 1925, Fisher was appointed professor of Archaeology in the American Schools of Oriental Research (ASOR)... [and he] spent the years 1936-1940 compiling his monumental *Corpus of Palestinian Pottery*... [and he] was the moving spirit in the founding of the Dar el-Awlad, Jerusalem, the Home for Children... [and he] died in Jerusalem... [His] papers, formerly housed at the Albright Institute,



HMANE occupies its 1903 building on the Harvard campus

Jerusalem... are [now] held in the archives of the American Schools of Oriental Research at Boston University", and David Gordon Lyon [1852-1935, "an American theologian... [who] received his AB from Howard College in Marion Alabama... (...now Samford University... in Birmingham, Alabama) ... [and he] studied at the Southern Baptist Theological Seminary... and [then] went to Germany... and received his PhD from the University of Leipzig in 1882, in the study of Syriac... [and he] occupied the Hollis Chair at Harvard Divinity School from 1882 to 1910, when he assumed the Hancock professorship of Hebrew and other Oriental languages... [and he] was the founding curator of the Semitic Museum [- now the "Harvard Museum of the

Ancient Near East... HMANE... founded in 1889", photo, p.284]... [and he] kept a diary for over 30 years of his life ... [which is] now digitized and soon will be transcribed into a human and machine-readable form... [which is a] goldmine of information about his times, the history of Harvard University and the field of Assyriology", *Harvard Excavations at Samaria*, 1908-1910 (Cambridge, Mass., 1924).]

Since Mesh (Mesha) [supposedly] occupied Samaria in partnership with the king of Damascus, in his stele he ascribed the building activity in the city to himself, the work [supposedly] being done by the Israelite captives. The king of Damascus wrote similarly to a dignitary in Egypt, after all the devastation that the city had suffered in wars and sieges: "I built Sumur ..." [Letter 62] meaning that he, [supposedly] with the work of the Israelite captives, repaired the walls of the palace and of other buildings. This privilege to build in Samaria was highly esteemed, and is mentioned in the treaty between Ben-Hadad and Ahab. After the defeat of the Syrians at Aphek, Ben-Hadad told the king of Samaria:

I KINGS 20:34 Thou shalt make streets for thee in Damascus, as my father made in

Samaria.

When, for a time, the city [supposedly] fell into his hands, he [supposedly] resumed together with the rebel Mesh (King Mesha) the building activity there.

The next king of Damascus, Aziru, the scriptural Hazael, during the time he [supposedly] held Sumur (Samaria), promised: "I will build it up Sumur now. ... My lord, I will now build Sumur in haste" [Letter 159.], and again, "I have not built Sumur. But in one year I will build Zumur [Sumur]. ..." [Letter 160.]

And if you've forgotten what's up with my last half-a-dozen insertions of the word "supposedly", hear again Dr. Velikovsky's question on the matter:

Or did the help dispatched by governor Aman-appa [**Amon**] arrive in time and the oppressors of Samaria depart without ransom, as in the story of [I Kings 20](#)?

And remember the responding question I pose ([p.260](#)), reviewing what's cited there as needed.

Shalmaneser III Expels King Nikmed

According to the reconstruction of history presented here, the el-Amarna letters were written, not at the beginning of the fourteenth century, but during the three decades 870 to 840 [BC]. In about the year 858, Shalmaneser III became king of Assyria. Later he became king of Babylonia, too, and made offerings in Babylon, Borsippa, and Kutha. [Luckenbill, *Records of Assyria*, I, Sec. 566.] He undertook a number of devastating raids on the Phoenician shore and on northern Syria. Placing the el-Amarna letters in the time of Jehoshaphat, king of Jerusalem, and Ahab, king of Samaria, and Shalmaneser, their contemporary, challenges me to demonstrate agreement not only between the letters and the Books of Kings and Chronicles, but also between the letters and the Assyrian inscriptions. In his annals Shalmaneser gave an account of his wars, the larger part of which were carried on in Syria.

In a letter written by Abimilki, king of Tyre, and found in Tell el-Amarna, it is reported: "And fire has consumed Ugarit, the city of the king; half of it is consumed, and its other half is not; and the people of the army of Hatti are not there [any more]." In the section "End of Ugarit," in Chapter V, we asked, Who was the invader? We quoted also a proclamation found in Ras Shamra-Ugarit in which the invading king decreed that "the Jaman [Ionians], the people of Didyme, the Khar [Carians], the Cypriotes, all foreigners, together with the king Nikmed," should be expelled from Ugarit. The opening portion of the proclamation, which might have revealed the name of the king who expelled Nikmed, is missing. Some intimation has been found that Nikmed was expelled by the Babylonians, who are called here Hatti. [Hrozný, "*Les Ioniens & Ras-Shamra*," *Archiv Orientální*, IV (1932), p.178.] This suggestion is not far from the truth, since Babylon was incorporated by Shalmaneser into his empire.

We are curious to know whether Shalmaneser left any written record of his conquest of Ugarit. And in fact we find the following entry twice repeated in his annals:

Year four. To the cities of Nikdime [and] Nikdiera I drew near. They became frightened at my mighty, awe-inspiring weapons and my grim warfare, [and] cast themselves upon the sea in wicker [?] boats -, I followed after them in boats of -, fought a great battle on the sea, defeated them, and with their blood I dyed the sea like wool [which may be dyed red]. [Luckenbill, *Records of Assyria*, I, Sec. 609.]

The city of Nikdime appears to be the city of Nikmed. Cities were named in honor of their kings, and in this case it is put clearly, "of Nikdime." The translator of this record also explained the words "city of Nikdime" by a gloss: "personal name." The inversion of two consonants, especially in personal names of foreign origin, is very common among oriental peoples; thus, not far from Ras Shamra is Iskanderun, a city named for Alexander. The city of Nikdime, like the city of Nikmed, was situated close to the sea. It may be that even Shalmaneser's simile of the sea looking like dyed wool was inspired by the trade of Ugarit-Ras Shamra. Factories for dyeing wool had been established in Ugarit, and stores of crushed shells prepared for the ex-traction of dye were found there. A written order to tint three loads of wool also came to light.

Some time before his expulsion Nikmed, together with Suppiluliuma, a contemporary city king, contributed to the goddess of the city of Arne. We shall come across these names in the annals of Shalmaneser, too.

Shalmaneser III Is Opposed by a Syrian Coalition under Biridri (Biridia), the Commandant of Megiddo

Shalmaneser relates that in his sixth year, two years after he drove King Nikdem into the sea, a prince named Biridri, helped by a coalition of twelve princes, opposed him at Karkar [In northern Syria]. Among Biridri's allies were Ahab, the prince of Israel ("with two thousand chariots and ten thousand warriors"), the city of Irqata (no prince is named), the prince of Arvad, Matinu-Bali, the prince of Usa (not named), and the prince of Siana, Adunu-Bali.

The inscription of Shalmaneser does not say that the allied princes, Ahab among them, participated personally in the battle of Karkar; it merely states: "These twelve kings he [Biridri] brought to his support." We meet some of the same princes in the el-Amarna letters. They wrote to the pharaoh that they were holding their garrisons in readiness to take a stand against the invading king of Hatti, and some of them from northern Syria, which was more immediately threatened than Palestine might have taken part personally in the battle.

The city of Irqata [*tbd* after the following quote] wrote to the pharaoh:

LETTER 100: Thus saith Irqata and the people of its inheritance. ...
Let the heart of the



long, the lord, know that we protect Irqata for him.
... Let the breath
of the king not depart from us. We
have closed the gate until the
breath of the king comes to us.
Powerful is the hostility against us,
very powerful indeed.

Arqa (...romanized: *Irqata* [map, p.286]) is [now] a Sunni village near Miniara..., **Lebanon**, 22 km northeast of Tripoli, near the coast ... The town was a notable city-

state during the Iron Age. The city of *Irqata* sent 10,000 soldiers to the coalition against the Assyrian king in the Battle of Qarqar... The Roman Emperor Alexander Severus was born there. It is significant for the **Tell Arqa**, an archaeological site that goes back to Neolithic times, and during the Crusades there was a strategically significant castle.

In a letter from Rib-Addi [**Ahab**] it is reported: "Aduna - of Irqata, mercenaries have killed." [Letter 75.] In the same letter he wrote about the wars of the king of Hatti in the northeast.

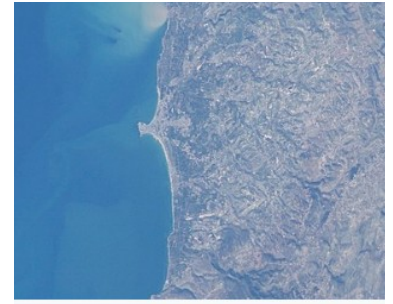
Prince Aduni of Siana of Shalmaneser's inscriptions was probably Aduna "of and of Irqata" of the el-Amarna letters. But if Aduni of Shalmaneser's war annals was not the prince of Irqata, then the failure of Shalmaneser to name the prince of Irqata is explained by the el-Amarna letter: the prince of Irqata was killed, and the city defended itself without choosing a new prince.

Two letters of Mut-Balu are preserved. He wrote to the pharaoh:

LETTER 255: Let the king, my lord, send caravans to Karaduniash. I will bring them in
so that they be completely safe.

Since Karaduniash is Babylon and the city of Mut-Balu is on the way to Babylon, we may guess that Mut-Balu of the el-Amarna letters was Matinu-Bali, the king of Arvad, mentioned in the Assyrian inscription of Shalmaneser. [Knudtzon, *Die El-Amarna Tafeln*, pp.1013f.] Mut-Balu did not say from where he wrote his letter. The Assyrian inscription, by calling Matinu-Bali the king of **Arvad** [definition/maps, p.178], connects Mut-Balu of the letters with that city. From Josephus, who quoted Menander [*Against Apion*, I, 123-25], we have the information that Metten-Baal was a grandson of Ithobal [Ethbaal] and a nephew of Jezebel. [Uh-huh, call it more 'kingdom-hopping'.]

Uzu (Usa) was near Tyre. **Tyre** was on an island near the shore [defined/satellite photo/map, p.287]. It did not have enough drinking wafer to



withstand a siege. In those rainless years the king of Tyre asked the pharaoh to transfer the city of Uzu to the domain of Tyre.

LETTER 150: Let the long direct his attention towards his servant and give him Uzu in order that he may live, and in order that he may drink water.

Tyre... is one of the oldest continually inhabited cities in the world... It was one of the earliest Phoenician metropoleis and the legendary birthplace of Europa, her brothers Cadmus and Phoenix, as well as Carthage's founder Dido (Elissa). The city has many ancient sites, including the Tyre Hippodrome... Today Tyre is the fourth largest city in Lebanon after Beirut, Tripoli, and Sidon... After... [Alexander the Great's] decisive victory over the Persian king Darius III in 333 BCE and the conquest of Persia, Alexander... moved his armies south, exacting tribute from all of coastal Phoenicia's city-states. Tired of Persian repressions, they mostly welcomed the new ruler, yet Tyre resisted his ambitions: Tyre's king Azemilcus was at sea with the Persian fleet when Alexander arrived in 332 BCE at the gates. Alexander proposed a sacrifice to Heracles in the city, which was home to the most ancient temple of Heracles. However, the Tyrian government refused this and instead suggested that Alexander sacrifice at another temple of Heracles on the mainland at Old Tyre. Angered by this rejection and the city's loyalty to Darius, Alexander started the Siege of Tyre despite its reputation as being impregnable. However, the Macedonian conqueror succeeded after seven months by demolishing the old city on the mainland and using its stones to construct a cause-way to the island: The tallest siege towers ever used in the history of war were moved via this man-made land bridge to overcome the walls of the city, which was running low on supplies. As Alexander's forces moved forward towards linking the fortified island with the mainland, the Tyrians evacuated their old men, women, and children to Carthage. According to some historical sources, fellow Phoenician sailors from Sidon and Byblos, who had been forcefully recruited by Alexander, secretly helped many Tyrians to escape... After Alexander's victory, he granted pardon to King Azemilcus and the chief magistrates. Yet according to Arrian, approximately 30,000 citizens were sold into slavery.

In both sources, in the inscription of Shalmaneser and in the letters, we have met Irgata, Arvada, and Uzu as small principalities opposing the invader coming from the north.

Megiddo was the strong military base behind these outposts. It had been fortified by Thutmose III, whose campaign and victory at Megiddo were emphasized in his annals. The city was a barrier in the path of the armies coming from the north. Its garrison also guarded the plain of Esdraelon (Jezreel).

At the time of the el-Amarna letters a captain by the name of Biridia was in command of Megiddo. It is obvious that a great responsibility was

placed on him at this time of uneasiness. Eight of his letters have been found. Judged by them, he was a daring and faithful soldier.

LETTER 243: And behold, I protect Makida, the city of the king, my lord, day and night.

By day I guard from the fields. With chariots and soldiers I protect the walls of the king, my lord.

It was to Megiddo that Ahaziah, the grandson of Jehoshaphat, tried to escape when the re-bellion of Jehu struck him unawares in Jezreel. Megiddo, as the letters reveal, was a fortress, which Jehu would not have dared to enter in his pursuit of Ahaziah. But Ahaziah did not succeed in escaping: he was trapped and killed in his flight to Megiddo ([II Kings 9:27](#)).

The walls of Megiddo, once a formidable structure, when excavated were found to be very similar in construction and workmanship to the walls of Ahab's palace at Samaria, dating from the ninth century. [See C. S. Fisher, *The Excavation of Armageddon* (Chicago, 1929), p.16.]

Biridia, as commander of the most important fortress, was the man to lead the coalition of the vassal kings against the "king of Hatti."...

[Since the el-Amarna letters were not considered as belonging to the time of Shalmaneser, the chief of the coalition, Biridri, was supposed to have been Ben-Hadad, the most powerful among the kings of Syria. (See Meyer, *Geschichte des Altertums*, II, Pt.2, p.274.) The identification of Ben-Hadad and Biridri gave rise to the question: Why did Ahab come to the help of Ben-Hadad, his enemy, at Karkar? It was conjectured that Ben-Hadad conducted his war against Ahab to compel him to participate in the war against Shalmaneser.]

...The rank and position of Biridia of the el-Amarna letters correspond to those of Biridri of the Shalmaneser inscription. The slightly different spelling of the names is due to the fact that not only personal but even geographical names were spelled in the letters in different ways: the same Biridia (in one instance he wrote his name Biridi) announced to the pharaoh that he was defending Makida; another time he wrote that he was defending Magiidda. There are many similar examples in the letters.

Biridia, on watch at the stronghold of Megiddo, met the king of Assyria, the enemy of the pharaoh, and it was the chariots under his command that Shalmaneser took captive.

There were one thousand Musri soldiers in the army under Biridri, who joined battle with the army of Shalmaneser at Karkar, according to the record of Shalmaneser. Musri is the Assyrian name for Egypt (Mizraim in Hebrew). As it seemed unreasonable that the Egyptian king should have sent only one tenth the soldiers that Ahab sent, Musri was supposed to denote some realm other than Egypt. One theory put it on the Sinai Peninsula [By Beke [\[bio by Dr. Velikovsky, p.39-40\]](#). See his *Mount Sinai a Volcano*, p.8.]; another located it in northern Syria or in eastern Anatolia. [By H. ['Stinkler'] Winckler. *The Encyclopaedia Biblica*, ed. Cheyne and Black, by giving credence to this theory and all its consequences (relating to all contacts of the Israelites with Egypt), became worthless with respect to many important subjects.]

The letters of el-Amarna, when assigned to their proper time, make these theories superfluous. The presence of a small contingent of Egyptian soldiers in the allied army under Biridia is in accord with the contents of the el-Amarna letters. Biridia also sent regular reports to the pharaoh about his preparations to meet the king of Hatti on the battlefield.

In a number of letters the king of Sumur reported to the pharaoh the danger impending from the king of Hatti. In an early letter he wrote: "Let the king, my lord, know that the king of Hatti has overcome all lands, which belonged to the king of Mitta or the king of Nahma the land of the great kings. Abdi-Ashirta, the slave, the dog, has gone with him." [Letter 75.] The successes of the king of Hatti in Mitanni (Mitta) were only temporary, for King Tushratta of Mitanni, the father-in-law of the pharaoh, was able to send, among other numerous and rich presents, some of "the booty of the land of Hatti," and by this he let his son-in-law know that he was not defeated. The records of Shalmaneser, aside from his conquest of Babylon at the time of a dynastic war between two Babylonian princes, do not chronicle any decisive victory or permanent territorial acquisition in the east [- such more "permanent territorial acquisitions" occurring a little later at the hands of his successors].

Almost every year during the first two decades of his reign Shalmaneser renewed his southern campaigns into Syria. In the el-Amarna correspondence the vassals of Egypt in northern Syria reported to the pharaoh the ['Canaanite-style'] raids of the king of Hatti.

These raids were accompanied by holocausts. In one of his later letters Rib-Addi [Ahab] wrote: "I have heard from [about] the Hatti people that they burn the lands with fire. I have repeatedly written ... All lands of the king, my lord, are conquered ... they bring soldiers from the Hatti lands to conquer Gubla." [Letter 126.] Rib-Addi in this letter expressed his fear that the attack would be directed against him. His information that the king of Hatti burned cities to the ground was true. Shalmaneser himself wrote: "I destroyed, I devastated, I burned with fire," a statement he often repeated; after his sixteenth march into Syria he perpetuated his deeds with these words: "Countless cities I destroyed, I devastated, I burned with fire."

The same was reported in many letters of Syrian city-princes to the pharaoh.

Rib-Addi [**Ahab**] in a still later letter wrote about the exploits of the king of Hatti, but these lines are destroyed, and we can read among the defaced characters only the words "king of the Hatti lands." [Letter 129.]

Shalmaneser, the Assyrian king of the ninth century, was, according to this reconstruction of history, the king of Hatti of the el-Amarna letters. After he secured the domain he inherited from his father, Assurnasirpal, and increased it by the conquest of Babylon and of other areas, he wrote:

The land of Hatti to its farthest border I brought under my sway. From the source of the Tigris to the source of the Euphrates my hands conquered. [Luckenbill, *Records of Assyria*, I, Sec. 641.]

Hatti is here apparently a broad geographical designation, not an ethnographical name.

When the Syrians under the walls of Samaria thought they heard an army approaching to relieve the city, they imagined [or were made by God to *'mis-imagine'*] that it was either the army of Egypt or of Hatti ([II Kings 7:6](#)). The latter means, apparently, the army of Shalmaneser. He put all other countries in a state of defense, and the pharaoh was regarded as his only real rival. Their rivalry in matters of Syria is perfectly reflected in the el-Amarna letters.

Shalmaneser III Invades Amuru Land and Is Opposed by the King of Damascus

In the tenth year of his reign Shalmaneser fought against another coalition, again under Biridri (Biridia). When Biridri died, Hazael, exploiting the absence of an Egyptian governor, killed his own father.

In Egypt, Aziru (Hazael) was suspected of being on the side of "the king of Hatti" as his father at one time had been for he received messengers from the king of Hatti. [Letter 75.] At the same time he begged the pharaoh to confirm his status as king of Damascus, the throne of which he had usurped. He was summoned to Egypt, but he repeatedly delayed his departure with the excuse that the movements of the king of Hatti had to be watched: "If the king of Hatti comes for hostility against me, then, O king, my lord, give me soldiers and chariots for my assistance." But he was questioned: "Why hast thou taken care of the messengers of the king of Hatti? But thou hast not taken care of my messengers?" A long and interesting letter from the pharaoh to him is preserved. The royal ax would cut off his head and the heads of his brothers if he took the side of the enemies of the pharaoh. But he would be in favor if faithful (Letter 162). [A similar punishment was meted out to the brothers of Ahab's heir by Jehu's order.]

Aziru (Hazael) was "exceedingly glad" with "the pleasing and good" words of the pharaoh, but he could not comply with the invitation to come to Egypt. His double-dealing angered the king of Hatti too. Aziru (Hazael) wrote to his protector, Dudu: "But, O my lord, the king of Hatti is come to Nuhasse! Therefore I cannot come. May the king of Hatti depart." In a letter to the pharaoh he conceded that he had "arrived formerly to the king from [or of] Hatti" [Letter 165] but now he looks only in the face of the sun, his lord (Akhnaton). And the king of Hatti comes to Amurri, the land of the king, my lord ... for now he dwells in Nuhasse, two one-day's journey to Tunip, and I am afraid that he will oppress Tunip. [Identified as Baalbek ["east of the Litani River... about 67 km (42 mi) northeast of Beirut", map, SEC. 7, p.526] by Halévy [bio, p.122-3] and ['Stinkler'] Winckler. Cf. Weber, in Knudtzon, pp.1123ff.] Let him depart!" [Letter 165.] "I am afraid of him; I watch lest he come up to Amurri. ... So I fear him." [Letter 166.]

We must now look into the annals of Shalmaneser to see whether he really came to Amurri, and whether he threatened Hazael (Aziru).

In the letters of the kings of the Syrian cities we read about the awe Shalmaneser inspired in that country; it is also mentioned in his own annals: "The kings of the land of Amuru, all of them, became terrified at the approach of my mighty, awe-inspiring weapons." [Luckenbill, *Records of Assyria*, I, Sec. 601.] He calls the land of Syria by the name applied to it in the el-Amarna letters Amuru (Amurri). The annals of Shalmaneser also verify what was said in the el-Amarna letters concerning Hazael (Aziru): "In my eighteenth year of reign, I crossed the Euphrates for the sixteenth time. Hazael of Aram [Amuru] came forth to battle." He wrote that Hazael made his stand at Mount Senir (**Anti-Lebanon**), "Mount Saniru, a mountain peak which is in front of **Mount Lebanon** [[satellite photo](#), **SEC. 7, p.522** → [find Tyre while your there](#)]." This strategic position of Hazael protected Tunip (Baalbek). In the battle Shalmaneser captured 1121 chariots. "As far as Damascus, his royal city, I advanced. His orchards I cut down."

Four years later Shalmaneser, according to his annals, went "against the cities of Hazael of Aram [Amuru]" and "captured four of his cities."

The Phoenicians Leave for a New Home

From the annals of Shalmaneser we know that he subjugated the seacoast of Syria as far as Tyre. The Assyrian terror and the heavy tribute forced the Phoenicians [[or we could call them 'Canaanite pirates'](#)] to look for a new home, and a number of them left Tyre and other cities, went to the North African shore half-way along the Mediterranean, and founded there the colony of Carthage. [In the second part of the ninth century.]

As we look for further mention of the military activities of Shalmaneser in the letters of el-Amarna, it is only reasonable that we should direct our attention to the letters written from Tyre. Abimilki, king of Tyre, wrote several tablets to the pharaoh, reassuring him:

LETTER 147: Behold, I protect Tyre, the great city, for the king, my lord.

And again,

LETTER 149: The king, my lord, has appointed me to protect Tyre, the handmaid of the
king.

The pharaoh requested Abimilki to give him information about the cities of Syria. Abimilki wrote that Aziru (Hazael) had conquered Sumura (Samaria); that the city of Danuna in Syria was quiet (Shalmaneser passed through this city in his second year - he called it Dihnunu); Abimilki also wrote that half the city of Ugarit was destroyed by fire, that the other half of the city was despoiled, and that the soldiers of the Hatti army had left there.

Shalmaneser captured Ugarit, the city of Nikdem, in the fourth year of his reign. With the fall of Danuna and Ugarit to Shalmaneser, the position of Tyre was very much endangered, especially because of the feud between that city and Sidon as reflected in the el-Amarna letters, and also because of the pillaging tribes that approached Tyre from across the Jordan. Tyre on the rock was dependent on the coast not only for water supply but also for the wood necessary in shipbuilding [- evidently both for trade and pirating].

In his plight Abimilki wrote that he was a "serf of tears" and pleaded for help. And when finally he received word that the fleet of the pharaoh would arrive at Tyre he sent out his mariners to meet the Egyptian navy. He was encouraged for a while and wrote again that he would defend the city. But the help was insufficient and too late, if it came at all.

In the eighteenth year of his reign Shalmaneser wrote that he had received "the tribute of the men of Tyre, Sidon, and of Jehu, of the house of Omri."

In his last letter to the pharaoh Abimilki changed the manner he had used in writing his previous letters. He used to tell the pharaoh that he, the august overlord, "thundereth in the heavens like Adad." It should be noted here that this was the same attribute that Shalmaneser in his inscriptions applied to himself: "I thundered like Adad, the Storm-god." Shalmaneser also wrote, "Shalmaneser, the mighty king, the sun of all peoples." Akhnaton and Shalmaneser both claimed to be the sun, and before long Abimilki knew that there were two suns, a violent one in the Two-Stream Land and an inactive one in Egypt.

Abimilki still paid respect to the pharaoh and called him "the eternal sun," but in his long last letter he no longer wrote to the pharaoh as to the sole sovereign, and it was clearly made known to the pharaoh that Abimilki also bowed before another lord.

LETTER 155: The king is sun for ever. The king has commanded that there be given to his

servant and to the servant of Shalmaiati breath, and that there be given water

for him to drink. But they have not done what the king, my lord, commanded.

They have not given it. So, then, let the king care for the servant of Shalmaiati

that water be given for the sake of his life. Further: let my lord, the king, as

there is no wood, no water, no straw, no earth, no place for the dead, let the

king, my lord, care for the servant of Shalmaiati that life be given to him.

Bizarre conjectures were published to explain the meaning of that perplexing name Shal-maiati. Without taking into consideration the contemporaneous account of Shalmaneser, who in his eighteenth year

received tribute from Tyre and Sidon, the change in the overlordship of Tyre is easily misunderstood. Shalmaiati could not be another name of the pharaoh, because Abimilki called himself pharaoh's servant and the servant of Shalmaiati. It was also proposed that the word be read "Maya-ati" and to identify it with Meryt-aten, a daughter of Akhnaton. [By W. F. Albright, *Journal of Egyptian Archaeology*, 23 (1937), 191f; *Journal of Biblical Literature*, 61 (1942), 314.] It has been admitted that the evidence for this and similar explanations is defective. ["... nor is it clear what the etymology of the word is." Mercer, *Tell el-Amarrut Tablets*, pp.504-5.] Then it was said that Shalmaiati was a god, and a hypothesis was constructed according to which ancient Jerusalem and Tyre both worshiped a deity Salem and this deity was called Shalmaiati by Abimilki. It was observed, however, that a sign which usually accompanied the name of a deity was missing every time Shalmaiati was named in the letter. Who, then, could he have been? And yet, in disregard of both facts - that Shalmaiati and the pharaoh could not be the same person, and that Shalmaiati could not be a deity - it was supposed that Shalmaiati was the name of a god, equivalent to the sun or Aton of Akhnaton, but that here this god is invoked as an alter ego of Akhnaton, which makes the sign of divinity unnecessary, and yet is an indication of a second personality. [Weber, in Knudtzon, *Die El-Amarna-Tafeln*, pp.1254f.]

Abimilki's last letter is not yet ended. What should we like to read in it? Of course, about the departure of the people of Tyre and other Phoenician cities on their ships from the grievous yoke of Shalmaneser and from the recurrent drought, to look for a new haven along the shores of the Mediterranean. We know that it was in the days of Shalmaneser and in fear of him that the refugees from Tyre and other Phoenician cities fled and laid the foundations of Carthage.

This last letter of Abimilki closes with the words:

LETTER 155: Let the king set his face towards his servant and Tyre the city of Shalmaiati

... Behold, the man of Beruta [Beirut] has gone in a ship, and the man of Zidon goes away in two ships, and go away with all thy ships and my whole city.

The dramatic meaning of this letter becomes evident. Abimilki wrote that he would desert his rocky island and evacuate the population of Tyre. He begged the pharaoh to take care of what would remain in the deserted city, which was bound by tribute to a king invader.

Who Is the Dreaded "King of Hatti" of the el-Amarna Correspondence?

The king of Hatti, always feared and often mentioned in the letters of the Syrian princes, might well have been one of the correspondents of the el-Amarna collection. Although in continued conflict with Egypt, he

never made open war against the pharaoh; at least the pharaoh never sent a strong army to the assistance of his Syrian vassals. It is probable, therefore, that they exchanged letters. It is generally accepted that Suppiluliuma, of whom only one very amiable letter is preserved, was the feared king of Hatti. A number of generations later another Suppiluliuma was "a king of Hatti" and therefore it appeared reasonable that Suppiluliuma of the el-Amarna period also had been a great king of Hatti.

Actually, in the time of Shalmaneser III (in the ninth century) there lived a prince called Suppiluliuma (Sapalulme), to whom Shalmaneser referred in his annals. [Luckenbill, *Records of Assyria*, I, Sec. 599.] He could have been the author of the letter in the el-Amarna collection signed with his name. [Letter 41.]

In a short and broken text from Ugarit referring to donations made to the goddess of the city of Arne, Prince Nikmed of Ugarit-Ras Shamra as well as Suppiluliuma are mentioned. [G. Viroilleaud [\[bio, SEC. 9, p.431\]](#), "*Suppiluliuma et Nigmad d'Ugarit.*" *Revue hittite et asianique* [*"Suppiluliuma and Nikmed from Ugarit."* *Hittite and Asian Journal*], V (1940), 173-74; C. H. Gordon [\[bio by Dr. Velikovsky, p.20\]](#), *Ugaritic Handbook* (Rome, 1948).] Apparently Nikmed and Suppiluliuma, too, donated to the goddess of Arne. Arne was not far from Ugarit and was captured by Shalmaneser III in one of his campaigns. "Against the cities of Arame (personal name) I drew near. Arne his royal city I captured." [Luckenbill, *Records of Assyria*, I, Sec. 563.]

Besides establishing the identity of Shalmaneser III and [or as] the king of Hatti, the invader from the north at the time of the el-Amarna correspondence, there is a basis for suggesting an identification of the king of Hatti as one of the el-Amarna correspondents. We have already shown that he is mentioned in the letters of the king of Tyre by the name of Shalmaïati; but no letter is signed with this name.

Inasmuch as Shalmaneser III was king of Assyria, who also became king of Babylon by intrigue and conquest, and Burraburiash (Burnaburiash) is the name of the king who wrote from Babylon and who referred in his letters to the Assyrians as his subjects [Letter 9: "Assyrians, my subjects."], most probably Burraburiash is the alter ego of Shalmaneser the Assyrian. It is well known from many instances that in Nineveh and in Babylon the king used various names. [See article "*Babylonia*" in *Encyclopaedia Biblica*, ed. Cheyne and Black.]

Shalmaneser wrote of himself: "Shalmaneser, the mighty king, king of the universe, the king without a rival, the autocrat ... who shatters the might of the princes of the whole world, who has smashed all of his foes like pots, the mighty hero, the unsparing" [- and this must be the way The 2nd Head of the Beast thought of him too, I would guess].

It also seems that Shalmaneser alone in his time would have written in the manner of Burraburiash. Burraburiash was very haughty and wrote letters often bordering on insult. Under the pre-text of an indisposition he refused to grant an audience to the messenger of the pharaoh ("his messenger has never eaten food nor drunk date wine in my presence"); then, although the pharaoh was the injured party, Burraburiash said that

he was angry "I poured forth my wrath toward my brother" because he had not received the message of solicitude [meaning, "worry" or "anxiety"] to which an indisposed sovereign was entitled. But when he was informed, through the close questioning of his own messenger, that the road was long and that in the short period of time Pharaoh could not have responded to the news of his indisposition, he added to the same letter: "I no longer poured forth to thee my wrath." Then he found fault with the pharaoh's gifts: "The forty minas of gold which they brought when I put them in the furnace, did not come out full weight." He called on him "to make good his loss" of a caravan plundered in Syria. "Khinshi is thy land and its kings are thy servants," therefore "bind them, and the money which they have stolen, make good." He also wrote: "Do not retain my messenger, let him come quickly." He ordered various art objects to be made and sent to him as presents: "Let experts, who are with thee, make animals, either of land or of river, as if they were alive; the skin, may it be made as if it were alive." He also sent presents, but remarked: "For the mistress of thy house I have sent only twenty seal rings of beautiful lapis lazuli because she has not done anything for me. ..."

This manner of writing to the pharaoh is unique in the el-Amarna collection. All clues point to the identification of Burraburiash with Shalmaneser of the Assyrian inscriptions, with Shalmaïati of the letter of the king of Tyre, and with the "king of Hatti."

There exists a very long register of gifts sent by Akhnaton to Burraburiash. [Letter 14.] After an extensive enumeration of objects of gold, silver, precious stones, and ivory, the list mentions animals, but this part is defaced, and only "ibex" (durah) is discernible. The list gives the impression of being tribute rather than a gift, and the letters of Burraburiash indicate that gifts delivered in excessive quantities were not made on an entirely voluntary basis. [Uh-huh.] Treasures found in the tomb of Tutankhamen, the son-in-law of Akhnaton, are unequaled by any other archaeological discovery in Egypt or elsewhere, but they are trifles compared with the presents Akhnaton sent to Burraburiash. The list opens with the words:

LETTER 14: These are the objects which Naphururia, the great king, king of Egypt [sar
Miisrii] sent to his brother Burnaburiash the great king, king of Karaduniash
[Babylon].

Shalmaneser pictured on an obelisk the presentation of the tribute from various lands. One of these lands was Musri (Egypt): "Tribute of the land of Musri." In addition to gold, and more appreciated than this metal, there were rare animals described as camels with two humps, a river ox, and other land and water creatures, some of which are depicted. It is conceivable that these were figures of animals "of land and river" in compliance with the demand expressed in the quoted letter.

Briefly summarizing the parallels between the annals of Shalmaneser and the el-Amarna letters concerning the king of Hatti, we find the following:

The record of the fourth-year campaign of Shalmaneser against Nikdem (Nikmed) has its counterpart in a letter of the king of Tyre and in a proclamation found in Ugarit-Ras Shamra. Shalmaneser's repeated campaigns in Syria [of which] he himself mentioned sixteen marches during the first eighteen years of his reign are told in many of the el-Amarna letters, especially in those written from the cities in northern Syria.

Shalmaneser wrote that "the land of Hatti to its farthest border I brought under my sway." He wrote also, "I received gifts from all the kings of Hatti." [Luckenbill, *Records of Assyria*, I, Sec. 563.] In the letters of el-Amarna the invading king is called "the king of Hatti." His destruction of numerous cities by fire is mentioned in his inscriptions and also in the letters of el-Amarna; vestiges of the conflagration are visible in the ruins of Ugarit. "The chilling terror" of his arms, which, according to his annals, filled the kings of the land of Amuru [Syria], finds expression in many letters.

Cities and princes who wrote to the pharaoh about the approach of the invader are also mentioned in the annals of Shalmaneser as those who, with the assistance of Egypt (Musri), fought against him in the sixth year of his reign. They fought again in his eleventh year, and once more in his fourteenth year. From the commander of this coalition, Biridri of the Assyrian annals, or Biridia of the letters (written also Biridi), there are military reports to the pharaoh about his preparations for defense against the aggressor.

The tributary status to which Shalmaneser, in his eighteenth year, reduced the cities of Tyre and Sidon, and the departure of their population on ships for a new haven, are described in the last letter of the king of Tyre. Shalmaneser's march against Hazael in the same year is related in the former's annals and is reported in the letters of Hazael (Aziru). Hazael's stand at Anti-Lebanon (Senir) is also recorded both in the annals and in the el-Amarna letters. The letters likewise mention the king of Hatti's (Shalmaneser's) wars in the region of Mesopotamia.

The el-Amarna letters describe, and the obelisk of Shalmaneser exhibits, the presents of gold and rare animals sent from Egypt.

And from all this **we** are '**better able**' to **see** God's perspective. And I mean He defines this time to be within The Reign of The 2nd Head of the Beast, and that is, within what is commonly called The Assyrian Empire, and let's also call it the The Canaanite Empire. And yes, despite the 'lulls', these **divided** Canaanites - Satan's **house** is somewhat **divided**, after all ([Mk 3:25](#); [Lk 11:17](#)) - who fled their local upheaval at the time of the Exodus, emerged first as the dominant, 'raider-style' pillagers and oppressors, the Amalekites, based in Egypt, and next as the 'pirating' and periodically prevailing Philistines-Phoenicians (alliterations intended), 'docked' on the Eastern Mediterranean Coast and Islands, and then as the 'doggedly' conspiring Syrians (puns/allusions intended), the northern neighbors of Israel, and finally as the also dominant, 'raider-style' pillagers and oppressors - as well as besiegers - the

Assyrians, finally based in Nineveh, with Edom, Moab, and Ammon becoming allies or vassals along the way, and with all these 'divisions' of this empire being used by The 2nd Head of the Beast, evidently more than Egypt, to most directly oppress – or attempt to oppress – Israel. And this 'power-shifting empire' – 'shifting' like other Empires of The Heads of the Beast – lasted from the time of its rise at the Exodus around 1450 BC to its fall at the hands of Nebopolazzer and Cyaxeres near 600 BC (Nineveh falling in about 612 BC), which marks the rise of The 3rd Head and his relatively short-lived, though 'gold-headed', Babylonian Empire.

Idioms of the el-Amarna Letters

The el-Amarna letters were written in cuneiform characters in Babylonian (Akkadian) with many "Syrian idioms." Having been written in the days of Jehoshaphat, king of Jerusalem, their manner of expression, a characteristic of every land and every age, should be expected to resemble the manner of expression in the earlier books of the prophets, for only a hundred years separate Jehoshaphat from Amos, the prophet [and from [The Visits of Mars](#)].

The similarity of expression in the el-Amarna letters from Palestine and in the prophets and psalmists did not pass unnoticed, and identical turns of speech were detected and stressed. Here are some examples. [The following examples and quotations are from S. A. Cook [?], "*Style and Ideas*," in *Cambridge Ancient History*, Vol. II.]

Loyalty is expressed by the metaphor, "to lay the neck to the yoke and bear it," in the letters of Yakhtiri (Jahtiri) and Baal-miir [Letters 296, 257] and similarly in [Jeremiah 27:11 f.](#)

The submission of the enemy is described in the words, "to eat dust," in the letter of the men of Irqata as well as in [Isaiah 49:23](#). [Note: this example doesn't really fit. You may remember that this particular "idiom" – *tbd next* – in Isaiah 49 is part of a still future **prophecy**, which evidently refers to 'kissing the ground' upon arrival in Israel, as opposed to 'eating the dust' of an enemy. See instead, [Genesis 3:14/Isaiah 65:25](#)) for an example closer to the mark, and maybe also [Psalm 7:5](#).]

Idiom... an expression in the usage of a language that is peculiar to itself either in having a meaning that cannot be derived from the conjoined meanings of its elements (such as *up in the air* for "undecided") or in its grammatically atypical use of words (such as *give way*).

The king's "face" is against a man, or the king "casts down" a man's face, or he throws the man out of his hand thus, in letters of Rib-Addi (Ahab) and in [Genesis 19:21](#) [?] and [1 Samuel 25:29](#) [again – ? – or, e.g., [Jer 44:11](#), not to mention near 2 dozen examples of "set my", "his", or "thy face against", and though not in Genesis or 1 Samuel, "cast down" occurs nearly 3 dozen times, and I did find "out of the", "my" and "his hand", or "their hands" near 2 dozen times too]. Rib-Addi's "face is friendly toward the king"; "he has directed his face towards the glory of the king, and would see his gracious face." "Biblical ideas of 'face' and 'presence' will be at once recalled."

"Just as Ikhnoton's [Akhnoton's] hymn reminds us of [Psalm 104](#), so [Psalm 139:7 f.](#) is suggested by the words of Tagi (Letter 264): 'As for us,

consider! My two eyes are upon thee. If we go up into heaven (shamema), or if we descend into the earth, yet is our head (rushunu) in thine hands.'"

"The footstool of his feet" is an expression found in a letter and in [Psalm 110](#). Akhi-Yawi writes, "A brother art thou and love is in thy bowels and in thy heart," similar to [Jeremiah 4:19](#). "The city weeps and its tears run down, and there is none taking hold of our hand" (i.e., helper) these words, written by the men of Dump (Tunip), remind us of [Lamentations 1:2](#) & [Isaiah 42:6](#).

Rib-Addi's appeals to the pharaoh's good name contain turns of speech used also in [Deuteronomy 9:27f.](#) and in [Joshua 7:9](#). When he wishes to say that he confessed his sins, he uses the words, "opened his sins" [Letter 137], an expression also found in [Proverbs 28:13](#). When he writes that he will die "if there is not another heart" in the king, he uses an expression also found in [I Samuel 10:9](#) and [Ezekiel 11:19](#) [as well as in [2 Ch 30:12](#) & [Jer 32:39](#)].

The king of Jerusalem wrote to Pharaoh that "because he has his name upon Jerusalem for ever, the city cannot be neglected," words that remind us of a passage in [Jeremiah 14:9](#). Again, he wrote: "See! the king, my lord, has set his name at the rising of the sun and at the setting of the sun," a parallel to which may be found in [Malachi 1:11](#).

These and similar parallels moved the scholar who brought them together to write: "The repeated lyrical utterances of Rib-Addi and Abdi-Khiba are early examples of the unrestrained laments of the later Israelites who appeal, not to a divine king of Egypt, their overlord, but to Yahweh." [S. A. Cook, in *Cambridge Ancient History*, II, 338.] By establishing this, the author hit on only half the truth. He emphasized the similarity of the expressions and he was right; but, compelled by the conventional chronology, he regarded this fact as proof that the Canaanites, [SUPPOSEDLY] seven or eight hundred years before the Israelite prophets and scribes, had used the same peculiar expressions - and [about this] he was wrong.

The assumed heritage of the Canaanite culture in art and literature was actually an Israelite creation. The [SUPPOSED] proofs of the continuity of culture in Palestine (before and after the conquest by the Israelites) are vanishing.

To this list of comparisons, taken from the research of another, may be added all those expressions that we have found to be identical in the letters and in the dialogues and mono-logues of the Books of Kings and Chronicles in the chapters dealing with the period of Ahab and Jehoshaphat, and which we compared earlier in these pages. We compared even the forms of speech of Jehoshaphat with similar constructions in the letters of the king of Jerusalem; expressions of the scriptural Ahab with expressions in the letters of the king of Sumura; and we found every sentence of the biblical Dialogue of Hazael preserved in the letters of Aziru and in letters about him.

It is easy to expand this collection, for there is not a monologue dialogue in the pertinent chapters of Kings and Chronicles that [does] not have turns of speech which are also in the el-Amarna letters. The conventional form of respectful address, such as "the king, my lord," "my father," "thy son," "thy brother"; peculiar expressions, such as, "But what, is thy servant a dog, that he should do this?" ["The dog" means also a male prostitute. Cf. [Deuteronomy 23:18](#). The ex-pression, "Is thy servant a dog that he shall not ..." is also found in letters of Lachish, the modern Tell ed Duweir, in southern Palestine. These letters were written shortly before the destruction of the first Temple] or "our eyes are upon thee" [[II Chronicles 20:2](#) (words of Jehoshaphat)]; and common idioms, such as "let go out of thine hand" [[I Kings 20:42](#)], are found in el-Amarna letters and in the chapters of Kings and Chronicles dealing with the period of Ahab and Jehoshaphat.

The art of writing on clay was developed and exchange of letters common in the days of Jehoshaphat and Ahab. Jezebel sent to the elders of Jezreel inviting them to bring false witness against Naboth. Ben-Hadad sent a letter to the king of Israel asking him to heal Naaman. Jehu, after the success of the conspiracy in Jezreel, twice sent letters to the elders of Samaria.

The el-Amarna letters provide us with ample evidence that employment of scribes and the writing of letters was rather common in the Palestine of that time. They prove also that in the Palestine of Ahab and Jehoshaphat scribes read and wrote cuneiform in addition to Hebrew. This confirms the theory advanced at the beginning [of] this century that cuneiform was being written in Palestine at the time when the annals, [SUPPOSEDLY] later used by the [necessarily '*inspired*'] editor of the biblical texts, were composed.

[H. ['Stinkler'] Winckler, "*Der Gebrauch der Keilschrift bei den Juden,*" *Altorientdische Forschungen* [*"The Use of Cuneiform Writing Among the Jews,"* *Ancient Oriental Research*], III (1902), Part I, 165f.; E. Naville [bio, SEC. 8, p.286], *Archaeology of the Old* (London, 1913); Benzinger [?], *Hebräische Archäologie* (2nd ed., p.176 [and this text is at <https://archive.org/details/hebriscsearchol00benzgoog>, and that is, in German]). ['Pastor Wild Oats'] Jeremias [bio, SEC. 7, p.426], *Das Alte Testament im Lichte des alten Orients* [*The Old Testament in the Light of the Ancient Orient*], p.263.]

The excavations in Samaria brought to light two tablets in cuneiform. One of them contains these words: "... say Abiahi to the governor of the cities to deliver six oxen, twelve sheep"; the other tablet is almost obliterated. They have a Hebrew seal. [Reisner, Fisher, and Lyon, *Harvard Excavations at Samaria*, I, 247.] A Hebrew scribe must have written them. The exact date of these tablets from the palace at Samaria is not known. The palace was built early in the ninth century [BC] and destroyed late in the eighth century [BC].

The Age of Ivory

The period of the el-Amarna correspondence might quite properly be called the "ivory age." Next to gold, the desideratum of all ages, objects

of ivory were the most coveted, and with lapis lazuli they are the most frequently mentioned royal presents. Lapis lazuli was sent by the kings of Asia to the pharaohs Amenhotep III and Akhnaton; objects, and especially furniture, of ivory or inlaid with ivory were requested of the pharaohs by these kings.

Btw, I should have quite a while back informed you that my dictionary defines "lapis lazuli" as...

...a semiprecious stone that is usually rich azure blue and is essentially a complex silicate often with spangles of pyrites - called also *lapis*.

Amenhotep III wrote to the king of Arzawa in Asia Minor: "Ten chairs of ebony, inlaid with ivory and lapis lazuli ... I have dispatched." [Letter 31.] And Tushratta, the king of Mitanni, wrote to Amenhotep III: "And let my brother give three statues of ivory."

Burraburiash, writing from Babylon, asked for objects of ivory:

LETTER 11: Let trees be made of ivory and colored! Let field plants be made of ivory

and colored ... and let them be brought!

The list of presents sent by Amenhotep IV (Akhnaton) to Burraburiash displays the "ivory age" before the eyes of the reader. Here are a few passages from this list:

LETTER 14: Eight *umninu* of ebony inlaid with ivory
Two *umninu* of ebony inlaid with ivory. ...
-- Of ebony, inlaid with ivory...
Six beast-paws of ivory --
nine plants of ivory,
ten -- which are of ivory --
twenty-nine gherkin oil-vessels of ivory,
... forty-four oil vessels ... of ivory,
three hundred and seventy-five oil vessels of ivory --
19 *gasu*, of ivory --
19 breast ornaments, of ivory --
13 *umninu* of ivory --
3 for the head, of ivory --
3 bowls of ivory --
3 oil-containing oxen, of ivory,
3 oil -- *dushdhu*, of ivory
of ivory ... of ivory ... of ivory ...

The present research has established the fact that King Ahab was contemporary of Amenhotep III and Akhnaton, and that Samaria was built with the help of the king of Egypt. In Samaria a house of ivory was built:

I KINGS 22:39 Now the rest of the acts of Ahab, and all that he did, and the ivory house

which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

A few generations after Ahab, Amos, the prophet, prophesied about Israel and about Samaria, the capital, and the buildings therein:

AMOS 3:15 And I will smite the winter house with the summer house; and the houses of ivory shall perish [- evidently a least partly due to The Visits of Mars]. ...

And again he returned to prophesy evil "to them that are at ease in Zion, and trust in the mountain of Samaria."

AMOS 6:4-5 That lie upon beds of ivory, and stretch themselves upon their couches ...

That chant to the sound of the viol ...

The house of ivory and beds of ivory were supposed by earlier excavators to have been poetic inventions of the authors of the Scriptures. [Cf. Reisner, Fisher, and Lyon, *Harvard Excavations at Samaria*, p.61.] But later excavations made on the site of ancient Samaria brought to light "hundreds of fragments of ivory." [Crowfoot and Crowfoot, *Early Ivories*, p.2.] They were identified as objects of jewelry, pieces of furniture, and ornamental work. [*Ibid.*, p.55.] It can be established with exactitude that the time in which these objects originated was that of Ahab. Ivory fragments inscribed with Hebrew letters bear witness to this conclusion: a comparison of these letters with the characters of the Mesha inscription showed that they originated at one and the same time.

[Eleazar Lipa Sukenik [1889-1953, a Russian-born, "Israeli archaeologist and professor at the Hebrew University of Jerusalem... best known for helping establish the Department of Archaeology at the Hebrew University and being one of the first academics to recognise the age and importance of the Dead Sea Scrolls... [and he] also oversaw the uncovering of the Third Wall of ancient Jerusalem, [and] was the director of the Museum of Jewish Antiquities at the Hebrew University... [and he] served in the British army in World War I in the 40th Battalion of the Royal Fusiliers [an "infantry regiment of the British Army in continuous existence for 283 years... [and] known as the 7th Regiment of Foot until...



Partial view of Sanhedria Cemetery

1881"], [and] which became known as the Jewish Legion... [and he] was the father of soldier, politician and archaeologist Yigael Yadin, the actor Yossi Yadin..., and Mati Sukenik, one of the first pilots of the Israeli Air Force, who was killed in action during the 1948 Arab-Israeli War... [and he] and his wife... were buried in the Sanhedria Cemetery [photos, p.298, "Jewish burial ground in the Sanhedria neighborhood of Jerusalem... [which unlike] the Mount of Olives and Har Ha-Menuchot cemeteries that are located on the outer edges of the city, Sanhedria Cemetery is situated in the heart of western Jerusalem, in proximity to residential housing... [and it] accepts Jews from all religious communities... [but as] of the 2000s... [it's] nearly filled to capacity", and it's] near the Tombs of the Sanhedrin [tbd next, photo, p.298]... [which our future **brother, God willing,**] researched... [and unlike] other graves in the cemetery, which are covered by uniform limestone blocks, the couple's gravestones are uniquely decorated with carvings and motifs of the Second Temple era... [and in] addition to his important excavations... [and his] central role in the establishment

of the Department of Archaeology of the Hebrew University... [he] recognized the importance of the Dead Sea Scrolls... [working] to buy them... [and in] 1948, he published an article... link-ing... [them] to a community of Essenes, which became the standard interpretation of... [their] origin ... a theory that is still probably the consensus among scholars, but has also been widely questioned ... [and in] 1950, he received the Solomon Bublick Award of the Hebrew University of Jerusalem for this work", *ibid.*: "The result of this examination leads us to the conclusion that the Samaria ivories are, like those of Arslan Tash, of the ninth century and *earlier* than the Samaria ostraca."

Tombs of the Sanhedrin... is an underground complex of 63 rock-cut tombs located in... the northern Jerusalem neighborhood of Sanhedria. Built in the 1st century CE, the tombs are noted for their elaborate design and symmetry. They have been a site for Jewish pilgrimage since the medieval period. The popular name of the complex, which has the most magnificently carved pediment of ancient Jerusalem, is due to the fact that the number of burial niches it contains is... close to... [the number of] members of the ancient Jewish supreme court, the Great Sanhedrin [71]...

Tombs of the Sanhedrin



The excavators [of Samaria] felt justified in writing: "No other finds have told us so much about the art of the Israelite monarchy." [Crowfoot and Crowfoot, *Early Ivories*, p.49.]

On some of these objects there are Egyptian designs, and the Egyptian double crown, clearly cut, was found on several of the plates. [Crowfoot and Crowfoot, *Early Ivories*, p.23.] A student of the Bible would expect to find Assyrian motifs because of Assyrian domination in the north of Syria in the ninth century before this era, not a predominance of Egyptian influence in art at a time when, according to his [mistaken] table of chronology, arts were not cherished in the Egypt of the ignoble [or "low"] successors of Shoshenk (Sosenk) of the Twenty-second Dynasty, long after the brilliant Eighteenth Dynasty. The excavators of Samaria were surprised: "It is significant that in our ivories there is no sign of Assyrian influence," and "the influence of Egypt on the other hand is all-pervasive." [*ibid.*, p.49.] There are plaques which represent Egyptian gods; the subjects on furniture "are all Egyptian." [*ibid.*, p.9.]

By synchronizing the time of Akhnaton with that of Ahab, we realize that the part Egypt played in Samaria in the days of the el-Amarna letters makes the presence of Egyptian motifs and furniture styles in the ivory of Samaria very understandable. We are even in a position to compare the ivory finds in Samaria with those in Egypt at the time of Akhnaton. "Winged figures in human form" were found in Samaria. "The forms of winged figures on the ivories ... are derived from Egyptian models. Tutelary ["guardian or protector"] goddesses of this type stand at the four corners of the shrine of Tutenkhamun." [*ibid.*, p.18.] Three winged sphinxes with human heads were also found in Samaria, and they, too, were recognized as similar to the human-headed lion from the tomb of Tutankhamen. [Howard Carter [bio'ed in relation to Winlock, p.32-33], *The Tomb of Tut.ankh.Amen* (London,1923-33) Vol II, Plate XIX.]

Tutankhamen was a son-in-law of Akhnaton. The presence of similar figures on his sarcophagus and in the Samaria of Ahab is, from our point of view, not unexpected.

The excavators of Samaria's ivories, observing the style of the ornaments, recognize the influence of Egyptian art but think that in the days of Ahab a restoration of ancient forms in art took place, the "Egypt of yesterday" having been revived in Samaria after six hundred years.

In the same ornaments of Samarian ivory could be recognized, motifs of the type described in the Scriptures, such as palm trees between a cherub and a cherub" ([Ezekiel 41:18](#)). "Some of the figures [of the ivories of Samaria]... were like those which were carved on the House of the Lord in Jerusalem." [Crowfoot and Crowfoot, *Early Ivories*, p.53.] The conclusion arrived at was that the style of the ornaments in the Temple at Jerusalem represented an intermediate stage in the succession of influences. "The type goes back to the [supposed much earlier] Egyptian art of the Eighteenth Dynasty." [*Ibid.*, p.34.]

The place of origin of the style - Egypt or Palestine - can be disputed. Probably a reciprocal [or "mutual"] influence [- **God** -] was the inspiration for the motifs on the ornaments. One fact, however, reverses all conclusions in the study of the comparative art of Egypt-Palestine: the Eighteenth Dynasty [- contrary to the greatly displaced chronology - in actuality] ruled from the days of Saul until Jehu, and the great temples of Luxor and Karnak, creations of Thutmose III and Amenhotep III, were built not before but after the Temple in Jerusalem was erected.

In the time of Solomon ivory was imported from distant countries, along with silver, apes, and peacocks. From Palestine it was exported to Egypt, and Hatshepsut brought ivory with her as the bas-reliefs of the Punt expedition show and the texts accompanying the bas-reliefs tell. Pharaoh Thutmose III, on plundering Megiddo in his campaign of conquest, took, according to his annals, "six large tables of ivory and six chairs of ivory" besides other spoils. The pharaoh brought from Jerusalem "the great throne of ivory, overlaid with pure gold" this according to the Hebrew sources ([II Chronicles 9:17](#); [12:9](#) [as well as [1Ki 10:18](#) & [14:25-26](#)]). In the eighth campaign Thutmose III took tribute including "vessels laden with ivory." In the records of the tribute he received in Punt, God's Land, or Rezen (Palestine) there is frequent mention of ivory in tusks (thus, eighteen tusks from the chiefs of Rezen in the sixteenth collection of tribute) and in furniture (tables of ivory in the thirteenth collection of tribute). After enlarging his fleet with the fleet of the Phoenicians, he sent his ships to collect tribute and, like Hatshepsut before him, used the maritime route for transport of ivory from Palestine to Egypt.

The art of working in ivory was transferred at that time to Egypt. In the tomb of Rekhmire, a vizier of Thutmose III, workers from Palestine are portrayed "making chests of ivory" - these were imported craftsmen.

Samaria, built a few decades later, became a manufacturing center of ivory, working mainly for [and more as an 'ally' than an 'enemy' of] Egypt. Among the ivories excavated in Samaria there are many unfinished pieces with Egyptian patterns.

Color effects were produced by staining the ivory with pigments. [Homer, in the *Iliad*, IV, 141-42, mentions the Carian woman who stains ivory red.] Colored ivory was also found in the tomb of Tutankhamen. In an el-Amarna letter of Burrayash we read about colored ivory.

The tablets of el-Amarna mention furniture and various objects of ivory delivered to Asia Minor, Cyprus, Assyria, and other countries of western Asia. Objects similar to those found in Samaria were discovered in these lands.

In the last century inlaid plaques with Egyptian subjects were found in Mesopotamia. When the ivories of Samaria were unearthed they were acclaimed as closely related to those found previously in the palace of Nimrud and in other places: ivories which "may have come from the same workshop as the Samaria ivories, were found by Layard in the northwest palace at Nimrud; a few stray examples come from other sites." [Crowfoot and Crowfoot, *Early Ivories*, p.9.]

Ivories similar to those of Samaria have been found in a number of different places, sometimes together with Egyptian objects of the Eighteenth Dynasty. One of these places is Megiddo. Though the ivories of Samaria and Megiddo show the same patterns and the same workmanship, they were [grossly erroneously] ascribed to two different periods...

[See Gordon Loud, *The Megiddo Ivories (Oriental Institute Publications)* (Chicago, 1939) [- "**The Megiddo ivories...** [being] thin carvings in ivory found at Tel Megiddo [aerial photos, p.301], the majority excavated by [archeologist] Gordon Loud", and "currently on display at the Oriental Institute at the University of Chicago", and I found no bio, but did find a story related to Loud's 'interrupted', but finally "sensational" work at Megiddo at <https://www.asor.org/onetoday/2020/04/terminate-liquidate>].]

...Similarly, other discoveries of ivory were attributed by their finders either to the period of the Eighteenth Dynasty ([supposedly in] the fifteenth and fourteenth centuries) or to the period of the kings of Samaria (the ninth and eighth centuries). [*ibid.*] The second period is thought to have been the age of imitation of old Egyptian styles and of the renaissance of the old craft.

They were but one and the same period, and the ivories of the Samaria of Ahab and of the Thebes of Tutankhamen are products of one and the same golden age of ivory art.

Conclusions

If one is determined to keep to the [grossly displaced] traditional construction of history and insist that the letters of el-Amarna were written to and from archaic Canaanite princes, he is also bound to maintain that in Canaan events occurred which recurred half a millennium later in the time of Jehoshaphat and Ahab. This makes it necessary to hold that there already was a city of Sumur, of which not a relic remained; that this city, with a royal palace and fortified walls, was repeatedly besieged by a king of Damascus, who had a prolonged dispute

and recurrent wars with the king of Sumur over a number of cities, in a conflict that endured for a number of decades; that on one occasion the king of Sumur captured the king of Damascus but released him; that on the occasion of a siege of Sumur by the king of Damascus the guard attached to the governors succeeded in driving away the Syrian host from the walls of Sumur; that on the occasion of another siege of Sumur the Syrian host, hearing rumors of **[or really a noise of chariots, and a noise of horses, even the noise of a great host 2Ki 7:6, and mistaking it for]** the arrival of the Egyptian [or Assyrian] archers, left their camp and fled - every detail an exact image of what happened again half a millennium later at the walls of Samaria.



Aerial view of Megiddo.



Aerial view of Megiddo in 1937.

bas-reliefs tell. Pharaoh Thutmose III, on plundering Megiddo in his campaign of conquest,

The [grossly displaced] traditional construction of history implies also that the king of Damascus, who was at the head of a coalition of many Arabian[-Canaanite] chieftains, succeeded in fomenting a revolt by a Trans-Jordan king named Mesh against the king of Sumur, whose vassal he was, and this rebellious vassal king captured cities of the king of Sumur and humiliated his people, as in the days of Mesha's rebellion against the king of Samaria [- supposedly half a millennium later]. That Rimuta was the place in dispute between the king of Damascus and the king of Sumur, as Ramoth was in the second epoch [- supposedly half a millennium later]; that the king of Sumur had a second residence where a deity was worshiped whose name, Baalith, was the same as that of the deity introduced by Jezebel [- supposedly half a millennium later], and the king of Sumur planted groves in his second residence, like Ahab in the field of Naboth [- supposedly half a millennium later]; that the king of Damascus organized a number of ambushes [- an ambush being an "ambush" or an 'assassination attempt'] against the king of Sumur, and the king of Sumur each time managed to escape death, like the king of Samaria of the second period [- supposedly half a millennium later]; that the king of Damascus became gravely ill, yet did not die from the illness but was put to a violent death on his sick-bed, like the king of Damascus of the second period [- again, supposedly half a millennium later].

This hypothetical scholar would also be bound to admit that all these coincidences happened at a time when the land of Sumur was visited by a drought, and the springs dried up and a severe famine followed; that the drought lasted several years and caused starvation of the people and epidemics among the domestic animals; and that the inhabitants departed from the realm of the two residences - everything just as it happened in the second period [- uh-huh, supposedly half a millennium later].

He would have to maintain that the two periods do not differ in any respect whatsoever, and that each event of one period has its twin in the other. The land of Edom was ruled by a deputy of the king of Jerusalem in both cases. Tribes from as far away as Mount Seir invaded Trans-Jordan in both cases. In the first period as in the second, the invaders threatened Jerusalem and caused the population of the kingdom to flee from their homes. The king of Jerusalem, like Jehoshaphat centuries later, was afraid of being driven with his people from their inheritance and expressed his fear in similar terms, but everything turned out well when the tribes of Mount Seir and Trans-Jordan rose up one against the other, as they [supposedly] did five to six hundred years later.

This scholar would also have to admit that the military chiefs of the [supposedly] Canaanite king of Jerusalem signed their letters with the same names as the military chiefs of Jehoshaphat, king of Jerusalem, and that the names were as peculiar and unusual as, for example, lahribada (Jehozabad) and "son of Zuchru" ("son of Zichri"), or Addaia (Adaia), or Adadanu (Adadani, Adna), who was again the first among the chiefs; that the governor of Sumur had the same name as the governor of Samaria of

the later period (Amon), and that the keeper of the palace in Sumur was named Arzaia like the chief steward, Arza, of the king of Israel.

Again, in the city of Shunem (Shunama) lived a "great lady," and already in the first period some miracle had happened to her so that she was called Baalat-Nese.

And again, the king of Damascus had a military governor (Naaman, lanhama), by whose hand "deliverance was given to Syria," and who at first was feared by the king of Sumur but later on became the latter's friend, like his reincarnation [supposedly] six hundred years later.

Further, the successor of the murdered king of Damascus, by the name of Aziru or Azaru, acted like Hazael of the second period: he oppressed the land of Sumur; he conquered almost all the land of the realm; he burned with fire the strongholds and villages of the king of Sumur; he even spoke with the same peculiar expressions as Hazael did [supposedly much] later on.

This scholar would also be faced with the fact that in the second period the city of Irqata [or Arqa] again lost her king, and that King Matinu-Bali and King Adunu-Bali, under the leadership of Biridri, defied the mighty invader from the north, just as happened in the first period when a Biridia (Biridi [Commandant of Megiddo]) assumed the task of leading the kingless city of Irqata and King Mut-Balu and King Aduna against the invader from the north [supposedly half a millennium later]. In both cases this invader was the king of Assyria and the lord of Hatti. In both cases he was victorious over the coalition of Syrian and Palestinian princes helped by Egyptian battalions. In both cases he received placating presents from Musri (Egypt) in the form of rare animals or figures of such animals. Again, the king of Damascus, Hazael, battled with him between Lebanon and Hermon as did Azaru of the first period [supposedly half a millennium earlier]. Again, the kings of Tyre and Sidon, harassed by this invader, left their cities and departed in ships, as they [supposedly] did [near] six hundred years earlier.

In both periods the art of ivory work flourished, and identical patterns were produced: designs and execution, characteristic of the earlier period, were repeated in the second period [supposedly half a millennium later], and have been found to be so similar that they have been taken for copies of the art objects of the first period [supposedly half a millennium earlier].

In both periods the same architecture and stone workmanship (Megiddo, Samaria) found expression [supposedly half a millennium apart].

In both periods the same idiomatic Hebrew was spoken [supposedly half a millennium apart].

Can one accept such a series of coincidences? And if it is accepted, is it only to have the old difficulties present themselves again? If the Habiru were the Israelites [and not the *sa-gaz* ("bandits," "pillagers") of Moab and Ammon], why, then, in the Book of Joshua, which records the conquest of Canaan, and in the letters of el-Amarna are no common name and no common event preserved?

A Halfway Mark

At the beginning of this work I placed before the reader the unsolved problem of the correlation of Israelite and Egyptian histories. Of these two ancient nations, one professes to have had close ties with the other; actually the biblical story moves in the light and shadow of the great kingdom on the Nile. Egyptian history, on the other hand, in all its numerous inscriptions, on stone and on papyrus, denies any real contact with the neighboring kingdom on the Jordan. Even the glorious age of King Solomon, so exalted in the Old Testament, appears to have passed entirely unnoticed by the Egyptian kings and their scribes. And more than that, the great events of the Israelite past - their long bondage in Egypt and their departure from that land under unusual circumstances - appear to have been entirely unknown to the conventional history of Egypt. For that reason the time of the Exodus is debated and placed at almost every conceivable time point of the Egyptian past, from the beginning of the New Kingdom presumably in -1580 down many centuries. The uncertainty as to the time of the sojourn in Egypt and the departure is the direct result of the absence of references to the children of Israel in Egypt and to their leaving the country, and of the sterility of information concerning the relations as neighbors of these two peoples during the period covered by the Scriptures.

We have attempted to solve the problem of the synchronization of the histories of these two peoples of antiquity, both of whom occupy major places in the history of the ancient world. We made this attempt after we recognized that the biblical story of the Exodus contains frequently repeated references to some [great] natural catastrophes. Logic thus required us to look in extant Egyptian sources for references to some [great] disturbance in nature.

The search proved not to be fruitless. The Leiden Papyrus Ipuwer is a record of some natural catastrophe followed by a social upheaval; in the description of the catastrophe we recognized many details of the [great] disturbances that accompanied the Exodus as narrated in the Scriptures. The inscription on the shrine from el-Arish contains another version of the cataclysm [supposedly] accompanied by a hurricane [- but certainly by the specifically recorded, '**parting of the red sea**', (photos, etc., SEC. 9, p.388) -] and nine days' darkness; and there we found also a description of the march of the pharaoh and his army toward the eastern frontier of his kingdom, where he was engulfed in a whirlpool. The name of the pharaoh is given in a royal cartouche which proves that the text was not regarded by its writer as mythical.

If we have in these documents the same story as found in the Book of Exodus, then a synchronical point between the histories of these two ancient nations is established. But here, where we expected to reach the solution of the problem of the date of the Exodus in Egyptian history, we were confronted with a problem that made the question of the date of the Exodus shrink into insignificance. Whatever theories have been offered

concerning the time of the Exodus, not once has the thought occurred that the Israelites left Egypt on the eve of the arrival of the Hyksos. Consequently we found ourselves faced with a problem of very different magnitude. Either Egyptian history is much too long or 'biblical history is much too short. Must Egyptian history be shortened by some "ghost" centuries, or biblical history lengthened by the same number of "lost" centuries?

We could not know the answer to this problem until we traveled long distance through the centuries of ancient history. We noticed a path on which to start this journey. If the Israelites left Egypt on the eve of its invasion by the Hyksos, who arrived from Asia, we might, per-chance, find in the Scriptures a reference to a meeting outside the borders of Egypt of the children of Israel and the invaders. Actually, even before they reached Mount Sinai, the Israelites encountered the hordes of Amalekites. We turned to the old Arabian writers and found that the tradition of the Amalekites as the dominant tribe among the Arabs [or who I generally call 'Canaanites'], who invaded Egypt and ruled it for four or five hundred years, is alive in the Arabian literary heritage from their early past.

As we compared point after point in the Egyptian hieroglyphic, Hebrew biblical and post-biblical sources, and Arab autochthonous [or "native"] traditions found in their medieval writings, we were forced to conclude that the time of the Hyksos domination of Egypt was the time of the Judges in scriptural history. The equation of Hyksos and Amalekites gave additional support to the synchronization of the fall of the Middle Kingdom and the Exodus. We then had to examine the historical moment of the collapse of Hyksos rule in Egypt and the end of Amalekite domination [- beginning that 'lull' in the 'Canaanite Empire' -] in the Near East. In the siege of Auaris, the Hyksos fortress, by Ahmose, some foreign troops played a decisive role. From parallels in the Book of Samuel it could be determined that it was King Saul, the first Jewish king, who was victorious over the Amalekites at el-Arish; and with the help of many proofs we could establish that el-Arish occupies the position of the ancient Auaris.

David was a contemporary of Ahmose, founder of the Eighteenth Dynasty, and of Amenhotep I; Solomon was a contemporary of Thutmose I and Hatshepsut. And we found that the celebrated journey to God's Land and Punt was the voyage to Palestine and Phoenicia described in the Scriptures as the visit of the Queen of Sheba.

We compared many details and always found that they coincided. But this drove us to the next station on the road. Five years after Solomon's death the Temple of Jerusalem and its palace were sacked by a pharaoh. Thutmose III succeeded Hatshepsut. If we were traveling on the right road, again we had to find a correspondence here: Thutmose III must have sacked Jerusalem of the treasures of its palace and Temple. This he actually did, and the pictures of his booty correspond very closely, in shape and number, with the description of the loot taken by a pharaoh in the fifth year after Solomon's death.

Under the next pharaoh Palestine was invaded again, according to scriptural and Egyptian sources. This time, however, the expedition was far from being victorious.

For three generations biblical scholars proved to the full satisfaction of all that many parts of the Scriptures were products of much later centuries than the Scriptures would indicate. Then, during the 1930s, with the discovery of the Ras Shamra texts, the estimate was revised in the diametrically opposite direction: the same biblical texts were now regarded as a heritage of Canaanite culture, six centuries older than the biblical texts. However, the collation of material from Hebrew literary sources, from Ras Shamra, and from Egypt convinced us that not only the earlier reduction of the age of biblical prose and verse but also its present increase is erroneous. In saying this we are actually ahead of what we may legitimately assert: we still do not know [or have not fully proved] which of the two histories, Egyptian or Israelite, must be re-adjusted. At the same time we observed how the histories of other ancient countries and peoples accord with either the Israelite or the Egyptian chronology; and how the histories of Cyprus, Mycenae, and Crete, in correlating with one side or the other, create confusion in archaeology and chronology.

In three consecutive chapters we collated the historical evidence of three successive generations in Egypt (Hatshepsut, Thutmose III, Amenhotep II) and in Palestine (Solomon, Rehoboam, Asa), and found unflinching correspondence. It is possible that by sheer accident one age in Egypt bears a close resemblance to another age, and thus offers ground for a spurious coevality [or that they are not "equally old"]; but it is quite impossible that three consecutive generations in Egypt and in the neighboring Palestine of two different ages could produce consistent correspondence in so many details. What is even more striking, these three consecutive generations in Egypt as well as in Palestine were not selected at random, but were forced upon us by the deliberations and parallels of the earlier chapters, in which we scrutinized the time of the Exodus and the following centuries until Saul, and in Egypt the last days of the Middle Kingdom and the following centuries of Hyksos rule until the rise of the New Kingdom.

It would be a miracle, indeed, if all these coincidences were purely accidental. Anyone familiar with the theory of probabilities knows that with every additional coincidence the chances for another grow smaller, not in arithmetical or in geometric progression, but in a progression of a higher order; therefore the chance would be a trillion or quadrillion against one that all the parallels offered on previous pages are merely coincidences.

Following the three consecutive generations in Egypt and Palestine, there were Amenhotep III and Akhnaton in Egypt and Jehoshaphat in Judea and Ahab in Israel. It could not be by mere chance that the fourth generation again presented a picture in which the details fit together like the pieces of a jigsaw puzzle. The histories of two lands and the vicissitudes [or 'developments'] in the lives of their rulers and their peoples

could not be in complete correspondence were there not exact synchronism. And so it happened that in this fourth generation the rulers and prominent personages in one country actually wrote letters to the rulers and prominent personages in the other country and received written answers from them. To what extent details and events correspond during those years of famine, sieges, invasion from Trans-Jordan, and military pressure from the north has been recounted at length. And this sequence of invariable correlation and conformity gives us a feeling of security [- even certainty -] that we are not on the wrong path.

However, we are not yet at the end of the journey. Notwithstanding all that has been said up to now concerning the numerous parallels, collations, coincidences, and conformities, as well as the theory of probabilities, we cannot regard the problem of ancient history as solved until we have covered the full distance to the point where the histories of the peoples of the ancient East no longer present a problem of synchronization.

We have before us the eighth and the following centuries, according to Israelite history. Where, then, shall we find room for the so-called Nineteenth Dynasty, that of Ramses II and other famous kings? And what about the Hittite king with whom Ramses II signed treaty? And where is there room for the Twentieth and Twenty-first Dynasties, the Libyan and Ethiopian dominion in Egypt, and all the others up to and including the Thirtieth Dynasty, that which expired shortly before Alexander reached Egypt?

The identifications we have made will be of no avail if we are unable to reach safely this point in history - the end of the last native dynasty in Egypt. We must be able to disentangle the archaeological, historical, and chronological problems that we shall meet in the following centuries and, with the ["ball of"] thread of Ariadne [tbd next] we took [- in this case -] from the hands of Ipuwer, to proceed along the path to the point where the histories of the various nations of antiquity appear in harmony with one another. If we should not be able to do so the coincidences presented will necessarily be regarded as miraculous; for they are too many and too striking to be ascribed to accident. It is safer to assume, therefore, that by working diligently we shall arrive at our goal of a complete revision of ancient history.

My dictionary informs me that,

Ancient Greek legends tell of King Minos of Crete, who had the inventor Daedalus create a labyrinth beneath his palace in which was housed the Minotaur, a fearsome monster with the head of a bull and body of a man. The Minotaur was said to have been slain by the Greek hero [and '**angel-human**'] Theseus, who then managed to find his way out of the labyrinth with the aid of a ball of thread that had been given to him by Ariadne, the daughter of Minos.

END OF VOLUME I

And indeed you may join Dr. Velikovsky on the 'second half' of this journey, though it's only a 'second half' chronologically speaking, and that is, continuing next – and that would be entirely after **'finishing'**, if not **'mastering'**, ***The Perfect Principles of The Doctrine of Christ Trilogy*** – with what may be called, both chronologically and by order of publishing, **Volume II, *Oedipus and Akhnaton***, which concludes the 18th Dynasty, and then, according to the order of publication, with what I'll call the 'concluding' volume, or **Volume VI, *Peoples of the Seas***, as it jumps ahead to conclude this 'second half', taking us to "the advent of Alexander the Great of Macedon, and even beyond, namely, to the earlier Ptolemies [I-IV], Hellenistic rulers of Egypt", and then to the next published volume, which chronologically would be **Volume V, *Ramses II and His Times***, otherwise named by Dr. Velikovsky, "Ramses II and Nebuchadnezzar", which backtracks to the rivalry between these 2 kings in the time of Egypt's 19th Dynasty, apparently in about the 7th Century BC.

Then there are the unpublished volumes available at <https://www.varchive.org/index.htm>:

The Dark Age of Greece [chronologically **Volume III or IV**, but as it's listed at [varchive.org](https://www.varchive.org) before ***The Assyrian Conquest***, let's call it **Volume III**], a critical examination of the mysterious [or really nonexistent] gap of close to five centuries thought to follow the Mycenaean civilization.

And,

The Assyrian Conquest [also **Volume III or IV**, as it covers about the same period as ***The Dark Ages of Greece***, but as it is listed after it, let's call it **Volume IV**], a volume in the ***Ages in Chaos*** series, covering the period from the end of the Amarna Period to the time of Ramses II...

...all of which, again, I leave to you.

As for now, we will move on to the final section of this **study**.

SECTION 12 GJAC IV & V: Conclusions to The Great Judgments of The Ages of Creation

Begun Winter (early in the year) 2021

Let's warm-up once more, for the last time in this **study** anyway.

I started these **'studies'** in June, 2006, and sometime into the first one I guessed – from the repeatedly aforementioned parameters **'discernable'** in **scripture** – that we had at most a few decades to go before The Rapture of the Pre-Church and the Church, and the start of The Great Tribulation. I supposed that Israel could cross one of these parameters, the point of establishing **her** 'invulnerable military and civil practices', within a decade, and thereafter meet another by 'tearing down' **her** security **walls**, leaving a couple decades or so for the third step, establishing **her** reputation as **'living safely without walls'**, and that is, having imposed peace on Southeast Asia and Northeast Africa, as well effectively cowering the aggressive tendencies of all other totalitarian regimes, at least any considering working actively directly against **her**, which must include **Gog** himself, "the ruler of Russia".

But now it's early 2021, and though I still **see** that Israel is more or less moving closer to 'invulnerability', including with the mostly successful deployment of defenses like "Iron Dome", which is now capable of shooting down **her** enemies' missiles in flight, **she** does not appear to be quite yet there, as obstacles to **her** progress toward this 'end' exist not just from without, but also from within. And **we** won't really **know** for sure **she** really is 'invulnerable' until **she** starts removing her hundreds of miles of security **walls**. And it must be a while later that The Rapture would be ready to happen - I'm thinking at least a generation or so after the 'tearing down' of all the **walls** in order to establish **her** reputation of '**living safely without walls**', all of which implies that The Rapture of the Pre-Church and the Church, immediately followed by the start of The Great Tribulation, still appears to be near 3 decades away, maybe more.

And by "maybe more" I mean that many have **believed** that they were living 'on the very edge' of **the time of the end** ([Dan 8:17](#); [11:35,40](#); [12:4,9](#)) when they were not. And surely this has been going on long before the time of the Apostle Paul, who also apparently **believed**, and had everyone else **believing**, that The Rapture was imminent in his day, as God seems to make it look this way, especially to the more '**spiritually immature**', in most every **time**. I myself used to **believe** that The Rapture was **at the doors**. Now I see it, as I saw it a decade and a half ago, and a while before that, as still at least 3 decades away. And I still **believe** that Israel's 'invulnerability' is **at the doors**, though I may still be a bit 'off the mark' about this too.

Still **we** have identified 3 distinct parameters, only the first of which is to some degree 'imminent', and which must all happen in succession before The Rapture of the Pre-Church and the Church can be 'imminent'. And **we** have **established** that what is left to occur beyond The Rapture is mostly **known**, including timewise, and that is, by The Book of Revelation and its '**preceptual interconnections**' to the rest of **scripture**. But apparently '**no one knows**', maybe not even Jesus, but only The Father, the precise time of The Rapture, when we... shall be caught up together with them in the clouds, to meet the Lord in the air [1Th 4:17](#), just as '**no one knows**' the precise time of The 2nd Coming, when **all... shall see the Son of man coming in the clouds of heaven with power and great glory** ([Mat 24:30](#); [26:64](#); [Mar 13:26](#); [14:62](#)), not even Jesus, but only The Father.

However don't forget that Jesus told us, in His "Discourse on the Mount of Olives", to **watch 'the end coming'** ([Mark 13:37](#)), and where He also answered in great detail the questions,

...what shall be the sign of thy coming, and of the end of the world
([Mat 24:3-33](#); [Mark 13:4-37](#); and see again [Luke 17:20-37](#)).

So we should be **able** to, at least to some extent, **see** the events that mark The Great Tribulation coming, just like we can anticipate '**the leafing/blossoming of a fig tree**' [[Mat 24:32](#); [Mark 13:28](#)].

And I've only **seen** Israel's 'invulnerability' as imminent for a little more than a decade now, and it still appears that it won't be that long before the **walls** start coming down. But of course this also means that Jesus isn't coming to meet us **in the air** today, and likely won't for a while, and that is, for at least another few decades or so from now (3/6/21), which, relatively speaking, should not be that great a while.

And still **we** may **thank and praise the LORD**, because this still **leaves** (P-PAMD) at least 'a while' to **continue** to carry on His all important **works**, and that is, as Jesus puts it, to...

... work the works of him that sent me [or *calleth you*, e.g., [1Th 5:24](#) & [Rom 9:11](#)], **while it is day:** [because] **the night cometh, when no man can work** [John 9:4](#)...

...which to **you** is the time between here and The Rapture, or between here and **'falling' asleep** ([1Co 15:6,18](#); [1Th 4:13-18](#); [2Pe 3:4](#)), which according to Jesus should be, **God willing**, a time when **greater works than** He Himself performed on the Earth **shall...[you] do** ([John 14:12](#)), **works** that should only require of **you**, evidently, no more than the **faith as a grain of mustard seed** ([Mat 17:20](#); [Luke 17:6](#)), and that is, for Him to **accomplish** such **works** through **us**. (See [John 14:15, 21-24](#); [15:1-10](#) below.)

In the previous **study** I told you that **we** must **interpret** the meaning of **scripture** by **using** other **'interconnected' scripture**, which is the primary **way to use** the Bible's **'naturally built-in scriptural precept interconnectivity'**. Or in other **words of God**, God's **way to interpret** His Word is to **continue 'laying' precept upon precept, line upon line**, from **here a little, and there a little**. But though this is at least arguably – if not certainly – the **primary way** how God **shall... teach knowledge** and **make [us] to understand doctrine**, you should not forget that **1) new babes in Christ**, but also **2) those who too recently have been weaned from the milk and drawn from the breast** – otherwise known as **'novices'**, as well as **3) anyone** who has **ceased** in their commitment to **'daily continue'** in our Lord's **words** – and I mean as much as they are **able** – are among those who are **not**, or in the latter case, are **no longer able** to make **'perfect use'** of the **way** that God **shall...teach knowledge** and **make [us] to understand doctrine**.

And when I say **daily** I mean like eating food every day – unless **fasting** and **praying** – because remember that Jesus **teacheth us to pray** to The Father to **give us this day our daily bread** [Mat 6:11](#), just as He also **teacheth us** that **man shall not live by bread alone, but by every word that proceedeth out of the mouth of God** ([Mat 4:4](#); [Luke 4:4](#)).

So the **'greater truth'** that you should **know** by now is that if you attempt to **interpret** the **meaning** of **scripture** with a limited or **not 'regularly growing' knowledge** of **scripture**, and a limited or **not 'regularly growing' understanding** of it, and with limited or **not 'regularly growing' wisdom** as to how to **interpret** and **'handle' scripture** – **'disciplines'** that The Spirit of God will use to 'watch your back' – you're bound to make more **errors** than you should, ones not caught early enough to avoid **harm**, and ones more likely than not – except where God 'uses you in spite of yourself' – that will cause more **harm** than **good**, and this despite your otherwise 'best intentions', **the blood of Jesus** always withstanding, or at least available.

Jesus on one solemn occasion, when together with his **'closest' disciples**, puts it this way.

If ye love me, keep my commandments ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him... how...? ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings [and therefore does **not** really **abide** in a **'close relationship'** with The Father or Jesus]: **and the word which ye hear is**

not mine, but the Father's which sent me. ... I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you [- otherwise it may not be]. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples [- otherwise you won't be, and if not **cast... [**for ever**] into [**the lake of**] **fire**, maybe only just **saved**, e.g., [Rev 14:11](#); [20:14](#); [1Co 3:15](#)]. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love [- otherwise you won't, or in other words, you won't be one of His '**close friends**']; even as I have kept my Father's commandments, and abide in his love ([John 14:15, 21-24](#); [15:1-10](#); and see again, the hopefully by now well known to you, [Psalm 91](#)).**

And as Psalm 1 '**simply**' explains, those who **delight** to **meditate** in God Word **day and night** will be '**abundantly blessed**', and evidently as a result, according to King David, Jesus, and the Apostles, will **receive** what may be called an '**abundant entrance**' into the everlasting kingdom of our Lord and Saviour Jesus Christ (e.g., [Ps 19:7-11](#); [Mat 6:19-20](#); [1Co 3:8,14](#); [2Co 5:8-10](#); [Heb 11:6](#); [2Pe 1:2-11](#); [2John 1:8](#)). But this psalm also assures us that **the ungodly**, who don't **meditate** in God's word **day and night**, **are not so**, and likely in all respects related to **our glory** and **reward**, and that is, if they not instead **cast alive into a lake of fire burning with brimstone**. Of course this doesn't mean that such **great** people never **sin** or **err**, nor at any time ever become entirely **blameless** - not apart from **the blood of Jesus**. It just means that they reach a point where because of their '**steadfast faithfulness**' to **seek his face**, God from then on - and surely from His perspective '**predestinately**' so - 'has their back'. And as for the **ungodly** who **are not so**, you should remember that I'm not just talking about those with **evil** or **wicked** intentions, because this really applies to anyone who makes a habit of passing up opportunities to **meditate** in God's Word. Remember the repeated proverb,

There is a way which [or that] seemeth right unto a man, but the end thereof are the ways of death [Pro 14:12](#) [& [16:25](#)].

And as **saith the LORD** by the Prophet Jeremiah in [Jeremiah 17:9](#),

The heart is deceitful above all things, and desperately wicked: who can know it?

Yes, you should **know** that like everyone else you are born **utterly corrupt** in both **mind** and **heart**, and remain so except to the degree that you are **transformed by the renewing of your mind** [Rom 12:2](#), and unless, like King David, you have **asked** God to **create in you a clean heart** ([Ps 51:10](#); [73:1](#)), not

to mention **a true heart** [Heb 10:22](#), and **a pure heart** ([Ps 24:4-5](#); [Jas 4:8](#); [1Ti 1:5](#); [2Ti 2:22](#)). Or as the Apostle Peter counsels,

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently [1Pe 1:22](#).

Of course such **supplication** to God to **clean** and **purify** your **heart**, and such **'apostolic counsel'** to **love... with a pure heart**, cannot be meant to be **asked** for or given just once, as the proverb says,

Who can say, I have [henceforth] **made my heart clean...?** [Pro 20:9a](#)

And you should **know** by now that though the **grace of God** is **sufficient** for our **salvation**, it alone is not what allows us to **receive** that **'abundant entrance'**, because **great reward** also requires **greater works** from **us**. And yes, I'm taking about the **great** and **the least in the kingdom of heaven** – as well as in **new heaven** and **new earth** – and about those who **shall shine as the brightness of the firmament** and/or **as the stars for ever and ever**, as opposed to **'dimlits'** who won't. Yes, I'm talking about those who **diligently, fervently, vehemently**, as well as **zealously** commit their whole **heart, soul, mind** and **strength** to **seek** our Lord's **face**, these **'few of the few'** becoming the ones that The Father and Son finally and **for evermore** will **make** Their **abode 'closest'** to, ultimately, I presume, on the upper, increasingly smaller floors of New Jerusalem, as opposed to those whose **work shall** [more or less] **be burned...** [and who] **shall suffer loss...** [but] **shall be saved; yet so as by fire**, and who in this **world** to a **shameful** extent remain **ignorant**, necessarily to some extent **willingly**, and therefore remain **foolish**.

To such **'dimlits'** I say, **be not deceived**, your **foolishness** will cost you **'greatly'**, the worst of it being, as King David informs us in his psalm, that...

...The foolish shall not stand in thy sight [Ps 5:5](#),

and that is, in the **sight** of The Father or The Son, at least not 'regularly' or 'closely'.

And adding to this cost, the Apostle Paul gives us a **'hard' commandment** when he says,

Follow peace with all men, and holiness, without which no man shall see the Lord [Heb 12:14](#).

And of course I **believe**, and am depending upon the fact that,

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness [1John 1:9](#).

But if this is the extent of your **righteousness** and **holiness**, you are a **'dimlit'** indeed. And I mean that I **believe** that such **'dimlits'** will occasionally 'see' Jesus and The Father, but that it won't be like those who **'closely abide** with Them will. My guess is that it will be only on 'rare occasions' that they will be 'within eye-sight' of Them, and then rarely if ever close enough to really see the **'faces'** and **eyes** of The Father or Jesus. And there is a still greater obstacle than distance, and that would be their **'dimlittedness'**, making them **not able** to see **'faces'** that are **'blindingly brighter'** than theirs, and this is not just the **'faces'** of The Father and Jesus, but potentially any **face** living on a **'foundation floor'** well above theirs ([Rev 21:19-20](#)).

And I mean besides the total 'lack of face time' that applies to all those in permanent residence in **the lake which burneth with fire and brimstone**, who will never again get even a 'distant view' of The Father or Jesus, I presume this also to some extent applies to '**dimlits**' too, who, generally, will 'mostly' only see The Father and Jesus 'from afar', and 'mostly' as just '**blindingly bright lights**' - remember **they** will be the reason that **we** will then '**have**' **no need of the sun, neither of the moon** [Rev 21:23](#)... such that **there shall be no night there...** and **they** - as well as **we** ourselves - will be why **we** will **need no candle, neither light of the sun; for the Lord God giveth... light** [Rev 22:5](#). Yes, I'm guessing this includes both Their and our 'varying levels' of 'variable luminosities', from **great** to **least**, where perhaps the '**brightest**' of those who **shine as the brightness of the firmament** or **as the stars** [Dan 12:3](#), (including the, I expect, '**select servants** who **serve** Them [Rev 22:3](#)), will be to some degree better '**able**' and 'close enough' to 'more regularly' **see 'their faces'** and **eyes**.

However on the 'brighter side' [PAMD], by 'variable luminosities' I mean that I'm also hoping that everyone will be 'able' to 'dim their brightness', likely offering exceptions to such 'general rules', allowing '**brighter Sons of God**' to initiate necessarily '**not so close**' **fellowship** with '**dimmer Sons of God**' - '**Sons of God**' including all the **angels** - and maybe by this means, on special and rare occasions, even The Father and Jesus may also '**talk face to face**' with the '**dimmiest**' of '**dimlits**' - or not.

And to all this let's '**connect**' that to be **approved unto God** to **speak only 'greater perfect truth'**, and that is, to **speak... as the oracle of God** - while avoiding as much **error** as possible - **you** must be **able** to **interpret** the meaning of any word, line, or precept of **scripture** by the **use** of **all scripture**. But since I also **teach** that this is not nor ever will be entirely possible, how again can we really expect to **go on unto perfection**, and be **approved unto God**, so that **they**, The Father, Son, and Holy Spirit, will **make 'their' abode 'closer'** to us? Again, I **believe** that it comes down to an '**eternally sustained commitment**' to '**unrelenting**' **vigilance** against any attempt, either within or without, at '**undermining**' one's **foundation** of '**perfect integrity**'.

Or to put it more '**simply**', only by **loving** God and His Word with **all thy heart, soul, mind, and strength** will you be **able** to become '**fully**' **approved unto God** in **handling** and **rightly dividing the word of truth**. Of course this is '**The Natural Eternal Progression of the Knowledge of God**', which every Son of God must eventually **attain unto**, but it is also an '**eternal progression**' which I, and **whosoever** else would be a **servant of all**, may join **us** in now ([Mar 10:43-44](#); [Mat 20:26-7](#)), and that is, in **our hope** to remain on '**the cutting edge**' of the **increase** of God's **government and peace**, of which **there shall be no end** [Is 9:7](#).

But of course again no, this will never mean you've stopped making **errors** that need **correction**, and never that you've stopped needing '**growth**' and '**improvement**' or further '**expansion**' of your **understanding**, and further **exercise** of your '**ever-increasing**' **wisdom**. But it does mean you may reasonably, at any given point, consider your **interpretations** of **scripture** to be '**rightly divided**', and that is, **if**, in your necessarily by then '**long-ongoing**' **use** of **scripture**, you have not found any '**apparent contradictions**', nor any related '**unanswered**' **questions**, and that at the moment you do find any, you don't ignore them, but **acknowledge** and **pursue** them, including **asking** God's help, adding as necessary the **patient waiting** for **answers** for as long it takes - which in my **experience** could be decades or more, including into The Millennium and

beyond – or until you are finally **able** to further '**rightly correct, improve and/or expand**' your '**perspective**'. And somewhere along the way you must eventually recognize that God has evidently 'installed' such '**tests**' throughout His Word as one of the **ways** He will **try us** (e.g., [Ps 7:9](#); [11:4](#); [26:2](#); [139:23](#); [Pro 17:3](#); [Jer 17:10](#); [1Th 2:4](#)). Uh-huh.

And **we know** that such '**natural eternal progression**' must **continue** into the '**ever-deeper invisible levels**' of The Infinite Word of God – where after '**visible precepts**' are '**connected**' to become '**new invisible precepts**' as well as '**improved and/or expanded revelations**' (e.g., [2 Co 12:1](#)), they too can be '**connected**' to **reveal** '**ever-deeper - or higher - new invisible precepts**' and '**ever-improved and/or expanded revelations**' (e.g., [Is 64:4](#), [1 Co 2:10](#)). And of course this '**progression**' can never, ever end, as God's **understanding is infinite** [Ps 147:5](#), while **ours** will remain **for ever**, however '**decreasingly so**', '**finite**', which should again and again **lead you** to the Apostle Peter's conclusion, to...

Humble yourselves therefore under the mighty hand of God, that he may [forever further] **exalt you in** [His] **due time** [1Pe 5:6](#),

and **lead you** to the similar conclusion of the Apostle James, who says,

Humble yourselves in the sight of the Lord, and he shall [forever continue to] **lift you up** [Jas 4:10](#),

as well as **shew you** the **comfort** of the psalmist's declaration, who sings,

LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear [Ps 10:17](#), (see also [Pro 16:1](#)).

And such '**exaltation**', and '**preparations of the heart**', as well as the **rest** and '**refreshing**', and yes, the **delight** and **fatness** of **soul** you will **experience** when you **continue** in The Word, and that is, when you **endure** this relatively '**easy yoke**' and '**light burden**', gives you an '**ever-increasingly greater ability**' to '**better and better rightly interpret scripture**', and to '**better and better rightly discern both good and evil**', as well as to '**better and better instruct many in all things that pertain unto life and godliness**', and that is, it allows you to '**better and better fight** against **ungodliness**', while at the same time '**better and better work, strive, run, and press toward promoting saving, healing, encouraging, perfecting, helping, loving, and life-giving godliness**'. Or as Paul tells Timothy,

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee [1Ti 4:16](#).

And again yes, God will 'have your back' not because you 'know all things' like He does, but because you '**handle truth**' with an '**eternal commitment**' to **increasing in the knowledge of God**, and to '**unendingly grow** in the **diligence, faithfulness, skill, humility, grace, hope, and love** it demands, which must include the mindset that our **understanding** and **integrity in handling and rightly dividing** God's Word will **for ever** require '**correction, improvement and expansion**' of our '**perspectives**'. **Indeed** and **for evermore**, the '**spiritually perfect**' must always be on the lookout for their **errors, mistakes, shortcomings, misunderstandings, oversights, compartmentalizations, inconsiderations**', etc., and **acknowledge** them whenever found, as all Sons of God must eventually be **able to do, better** sooner than later.

And remember that Jesus also **teacheth us**, saying,

...I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst [John 6:35](#).

Or in other **words of God**, we will **continue** to **live** and be **satisfied** [H7654](#); [H7646](#); [H7649](#); [H7301](#), not just by Our Lord's **sacrifice for sins**, but also because **we continue** in His Word **for ever**, and as a result **never** again **hunger** or **thirst**, which surely means **both in body**, whether **in** the present **corruptible** one or the coming **incorruptible** one – **and in spirit**, which apparently unlike **the body** will not need to be **changed** [1Co 15:51-54](#), just '**continually**' **transformed by the renewing of your mind**, such that your **soul** and **heart** are regularly enough **cleansed** and **purified**.

And of course all this will eventually apply to both the '**dimmet**' of '**dimlits**' as well as to the '**brightest**' of **stars**, the **great** difference being in their **eternal 'stations'**, as well as **rewards**, if any, which better belongs as a topic for further '**consideration**' in the next **study**.

But for more immediate '**encouragement**' you can **feast** yet again on the **words of God** given by the Prophet Isaiah in [Isaiah 55:1-3](#), and by the Apostle Peter in [2 Peter 1](#).

And by all this I **hope** you **see** – even **better** than ever before – how our journey to **grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ** [2 Pe 3:18](#) will be an **eternal** one, and that a big difference between a **babe** and **the perfect** is that **babes** are not yet **able** – generally speaking, and even if they think so – to '**do good and seek peace**' ([Ps 34:14](#)), being **unskilful in the word of righteousness**. Indeed, being **approved unto God** requires that you no longer remain **unskilful**. And God **knoweth** that the '**skilful**' are not '**omniscient**' as He is. But He also **knoweth** that they have '**increasing**' **skill** and, with the **help** of The Spirit, are '**better**' **able** to **pursue** a wider variety of **questions** raised by **scripture** that come to their attention, and that they will **continue** to **study** and **wait on the Lord** for as long as it takes to **get** the **answers, knowing** that sometimes they come even before they think to **ask**, and that otherwise they certainly all eventually will, in some form or another, and that is, in **God speed**.

And this kind of **faith in God** is one of the **ways** He **proveth** our **integrity**, as well as our **trust in him**, or one of the **ways** He **trieth the hearts and reins**, and that is, **trieth** our **faithfulness** to Him. And some of the **evidence** that **you** are **continuing** to '**pass**' such '**tests**' is that, despite this World's **tribulation**, **you** remain in **perfect peace**, and **experience** ongoing **rest and... refreshing**, and **continue** to **let your soul delight itself in fatness**, as well as to, **Delight thyself also in the LORD...** [**knowing** and '**experiencing**' that] **he shall give thee the desires of thine heart**, and that is, '**ever-increasingly**' with **no end**.

But I should not neglect to say that all this is in part **sustained** by our **experience** that God our Father will also **give us**, however '**decreasingly so**', and that is, as needed **for our good** and for **instruction in righteousness**, both **reproof** and **correction**, as well as **chastisement**, even **scourging**, because, as the Apostle Paul '**admonishes**' **us**,

Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when

thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby [Heb 12:4-11](#).

Still and whatever the case, God remains ***able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us***, and ***'ever-increasingly'*** so in respect to ***our 'Natural Eternal Progression of the Knowledge of God'***, and especially as ***'face-seekers'*** like ***us 'each day' choose***, and that is, from ***our 'eternally finite perspective'***, to ***continue*** in His Infinite Word.

So far in this ***study, The Intermediate Study in The Perfect Principles of the Doctrine of Christ Trilogy, The Great Judgments of The Ages of Creation***, we have most thoroughly ***considered*** the first 3 of what I have termed, God's 5 Natural Great Instruments of Life & Death, the first 3 being Mercury, Venus and Mars, whose 8 ***great judgments*** are past – and that is, counting only 4 of The 7 Visits of Mars as actually ***great*** ones – and whose 8 ***'great visits'*** are not unlike The Word of God, and by this I only mean that the 'interconnected dynamics' of our Solar System will likely also require some degree of their further participation before this present ***heaven and earth***, along with them, ***shall pass away***.

And this brings us to where ***we*** are now ***'better prepared'*** to ***consider*** the last two, at this point still future, and however indirectly, clearly ***prophesied***, Great Instruments of Life & Death, The Coming Red Planet, which will be involved, evidently, throughout The Great Tribulation, and The Last Rebellion Firebomb which will be involved in decisively ending The Last Rebellion, though events that will result in their eventual most significant participation were, like for all 5 ***'great instruments'***, 'set in motion' by God's ***'initiation'*** of The Curse.

Beyond this and ***'along the way'*** – ***you know***, in that 'simulation-of-what-it's-like-to-grow-in-the-knowledge-of-God' kind of ***way***, as well as in that 'simulation-of-what-it's-like-to-travel-the-road-to-wisdom' kind of ***way*** too – I ***hope*** to ***provide*** an overview of Creation that allows for further ***exercise*** in the ***precepts*** that ***we*** have ***considered*** so far.

And let's start with perh'aps the most important ***question*** of this ***study*** so far.

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? [Rom 9:22-24](#)

And allow me to add another important question to Paul's. How could God ***accomplish*** this? And I mean how has God ***endured with much longsuffering the vessels of wrath fitted to destruction*** while at the same time remained

able to make known the riches of his glory on the vessels of mercy? I think it would be fair to say that He did much of this **work** with a single 'shot'. Yes, I'm using my '**cosmic demolition derby/billiards game**' analogy again, where with God's '**pronouncement**' of The Curse He literally set in *motion* all of what Paul is talking about here. With one '**shot**' God 'unleashed' His **wrath** and **power of judgment**, and at the same time, His **glory** and **mercy**. And by this **question** Paul shows that he somehow **understood** that it was all indeed **afore prepared**. And as **we** have already seen, or at least glimpsed, it was **afore prepared**, originally in the 'permanently stable' manner in which **all things were created by the firstborn of every creature** [Col 1:15-16](#), yes, by Jesus, and next in the manner in which **creation** was thereafter 'destabilized', or **cursed**, this latter single act of God '**predestinating**' the following **judgment** and **mercy** which as a result was to, over the next several millennia, '**fallout**'.

However I have supposed that The Curse was 'too big a job' for Jesus, and therefore must have been **accomplished** by The Father. But the following verses may suggest otherwise, because Jesus is the One...

...In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell... [Col 1:14-19](#)

And no, neither I nor the Apostle Paul is saying here that Jesus is 'equal' to The Father, or, as Trinitarians define it, "homouousios", "consubstantial", or "one being or essence" with The Father. **We** instead **agree** that He is **the firstborn of every creature** [Col 1:15](#), and **we** as well **agree** with the Apostle John that He is the **only begotten son** of The Father. And **we** therefore all **agree** that Jesus is **before all things** except The Father. Remember Jesus Himself **testifieth** that, **my Father is greater than I** [John 14:28](#). So I'm not suggesting that Jesus could have '**created all things**' entirely without The Father. I'm just **seeing** here that The Father '**gave the reins of creation**' to Jesus, or as Paul also puts it, **God... created all things by Jesus Christ** [Eph 3:9](#), a fuller 'Arianism-leaning' explanation of which - and that would be to more fully **answer** the **questions**, "Who is Jesus?", and "Who is The Father?" - I will also leave for the next **study**.

So let's review what I have supposed that this **wonderful, marvellous, great and terrible** -

and still ongoing - '**cosmic demolition derby/billiard shot**' has looked like so far? I suppose it all started when, at the time of The Curse, God slightly 'destabilized' His up till then 'permanently stable' Universe, setting its 'perfect balance' ever so slightly 'out of balance', and that is, from the *motions* of the 'balancing-weight' *galaxies* across *spacetime*, and 'balancing-weight' *giant planets* around their *stars*, down to the 'balancing-weight' *subatomic particles* in and around the *nuclei* of *atoms*, very slightly 'destabilizing' even *atoms* themselves, and some more than others.

And focusing just on our Solar System, God changed it from where the *motions* and *orbits* of the apparently at least 6 *giant planets* - including Jupiter, Saturn,

Uranus, Neptune, and the supposed at least 2 Trans-Neptunian *giants* – as well that of the Earth and our Moon – were perfectly ‘in balance’ and *imperturbable to where*, to a very slight extent, they no longer are.

And to be clear, this ‘very slight unbalancing’ has – over a relatively short time, just a few millennia – made the entire Universe appear to be noticeably **waxing old like a garment** [Is 51:6](#), for example, in the present appearance of *spiral galaxies*, which look like they are in the process of ‘disintegration’, yet at the same time this ‘unbalancing’ is so slight, so ‘razor thin’, that it is apparently allowing the Universe to remain more or less ‘intact’ for several thousand years, but certainly not for several million, or even for tens of thousands of years, no, only for long enough for God to complete all His – **afore prepared – great judgments** on the Earth, and to complete all the ‘**demonstrations**’ of His **wrath** and **power**, and to complete all the ‘**fulfillment**’ of His **glory** and **mercy**, and that is, before this present **heaven and earth shall pass away**.

And again, I’m guessing there were originally no *comets*, *asteroids* or smaller *planets* – the ‘broken pieces’ or *volcanic bombs* from larger *planets* – anywhere in the Universe, as they must be the result of the “collisions” and *explosions* initiated by the ‘destabilization’ of the Universe by The Curse. I mean I expect that until The Curse there were only relatively *giant planets* – the only exceptions in the entire Universe being our Earth and Moon, the original existence of these *giants* evidently being mostly just to keep their *stars* ‘in balance’, and I mean besides being a part of God’s **use** of the **heavens to declare** His **glory** and **righteousness** ([Ps 19:1; 97:6](#)).

And it makes sense to me that there weren’t any other ‘earth-sized’, let alone ‘earthlike’ *planets*, nor any other moons, nor any *comets* or *asteroids* – not until after The Curse, when *giant planets* began to *collide* and/or *expel volcanic bombs* – because, remember, the many physical conditions and parameters that make **life** possible as we know it on Earth have been shown to not likely exist anywhere else in the entire Universe. (See again [SEC. 2, p.97-101](#).)

But with The Curse the role of *giant planets*, as well as the role the many other ‘newly created’ *objects* in our Solar System, have greatly diversified. No longer just 1) ‘balancing weights’, they have become also 2) ‘shields’ for the Earth, 3) ‘shepherds’ of, and 4) ‘participants’ in God’s **great judgments**, as well as 5) ‘**heavenly declarers**’ of **the glory** [and **righteousness**] **of God** that since The Curse have become much more ‘**pronounced**’. (Uh-huh, P-PAMD.)

And remember it’s theorized that the “families” of *asteroids* that *orbit* the Sun are mostly the result of *orbital perturbations*, and of the ongoing *orbital decay* of *objects* from the Oort Cloud, and from the 2 other *outer*, and that would be the Trans-Neptunian, *asteroid belts*, the Kuiper Belt and the Scattered Disc. More specifically, apparently Oort Cloud Objects (OCO’s), that *orbit* the Sun mostly unseen and far outside the Kuiper Belt, and Kuiper Belt Objects (KBO’s), one of the biggest of these being Pluto, and Scattered Disc Objects (SDO’s), that orbit the Sun in a mostly ‘off-center-around-the-Sun’, and ‘widely-varying-off-the-ecliptic-plane’ *asteroid belt* mostly outside the *orbit* of Neptune, occasionally get ‘bumped’ out of their *orbits* and ‘migrate’ toward the Sun, and that is, in the cases of KBO’s and SDO’s, ‘bumped’ by the *atomic-magnetic attraction* and ‘gravitational’ *perturbations* mainly from the *inner giant planets* (Jupiter, Saturn, Uranus and Neptune), in the process moving from the arena of Trans-Neptunian Objects (TNO’s) that are more in Neptune’s influence to becoming Centaurs, that “class of small Solar System bodies orbiting [the Sun] between Jupiter and Neptune”, or Jupiter Family Comets (JFC’s) that are more under the ‘influence’ of just Jupiter and the Sun.

As for OCO's, they're mostly too far out to be *perturbed* by the *inner giant planets*, so there must still be at least one more fairly *giant planet* still *orbiting* somewhere within the Oort Cloud, one big enough to occasionally 'bump' *asteroids* or *comets* out of their *orbits* to 'migrate' toward the Sun. And it appears that Planet Nine is the culprit. (See the Chart, **SEC. 7, p.353**).

And along their way such *perturbed objects* may instead be *captured* as one of the many *moons* of any of the *giant planets*, or simply be 'swallowed' by one of them. But if they aren't *captured* and/or 'swallowed' by one of these *giants*, they will finally be 'drawn ever closer' and ultimately 'swallowed' by the Sun, like Kreutz Sungrazers.

And to further speculate about these 'orbiting debris fields' that we call *asteroid belts*, as well as about other "classes" of the more 'free ranging', "small Solar System bodies", all of them other-wise known as *asteroids* or *comets*, we could assume that one of the "collisions" that created these *belts* and other 'free-rangers' was also involved in 'breaking out' Mercury and sending '**him**' 'on his way', possibly including 'rolling' Uranus over on '**his**' side, and so on.

And getting to the specifics of this '**cosmic God shot**' review, I **imagine** that the first event was a "collision" of 2 *planets* far outside the *orbit* of Neptune, these 2 being the most vulnerable as they were the farthest from the Sun, the 2 (or 4) slightly 'destabilized' *forces* involved being,

'normal' atomic (and/or molecular) magnetic attraction that he [Dr. Velikovsky] thinks is applicable to *solids* and *liquids*, and misunderstood as 'gravity', along with the 'normal' atomic magnetic repulsion evidently applicable to *gases*, and which is misidentified as a phenomenon related to *gas pressure*, or just ignored. And the other is what I will call 'special' electrical magnetic attraction and repulsion, because it operates by the *flow of electrons*, and is a *force* (or are *forces*) understood to accompany *magnets* and *electromagnets* [**SEC. 6, p.43**].

And remember I admit that 'gravity', though apparently a *significantly weaker force* than recognized by most 'scientists' today, also plays a role in this now 'less than permanent stabilization' of the Universe. And it is these supposed 'outermost' *satellites* of our Sun that were most vulnerable because their 1) 'normal' atomic magnetic attraction, 2) 'gravitational attraction', as well as 3) 'special' electrical magnetic attraction to our Sun were weakest, making them the most likely to be the first to 'fall out of balance', and "collide" with each other, and so on.

And it is - or was - these two supposed Trans-Neptunian Objects (TNO's) that must have been responsible for what is today called the Oort Cloud, which is supposedly made up of very many Oort Cloud Objects (OCO's), orbiting the Sun mostly far outside the *orbit* of Neptune. And I think that these two or more *giant outer planets* - with maybe only one left large enough to be considered *giant* - were also responsible for the following "collision" of two 'pieces' that were 'broken out' of The 1st Collision, The 2nd Collision occurring as these 'pieces' were 'pulled in' by Neptune, their subsequent collision making 2 *asteroid belts*, the Kuiper Belt and the Scattered Disc, both "collisions" contributing to further *collisions* that created additional, increasingly smaller, *comets* and *asteroids*, as well as further *perturbations*, *moon captivings* or just 'swallowings', 'provoked' *volcanic bombs*, not to mention the resulting *syncretic* (read, 'somewhat similar') *ancient mythologies* from around the World, from then on.

Of course I should be clear that other scenarios are possible, maybe even likely, but that, for example, it is not likely that there was just one *trans-Neptunian* “collision”, where Neptune simply ‘pulled in’ two, not-so-*giant* TNO’s that ‘crashed’ into each other very near ‘*his*’ orbit. I resist this scenario, and prefer The 2 TNO Collision Scenario because I don’t **see** the need for any ‘Earth-sized-balancing-weight’ *planets* before The Curse, and because OCO’s, like **TNO Sedna** – classified by others as OCO Sedna, (definition and charts, **SEC. 2, p.121**), *orbits* our Sun much too far beyond the *orbit* of Neptune to be the result of the “collision” that created the Kuiper Belt and Scattered Disc.

Then again, according to “NASA-supported research”, “The total mass of comets in the Oort cloud is calculated.” “The estimated total mass is [only] 1.9 earth masses”, give or take. However this measurement is based on *comet* “brightness”, and therefore apparently does not take into consideration that much of the Oort Cloud could be made up of ‘not so bright’ *asteroids*, not to mention that the “probable error” allows for up to 10 times the “estimated total mass” (<https://ui.adsabs.harvard.edu/abs/1983A%26A...118...90W/abstract>).

Whatever the case, I expect Mercury was a larger ‘piece’ that was ‘broken out’ from a “collision” of TNO’s, and earned the reputation as the “messenger god” because of ‘*his*’ apparent ‘involvement’ with all the *giant planets* as observed from Earth, possibly including ‘masterminding’ Saturn’s ‘toppling’ and ‘castration’ of ‘*his*’ father Uranus, as well as Jupiter’s later rise to power when ‘*his*’ father Saturn was ‘restrained’, not to mention finally ‘sparking off’ The Flood before settling into ‘*his*’ now ‘mysterious’, ‘very close relationship’ with the Sun.

And my best guess is that both Venus and Mars were *volcanic bombs* that were *expelled* from Jupiter, since Venus was apparently seen to have done so, likely involving the *alignment* of other *giant planets*, and likely involving the simultaneous *capture* and/or “swallowing” of multiple *moons*, while Mars, though I have suggested it could have been expelled along with Venus, apparently escaped from Jupiter, or less likely one of the other *giant planets*, at an earlier time, as it was seen to exist long before Venus, it’s origin being otherwise uncertain as it may have ‘emerged’ from the dark side of the *giant planet* that *expelled* it, with it’s significantly smaller size compared to Venus maybe also a factor in obscuring it’s origin. I’m thinking also that any *hydrocarbons* in ‘*his*’ atmosphere, unlike Venus, somehow remained *unignited*, though finally mostly ‘siphoned off’ by Venus during ‘*his*’ two ‘foolish confrontations’ with ‘*her*’.

And Venus brought **blood** and **manna**, being apparently rich in *iron oxide*, and formerly rich in *hydrocarbons*, which evidently have since been ‘burnt up’ leaving behind an abundance of the main byproduct of the *combustion* of *hydrocarbons*, *carbon dioxide* (CO₂), while Mars is still visibly *red*, as “its regolith, or surface material, contains lots of iron oxide – the same compound that gives blood and rust their hue” (<https://www.space.com/16999-mars-red-planet.html>), while the present lack of *atmosphere* on Mars, and lack of *hydrocarbons*, as well as ‘*his*’ now *weak electromagnetic charge* are easily enough explained by ‘*his*’ earlier ‘encounters’ with Venus, before ‘*she*’ settled into *her* presently ‘harmless’ orbit, as well as by ‘*his*’ later ‘encounters’ with Earth, before ‘*he*’ settled into ‘*his*’ presently ‘harmless’ one too.

And to add yet another dimension of complexity to this ‘**God-shot**’, you may remember that I surmised that the Main Asteroid Belt, between Jupiter and Mars, may be the result of an *inter-stellar object* or “interstellar interloper”, and that is, an *object* originating from far outside our Solar System which stuck an *object* in our *ecliptic plane orbiting* between Jupiter and Mars.

So yes, at The Fall you could say that God - or Jesus - 'snapped His fingers', changing the permanent, incorruptible **laws** and **ordinances of heaven and earth** into, however so slightly, **corrupted**, and '**decaying**' ones, which at that point set in motion an **afore prepared** succession of **signs from heaven**, including both '**small**' and **great judgments**, which will evidently be concluded with a '**firebomb**' that ends The Last Rebellion, and where shortly thereafter this present **heaven and earth**, though surely still in a condition to last a little while longer, **shall pass away**. Or from God's **ordained** and **predestinated** perspective,

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men [after The Great Tribulation will be] left. [Is 24:4-6](#).

And I think this implies that anytime after God 'snapped His fingers' and **the earth** by The Curse began to be **devoured**, He - or They - could have **repented**, and **restored** it, but, evidently and generally speaking, too **few** were or will be found **worthy** of that, and therefore, at the conclusion of **the time of the end**, or at the end of The Great Tribulation, after most of **the redeemed of the Lord** will have been **redeemed from the earth**, one **way** or another, there will again be relatively **few men left**. And **shamefully** and **mournfully** enough, there will probably yet again be relatively **few men left** after The Arrival of The Last Rebellion Firebomb.

But there's some widely-held confusion here. Many, probably even most **teachers** of '**dispensationalism**', to some degree confuse The Time of the End with The End of the World, and that is, The End of The Great Tribulation and the Beginning of The Millennium with The End of The Millennium and The Beginning of The Eternal Age of Peace, at which time **heaven and earth shall** [finally and entirely] **pass away**. And I mean that in the above passage in Isaiah, as well as in the one in 2 Peter 3, I **see** much more of a focus on the time of The Great Tribulation turning into The Beginning of The Millennium, and less of The Last Rebellion Firebomb turning into The Beginning of The Eternal Age of Peace, though both. Peter writes, (and I comment),

...the heavens and the earth, which are now, by the same word are kept in store [- uh huh, because The Curse is only '**slightly destabilizing**' and '**slowly devouring**' Heaven and Earth], [so that they remain] **reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day** [or in this case, the Lord **seeth** The Great Tribulation at the end of The 6th Day of 1000 years, and The Arrival of The Last Rebellion Firebomb at the end of The 7th Day of 1000 years as just **one day** apart]. **But the day of the Lord** [- and that is, at His 2nd Coming] **will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy**

conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness [2 Peter 3:7-13](#).

Notice that Peter speaks of **the heavens and the earth, which are now**, as being **reserved unto fire against the day of judgment and perdition of ungodly men...** as well as being **reserved** for when **the Lord will come as a thief in the night**, which is a clear reference to His 2nd Coming at The End of The Great Tribulation. Sure, The Last Rebellion Firebomb at The End of The Millennium will also be quite **hot**, and likely just as much **'unexpected'**, at least by the **ungodly men** of that time, but again, I see this passage as mostly a description of the time of The Great Tribulation than of The End of The Millennium, where Peter seems only finally in conclusion to indirectly include both End-of-Millennium along with Great-Tribulation **'element-melting'** events, (**Seeing then that all these things shall be dissolved** ^{G3089}), and where only after the final transition - where he apparently changes the focus from The End of The Great Tribulation to The End of the Millennium using the **word, Nevertheless** - does he mention the coming **new heaven and... new earth**, which immediately follows The Last Rebellion Firebomb.

And remember that The Inauguration of Eternal Kingdom of God and of Christ on Earth 'officially' begins with The Millennium, with what I have called, "the initial 'physical period' of The Eternal Kingdom of Jesus Christ", apparently starting with **Satan being bound... a thousand years**, and with the **'setting of thrones'** in Millennial Jerusalem', otherwise identified by me as The Inauguration of Millennial Rule - likely on The Blessed 1335th Day after The Abomination of Desolation, ([Rev 20:1-6](#)), meaning The End of The Great Tribulation really does mark, and least in this way, The End of The World, though this **everlasting kingdom and dominion** is arguably not fully 'inaugurated' until 3 years later, on the 2300th day, at The Inauguration of Millennial Temple Worship, after the Temple has been completed and **cleansed**, and this 'inauguration' arguably really began 3560 days earlier (1260 + 2300) at The 7th Trumpet Judgment, not to mention that the **kingdom of God** has already begun **'within us'** (e.g., [Luke 17:21](#)).

And I mean you could argue - as I have - that **the day of judgment** that happens **a thousand years** later, at The Arrival of The Last Rebellion Firebomb, is really just a 'hiccup' in The Eternal Kingdom of God and of Christ, **except** that it also marks The Transition from The Old Heaven and Earth to The New Heaven and Earth, and this transition also includes the **final judgment and perdition of ungodly men and angels**, The Great White Throne Judgment.

And 'swinging the pendulum back' yet again, remember that The Millennium, after all the **'fireworks'** of The Great Tribulation have ended, must be a time of 'restoration' - not because of the removal of The Curse, as it will continue till the end of the present Heaven and Earth ([Rev 22:3](#)), but because the **water canopy** will apparently be restored in the sky - likely with the 'assistance' of The Coming Red Planet - making **'lifetimes'** again last **'as long as trees'**, with animals no longer having the **'fear of mankind'**, or the need to eat one another - or us (e.g., [Gen 9:2](#); [Is 11:6](#) & [65:25](#)), and with the availability of the **'medicinal leaves'** from the **trees** along the **river** that flows from The Temple in Millennial Jerusalem, as well as the **'healing waters'** of that **river** that will evidently flow out to eventually reach all the Oceans of the World ([Ez 47:1-12](#)), not to mention that Jesus will be on His throne in Millennial Jerusalem over the whole World, making it a lot closer to what it was like living before The Flood than it is now.

Of course we also see more than a 'restoration' at The End of The Millennium, and an entirely '**supernatural**' one at that, one where the present **heaven and earth** apparently '**instantly vanish**', just before an entirely **new** and surely **better** one '**instantly appears**'. Indeed the Apostle John **testifieth** that he...

...saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them... And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away
([Rev 20:11](#)... [21:1](#)).

Just considering the *atomic forces* that Jesus **created** that 'hold *atoms* together', **you know**, where **by him all things consist**, or "hold together", **all things** could be **made** to '**instantly vanish**' just by removing these *forces*, much like they were **made** to '**instantly appear**' when He **created the heaven and the earth**. And I just mean I hope you're ready to give up the much too popular **interpretation** of what John **saw** at this time, the one which confuses Peter's mostly 'End-of-The-Tribulation' description, when **the elements shall melt with fervent heat**, with John's 'End-of-The-Millennium', '**instantly vanishing**' one, and that is, following shortly after a single, 'shaped-charge-like', probably *meteor shower* '**firebomb**'. But I must admit that, yes, there will also be an event at The End of The Millennium when **the elements shall melt with fervent heat**, and that is, at The Arrival of The Last Rebellion Firebomb. However this doesn't free you to confuse either of these two '**fiery ends**' with the '**instantaneous vanishing**' of **the first heaven and the first earth**, nor to overlook the also '**instantaneous appearances**' of both **the first heaven and the first earth**, as well as of the coming **new heaven and new earth**.

Still, and again, there is that other clue in Peter's passage that I **believe** finally 'swings the pendulum back' mostly toward events of The Great Tribulation. It is apparent to me that his more lengthy, and significantly more 'imminent' description - it's a whole **day** earlier - involves The End of The Great Tribulation and The Beginning of The Millennium because he apparently doesn't transition to his only brief focus on The End of The Millennium and The Beginning of The Eternal Age of Peace until after he uses the conjunction, **Nevertheless**, in [Verse 13](#).

And I have to **ask**, how will this New Heaven and Earth be **better**? For one thing **we** will each have a **changed, incorruptible, 'immortal body'** (e.g., [1Co 15:51-58](#)), though each apparently varying in **1) apparel** ('**connect**', e.g., [Ps 132:9](#), [Ez 16:13](#), [Mat 6:28-30](#), [1Co 9:25](#), [2Ti 4:8](#), [Jas 1:12](#), [1Pe 5:1-5](#), [Rev 2:10](#) and [3:11](#)), varying in **2) brightness** (e.g., [Dan 12:3](#); [Mat 13:43](#)), and varying in **3) 'station'** (e.g., [Mat 24:45-51](#); [25:14-30](#); [Luke 12:42-48](#) - and considering The Station of the Wife of Jesus for example, in which **we** all **reign** as **kings and priests**, ([Rev 1:6](#) & [5:10](#)), apparently a '**very few of the few**' of **us** will be '**great kings**', while some will be '**lesser kings**', and a '**very few of the few**' will instead be '**great priests**', while more will be '**lesser priests**', and '**unfortunately**' likely most of **us** will be among the **least** of the **kings**, or **least** of the **priests**, or put otherwise, on the 'high end of the scale' a '**very few of the few**' will **receive a [great] reward** (e.g., [Ps 19:9b-11](#); [1Co 3:14](#)), while 'at the low end' a surely much greater number will **receive 'just salvation'** with '**little to no reward**' ([1Co 3:15](#); [2Jo 1:8](#); [Mat 16:27](#); [1Co 3:8](#); [Rev 22:12](#) - and to all of this '**connect**' [2Ti 2:20-21](#) and [Rev 21:14](#)).

But generally speaking, because there will still be the need for **healing**, etc.,

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away [Rev 21:4](#),

which evidently also includes some sort of '*memory wipe*', where...

...the former troubles are forgotten, and...they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind [Is 65:16-17](#).

And not only in New Jerusalem will there be **no temple therein: for the Lord God Almighty and the Lamb are the temple of it** [Rev 21:22](#), but former **temples** won't even be **remembered** ([Jer 3:16](#)), because as I've concluded before, how could we ever stop our **tears, sorrow** and **crying** if we could **remember** those **cast...into outer darkness**, and '**expanding**' this idea, how could we be **comforted** if we could still **remember** our **sins** that played a part in the **eternal judgment** of others. However I think we'll **remember** that we used to be **sinners**, and used to **know** some people that are in **the lake of fire**, but apparently we'll have no idea who any of them are, nor any idea how any of them got there, including how **we** may have helped some of them get there, or how **we** didn't help to prevent them from ending up there when we could have.

And what about the **nature** of New Heaven and Earth? Again, **we know** that there will be no Sun, Moon or stars, because the Father essentially becomes 'the light of the Sun', Jesus 'the light of the Moon', while apparently **we, I believe** it's **correct** to '**deduce**', but evidently at 'greatly varying' degrees of '**luminosity**', will essentially become 'the light of the stars', such that,

...there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light [Rev 22:5](#). (See also [Rev 21:23-25](#).)

And when John writes, **the Lord God giveth them light**, I **see** this as speaking of The Father, and the way I **read** it is that He not only **giveth** us **light** by being the largest, '**sun-like light source**', but He also **giveth** us **light** by His Son, the next largest, '**moon-like light source**', while He also **giveth** us **light** individually, making all The Immortal Sons of God much smaller, from very **bright** to relatively '**dimlit**', '**star-like light sources**', or something very much like that.

We also **know** that there will be **no more sea** - or Oceans - implying also that there will be no more *precipitation* or *dew*, nor likely any *condensation*, *perspiration* or *transpiration* - the only **water** apparently having a **new, divine nature**, it being a **pure river of water of life, proceeding out of the throne of God and of the Lamb**, and apparently '**flowing**' across a '**transparent gold floor**', and then - I would guess - down to and across each of the 11 lower '**transparent gold floors**' of New Jerusalem. And this **pure river of water of life** is somehow '**lined**' - likely all along its course - by '**monthly-multi-fruit-producing**', '**healing-leaves**' trees, ([Rev 21:18](#); [22:1-2](#)). And I presume that this '**tree-lined**' river of **living water** will also be seen **proceeding out** to and through all **the nations of them which are saved**. See [Revelation 21:6](#) and [22:17](#).

So New Heaven and Earth must operate under **new** and **better**, likely 'higher dimensional', **ordained** or **appointed...ordinances** [or *physical laws*] ([Ps 8:3](#); [Jer 33:25-26](#)), ones that will allow **us** to **shine**, and probably like Jesus did on Earth after His **resurrection** and before He **ascended**, '**appear**' and '**disappear**', '**walk through solid objects**', and even '**fly**', '**float**' or '**instantaneously transport**'

ourselves as desired, at least during The Millennium, but whatever the case, on New Earth **we** will surely be **able** to **do** an **unsearchable** and **'ever increasing'** number of **wondrous** and **marvellous things** in **our 'immortal bodies'**. And come to think of it – by The Spirit no doubt – it makes sense that God would have to strictly 'vet' access to such **'abilities'** so that one 'bad apple' couldn't eternally 'ruin it all' for everyone else. And of course without the **eternal, freewill 'capacity'** to **love** or **hate**, or to **do good** or **do evil**, God's relationship to us, or ours to Him, is of no real value, huh.

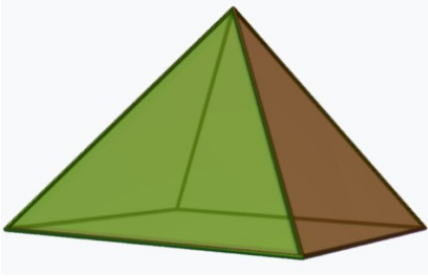
And there will evidently be plenty of opportunities for **fellowship**, including the several annual **feast days**, though not involving **sacrifices** any more, but apparently **offerings**. I mean since New Jerusalem will have an **'open door policy'** toward **the nations of them which are saved**, such that **they shall bring the glory and honour of the nations into it** ([Rev 21:24-26](#)), evidently meaning **they shall bring 'offerings'**, then I would expect that those who **live** in New Jerusalem would **bring...offerings** at appropriate **feasts**, and at other appropriate times too. But we'll talk much more about **The Fellowship of The Kingdom of God** in the next **study**.

And finally, **thank and praise the LORD**,

...there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his [evidently only **'select'**] **servants shall serve him** [- some of which apparently include The Tribulation Gentiles, The Tribulation Jews, and The 144,000 Jews]: **And they shall** [be among the relative few who regularly] **see his face; and his name shall be in their foreheads** [Rev 22:3](#).

And yes, **his servants shall serve him**, but certainly not all with the same **honour**, most from one of the more or less **honourable 'foundation floors'** in New Jerusalem, or from one of the more or less **honourable 'saved nations'**, and from more or less **honourable 'stations'** on these **'floors'** or in these **nations**. And yes, **they shall see his face**, but certainly not all from the same distance, nor at the same frequency, or even at the same relative **'luminosity'**.

And btw, **the throne of God and of the Lamb** will evidently sit well over a thousand miles above ground. New Jerusalem is 12,000 **furlongs** in **height** [Rev 21:16](#), and using the 'Bethany to Jerusalem' **furlong** ([John 11:18](#), or Greek *stadia* = $\frac{1}{8}$ mile), 12,000 furlongs x $\frac{1}{8}$ mile = 1500 miles; 1500 miles ÷ 12 floors = 125 miles per floor, and assuming the **'first floor'** is at ground level, and that there really are 12 of them altogether, and that they're equally spaced, then the 12th floor **'throne room'** would be 11 x 125 miles or 1375 miles above ground. But remember New Jerusalem will sit on **a great and high mountain** [Rev 21:10](#), evidently placing it on the highest mountain top, though likely also the only mountain on New Earth. And I don't expect you'll be able to really see The Father and Jesus through the apparently about 100-yards-thick, **'transparent gold'** 12th floor, even from the 11th floor just 125 miles below. The **'transparency'** of these **'gold floors'**, however, may *diffuse*, 'floor by floor', the progressively dimming **light** from above, while **light** otherwise extends through the outer **'transparent gemstone' walls** out to the **nations**. So this will be an immense *transparent pyramid*, which I imagine will be a *pentahedron*, also known as a *quadrangular pyramid*, and in this case, "When all of the pyramid's edges are equal in length... it is [also] called an *equilateral square pyramid*" (drawing, p.321), likely much like the Great Pyramid in Egypt, and I expect it will be seen, from closer distances, as increasingly **'brighter'**, 'floor by floor', from **her** bottom to **her** top.



But there's one more issue with The Millennium that we dealt with in *RGT* that I'll bring up again here, and that's the **question** of just how many **souls**, both **mortal** and **immortal**, can be **'squeezed in'** to Greater Jerusalem,

otherwise referred to by me as The Oblation Zone. (See again the **prophesied** "crowded" conditions that will be experienced by the **'returning' children of Zion**, evidently by both Jews and Gentiles, in [Isaiah 49:12-23](#)). And yes, I left this 'little detail' to you, along with many others, but I can no longer pass by the greatly enhanced perspective that this one offers. And besides, I found another 'math error' in my calculations. Remember I finally supposedly **'corrected'** myself to reveal that Millennial Israel is near 40% bigger, in square miles, than I had originally mistakenly calculated. And from my incorrect calculations I mistakenly thought that if you 'packed 'em in' to Greater Jerusalem like they are on Manhattan Island (1.5 million people in 23 sq. mi. – a population density that anywhere in Millennial Israel does not seem reasonable without elevators, and/or without Immortals somehow living 'above' the **'mortals'**, since Immortals will be **able** to **ascend** without climbing stairs), then maybe 150 million **souls** could 'fit' in this about 60-mile **foursquare** zone. Well, I have since further **'corrected'** myself – as you should have too by now – finding that Greater Jerusalem is actually near 63% larger than my original calculations, such that if it were possible – including not subtracting The Agricultural Zone, or the area inside (or outside) the 20 **chambers** in The Levite's Holy Portion ([Ez 45:5](#)), (depending on whether they're occupied or just used for storage), etc. – and rounding off all figures, then The Oblation Zone, if you 'pack 'em in' as 'tight' as in Manhattan, could hold nearly 235 million **souls**. (Original area of The Oblation Zone: 47 mi. x 47 mi. = 2210 sq. mi.; corrected area: 60 mi. x 60 mi. = 3600 sq. mi.; difference: 1390 sq. mi.; $1390 \div 2210 = .63$ or 63% \rightarrow 1.5 million people in Manhattan \div 23 sq. mi. x 3600 sq. mi. Oblation Zone = 235 million people.) And of course we're **hoping** that both The Tribulation Jews and Gentiles stay in Heaven for The Millennium, and even that some Immortals are **'stationed'** in **the nations of them which are saved**, all to **'squeeze in'** as many as can be into Millennial Israel.

But even if over 200 million **souls** would 'fit' in The Oblation Zone, it's still a disappointingly low number. According to my encyclopedia, there are nearly 2.4 billion "Christians" alive today. (And remember the "U.S. Census Bureau, International Data Base, August 2006", "World Pop-ulation: 1950–2050" graph predicts a population of 9 billion by 2042, *RGT*, SEC. 4, p.55.) Of course over half of these 2.4 billion "Christians" are Catholic, and another 10-12% are Eastern or Oriental Orthodox, which eliminates them, and that is, unless they **come out of her**.

Of the 'remainder', according to my encyclopedia, just short of a billion are "Protestant", and there would certainly seem to be not near enough room for all these in Greater Jerusalem, let alone for the additional already **dead in Christ** soon to be **raised** and **changed**. And sure, those **cast ...into great tribulation**, who somehow survive it, **saved** or not – by remaining **'unmarked'** – and who will **live** out in the **'saved nations'**, provide only a little **comfort** for Millennial Israel, since all these **'nation dwellers'** will be required to visit Greater Jerusalem at least once a year.

And adding to the problem are others not labeled "Protestants" that I **believe** are **cleansed by the blood of Jesus**, and who **shall be caught up... to meet both us and the Lord in the air**.

One of surely many examples is...

The **Malankara Mar Thoma Syrian Church**, often shortened to **Mar Thoma Church**, and known also as the **Reformed Syrian Church...** an autonomous Reformed Oriental church based in Kerala, India. While continuing many of the Syriac high church practices, the church is reformed in its theology and doctrines... [though still] sees itself as [a] continuation of the Saint Thomas Christians [“also called **Syrian Christians of India**”], a community traditionally believed to have been founded in the first century by Thomas the Apostle, who is known as Mar Thoma (*Saint Thomas*) in Syriac, and describes itself as "Apostolic in origin, Universal in nature, Biblical in faith, Evangelical in principle, Ecumenical in outlook, Oriental in worship, Democratic in function, and Episcopal in character"...

And it was during the period of British rule in India that...

The British missionaries believed that a reformation of the Malankara Church was imperative (since, for instance, they found in the Indian church "those doctrines which we threw off at the Reformation: "Purgatory ... worshipping and adoration of images and relics, and also invocation of saints") whose presence made reform imperative, and ventured to bring it about through a process of theological instruction and subtle persuasion. By and by, they prodded Metropolitan Punnathra Dionysius III [[“Successor to the Holy Apostolic Throne of St. Thomas from 1817 until 1825”](#)] into convening an assembly of his leading kathanars [[meaning “priests”](#)] and [evidently at least mostly British Anglican] missionaries... to discuss the matter. This meeting which took place... [in] 1818, appointed a committee of six elder kathanars to come up with [a] scheme for reformation, in consultation with the metropolitan [Malankara Church] and [Anglican] missionaries. Some priests like Abraham Malpan, ...etc., who worked along with the mission-aries at the Kottayam seminary were part of this committee. [[The **Orthodox Theological Semin-ary** \[in Kottayam\] also known as **Old Seminary** \(Pazhaya Seminari\)... is a seminary of the Malankara Orthodox Syrian Church... founded in 1815 by \[British Resident\] Colonel John Munro with the help of the priest-monk... \(\[who became\] later Mar Dionysius II\) to serve the then-unified Malankara Church and to invite CMS \[Church Mission Society\] missionaries to teach theology.](#)] They were especially receptive to Anglican ideas. Before the committee brought their findings Punnathra Dionosyus died... [The next Malankara Metropolitan] Cheppad Dionosyus rejected the committee findings and... was against the reforms made by his predecessors. Later, as Anglicans... tried to dominate the Pazhaya Seminary... Malankara metropolitan Dionysius IV convened a synod... [in] 1836, where-in the participants resolved not to deviate from their Oriental Orthodox faith or traditions and to remain faithful to the Patriarch of Antioch. [!] This ended the official partnership between the missionaries and the Malankara Syrian Church... The British Anglicans [however] had many well-wishers in the Malankara Church. Priests like Abraham Malpan and others continued to collaborate with the missionaries to reform the church from within. In 1836, Abraham Malpan, Kaithayil Gheevarghese Malpan and other reformist kathanars submitted a memorandum to

Resident Col. Fraser, levelling charges of abuse against metropolitan Dionysius IV and a 23-point stratagem for the reformation of the church. But as the metropolitan was against all reforms, nothing came of it. Regardless, Abraham Malpan produced a reformed revision of the West Syriac Rite and used it in the seminary and his parishes. Consequently, Abraham Malpan was excommunicated... [and] Dionysius IV refused to ordain anyone trained by reformist... [but] Abraham Malpan... never hesitated to introduce reforms in both teaching and practice. He also insisted on a high moral standard of conduct for laity and clergy alike. All this created a ferment in the Malankara Church and its effects are still discernible in the Church as a whole...

And it is indeed **enlightening** to consider the “Principal reforms” of the Mar Thoma Church. And I mean they are similar to what either an individual or any ‘church body’ would have to ‘undergo’ in order to **come out of her**. And I could argue, not to pick on anyone, that this **precious** and **peculiar** church, which possibly really was started by the Apostle Thomas, did a **better** job at ‘**coming out**’ of the **whorish** Oriental Orthodox Church than the Anglicans or Lutherans did at ‘**coming out**’ of the **whorish** Catholic Church. You can get an idea of what I’m talking about from the following list from my encyclopedia of the 12 specific “Changes carried out during reformation”, as well as from the 24 changes to their “Doctrinal positions”.

Changes carried out during reformation

1. Icons, pictures, statues, and drawings of saints were removed from churches, and places of worship.
2. Considered the practice of praying for the dead and of doing obeisance at their graves with lighted candles as abhorrent.
3. Intercession of saints and prayers for the dead were discarded. All prayers, worship and devotion to the Blessed Virgin Mary and the saints were omitted. All prayer requests to dead and prayers to uplift the dead from sin and suffering were omitted.
4. Insisted that Sunday services are to be held in a reverent and spiritual way. During that time reading and expounding scriptures is to be done.
5. Conducted worship services, including Holy Communion in the mother tongue, Malayalam along with Syriac.
6. Liturgy amended to eliminate all Monophysite influences [- see note below].
7. Holy Communion was not celebrated when there were none to receive.
8. Mandated that communion under both kinds should be distributed separately.
9. Auricular [or “private”] confession was discontinued.
10. Believed that those who come for confession should ask for forgiveness with fasting and prayer, instead of offering oil, incense and candles.
11. Insisted that bishops should ordain only candidates who have been examined by them and the *malpans* (Meaning: Syriac scholars).

12. Repudiated the custom of smearing charcoal on the forehead on Ash Wednesday.

[Changed] **Doctrinal positions**

1. The Church accepts the Bible and the Nicene creed as the basis for all matters of faith and doctrine.
2. The Church accepts the principle of justification by faith alone.
3. The Church accepts the principle of salvation by grace alone.
4. The Church adheres to the doctrine of sole mediation of Christ
5. The Church emphasizes the Priesthood of All Believers
6. Only the councils of Nicea, Constantinople and Ephesus are commemorated in the Eucharist[- see note below].
7. The Church is neither Nestorian nor Monophysite [- see note below], but a Reformed Oriental[- though nearly as 'Protestant' as you can get -] Church.
8. The Clergy is dedicated to avoiding benefices other than the regulated salary, as a part of the [Dominical] principle of simple life (a Christian ideal of being poor and humble with unclouded conscientious and to be guarded away from mortal greed for self and the adult laity. [But **see** instead **precepts** from the Apostle Paul, e.g., [Rom 12:9-11](#)].]
9. Child Baptism is upheld and given to children born in Christian families. Adult Baptism is given to new believers who come from other religions.
10. The Church [[obviously erroneously](#)] accepts the Perpetual virginity, Divine motherhood and Assumption of Mary, but regards that it has nothing to do with saintly intercession or a mediatrix role. [[Such doctrines are like how some of the older Protestant Churches still believe they 'eat and drink' the 'real body and blood of Christ', but like all true Protestant Churches, they were **converted** to a **belief** in "justification by faith alone".](#)]
11. With regard to the title of St. Mary as the Mother of God, the church affirms that the title was used by early Church fathers. The Church also recognises her as the Blessed Virgin Mary, Mother of Christ, [the Christ] who is God, not that the nature of the Word [Jesus] or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, which the Word of God became, was born from her, the Word is said to be born according to the flesh (Gospel of St.John:1:14).
12. As to her titles 'Mother of the Church' and 'Mother of all true Christians', biblical interpretation is used (Revelation to St.John:12:17 [\[?\]](#)).
13. The Church calls St. Mary as Blessed and Holy as expressed in the liturgy.
14. The Church endorses in the remembrance and respect of Saints, Martyrs, and acknowledgment of their feast days, but prohibits veneration and intercession through them.
15. The lives of Saints and Martyrs are seen as an exemplar and inspiring to the Christian Model of living.

16. The Church does not declare anyone saint or sinner but people who have led exceptionally devout (saintly) lives are acknowledged; and saints declared by all Christian denominations are called Saints thereupon with respect.
17. Identifies Iconography (icons, images and drawings) as Christian or religious art. They are seen as spirituality in art but they are not supposed to be used for worship.
18. Remembrance of dead loved ones is seen as natural and human but prayers for the departed were cancelled out to signify that salvation does not occur after death. There is no belief in purgatory.
19. The Mission of spreading the Gospel is observed as the duty of the Church. The Church must work with an evangelical zeal.
20. Expounding of the Holy Scriptures and their interpretations are seen as vital to religious services.
21. Syriac is acknowledged as the liturgical language of the Church and is used alongside the vernacular [or "the native... language"] for all occasions.
22. The Holy Communion (Holy Qurbana), being a Dominical Sacrament and thus divinely instituted by Christ must be observed utmost spiritually and reverently and not just as a mere ritual.
23. The Church gives freedom to the believers on the experience of the Holy Communion (on substantiation). It is understood as the grace of God to the individual. Nevertheless, the experience is [erroneously?] viewed as a "Sacred Mystery".
24. Confession is General and is said through prayer before the Holy Communion. The Faithful are supposed to confess their sins privately to God (at home, Church, etc.) and to their brethren, if they have sinned against them (Epistle of St. James: 5:16).

Note: according to my encyclopedia,

The First Council of Nicaea (325) declared that Christ was divine (homoousios, consubstantial, of one being or essence, with the Father [- supposedly not **the firstborn of every creature Col 1:15**]) and human (was incarnate and became man) [- as Trinitarians believe today]. In the fifth century a heated controversy arose between the sees and theological schools of Antioch and Alexandria about how divinity and humanity existed in Christ, the former stressing the humanity, the latter the divinity of Christ. Cyril of Alexandria succeeded in having Nestorius, a prominent exponent of the Antiochian school, condemned at the Council of Ephesus in 431, and insisted on the formula "one *physis* of the incarnate Word", claiming that any formula that spoke of two *physeis* represented Nestorianism. Some taught that in Christ the human nature was completely absorbed by the divine, leaving only a divine nature. In 451, the Council of Chalcedon... defined that in Christ there were two *natures* united in one *person*... Those who insisted on the "one *physis*" formula were referred to as Monophysites, while those who accepted the

Chalcedonian "two natures" definition were called *Dyophysites*, a term applied also to followers of Nestorianism.

And despite this **confusion** over the **nature** of Jesus, which again, we'll deal with next **study**,

such churches, that technically aren't "Protestant", but likely have some number of **the redeemed of the LORD** in them', ("According to the 2011 Census of Kerala... [the Mar Thoma Church has] a membership of 405,089"), make the coming **'population density problem'** in Millennial Israel more than just 'disappointing'. I mean such a large number of **'apparently saved' souls**, added to the supposedly near a billion Protestants, added to the already **dead in Christ**, needs to at least be 'divided by four', as apparently implied by the **parable of the sower** [Mat 13:18-23](#).

But this reminds me again of one of my primary motivations for my particular **calling**, and that is, **'meat grinding'** - the **'saving of souls'** without adequately and/or correctly **'disciplining'** them, so that they are finally **lost** and **'worse off'** than if they had never been **saved** in the first place ([2 Pe 2](#), especially [Verses 18-20](#) & [Heb 5:11-6:9](#), especially [6:4-8](#)). And yes, I **believe** that in a growing number of so-called 'churches' today **Satan** wants **many** to be **saved** in them, because **he** knows that the **false teachers, false prophets, and wolves**, and lack of **'real discipleship'** that **he** promotes in such 'churches' will most likely result in **them** being **lost** and **'worse off'** than before. Or in other words, **he** will **'run them through the meat grinder of souls'**.

Some examples of 'especially bad churches', plainly among the **worst**, are those considered to be part of the "emerging church". My encyclopedia introduces them as...

... a Christian Protestant movement of the late 20th and early 21st centuries that crosses a number of theological boundaries: participants are variously described as Protestant, post-Protestant, evangelical, post-evangelical, liberal, post-liberal, progressive, socially liberal, anabaptist, reformed, charismatic, neocharismatic, and post-charismatic. Emerging churches can be found throughout the globe, predominantly in North America, Brazil, Western Europe, Australia, New Zealand, and Africa... Proponents believe the movement transcends the "modernist" labels of "conservative" and "liberal," calling the movement a "conversation" to emphasize its developing and decentralized nature, its vast range of standpoints, and its commitment to dialogue. Participants seek to live their faith in what they believe to be a "postmodern" society. What those involved in the conversation mostly agree on is their disillusionment with the organized and institutional church and their support for the deconstruction of modern Christian worship, modern evangelism, and the nature of modern Christian community. The movement has evolved into progressive Christianity.

Progressive Christianity represents a post-modern theological approach... not necessarily synonymous with progressive politics. It developed out of the Liberal Christianity of the modern era, which was rooted in ["the 17th and 18th centuries"] enlightenment thinking. As such, Progressive Christianity is a "post-liberal movement" within Christianity "that seeks to reform the faith via the insights of post-

modernism and a reclaiming of the truth beyond the verifiable historicity and factuality of the passages in the Bible by affirming the truths within the stories that may not have actually happened."... Progressive Christianity is characterized by a willingness to question tradition, acceptance of human diversity [including LGBT+], a strong emphasis on social justice and care for the poor and the oppressed, and [the falsely based "Green Movement"] environmental stewardship of the earth. Progressive Christians have a deep belief in the centrality of the instruction to "love one another"... within the teachings of Jesus Christ. This leads to a focus on promoting values such as compassion, justice, mercy, and tolerance, often through political activism [while often ignoring or embracing *sin*].

And this entry on the "emerging church" doesn't require too much 'reading between the lines' to identify its '**false teachings**', including that some in this movement "question whether evangelical doctrine is appropriate for the postmodern world", and that "some... believe it is necessary to deconstruct modern Christian dogma", ("deconstruction" being an "approach" that "argues" that "language, especially ideal concepts such as truth and justice, is irreducibly complex, unstable, or impossible to determine"), and that, "Some... believe there are radically diverse perspectives within Christianity that are valuable for humanity to progress toward truth and a better resulting relationship with God, and that these different perspectives deserve Christian charity [read, 'the ignoring or embracing of sin'] rather than condemnation [read, 'the exposing and abhorring of sin']", while... "evangelical opponents [**correctly**]... do not believe that such generosity is appropriate... [and that this so-called "generosity" supports] the movement's shift away from traditional evangelical beliefs such as eternal punishment and penal substitution towards a reintroduction of, for example, elements of ancient mysticism", and some believe that the "bible is no longer a principal source of morality... [where] the meaning of the Good Samaritan is more important than the Ten Commandments", and they see themselves as "acceptable to both [the] Protestant and Catholic", and they apparently seek to offer "'something that works' rather than something that is 'true'" (https://en.wikipedia.org/wiki/Emerging_church).

So it's no wonder that Jesus '**warns**' us to,

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because [- despite appearances -] strait is the gate, and narrow is the way, which leadeth unto life, and few there be [- evidently much 'fewer**' than it seems -] that find it [Mat 7:13-4](#).**

But on the other hand, Jesus evidently '**plans**' to make the population density of Millennial Israel altogether **too narrow** and **too strait** - uh-huh, way '**too cr-ow-ded**' to avoid '**complaint**'.

And nevertheless we **seek his face** so that we may **turn many to righteousness**, because,

...they that turn many to righteousness [shall shine] as the stars for ever and ever.

And remember the '**population density problem**' only lasts a **thousand years**, and must be at its worse near the end of **the thousand years**. And whatever number gets '**squeezed into**' The Oblation Zone, they will find their **new** home in

New Jerusalem **'awesomely more'** than just **'palatially spacious'**, evidently no matter what **'floor'** they end up **'stationed'** on.

And before we **consider** a 'better identification' of The Coming Red Planet, The Natural Great Instrument of Life & Death of The Great Tribulation, I should clarify that what I consider to be the **'greatest judgment'** of all was not, nor will be, brought by any of The 5 Natural Great Instruments of Life & Death, but instead it **'birthed'** and is still **'shepherding'** them all. And I mean that there is an ongoing **judgment** that is **greater** than The Flood, which **destroyed** [Gen 7:23](#) all but **eight souls** [1Pe 3:20](#), and **greater** than the one identified by Jesus as **great tribulation, such as was not since the beginning of the world to this** [still future] **time, no, nor ever shall be** ([Mat 24:21](#); [Mar 13:19](#)). I'm talking about The Curse, which will soon be shown, again and arguably more than **ever** before, to have **devoured** nearly **the** entire **earth**, so that, again, there will be relatively **few men left**.

It is also **greater** because it's one of the entirely Supernatural Great Judgments of God, as opposed to the resulting many and more Natural Great Judgments of God, though again, surely all God's **judgments** are to some degree **'supernatural'**. But of course and again, I **know** very little of what I am talking about concerning this distinction.

But remember I'm not so much talking about the 'human consequences' of this **appointed** universal **curse**, including the 'consequences' for men that, because God **cursed... the ground**,

In the sweat of thy face shalt thou [grow **herbs** among **thorns...and thistles** and only thereby] ***eat bread*** [Gen 3:17-19](#),

nor including the 'consequences' for women, that God says He would...

...greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee [Gen 3:16](#).

You should remember I **consider** these 'consequences' more of a 'help' than not, in that they give us a **'better chance'** at **eternal life**, and I mean given that our **hearts**, and that is, before Jesus **'gets a hold on them'** (e.g., [Ps 121](#); [Pro 2:8](#); [24:12](#); [2Th 3:3](#)), are **deceitful above all things, and desperately wicked**, and given the both **'pre- and post-salvation'** warring of **lust** and **pride** in **our flesh** (e.g., [Rom 7:23](#); [Jas 4:1](#); [1Jo 2:16](#)), and that is, from **'our perspective'**, and especially nowadays, when Satan has turned such **'perspectives'** of The Curses, both The Curse on Adam and Eve and The Curse of Noah on Canaan, completely 'upside-down', which would also be a topic - or really a major theme - for further **'consideration'** in the next **study**.

So what are some of the stated and/or deducible characteristics - surely we will not be **able** to 'identify' them all - of The Coming Red Planet, the **'great instrument'** that will evidently be the most responsible for the **severity** of the coming, **'greater than ever', great tribulation?**

Before we attempt to answer that, this question raises another issue. I mean we might first of all admit that there may be too many **great judgments** for **us** to make a clear and precise accounting of them all, especially if including both the

more **natural** variety as well as the more '**supernatural**'. I mean if you just count 1) The Curse, 2) The Flood, 3) The Curse of Noah on Canaan, 4) The Destruction of the Tower of Babel, 5) The Confounding of Languages, 6-15) The 10 Plague Judgments of The Exodus, 16) The Destruction of the Egyptian Army at the Red Sea, 17) The 40 years of Wandering in the Wilderness of the Jews, 18) The Day the Sun Stopped for Joshua, 19) The Commotion in the Days of King Uzziah, 20) The 10° Tilting of Earth at the Funeral of Ahaz, 21) The 10° Return of Earth at the Healing of King Hezekiah, 22) The Suffocation of the Army of Sennacherib at The 2nd Siege of Jerusalem, 23-43) The 21 Great Judgments of the Great Tribulation, (The 7 Seal or Scroll Judgments, The 7 Trumpet Judgments, and The 7 Vial, Bowl, or Plague Judgments), during which we also have, 44) The Ministry of the 2 Witnesses, and after which we have, 45) The Rapture of Wrath, 46) The War of Jesus with The Kings of the East, et al., at Armageddon, 47) The Post-Tribulation Campaign of The Lord and His Armies Against the Nations Surrounding Israel, and finally 48) The Last Rebellion Firebomb, all of which surely skip or consolidate some number of other **great judgments**, then I account for a number greater than 4 dozen **great judgments** altogether. So I will not attempt to itemize them any further, though I have promised that I still have more to say about a couple of these **judgments** near the end of this list. And I will try to itemize hundreds of Late Pretribulation, Great Tribulation, Millennial, and Early Eternal Kingdom Events before we're through with this **study**.

But for now, in order to 'better identify' some of the stated and/or deducible characteristics of The Coming Red Planet, let's next attempt to better identify '**his**' - what I will call - 'involvement' in The Great Tribulation as **revealed** in the Book of Revelation, as well as explain, as best I presently can, how I expect it will all **work**.

The first '**great judgment**' of The Great Tribulation that I **believe** is directly caused by The Coming Red Planet is 'a real shocker' (PAMD), but it apparently doesn't occur until the '**opening**' of The 3rd Seal Judgment. And I mean I don't see any evidence of The Work of The Coming Red Planet until after the completion of The 1st and 2nd Seal Judgments, these initial **judgments** being the 'launchings' of The White Revolution under the leadership of the Antichrist in Europe, and of The Red Revolution - or Revolutions - under the leadership of Gog, "the Ruler of Russia", and under 'the Ruler of China', who apparently rules over all The Kings of the East, whose domains evidently span Eastern Asia and the Islands of the Western Pacific, likely finally including India and Australia. And The 1st and 2nd Seal Judgments apparently transpire with all the 'latest weapons', 'cutting-edge technology' and 'modern conveniences' of the 'Modern World' still in 'operation', maybe including the use of a few WMD's in the process.

But The 3rd Seal Judgment should put an end to the 'operations' of the 'Modern World'. That's because I **see** it as a 'planet to planet EMP' (*electromagnetic pulse*), which will 'short circuit' - read, 'fry' - most all electronically operated machinery, equipment, transportation - including spacecraft - digital devices, cyber networks, etc. Yes, I'm guessing that the first thing that will happen when this Red Planet is 'caught' by the Earth - or when it 'catches' us, depending on which is bigger, and I'm thinking that The Red Planet could only at most be 'slightly bigger' than Earth for this to be survivable - is that there will be an *electromagnetic discharge*, evidently from this Red Planet to Earth, and that this will 'disable' most all the 'operations' of society as we now know them. It will, in a 'flash', 'set us back' to before the time of Ancient Rome, back to the time of Alexander the Great, but without the ability to continue to sustain ourselves, initiating 'a world of escalating chaos', which will be compounded

by the 18 **'increasingly more severe' great judgments** following over the next 6 years, most attributable to this newly-arrived *red planet*.

The very next Seal Judgment, the 4th, is also attributable to **'him'**, but may not require any or much additional contribution by **'him'** at this point. The EMP from The 3rd Seal, which totally 'shuts down' the 'operations' of the 'Modern World', should naturally next result in the specified **judgments** of The 4th Seal, which include, **to kill [the fourth part of the earth] with sword, and with hunger, and with death [or pestilence, etc.], and with the beasts of the earth.**

We next **see 'his'** direct 'involvement' in The 6th Seal, a pivotal point for the Jews, as well as for the whole World. In this **judgment** Gog will be **'lured'** by God, along with all the Muslims of Southwest Asia and Northeast Africa, to attack Israel, and since by then 'modern weaponry and technology' will have been eliminated or exhausted, this 'ground attack' will mostly be made with a 'flood of soldiers', **all of them riding upon horses, as a cloud to cover the land**, evidently mostly using newly handcrafted swords and archery equipment. And the time needed by Gog to 1) finish 'retaking' the neighboring countries formerly held by **him**, 2) make alliances with the Southwest Asian and Northeast African Muslims, 3) make weapons, and gather **horses**, as well as the time it will take them all to 4) 'run out of food', are among the major reasons why it will take Gog several months to **prepare** ([Ez 38:7](#)) this 'overwhelming-numbers' attack on Israel, and that is, after they realize that **she** too has been 'disarmed' in The 3rd Seal Judgment.

And I say it is a pivotal point for the Jews because it is by this 6th Seal Judgment that God will **have** [entirely] **gathered them** [- all the **chosen** Jews -] **unto their own land** [- and that is, from **among the heathen**], **and** [will] **have left none of them any more there**. And the Jews in Israel will clearly see that **the battle is the LORD'S**, because it is another occasion, in this case involving Gog and the Muslims, when **every man's sword shall be against his brother**. See again [Ezekiel 38:14-21](#) & [39:3](#), or just read again both chapters.

And this will be a pivotal point for the World too because it will be when God says,

...I magnify myself, and sanctify myself; and I will be known in the eyes of many nations ... [and] I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the LORD, the Holy One in Israel ([Ez 38:23](#) ... [39:7](#)),

and still further **the LORD** says...

...I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword... Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many

nations; Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD [Ez 39:21-29](#).

And apparently among other **marvellous, great and terrible**, and **'fame-worthy' wonders** seen by the whole World at this time, God will also...

...plead against him [- **Gog** and company], **with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him** [- as well as **upon** other's around the World that **dwell carelessly [Ez 39:6](#)**], **an overflowing rain, and great hailstones, fire, and brimstone [Ez 38:22](#).**

And this 'interaction' of the Earth with The Coming Red Planet in The 6th Seal Judgment results in **a great shaking in the land of Israel**, evidently felt globally ([Ez 38:20](#))...

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

This is what I have called The 1st Great Earthquake. And **we see** what must be the Apostle John's account of all this in [Revelation 6:12-17](#), where he gives us a more 'heavenward' as well as a more global view, telling us that when the **angel**...

...had opened the sixth seal... there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together [not requiring any WMD of any kind - just the close proximity of The Coming Red Planet]; **and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?**

And apparently this new **'fame'** - or **'infamy'** - of **the LORD** is to some extent **'made known'** by 'word of mouth', there being no longer any means for 'global mass communication', and that is, especially where these evidently worldwide **wonders** are not as much experienced directly. Nevertheless, such **wonders** initiated by Earth's interaction with The Coming Red Planet in The 6th Seal Judgment will surely be both seen and felt worldwide.

We next clearly **see** the ‘participation’ of The Coming Red Planet in The 1st Trumpet Judgment, where when the...

...first angel sounded... there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And after this 1st Great Earthquake, ‘**His**’ – what I will call here – ‘participation’ continues less ‘directly’, and I mean my guess is that ‘**he**’ next *expels* a *volcanic bomb*, and that is, when...

...the second angel sounded, and as it were a great [apparently ‘iron-rich’] mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

It seems unlikely that this **great [burning] mountain** ‘swallowed’ by Earth is entirely independent of this *red planet*. And I mean it does not likely originate from The Main Asteroid Belt or anywhere beyond, and not just because it’s apparently ‘iron-rich’ and therefore probably a *volcanic bomb expelled* from The Red Planet’s likely ‘iron-rich’ interior, but also because if it does originate from ‘afar’ the ‘speed of impact’ would more likely be a worse consequence than what is described here. And I mean that a ‘relatively slow impact’ seems to be indicated, one much slower than *comets* generally travel at when relatively close to the Sun. Of course this apparently ‘iron-rich’ ‘**instrument**’ could be from ‘afar’ if it’s somehow slowed by The Red Planet and/or the Moon before being ‘swallowed’ by Earth. But however God **predestinated** this part of His entire ‘**cosmic God shot**’ to **work**, and whatever further **understanding** we may reach about it in time, it will surely continue to be ‘**jaw-droppingly**’, ‘**knee-knockingly**’, and ‘**mindblowingly awesome**’, and that is, at least to all of **us** who **continue ‘paying better attention’**.

The Red Planet’s next ‘involvement’ also appears to be somewhat ‘indirect’, though in this case not likely another *volcanic bomb*, but more likely a – or another – *satellite* of ‘**his**’, one ‘caught’ earlier by ‘**him**’, before ‘**he**’ is ‘caught by’ or ‘catches’ Earth, one which in turn gets ‘caught’ and ‘swallowed’ by Earth, and evidently having a different composition.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Of course the fact that this **great star** does not turn Earth’s **waters** to **blood** could indicate that it’s entirely independent from The Red Planet, except that the description also seems to indicate an even slower *impact* of an even bigger ‘meteor/comet’, as there is no mention of the kind of ‘water damage’ that would be expected from an *ocean impact* of such a *meteor* at ‘average speed’. So I’m guessing it’s a ‘caught satellite’ of The Red Planet that in turn gets ‘caught’ by Earth in such a way as to ‘relatively slowly’ then ‘**fall**’ to Earth – at only a few hundred miles per hour, as opposed to the average speed of a *meteor* entering our

atmosphere – over 80,000 mph ([SEC. 6, p.50](#)), though ranging from a little over 30,000 mph to near 170,000 mph.

The 4th Trumpet Judgment, though it involves **the sun** and **stars**, appears also to be directly related to The Coming Red Planet.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

I have maintained that I don't think that **the third part of the sun, the third part of the moon, and the third part of the stars** were literally smitten, but it is likely that the *light shining* from **the sun, moon** and **stars** was 'dimmed' by a **third** because of the increased *particulate matter* – or *dust* – that would likely 'fill' Earth's *atmosphere* because of **her** 'interactions' with The Coming Red Planet. And however much Earth's *atmosphere* will be 'dimmed' because of *atmospheric dust* at this point, I have also maintained that somehow, with the help of Earth's 'interactions' with The Coming Red Planet, likely also involving the Moon, Earth's rotation would be 'speeded up' by a **third**, such that our currently 24-hour days would become 16 hours long, with about 8 hours of **'sunlight'** and 8 hours of **darkness**, and that this 'transition' from longer to shorter days would only be as catastrophic as it was 'abrupt'. However I don't see this **great judgment** as being especially catastrophic, because I **believe** that this 'transition' is related to what Jesus **taught** on the Mount of Olives, when He said,

...except that the Lord had shortened those days [and evidently Jesus is attributing this 'transition' to The Father], ***no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days*** ([Mark 13:20](#); see also [Mat 24:22](#)).

And of course all this so far sounds 'horrific' enough, but after the completion of The 4th

Trumpet Judgment, Revelation 8 ends with that **'heavenly pronouncement'** from an **'angelic herald'** suggesting that if you think what's happened so far is 'horrific', expect what follows to be downright 'nightmarish'. But surprisingly enough, two of The Last 3 Trumpet Judgments – The 5th and 6th Trumpet Judgments, also known as the first two of The 3 Woes, which apparently are among the three **worst** Trumpet Judgments – don't appear to involve The Coming Red Planet at all, but instead **spiritual 'multi-animal' creatures** from **the bottomless pit** that **torment** all **the inhabitants of earth** with a **'foretaste of hell'** for **five months** ([Rev 9:1-11](#)), and **'unbound-angel-led' horsemen**, evidently not from China but of some **'spiritual nature'** who **slay the third part of men** ([Rev 9:13-19](#) – their **'spiritual nature'** seen in Verses 17-19).

But The 7th Trumpet Judgment/3rd Woe concludes with the surely Red-Planet-caused Midterm Great Earthquake (or call it The 2nd Great Earthquake), which, as I have surmised, does as much to help the Jews as it does to again wreck the World's infrastructure and landscape. Remember it likely helps the Jews in that it apparently provides the needed distraction for some to escape Israel to Petra. And remember The 3 Great Earthquakes of The Great Tribulation – each near the end of their rounds of 7 judgments – apparently get progressively worse, making this Midterm Great Earthquake that ends The 6th Trumpet Judgment the second worst.

And the same hour was there a great earthquake, and the tenth part of the city [of Jerusalem] ***fell, and in the earthquake were slain of men***

[there] **seven thousand: and the remnant were affrighted, and gave glory to the God of heaven** [Rev 11:13](#).

Again, this death toll of **seven thousand** evidently only applies to Jerusalem. So compared to The 1st Great Earthquake, where...

...the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places...

...the second one must surely be **worse** worldwide, because, keeping in mind that the **slaughter** of Gog's confederation will not so much be caused by this **great earthquake**, as by **pestilence ... with blood; and... an overflowing rain...** [of] **great hailstones, fire, and brimstone**, likely much like The Last Rebellion Firebomb, [Psalm 91](#) being fully applicable in both cases – the 'God-Zone-focused' indicator of the **severity** of The 2nd Great Earthquake is that apparently a 'whopping' $\frac{1}{10}$ of Jerusalem will be destroyed, wherein an 'astounding' 7,000 Israeli and/or Arab lives will be lost, while apparently no significant damage, and evidently not a single casualty occurs in Jerusalem in The 1st Great Earthquake, though again, maybe not as many will be killed globally in The 2nd Great Earthquake, because there will be fewer massive structures to fall on and kill a smaller number of people, as most all such structures – evidently except in Israel – **fell** in The 1st Great Earthquake, after which there won't be enough time – not to mention the 'modern technology' – to build up again such a large number of heavy structures.

And The 7th Trumpet Judgment apparently briefly involves The Coming Red Planet in a number of other ways, as it is apparently also used to deliver to Earth...

...lightnings, and voices [- maybe 'theremin-like'], **and thunderings, and an** [additional, Trumpet-judgments-ending] **earthquake, and great hail** [Rev 11:19](#).

The next 'contributions' from The Coming Red Planet come within The Last Round of The Great Judgments of The Great Tribulation, The 7 Plague Judgments. In the first one...

...the first [angel] went, and poured out his vial [or "bowl"] upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image [Rev 16:2](#).

And remember I suspect this involves The Coming Red Planet in the same way I suspect that The 5th-6th Plagues of The Exodus involved Venus, The 5th Plague of The Exodus being **murrain** on just the Egyptian **cattle** [Ex 9:3-4](#), or just on 'non-Goshen' **cattle**, and The 6th being **boils** [Ex 9:11](#), evidently on just the Egyptians, or just on 'non-Goshen' people. And I mean that there were likely more or less global **plagues** of both **murrain** and **boils** back then too.

And [like](#) Dr. Velikovsky concludes – along with my 'clarifications' – that,

The skin of [non-Goshen] men and of [non-Goshen] animals was irritated by the [Venusian] dust [likely due to *chemical and/or biological agents in the dust, with immunity to it in Goshen possibly due to a difference of diet*], which [outside Goshen] caused boils, sickness, and the death of cattle – "a very grievous murrain" [[Exodus 9:3](#); cf. *Papyrus Ipuwer* 5:5] [[SEC. 9, p.338-9](#)]...

...so I conclude that it will be *chemical* and/or *biological agents* in the *dust* from The Coming Red Planet that will cause the ***noisome and grievous sore[s] upon the men which had the mark of the beast***. But how the Lord will ***sever between those which 'have' the mark of the beast*** and those that don't, and that is, globally, is anyone's guess. Of course it may just be one of His '***supernatural***', or as I have also termed them, '***abracadabra-style***' judgments. See again more of my conclusions about all this in [SEC. 8](#) of *RG7* (2nd ed., p.353-4).

Next in The 2nd Plague Judgment, obviously involving The Coming Red Planet,

...the second angel poured out his vial upon the sea; and it [- and that would be all the Oceans of the World -] became as the blood of a dead man: and every living soul died in the sea [Rev 16:3](#).

Btw and again, this seems to indicate here that '***animals***' are ***souls*** ^{G5590}, or have ***souls***, and exist both now in Heaven, and will later also on New Earth, except there apparently won't be any '***sea creatures***' on New Earth because there will be ***no more sea*** [Rev 21:1](#). But ***we*** do ***know*** that there are - or soon will be - at least ***horses*** in ***heaven***, evidently ***immortal*** ones as they are capable of being ***ridden*** from ***heaven*** down to Earth, ([Rev 19:14](#) '***connected***' to [Is 13:4-5](#)) - so why not other *animals, insects, microorganisms*, etc., that all ***live forever*** in perfect *symbiosis*?

The Coming Red Planet's 'contributions' continue in The 3rd Plague Judgment, but like in The 4th Seal Judgment, it may require nothing more from '***him***', just some extra time for the earlier 'dumps' of *iron oxide* to more deeply penetrate the Continents.

...the third angel poured out his vial upon the rivers and fountains [or springs] of waters; and they became blood [Rev 16:4](#).

Of course I'm assuming ***fountains of waters*** are what we now call "springs". My dictionary defines one as a "small stream of water flowing naturally from the Earth", or from underground. Take another look at what the Earth looks like in many places underground after being exposed by *floodwaters* since The Visits of Venus, specifically, in the photos of the Grand Canyon in [SEC. 6](#), p.78 & 149.

Also btw, remember that after The 2 Blood Trumpet Judgments, this is when John...

... heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments [Rev 16:5-7](#).

And I presume that both are ***worthy*** ^{G514} - the ***persecutors*** to '***get judgment***', and the ***saints and prophets*** that are ***martyred*** to finally start getting the 'payback' ***promised*** in The 5th Seal Judgment. Remember it must be at this time that there is a kind of 'tipping point', because the earlier ***great judgments*** of God seem to be more directed at most everyone, but at this point the population of Earth will be greatly diminished, so that the vast majority are now either a member of **1)** The Catholic Church, or counted among **2)** The Antichrist's Insiders - which a few ***great judgments*** later will win a 'one-sided war' against The Catholic Church - or counted among the evidently largest 'confederation' by population **3)** The Kings of the East - which after this 'one-sided war' will attempt to ***take a spoil*** of the entire

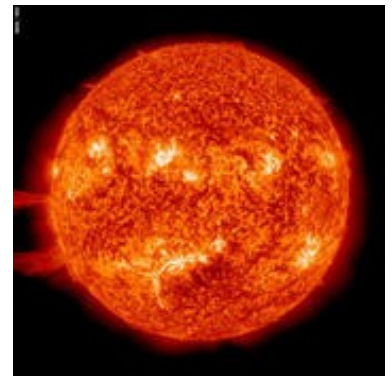
planet. And this would make the focus of The Plague Judgments mostly on Catholics, Antichrist Insiders, and The Kings of the East. So the increased **severity** of the **judgments** of this round is appropriate. I mean surely in The Days of Vengeance God's 'primary motive' is still to **save some**, the extra **severity** needed as in this round He will be dealing with the '**hardest of hearts**'. But I suppose it wouldn't be a fully **true and righteous... judgment** if God did not make **provision**, of *potable water*, etc., for the **remnant of his people**, both Jews and Gentiles, that are still on the planet. For example, there must be a *clean water source* available for all those '**noisy**' **sheep of Bozrah**. And btw, I think [Zephaniah 2:3](#) speaks specifically to this point. See also [RGT, SEC. 8, \(2nd ed., p.355\)](#).

The 4th Plague seems to have little to do with this '**red visitor**', but mostly with the Sun.

...the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory [Rev 16:8-9](#).

NASA's Solar Dynamics Observatory (SDO) captured a giant explosion on the Sun on... November 16th [2012]. The monster loop of glowing red plasma was so massive... [it] expanded beyond the SDO's camera view. Fortunately, the colossal solar eruption was not aimed at Earth and should have little effect on the planet. Video and more details at...

[<https://www.space.com/18533-giant-sun-eruption-nasa-video.html>].



So maybe this is what will happen in The 4th Plague Judgment (SDO photo, [p.333](#)), except this time Earth takes a 'direct hit', resulting in the increased temperatures and the limited duration of this **plague**.

Moving on to The 5th Plague Judgment, I formerly thought that it would be a 'rollercoaster ride' caused by the 'interactions' of the Earth, the Moon, and The Coming Red Planet as a result of mostly 'just' *atomic magnetic* and 'gravitational' forces.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds [Rev 16:10-11](#).

And I still **see** the Earth 'rolling over' on its side, and 'barreling along' much like Uranus does

now, causing continual **darkness** on only one side of the planet, the side centered over Israel, with the side in continual *daylight* being mostly covered by the then already **dead** ([Rev 16:3](#)), soon to be '**islandless**' ([16:20](#)), and likely somewhat larger Pacific Ocean, but with enough *atmospheric dust* spread more or less evenly around the *planet*, including again making **thick darkness** over the entire Antichrist Empire, at this point including Israel, and at best, 'extremely hazy sunlight' over the Pacific, such that a *greenhouse effect* 'moderates' Earth's *surface atmospheric temperature*, much like the *dense atmosphere* of Venus does, but in

Earth's case providing mostly 'habitable temperatures' globally, or at least where there are survivors.

And apparently at the end of this **plague**, somehow, Earth gets 'pulled back up', where it's *axis of rotation* 'returns' to being closer to parallel to that of the Sun. But I'm now also **seeing** that the Sun must be 'helping' with all this, maybe even entirely the cause for both Earth's abrupt 'sideward tilt' and 'return' to **her** more 'upright' position. Remember the orientation of the Sun's *magnetic poles*, one side *positive* and the other *negative*, 'forces' [PAMD] the Earth into the opposite orientation, so that if the Sun's *north pole* is *negative*, the Earth's *north pole* is *positive*, this being because of the Sun's great '*special*' *electrical magnetic force*, where *like-charged poles* are *repelled* from each other, and *opposite-charged poles* are *attracted* to each other. So maybe these two 'shiftings' of Earth's *axis* are mostly caused by two 'shiftings' of the Sun's *magnetic poles*. Or, and more likely, if the Sun remains 'magnetically stable' at this time, it could instead involve two 'shiftings' of Earth's *magnetic poles*, likely with some 'help' from The Coming Red Planet.

Three things happen in The 6th Plague Judgment, one I expect to last near an entire year or more, and as a result limit the length of all the other Plague Judgments, it being when...

...the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon [Rev 16:12-16](#).

The first thing that happens is that ***the great river Euphrates...*** is ***dried up, that the way of the kings of the east might be prepared***. Again, surely this will be God's **work**, not **mankind's**, and probably happens with the 'assistance' of The Coming Red Planet before '**he**' somehow 'stabilizes', or at least is somehow 'removed' from causing any more problems for the remainder of this Plague Judgment. But this appears to put the Antichrist 'in a bind', making him vulnerable to the 'numerically superior' armies under 'The Ruler of China' that are preparing an invasion.

So naturally, the second thing that happens, or more likely the third, is an all-out, in this case, '**satanic angel**' led, recruiting campaign, bringing, into the Jezreel Valley, or as **scripture** puts it, ***into a place called in the Hebrew tongue Armageddon***, all the supporters of The Catholic Church, and of the Antichrist and Satan, and that is, to defend The Antichrist Empire against The Kings of the East, but really for the coming largest ever 'great flush into hell' (e.g., [Is 5:14](#)).

But I don't think there will be any supporters of The Catholic Church recruited, because by this time I don't **see** any of them left, or even a still functioning Catholic Church. This is because the second thing I see happening is that the Antichrist's Insiders ***make her desolate and naked, and shall eat her flesh, and burn her with fire***, and that is, **spoil** The Catholic Church in order to, first, end all 'worship' of 'Jesus Christ', and second, raise the revenue to fund the coming war with The Kings of the East. And I mean that all those recruited on the Antichrist's side will by then be direct **worshippers** of Satan, who is identified in [Daniel 11:38](#) as ***the God***

of forces, with the functions of The Catholic Church, and any further mention of the 'Name of Jesus', finally being outlawed. But evidently the False Prophet himself, the former Pope, remains active in the Antichrist Empire. See [Dan 11:36-39](#) '**connected**' to [Rev 16:12-16](#) & [17:11-18](#).

But something else must be happening during this probably year-long 6th Plague Judgment, and that would be the **strong delusion** that the Lord will **send**. I mean it will apparently be a time of 'clear skies', when no apparent **great judgments** happen, making it one of the '**greatest judgments**' of all. And I mean that The Coming Red Planet must still be in the sky, but then only 'behaving peacefully', maybe *orbiting* Earth like Charon *orbits* Pluto, where Earth during this time, maybe like it did briefly with Venus, becomes part of a *binary planet system, orbiting* a point in empty *space* because of the 'pull' of **her** new additional 'moon', (diagram, [SEC. 2, p.122](#)), and after a year or so is upset by the original moon and pulled out of this *orbit* to finish '**his**' **work**, or maybe it just falls behind Earth in **her orbit** like Venus also may have done, taking a year to get 'pulled back in', but whatever the case, causing people to be 'lulled' in to a false sense of 'cosmological security', thinking the worst is over, so that **as it was in the days of Noe**, and **as it was in the days of Lot** ([Mat 24:37-39](#); [Luke 17:26-30](#)), the **damned** will go about...

... eating and drinking, marrying and giving in marriage... [and also it will be seen that] **they bought, they sold, they planted, they builded...** [so that] **in such an hour as...** [they] **think not the Son of man cometh** [Mat 24:37-39/Luke 17:26-30](#).

And it's evidently not till near the end of this 'year' that soldiers must show up for the 'battle'.

And none of this need involve The Coming Red Planet, except that during this 'year' it must appear to be 'stable', and past causing any more **trouble**, and therefore it helps with the **strong delusion** that 'lulls' the World into a false sense of 'cosmological security', though not with the stress created by the inevitably coming **war** facilitated by the **Euphrates** being **dried up**.

Of course this is not all there is to this '**God-sent**' **strong delusion**. The Apostle Paul says that they are **deceived** because they **believe a lie**, and he otherwise refers to them as the **damned who believed not the truth**, the '**rock foundation**' of this **truth** being that Jesus Christ is The Firstborn of Every Creature, and The Only Begotten Son of The Father, in Whom **we** have **salvation** ([Col 1:15](#); [John 3:16](#); [1John 4:9](#)), while the '**foundationless sandy ground**' of this '**big lie**' is that the Antichrist is supposedly the 'Savior of the World', and that his '**unnatural father**', Satan, is supposedly 'God' (e.g., [2Th 2:1-12](#); [Rev 12](#); [13:1-8](#)).

And btw, by now **you** should be **able** to **see** that Revelation 12 actually makes quite clear, contrary to that fable popularized - or repopularized - by 'Mr. Millstone', that Satan is not **cast out** of Heaven, nor **cast...** [down] **to the earth** until about the middle of The Great Tribulation.

The next 'contribution' of The Coming Red Planet in The Great Tribulation happens in The Final or 7th Plague Judgment, and it is, besides more **voices, and thunders, and lightnings...** [and] **a great hail out of heaven**, The Final Great Earthquake (or The 3rd Great Earthquake).

...the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city

was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great [Rev 16:17-21](#).

But is this '**greatest of all earthquakes**' really caused by The Coming Red Planet? Apparently it causes a lot of 'topographical renovation' globally, including in the Nation of Israel, making events following The Great Tribulation, and various 'operations' throughout The Millennium possible, including 1) '**further lifting**' Mount Zion to be the highest – and evidently the only remaining – mountain in the World, though one that is still relatively easy to climb, with the rest of the World's *topography* evidently being more or less '**shaken flat**' (e.g., [Is 40:4a](#) '**connected**' to [Ez 40:2](#) & [43:12](#)), 2) '**straightening**' the eastern end of **the great sea**, and that is, the Mediterranean Sea, to reform the western border of Millennial Israel ([Ez 47:20](#)), this border becoming '**perfectly parallel**' to the also '**straightened**' Jordan River, as well as to the new, evidently '**straight-west-sided**' east sea, which together reform the eastern border of Millennial Israel ([Ez 47:18](#)), with maybe, to reconsider the course of all this water yet again, the **Jordan** being all or partially reversed, some or all of it running northward, then eastward along **her** northern border to the Mediterranean Sea, forming another '**perfect right angle**' at the intersection of **her** northern and eastern borders, or not (see [Ez 47:15-17](#) & [48:1](#)), but whatever the case, the northern **border** being also somehow '**straightened**' to be '**perfectly parallel**' to **her** southern border, which is apparently another '**straightened border river**', referred to in [Ezekiel 47:19](#) as **the waters of strife in Kadesh, the river to the great sea**, which in this **study** has also been referred to as the "river of Egypt" or "wadi of el-Arish", these **borders** altogether forming the '**perfectly rectangular**' shape of Millennial Israel and the '**perfectly square**' shape of Greater Jerusalem ([Is 40:4b](#)), all this assuming that the '**tribal portions**', including each of Joseph's 2 **portions**, are '**identical perfect rectangles**', with Greater Jerusalem plainly a '**perfect square**', and of the same width, from east to west, as all the '**tribal portions**' ([Ez 47](#), especially Verses 13-21, and [Ez 48](#), especially Verses 9-22), though the 'whole picture' must be derived from the entirety of Ezekiel's **visions** of Millennial Israel, the '**scattered descriptions**' about **their portions** – **ours** evidently **hid** within them – being recorded therein, as well as derived from other **scripture**, (see again *RGT, SEC. 11, 2nd ed., p.474-515*). Note: there is one 'correction' – or since it's still speculative let's just call it a 'change' – that I could make to the Map of Millennial Israel, and that is, besides that I chose the wrong **cubit**, that I placed the not-to-scale, mile-square (or more likely 1¼ mile square) Temple Sanctuary in the southern half (or is it really in the northern half?) of The Levitical Holy Zone, when I would now guess that it should be more appropriately placed in the northern half (or again, the southern half?) of this, supposedly, **double portion**, because, using the "shorter version" of Millennial Israel, this would place The Temple closer to the nation's center, and at the center of Greater Jerusalem, placing The Temple – if we exclude **Dan**, (who is understandably in this way 'excludable'), and ignore that **Joseph** gets **two portions** – in the 8th '**regular portion**' from both the top and bottom of Millennial Israel, it likely also being 'centered' from east to west, making this maybe the best argument for the "shorter version", 3) '**providing draining**' for the '**horses-bridles-deep river of blood**' which, as John saw it, **came out of the winepress**, and as I suppose, from the Jezreel Valley into the Jordan River Valley, then down the 'slightly southward

descending' Jordan Rift Valley to the Gulf of Aqaba ([Rev 14:18-20](#) '**connected**' to [Rev 19:11-15](#)) – note: this exposes an 'apparent speculative compartmentalization', namely, that the Jordan River cannot be flowing both northward and southward from the Jezreel Valley, my 'compartmentalized speculation' being that the river flowing eastward from The Millennial Temple to the Jordan Rift Valley will meet the Jordan River – or the East Sea – at a new 'high point' in the Jordan Rift Valley, a 'high point' because it will be adjacent to Millennial Mount Zion, possibly causing the Jordan to drain – or the East Sea to pool – both northward and southward from this juncture, but if this is right, the **blood** from the Jezreel/Jordan River Valleys would have to drain northward, and speaking of 'apparent speculative compartmentalizations', how can there be a '**horses-bridles-deep river of blood**' that flows south **by the space of a thousand and six hundred furlongs**, (again, about 200 miles, it being about 200 miles from the Jezreel Valley to the Gulf of Aqaba), if it 'flows' through the East Sea, or if it 'flows' northward through the Sea of Galilee and Lake Hula, unless, yes, still speculating, the final 'topographical renovations' to the Jordan Rift Valley empty it of water, one way or another, where it's not till after all the **blood** has 'drained', one way or another – and that would be on the 1260th day from The Abomination of Desolation, the **day** Jesus also has an appointment with all those '**noisy**' **sheep of Bozrah** ([Rev 12:6](#) '**connected**' to [Is 63:1](#), [Mic 2:12](#)) – that the **river** originating from The Millennial Temple starts 'flowing' to then begin 'refilling' the Jordan Rift Valley, and 4) '**forming**' an **east sea**, and I mean besides 3 ½ years earlier when **the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood** [Rev 12:15](#), and when instead the **earth helped** ([Rev 12:15-16](#)), apparently making a '**defensive canal**' for those '**noisy**' **sheep of Bozrah** against The Antichrist Empire early in The Days of Vengeance, the **east sea** being finally '**formed**' during The Final Great Earthquake, which I used to think is more or less immediately filled to some extent with the water from this '**defensive canal**' for Bozrah, the new East Sea possibly an expanded version of it, and that is, so that Jesus and company, depending on their route from Armageddon to Petra, can 'ride over it' on horseback – yes, I assumed that at this point **we** and a bunch of **horses** were to join Jesus and Peter as being among those who have '**walked on water**', but become the first to do it on horseback, however it may instead just be the first opportunity for The Immortal Sons of God, and that is, on this 'second leg' around The Lord's Triangle, to get all '**blood-covered**', like Jesus did on the 'first leg', but only if first, the Jordan Rift Valley is emptied of water, if second, the **blood** from up north will have gotten far enough 'down-stream' by this point, and if third, a '**river of blood**' will be able to flow through a valley which must shortly thereafter hold the '**healed waters**' of the East Sea, supplied from The Temple in Jerusalem. But whatever the case, it still seems to me that this East Sea must be at least one *waterway* that Jesus will '**part**' ([Is 10:24-27](#); [51:9-11](#)) – likely **using** the 'help' of the '**precisely predestinated position**' of the then 're-engaged' Coming Red Planet to bring those '**noisy**' **sheep of Bozrah** home, and that is, **singing** ([Is 35:10](#); [51:11](#)), but again, if the East Sea is already there on the 1260th day, and the Sea of Galilee and/or Lake Hula are also in any form still there, where will such a '**river of blood**' flow? The only solution I **see** at this point, which seems **impossible** – except that were talking about **the works of God** – is that the Jordan Rift Valley must for a short time be, one way or another, emptied, and, just after the **blood 'drains'**, resupplied with '**healed waters**' in time for Jesus to '**part**' them. Either that or the **blood** must flow somewhere other than in The Jordan Rift Valley, which is unlikely, as this **blood** is **shed** at **Armageddon** next to The Jordan River Valley, and runs for 200 miles.

However, and besides whether The Coming Red Planet is the 'primary cause', a couple other things just occurred to me. Remember the **river** originating from The Millennial Temple **issued out from under the threshold of the house**, which may imply that this '**spring water**' and resulting **river** may not start to flow right after The 7th Plague Judgment Great Earthquake, but might start as late as after the temple is built, about three years into The Millennium. It also occurs to me that Jesus may '**part**' the East Sea more than once, and if only once, not until sometime after the 1260th day and before the 1290th day. See the context of [Isaiah 10:26](#) – from Verse 20– 27 – and see if you **get** what I mean. But we'll get back to this in a bit. Of course these two 'new ideas' seem to conflict with each other, so surely some compartmentalizing, as well as some '**misinterpreting**' of **precepts** are involved here, **precepts** which maybe you already **see** and **understand**, my implied **questions** about all this to the Lord, as well as His immediate to more distant **answers**, being a given.

And btw, I think both Sennacherib and the Antichrist are referred to in [Isaiah 10](#), specifically in Verses 1-8 and 12-27, while the rest of the verses in this chapter seems to be just about the activities of Sennacherib and his army related to their attacks on Judah, including his 1st and 2nd Sieges of Jerusalem. And Jesus is directly or indirectly referred to at least a few times in Verses 16-27, as well as in the first 5 verses of [Chapter 11](#) which continue this **prophecy**, and in these verses He is spoken of in terms that fit both His 1st and 2nd Coming. Verses 6-9 also continue the **prophecy**, but are instead about The Millennium. And Verses 13-16 evidently cover the time preceding The Great Tribulation up to the Millennium, touching on the '**gathering of the Gentiles**' (Verse 10), the '**gathering of the Jews**' (Verse 11-12), the reconciliation of the northern and southern tribes (Verse 13), The Post-Tribulation Campaign of The Lord and His Armies Against the Nations Surrounding Israel (Verse 14-15), and that Millennial **highway** from Egypt to Assyria (Verse 16) that is also mentioned in [Isaiah 19:23](#) and [35:8-9](#). And this **prophecy** concludes in [Chapter 12](#) which is more like a short **psalm of praise** to the Lord for His **merciful**, '**comforting**', **excellent** and **great works** all leading to the **salvation** of His **people**.

And remember I'm expecting that this Final Great Earthquake may also reduce the size of the Atlantic Ocean, and maybe even create some sort of 'land bridge' across it to make the '**required annual visits**' to Jerusalem less time consuming and more accessible to all.

The Great Tribulation, after The Final Great Earthquake is **done**, must **immediately** be followed by what Jesus and the Prophets speak of, or as Jesus puts it and I clarify,

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be [and every eye shall see him [Rev 1:7](#)]. For wheresoever the carcass is [- and that is, the '**blood-drained**' **bodies** of the Antichrist's armies, the East Kings' hordes, and everyone else with **the mark** who are **taken** in The Rapture of Wrath to Armageddon – all killed by Jesus **alone** with **the** [**sharp**] **sword... out of his mouth** ([Is 63:1-6](#); [Mat 24:40-42](#); [Luke 17:34-37](#); [Rev 14:18-20](#); [16:12-16](#); [19:14-15](#)), though His '**immortal army**' is there ([Rev 19:14,19](#)/[Joel 2:1-11](#), especially Verse 8), evidently just watching], **there will the eagles** [and other **carion** or '**meating-eating birds**' ([Rev 19:17-18](#))] **be gathered together**. [And how will all this happen?] **Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken** [and the **gathered** Red and

White Revolutionaries, as well as the World's '**supernaturally shanghaied mark-takers**' will be '**trapped**' in another of God's global 'dust ups' that is caused by The Final Great Earthquake that again causes **darkness**, so that **the haughty... languish (Is 24:3-6)**, but not so long that any die before **the coming of the Son of man]: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And [also at this time] he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the fourwinds, from one end of heaven to the other** [which is known as The Final Harvest, evidently happening immediately before The Rapture of Wrath] [Mat 24:27-31](#) '**connected**' to [Luke 17:20-37](#) & [Rev 14:14-20](#).

And there's a bunch here to reconsider in **light** of how we've **grown** in **the knowledge of God** since **RGT**, starting with how I now think that **the powers of the heavens shall be shaken**. I no longer think that it's mostly because of The Coming Red Planet to Earth, but instead more because the Sun somehow becomes 'destabilized' and either 'flips over' and/or 'rocks back and forth'.

Again, not only does the Sun keep the *planets* 'vertically stable', and that is, by '*special*' *electrical magnetic force*, altogether the planets in turn do the same for the Sun. So something must 'jar' the Sun - Mercury? - making it '**flip**' and/or **shake**, which would **naturally** cause every *magnetized body* in his Solar System to do the same, this likely being the more significant cause of The Great-Tribulation-Ending Great Earthquake and The Post-Great-Tribulation Dust-up, and this should also, probably in addition to more of the Moon's 'help', again 'destabilize' The Coming Red Planet, possibly as it finally then 'catches back up' with us, having for a while fallen behind Earth in **her orbit**, so that '**he**' can then dump all that **great hail** on Earth.

But whatever the case, this Red Planet, after first becoming '**naturally**' poised to cause - or now I think more likely just 'help' with - God's '**precisely preordained**' Final Great Earthquake, and certainly cause the 'dump' on Earth of **great hail** like never before, next becomes poised, likely with both the Sun and the Moon's 'help', for what may be '**his**' final **great work**, which we'll get to in a bit. See again [Hag 2:6-7](#) & [Heb 12:26-27](#).

And again, I'd guess that to most **babes in Christ** the idea of God 'needing' **natural objects, resources, and forces** to do His **work 'seems'** to diminish His **greatness**. But with a more '**perfect understanding**' that makes you **able to see**, or just '**glimpse**', the 'full scope' of this '**mindblowingly awesome cosmic demolition derby/billiard shot**', and that is, from The Curse on, the perspective reverses. Remember that He **created all things 'out of nothing'**. And remember He 'plays fair'. And by this I mean that He can show those who are '**paying better attention**' that He can **accomplish** His **work** with the same physical limitations **we** are given. And He can '**anticipate**' absolutely everything that is going to happen from beginning to end, and down to the smallest detail, including every **thought of the heart of man**, (and btw, **the heart... is deep Ps 64:6**), this '**cosmic God-shot**' proving ^{G4822}, to those '**paying better attention**', that He can. And it '**seems**' to me that He only intervenes '**supernaturally**' whenever He deems it appropriate, like when His Word, and especially the Gospel, is **preached**, or when '**cheating**' by Satan and his **angels** gets out of control, or because of **prayer** or '**spiritual gifts**', or just because of '**strong faith**'. But I contend that His purely '**abracadabra-style**' work, as opposed to His '**abracadabra-style initiated**' but mostly thereafter '**natural work**', happens on a comparatively limited basis.

And **we** being now, **God willing**, both **perfect** and **approved**, and sufficiently '**spiritual mature**' to **understand** how God '**naturally ministers and judges**'

through His '**abracadabra-style-initiated-and-cursed**' Creation, don't you agree that such '**jaw-droppingly**', '**knee-knockingly**', '**mindblowingly awesome works** give us the '**better glimpses**' of Who He is, and that is, of His range of '**precisely measured**' judgment and mercy that are both '**predestinatedly**' and '**timely**' delivered by Him with '**incomprehensible skill, control, restraint and finesse**'.

And indeed The Lord is **the same yesterday, and to day, and for ever** [Heb 13:8](#), which makes all the 'antics' I anticipate from this Coming Red Planet less speculative, because Dr. Velikovsky has revealed, supposedly unwittingly, that God has already done such things time and time again. And Isaiah 27:1 helps '**along these lines**' too.

My introduction to Isaiah 27 is sufficiently covered in my introduction to the 12-chapter **prophecy**, Chapters 24-35, which includes Chapter 27, so I'll just reprint it here.

...Chapters 24 begins a 12-chapter, 'multi-part', more or less '**global burden**', where for much of it God Himself is speaking, where each of the Chapters 28-31 and 33 begin with the **word, Woe**, where the dominant (but not exclusive - Mars is occasionally **seen**) theme of this entire **prophecy** is **last days 'global punishment'**, and where for the last time,

...the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity [Isa 26:21](#).

But these chapters also include the coming **punishments, great deliverance**, and the **glorious** Day 7 **rest** of **Jacob**, both **Israel** and **the land of Judah** (e.g., [Isa 26:1](#); [27:6-13](#)), and they especially focus on the World's future relationship to **her** (Note: Ariel, the "city of heroes" in [Isaiah 29](#), is "a name applied to Jerusalem". See [Verse 8](#).) [[SEC.10, p.552-3](#)].

And Isaiah 27, not unlike most **prophecies**, apparently contains riddles, metaphors, and/or allusions. And remember I told you that you need to distinguish the literal from the figurative. The need for such '**discernment**' is evident in the first verse of this chapter. It reads,

In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea Isaiah 27:1.

Well, I'm thinking that there's another thing that **you** need to **discern**, and that is, when a verse or passage is both literal and figurative. And I mean that I think there may literally be a resurgence of **dinosaurs** on the planet, as my research indicates that it's probable that they still exist in both extremely remote land location, especially in Africa, and in deep waters, including in Scotland and Canada, making it again necessary for God to **punish leviathan... and... the dragon that is in the sea**. (I should also mention that I recently heard that, like in the *Jurassic Park* books and movies, that scientist are not too far from being able to **clone** dinosaurs, since, as you may remember, they've already obtained some of their **DNA**.) But I also mean that it's likely that God is also figuratively referring to the '**battles in the sky**' of The Coming Red Planet with its 'tail', like that earlier '**serpent in the sky**', **Rehab**, in [Psalms 89:10](#) and [Isaiah 51:9](#).

And having the **understanding** that the major theme of Isaiah 24-35 is '**end times global punishment**', the question arises, what happens next? Or what happens **after** The 7th Plague Judgment, which, as Jesus puts it, is, **Immediately after the tribulation of those days...**?

This brings us to a very longstanding 'loose end', left 'untied' since all the way back in **RGT** really, that I'm finally going to try, along with some '**correction**', '**improvement**' and '**expansion**', and as best I can, to 'tie up', though now it's a much bigger 'knot' than I dealt with back then.

I'm talking about the sequence of events, from beginning to end - including a few before and the one after - of what should be the most anticipated event, (though '**unfortunately**' it's not), of still future **prophecy**, The Day of The Lord. What is The Day of The Lord? If we're just talking about a single **day**, we just covered that, again, in [Mathew 24:27-31](#) '**connected**' to [Luke 17:20-37](#) & [Revelation 14:14-20](#) a couple pages back. But it's really not just a single 24-hour period. It's a full month. And yes, there have been a number of other 'less significant Days of The Lord', like there have been other 'less significant Feasts of Trumpets', which should be distinguished from The - still unfulfilled - Feast of Trumpets and The - still unfulfilled - Day of The Lord. And btw, I'm now guessing that this single **day** that begins The Monthlong Day of The Lord occurs on The Feast of Trumpets, the one which marks Jesus' **coming in the clouds of heaven with power and great glory** ([Mat 24:30](#); [26:64](#), [Mark 13:26](#); [14:62](#); [Luke 21:27](#)), as opposed to the one which marks The Rapture of the Pre-Church and the Church, His Second Coming being yet another **shadow of things to come**, whose **body is of Christ** [Col 2:17](#), these being preeminent events involving Jesus that are to be '**memorialized**' by the '**feast days cycle**' for ever, a '**cycle**' that has already begun, but where the later part of it is not yet fulfilled, but it will be beginning with The Feast of Trumpets, and concluding with The Feast of Tabernacles, which apparently do not occur at the beginning The Great Tribulation, but at the beginning of The Millennium. And if you don't yet **understand** all this, you have some more review to do.

And like in **RGT**, I have a name for this 'sequence of events'. I'm calling it The Top 20 Great and Terrible Events of The Day of the Lord. What happens just before this **day** begins is The 7th Plague Judgment. So **the day** begins in **darkness**, as foretold by a number of prophets, Jesus, and the Apostle Peter ([Is 13:10](#); [24:23](#); [Ez 32:7-8](#)), notably including The Lord's declaration through the Prophet Joel:

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come [Joel 2:31](#) (also [2:10](#) & [3:15](#)).

And the identical declaration - or quote of Joel, but differently translated - by the Apostle Peter:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come [Acts 2:20](#).

And a more detailed declaration is given by our Lord Jesus:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and [or because] the powers of the heavens shall be shaken [likely by the 'flipping' and/or shaking of the Sun]: And then shall appear the sign [of The Second Coming] of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man

coming in the clouds of heaven with power and great glory [Mat 24:29-30](#)
(and [Mark 13:24-26](#)),

as well as by the Prophet Isaiah:

Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger [Is 13:9-13](#) (See also [Is 2:12](#)).

And yes, this **day** – like other ‘necessarily less severe’ **days** of the past – is a **day** that is **cruel both with wrath and fierce anger**. And other prophets reveal the ‘**worst-ever**’ nature of this coming **terrible day** too, including Joel:

Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come [Joel 1:15](#).

And,

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand ... And the LORD shall utter his voice before his [- as we will further confirm, **immortal** -] **army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?** [Joel 2:1,11](#).

And Zephaniah, in the first chapter of his **prophecy**, while also covering now past details of an earlier ‘necessarily less severe Day of The Lord’, goes into a lot of the ‘gory details’ of the still coming one too, and speaking the **word of the LORD**, says,

I will utterly consume all things from off the land, saith the LORD. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD... The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD [- uh-huh, besides the ‘lesser one’ then about to happen, the **great and very terrible** one is approaching just a ‘**couple days**’ away too, except that the latter one is a ‘**couple days**’ away only to the Lord ([2Pe 3:8](#)): **the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk** [and **languish**] **like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung** [- especially at **Armageddon**]. **Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a**

speedy riddance of all them that dwell in the land[- most as fast as blood drains and carrion birds devour dead flesh, and others as fast as an **'immortal army'** can **waste** ^{H2717; H7736} their **'mortal enemies'**] [Zep 1:2-3,14-18](#).

And in the 14th Chapter of Zechariah this **prophet** too gets rather detailed about this general time period, the focus being on The Day of The Lord, saying,

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle [under the leadership of the Antichrist at The Midpoint of The Great Tribulation ([Dan 9:26-7](#)/[Luke 21:20-28](#))]; **and the city shall be taken, and the houses rifled, and** [- besides the Jews that **fled into the wilderness** ([Mat 24:15-21](#); [Mark 13:14](#); [Rev 12:1,6,13-17](#)/[Gen 37:9-10](#); [Mic 2:12-13](#)) -] **the women** [who remain in Jerusalem shall be] **ravished; and half of the city shall go forth into captivity,** [the other half, presumably, being killed,] **and the residue of the people shall not be cut off from** [but remain in] **the city. Then shall the LORD go forth, and fight against those nations** [in Jerusalem and at Armageddon, and in His following **'campaign'** with His **'immortal army'** against the **'nations surrounding Israel'** ([Ez 28:25-26](#); [Ez 36](#), mainly verse 7), including Edom, Moab, Ammon, Elam, Assyria (Nineveh), Syria (Damascus), Philistia, Babylon, Tyre, Zidon, Egypt, Ethiopia, Libya, Lydia, etc., (though, as usual, in most of the following **prophecies** there is a **'mix and merging'** [Mal 3:5](#) of already fulfilled 'Days of The Lord' and The, yet to be fulfilled, Day of The Lord, including some **'jumping around from day to day'** in **God's Week'** [2Pe 3:8](#), wherein it is also revealed that some of these nations will ultimately be redeemed, but, evidently, others will not, as New Jerusalem will ultimately be sitting on them ([Rev 21:16,24](#)): e.g., [Ps 108:9](#); [Is 11](#) & [14-17](#) & [19](#) & [25](#); [27:12-13](#); [30:30-33](#); [31:7-9](#); [52:4-8](#); [Jer 46-51](#); [Ez 25-28](#) & [32](#) & [35](#); [Joel 2:1-11](#) & [3:19](#); [Amos 1:1-2:3](#) & [9:11-12](#)); [Mic 5](#); [Nah 1-3](#); [Zep 2](#); [Mal 1:1-5](#)], [and **the LORD** will **fight against** these surrounding nations] **as when he fought in the day of battle** [in 'less severe Days of The Lord']. **And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave**[or **'split'**] **in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye** [- evidently Jews in Jerusalem in **captivity** that are slaves to the Antichrist] **shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal** [- "a place near Jerusalem, site presently unknown", though a clue is that "Azal", an alternate translation, was "a Benjamite descendant of Saul and Jonathan"]: **yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah** [[Amos 1:1](#) - during The 3rd Visits of Mars, which evidently was also one of the earlier 'less severe Days of The Lord', but in this latter case, at least some Jews will apparently **flee** the **destruction** of this **terrible day** - while some may stand and fight (e.g., [Zec 14:14](#)) - beginning after Jesus **'lands'** on the Mount of Olives, and where at this point **we, his 'immortal army'**, may also participate in the **destruction** of Jerusalem, and there are mentions of **a consumption... upon the whole earth**, and **plague** (e.g., [Is 10:22/28:21/Zec 14:15](#) - both "annihilation" and **plague?**), as well as **'neighbor v. neighbor' great tumult** ([Zec 14:13](#)) possibly also happening sometime on this **day**]: **and the LORD my God** [- in this case, Jesus -] **shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD** [- in this

case, The Father ([Mat 24:36](#); [Mark 13:32](#)), **not day, nor night: but it shall come to pass, that at evening time it shall be light** [- this evidently because the Earth just 'flipped over']. **And it shall be in that day**[- or sometime during this month], **that living** [or "reviving"] **waters shall** [start to] **go out from Jerusalem; half of them toward the former sea** [Dead Sea?], **and half of them toward the hinder sea** [Mediterranean Sea or the Sea of Galilee? - these being likely choices anyway]: **in summer and in winter shall it be** [implying that in The Millennium the Earth's *axis of rotation* will not be perfectly *perpendicular* to the *plane of the ecliptic*, causing the Sun to be high in the sky in Summer and low in the sky in Winter, and therefore making warmer and colder parts of the year alternating in the northern and southern hemispheres - but I'm thinking that warmer and colder *seasons* will end, as global *temperatures* should again become uniform, as they must have been before The Flood, once Jesus, likely with the help of The Coming Red Planet, restores The Water Canopy in the Sky, (see [SEC. 8, p.8](#))]. **And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem** [i.e., 'shaken flat' in The 7th Plague Judgement, (e.g., [Is 40:4](#)/[Luke 3:5](#)): **and** [or but] **it shall be lifted up** [[Is 2](#) - the whole chapter helpful for context to place in time and locate Verse 1-3; [Ez 40:2](#); [Rev 21:10](#)], **and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And** [also at] **this [time] shall be the** [most *terrible*] **plague** [of The Day of The Lord] **wherewith the LORD will smite all the people that have fought against Jerusalem;** [at *Armageddon*, these *enemies* will be *slain with the sword of him that sat upon the* [white] *horse, which sword proceeded out of his mouth* ([Rev 1:16](#); [2:16](#); [19:15,21](#))]; **Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth... [Zec 14:1-12](#)** [- no, not a 'nuclear blast', but the figurative *sharp sword* - evidently literally *spoken words* - *out of his mouth*]. **And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbor** [like the Midianites and Amalekites who must have thought they were fighting against Gideon's trumpeting, supposedly vast army - it was just 300) [Jdg 7:22](#), and Gog's hoards who apparently will think they're fighting Israel too]. **And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents... [Zec 14:1-15](#).**

We got a fairly quick *answer* here, among others, that the *river* that will flow from the Temple in Jerusalem must start to flow sometime during The Day of The Lord, evidently before Temple construction even begins, but I'm still thinking that it might not start, or at least it's *waters* won't reach the 'topographically renovated and drained' Jordan Rift Valley, until the blood from Lake Armageddon has finished flowing to the Gulf of Abaqa, and maybe also to the Mediterranean.

Another thing I now *see* differently is that, like **the captives by the river of Chebar... in the land of the Chaldeans** [Ez 1:1-3](#), (formerly in Assyria), apparently

the Antichrist will not kill all the Jews he gets his hands on after conquering Israel, because – and besides the Jews that **fled into the wilderness** [Rev 12:6](#) – the Prophet Zechariah has just told us that in Jerusalem **half of the city shall go forth into captivity** [– the other half presumably being killed], **and** [that] **the residue of the people shall not be cut off from the city** [as they are evidently enslaved in Jerusalem, necessarily including, I have now further decompartmentalized, the continuing work of '**collecting weapons for burning as fuel**' ([Ez 39:9-10](#)), a task started following The 6th Seal Judgment involving God's **slaughter** of Gog and his subordinate Muslim hordes, remember?

And I see here a possible, long-awaited, '**expanded**' **revelation** concerning a couple other verses in this **prophecy** of Zechariah about the land of Israel – a **prophecy** that begins in Chapter 12 and continues through Chapter 14.

And it shall come to pass [at the Midpoint of The Great Tribulation], **that in all the land, saith the LORD, two parts therein shall be cut off and die** [though some of these must be '**spiritually saved**']; **but the third shall be left therein** [– to become slaves?]. **And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my** [surviving] **people: and they shall say, The LORD is my God** [Zec 13:8-9](#).

You should read the entire prophecy for context, and expect at least a few **revelations** along the way – even if only '**improved**' or '**expanded**' ones, if not also **corrected** ones. And you should also review my discussion on this topic back in [RGT, p.392-7](#).

I admitted back in [RGT](#), on [p.396](#), that, “there’s a lot of confusion in this for me”. What I might now **see** is a way to account for these '**thirds**'. And I mean maybe this implies '**four parts**' altogether – '**two parts**' being killed, '**one part**' taken into **captivity**, and a '**fourth part**' escaping to Petra, this last part not being mentioned in these verses because they are no longer in Israel.

Of course and again, God, as usual, '**jumps around**' in his descriptions of events on any given **day** of His '**week**', and even '**merges**' together earlier and later **judgments** or 'Days of The Lord', as they are to a great extent in their nature, as He is, **the same**, except in severity, and he just as often '**jumps**' from **day** to **day** throughout His '**weeklong plan**', which to us can be thousand-year '**leaps**' or more, though to him all within His Weeklong Plan for Mankind and Angels.

So counting The 7th Plague Judgment, and a couple other preceding events, The Top 20 Great and Terrible Events of The Day of The Lord, if I were to name them, and attempt to put them in chronological order, are as follows:

1. The 7th Plague Judgment is **poured out**.
2. The Final Harvest to Heaven and The Rapture of Wrath to Armageddon occur.
3. The Marriage and Marriage Supper of The Lamb in Heaven occur.
4. The 1260th Day After The Abomination of Desolation, and The 1st Day of the Monthlong Day of The Lord begin, and the events marking The Feast of Trumpets evidently begin.
5. The Immortal Army of The Lord is **mustered** in Heaven.
6. The Ride of Jesus and His Immortal Army on White Horses from Heaven to Earth begins.

7. The Heavenly Spectacle of The Brilliant Second Coming of Jesus is seen worldwide.
8. The Second Coming Landing of Jesus in Jerusalem '**splitting**' the Mount of Olives occurs.
9. The Escape of the Captive Jews in Jerusalem Through the Valley '**split**' by Jesus occurs.
10. The Destruction of Jerusalem by Jesus likely occurs (with or without help from His army).
11. The 1st Leg Ride of The Lord's Triangle by Jesus and His Army to Armageddon occurs.
12. The Spoken Destruction of The Lord's Enemies by Jesus Alone at Armageddon occurs.
13. The 2nd Leg Ride of The Lord's Triangle to '**break out**' the Jews in Bozrah/Petra occurs.
14. The 3rd Leg Walk of The Lord's Triangle '**leading**' the Jews home begins.
15. The 1st Day of The Monthlong Day of The Lord ends (- during Israel's walk home?).
16. The Jews Entrance into Jerusalem Singing and Rejoicing occurs (- late on The 3rd Day?)
17. The 3rd Day of The Monthlong Day of The Lord ends (- after the 2 day walk?).
18. The Feasts of Atonement and Tabernacles evidently occur (following The Jews' **return**).
19. The Campaign of The Lord and His Armies Against the Nations Surrounding Israel occurs.
20. The 30th Day of The Monthlong Day of the Lord ends, and The Period from The 1290th Day to The 1335th begins.

But let's go through this list in more detail. (Note: **scripture** references cited are not meant to be exhaustive, nor is everything happening on this **day** included. This, and '**ever-endeavouring to correct, improve, and expand**' our '**perspective**', is **our 'continuing, eternal work'**.)

1. The 7th Plague Judgment is **poured out**. This event that concludes The Great Tribulation will ¹ **shake** all land '**flat**' ([Is 40:4](#)/[Luke 3:5](#); [Hag 2:6-7](#)/[Heb 12:26-27](#); [Is 13:13](#)) - except in Israel ([Is 2:1-3](#); [Ez 40:2](#); [Rev 21:10](#)), ² '**submerge**' all islands ([Rev 16:17-21](#)), ³ '**bombard**' the World with **great hail**, and ⁴ **bring**, evidently in more ways than one, (¹ by a '**shifted axis**' **shaking** *particulate matter* into the *atmosphere*, ² by countless *impacts* by **great hail** from The Coming Red Planet 'raising' more *particulate matter*, as well as ³ by volcanic eruptions, if not also ⁴ by the 'transfer' of the '**smokey**' *atmosphere* from The Coming Red Planet to Earth), **darkness** ([Is 13:10](#); [24:23](#); [Ez 32:7-8](#); [Joel 2:31](#); [2:10](#); [2:31](#); [3:15](#); [Zep 1:15](#); [Zec 14:6](#); [Mat 24:29-30](#); [Mark 13:24-26](#); [Acts 2:20](#)). And apparently, contrary to some of my earlier speculations, in some places there will be **thick darkness**, but in others just **gloominess** ([Joel 2:2](#); [Zep 1:15](#); [Zec 14:6](#)). And I mean it's safe to assume that those **haughty** and **terrible ones**, as well as those '**supernaturally shanghaied**', will be 'pinned down' by **thick darkness**, but that in Jerusalem there will just be **gloominess**, but likely with at least a "Very Unhealthy AQI" (Air Quality Index), while I expect Armageddon's AQI to be worse than "Hazardous". And The Rapture of Wrath to Armageddon and The Final Harvest to Heaven to The Marriage and Marriage Supper of The Lamb ([Mat 24:29-31,40-42](#); [Mark 13:24-27](#); [Luke 17:34-37](#); [Rev 14:14-20](#)) must both occur very near, or '**immediately after**', The 7th Plague Judgment. Whether the gap in time from The End of The Great Tribulation to when

Jesus '**splits**' the Mount of Olives on Earth is short or longer, I can't '**speak for God**'. I used to think it could be as long as 3 weeks – for maximum **languishing** time, and time for The Marriage of The Lamb, but I no longer think so, as Jesus – I had compartmentalized – must arrive at Petra to '**break out**' the Jews ([Mic 2:12-13](#)) 1260 days after they sequester there ([Rev 12:6,12-13](#)), which means The Lord's '**landing**' on the Mount of Olives ([Zec 14:4](#); [Acts 1:9-11](#)) and the near following Battle of Armageddon ([Rev 14:17-20](#); [19:11-21](#) – and see again [Luke 17:34-37](#)) must have already taken place too. So I now think His '**landing**' on Earth must be '**closely following the tribulation**' too, at least as it's perceived on Earth, only allowing 'time' – possibly *extra-dimentional time* in Heaven where no *time* passes on Earth, either that or, and I think less likely, a shorter duration of The Days of Vengeance of a little less than 1260 Days – and that is, allowing either 'regular' or *extra-dimentional time* for The Marriage of The Lamb, The Marriage evidently waiting on The Final Harvest before it can take place. Of course I would prefer more than less 'regular' *time* for **the haughty** and **terrible ones** to **languish** at **Armageddon**, (e.g., [Is 24:4](#) & [13:11](#)). But it did just occur to me that they would be '**trapped**' and **languishing** there for the duration of The 7th Plague Judgment, however long that lasts. 'Ch – ch-ch-ch – chhhh'.

2. The Final Harvest to Heaven and The Rapture of Wrath to Armageddon occur. I assume that those raptured to Heaven in The Final Harvest ([Mat 24:29-31](#); [Mark 13:24-27](#); [Rev 14:14-20](#)) must be **taken** in time – just after The 7th Plague Judgment and just before The Rapture of Wrath – to attend as one of the '**groups of guests**' at The Marriage and Marriage Supper of The Lamb ([Rev 19:9](#)). If this is true they are a separate '**station**' from The Bride (The Pre-Church and the Church), and other '**stations**'. The Rapture of Wrath evidently takes place immediately following The Final Harvest and immediately before The Marriage and Marriage Supper of The Lamb ([Is 63:1-6](#); [Mat 24:40-42](#); [Luke 17:34-37](#); [Rev 14:18-20](#); [16:12-16](#); [19:14-15](#)).

3. The Marriage and Marriage Supper of The Lamb in Heaven occur ([Rev 19:6-9](#)). Other of the various '**stations**' I expect in attendance at The Marriage besides The Bride and The Final Harvest Saints – all of them already in Heaven – are The Tribulation Gentiles ([Rev 7:9-17](#)), The 144,000 Jews ([Gen 37:9-10](#); [Rev 12:1-5](#); [11:1-3](#); [14:1-5](#)), The Two Witnesses ([Zec 4](#); [Rev 11:1-14](#)), and The Tribulation Jews ([Rev 15:1-4](#)). The '**station**' I do not see in attendance, besides The 2nd Resurrection Saints who aren't **changed** [1Co 15:50-58](#) until the end of The Millennium ([Mat 13:24-30,36-40](#); [Rev 20](#)), is The 1st Resurrection Martyrs ([Rev 20:4-6](#)), as their **bodies** evidently remain in the **grave** or **sea**, while their **spirits** remain in **captivity** in The Paradise in Heaven ([Eph 4:7-10](#); [2Co 12:2-4](#)), until about 75 days (1335 – 1260) after The Marriage occurs, though they will **reign** with Christ throughout The Millennium, and surely also **forevermore** thereafter.

4. The 1260th Day After The Abomination of Desolation, and The 1st Day of the Monthlong Day of The Lord begin, and the events marking The Feast of Trumpets evidently begin.

5. The Immortal Army of The Lord is **mustered** in Heaven. **We**, The Pre-Church and the Church, (excluding The Tribulation Gentiles ([Rev 7:13-17](#)), and likely also The Tribulation Jews ([Rev 15:2-4](#)), as they also seem '**predestinated**' to be '**eternal Throne room servants**', and maybe also excluding The Pre-Church and Church Martyrs ([Rev 6:9-11](#)), as they are seen there too), are **mustered to battle**, an '**immortal army**' ([Is 13:2-6](#); [Joel 2:1-11](#); [Rev 19:11-15](#)) in Heaven preparing to ride down to Earth for the beginning of The Day of The Lord.

6. The Ride of Jesus and His Immortal Army on White Horses from Heaven to Earth begins. **We, riding on white horses, 'follow'** Jesus down from Heaven toward Earth ([Rev 19:11-15](#)).

7. The Heavenly Spectacle of The Brilliant Second Coming of Jesus is seen worldwide – a spectacle **every eye shall see** in the sky ([Mat 24:27](#); [Rev 1:7](#); [Is 40:4-5](#)/[52:7-10](#)/[Luke 3:4-6](#)).

8. The Second Coming Landing of Jesus in Jerusalem **'splitting'** the Mount of Olives occurs. Jesus **'lands'** on the Mount of Olives, **'splitting it in two'** [Zec 14:4](#); [Acts 1:9-11](#), (and The Lord's **'immortal army'** may not actually 'land' or 'dismount' at this point), his **'landing'** making a **'long valley'**, and a way for the Jews in **captivity** in Jerusalem to escape ([Zec 13:8-9 & 14:1-8](#)).

9. The Escape of the Captive Jews in Jerusalem Through the Valley **'split'** by Jesus occurs ([Zec 13:8-9](#); [Zec 14](#) – the whole chapter here providing context for Verse 4-5).

10. The Destruction of Jerusalem by Jesus likely occurs (with or without help from His army). After the Captive Jews in Jerusalem **escape** or are **escaping**, **we**, The Immortal Army of Jesus, (since **we** are there, and **if we** 'land'), or possibly just Jesus, (whether **we** 'land' or not), **destroy** the **palace** of the Antichrist then in Jerusalem ([Dan 11:45](#)), and likely all of Jerusalem, (as it was **destroyed** ([Dan 9:26](#)) and evidently **'rebuilt'** by the Antichrist), and even more likely **destroy** all the **enemies** of the Lord then in Jerusalem – some of all this maybe only implied by **scripture**.

11. The 1st Leg Ride of The Lord's Triangle by Jesus and His Army to Armageddon occurs. **We**, The Immortal Army of Jesus, next **'ride'** – or **'fly on horses'** – from Jerusalem to Armageddon.

12. The Spoken Destruction of The Lord's Enemies by Jesus Alone at Armageddon occurs. Though **we**, The Immortal Army of Jesus, are with Him ([Rev 19:14,19](#)/[Joel 2:1-11](#)), Jesus **alone 'destroys'** all His **enemies** gathered there ([Is 63:1-6](#); [Rev 14:19-20](#)) with **the sword... out of his mouth** ([Rev 1:16](#); [2:16](#); [19:15,21](#)), **'winepressing'** ([Is 63:1-6](#); [Rev 14:18-20](#); [Rev 19:15](#)) The Armies of the Antichrist ([Rev 16:12-14](#)), The Hordes of the Kings of the East ([Rev 16:12](#)), and all the rest of The Marked ([Mat 24:27-28,40-42](#); [Luke 17:34-37](#)) who are **taken** in The Rapture of Wrath to The Winepress of Wrath, the **blood** from this **slaughter** somehow 'draining' for about 200 miles to the sea, or seas ([Zec 14:8](#); [Rev 14:18-20](#)), and the **dead carcasses** being **'consumed'** by a multitude of *carrion* ('dead-meat-eating') *birds* ([Mat 24:27-28](#); [Luke 17:34-37](#); [Rev 19:17-18](#)).

13. The 2nd Leg Ride of The Lord's Triangle to **'break out'** the Jews in Bozrah/Petra occurs. **We**, The Immortal Army of Jesus, next **'ride'** south on The 2nd Leg of The Lord's Triangle to Bozrah/Petra to get the Jews that have been **nourished** there for 1260 days ([Rev 12:6,14](#)), indicating that The Day of The Lord must begin on The 1260th (or 1261st) Day After The Abomination of Desolation, after Jesus has already **'landed'** in Jerusalem and next **'annihilates'** His **enemies** at Armageddon a little earlier that day, **the LORD** evidently literally **'breaking out'** these sequestered Jews upon His arrival there in order to lead them home ([Mic 2:12-13](#)).

14. The 3rd Leg Walk of The Lord's Triangle **'leading'** the Jews home begins. **We** next start out on the The 3rd Leg of The Lord's Triangle, evidently walking, as Jesus and **'his immortal army'** are now accompanied by the still **mortal** Jews from Petra, which evidently requires Jesus to **'part'** the newly formed – or still forming – East Sea so the **mortal** Jews can cross on foot. See [Isaiah 10:20-27](#) as it offers the context for Verse 24 and 26 which tell us of both the Antichrist's and The Lord's **'staff-work'** **after the manner of Egypt** occurring at this time – including (in Verse 26) that as **his** [Moses'] **rod was upon the sea, so shall he** [Jesus] **lift it up after the manner of Egypt**, this apparently telling us that Jesus will **'part'** the East Sea. And how could they as easily get home otherwise – if The East Sea is already then in the way? Not to mention that surely Moses will not 'outdo' The Lord in this way, as I

expect the East Sea – or other *waterways* surrounding Israel – may be '**parted**' 3 or more times by Jesus, the latter '**partings**' being for the 'going and coming' of the '**mortal army**' who join the '**immortal army**' in The Campaign of The Lord and His Armies Against the Nations Surrounding Israel ([Mic 5:5-6](#); see also [Is 51:9-11](#)). (Note: The Lord's Triangle is evidently *extremely obtuse*, meaning that one of its *angles* – there being 3 *angles* in every *triangle*, always adding up to 180° – is much greater than 90°, in this case close to 180° (marked at Jerusalem), making it nearly just a *line*, drawn from the former fortress of Megiddo, through Jerusalem, to Petra, though any 3 points not all *exactly* on the same, perfectly *straight line* identify a *triangle*, so I'm sticking with The Lord's Triangle for the name of this '**campaign route**' on this **great and terrible day**.)

15. The 1st Day of The Monthlong Day of The Lord ends (– during Israel's walk home?).

16. The Jews Entrance into Jerusalem Singing and Rejoicing occurs (– late on The 3rd Day?) The Jews enter Jerusalem **singing** and **rejoicing** ([Is 35:10](#); [51:11](#)), with the first 15 events in this list likely happening on the same 1260th (or 1261st) day after The Abomination of Desolation, and this 16th one taking place a couple days thereafter as the '**mortals**' will be walking. (Google Maps shows Petra to Jerusalem as a "2 days" walk.)

17. The 3rd Day of The Monthlong Day of The Lord ends (– after the 2 day walk?).

18. The Feasts of Atonement and Tabernacles evidently occur (following The Jews' **return**).

19. The Campaign of The Lord and His Armies Against the Nations Surrounding Israel occurs. **We**, likely both The Mortal and Immortal Armies of Jesus, next embark on a '**military campaign**' that evidently transpires over the remainder of the 30 days that extend from the 1260th to the 1290th day after The Abomination of Desolation ([Dan 12](#) – the entire chapter giving context to Verses 1, 6-7, and 11-12), the bulk of The Monthlong Day of The Lord evidently needed as there are many peoples surrounding Israel that require either **chastisement** or '**extermination**'. This includes the '**eradication**' of all the '**angel-human-DNA infected**' **Canaanites** of all types ([Ez 28:25-26](#); [Ez 36](#), especially verse 7; [Zec 14:21](#)), and the **chastisement** or '**annihilation**' of Edom, Moab, Ammon, Elam, Syria, Philistia, Babylon, Tyre, Zidon, Egypt, Ethiopia, Libya, Lydia, etc., (though again, in most of the following **prophecies** there is a '**mix and merging**' [Mal 3:5-6](#) of already fulfilled 'Days of The Lord', and The, yet to be fulfilled, Day of The Lord, as well as some '**jumping around from day to day in God's Week**' [2Pe 3:8](#), where some of these nations will ultimately be redeemed, but, evidently, some will not, especially considering that New Jerusalem must ultimately be entirely covering some of them ([Rev 21:16,24](#)): [Ps 108:9](#); [Is 11](#) & [14-17](#) & [19](#) & [25](#); [27:12-13](#); [30:30-33](#); [31:7-9](#); [52:4-8](#); [Jer 46-51](#); [Ez 25-28](#) & [32](#) & [35](#); [Joel 2:1-11](#) & [3:19](#); [Amos 1:1-2:3](#) & [9:11-12](#)); [Mic 5](#); [Nah 1-3](#); [Zep 2](#); [Mal 1:1-5](#)), and where surely all participating Soldiers of The Lord – both **mortal** and **immortal** – will become **red** in their **apparel**, with **garments like him that treadeth in the winefat...** [**testifying** that they too] **will tread** [their **enemies**] **in...** [their] **anger, and trample them in...** [their] **fury; and their blood shall be sprinkled upon...** [their] **garments, and... stain all...** [their] **raiment. For the day of vengeance is in...** [their] **heart[s]** [too] [Is 63:2-4](#), and having, each and every one, their '**vesture dipped in blood**' ([63:1-6](#); [Rev 19:11-16](#)), they will share in **the day of the LORD...** [being also] **cruel both with wrath and fierce anger, to lay the land desolate: and...** [help **Jesus**] **destroy the sinners thereof out of it...** [such that these **sanctified** and **mighty ones** [Is 13:3](#)/[Joel 2:7](#) will share] **in the wrath of the LORD of hosts, and in the day of his fierce anger** [Is 13](#) – uh-huh, and for a broader context, read it all again, though

there is some **'jumping around in and merging together of The Days of the Lord's Week'** in this chapter – and see as well [Isaiah 14:24-25](#) and [Isaiah 24](#) for more of this broader context, and review again [Joel 2:1-11](#), which brings attention to the **great people**, described in a variety of ways as **'supernaturally' mighty**, and clearly **'decernible'** as **'Immortals'** in that **when they fall upon the swords, they shall not be wounded**, as only **'immortals'** could continually survive such **'mortally fatal injury'**.

20. The 30th Day of The Monthlong Day of the Lord ends, and The Period from The 1290th Day to The 1335th begins.

I finally now **believe** that The Day of The Lord is the period – yes, though called **the day**, and apparently 'highlighted' by the particular single day when Jesus returns to Earth, it is really a period of days – from the 1260th Day to The 1290th Day after The Abomination of Desolation – a 30 day period, altogether referred to repeatedly in **scripture** as **the day of the LORD**, though sometimes instead or also referring to earlier, necessarily less severe periods, this exact phrase being found 20 times, including 16 times in the Old Testament in 7 different prophetic books, and 4 times in the New Testament, including in the **epistles** of both Paul and Peter.

And before I go on I should **acknowledge** that this **handling** of Daniel 12 – and especially the parts about the **thousand two hundred and ninety days**, and that is, **from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up**, as well as **the thousand three hundred and five and thirty days**, also beginning with The Abomination of Desolation, involves one of my biggest **'corrected, improved, and expanded' revelations** ever, the **correction** in this unavoidably **'growing revelation'** – and this time along with the **witness** of my **'closest brother in the Lord'**, D. Kenneth – being that I realized that back on May 6, 2007, the day when Daniel 11 was **'fully opened'** to me, and no longer **closed up and sealed till the time of the end** [Dan 12:4,9](#), a day that supposedly marked The Beginning of The Time of the End, wasn't really so. And I mean that though I mostly understood Daniel 12 back then, I finally fairly recently **acknowledged** that I didn't really **know** for sure which events belonged to the period of The 1260th Day to The 1290th Day, and therefore which ones belonged to The 1290th Day to The 1335th Day. And as all this is one requirement for declaring that the entire prophecy – Daniel 10-12 – is **open**, then it wasn't **'fully opened'** to me back in 2007. But it is now, as **witnessed** by my **brother**, on May 15, 2023. And yes, I have speculated, mostly correctly, about all this, even farther back than 2007, but now there is clarity. Now I declare that it was only Daniel 11 that was **'fully opened'** in 2007, and that Daniel 12 became **'fully opened'** to me in 2023, which marks, at least for my **brother** and I, The Beginning of The Time of the End. And that's big. The key to this **'breakthrough'** that **'blew'** this **'growing revelation'** further **open** was the formerly too often **'compartmentalized precept'** that The Campaign of The Lord and His Armies Against the Nations Surrounding Israel would take – accompanied by a **'mortal army'** – quite a while, and that this **'campaign'** was surely part of...

...the day of the LORD... [which to the Lord and all His participating soldiers will be an endeavor that is] **cruel both with wrath and fierce anger, to lay the land desolate...** [where] **he** [and His **armies**] **shall destroy the sinners thereof out of it.** [Is 13:9](#)

And I will revisit – to further **'correct, improve, and expand'** – a breakdown of The 1290th Day to The 1335th Day, as well as to The 2300th Day and beyond, shortly.

We know that The 1290th Day will **end** when **...all these things** [or **these wonders** referred to earlier in this **prophecy**] **shall be finished** [Dan 12:6-7](#). This is also said to be after **...a time, times, and an half** [or after **a thousand two hundred and ninety days** from The Abomination of Desolation]; **and when he** [the Antichrist] **shall have accomplished to scatter the power of the holy people** [Dan 12:7 & 11](#), otherwise known as the 42 months or 3 ½ years **given** [to the Antichrist] **to make war with the saints, and to overcome them: and power...** [will also be] **given him over all kindreds, and tongues, and nations** ([Rev 13:5](#)), including **to scatter the power** of the Jews, which is the same 42 months **given** to the Gentiles where **Jerusalem shall be trodden down of the Gentiles** [Luke 21:24/Rev 11:2](#), The Day of The Lord being the period when Jesus takes all that **power** back. And since **we know** that the Jews will be sequestered in **the wilderness** just 1260 days ([Rev 12:6,14](#)), it must be that Jesus will arrive to lead them home on that 1260th (or 1261st) day, and therefore He must **'land'** in Jerusalem earlier that day on the Mount of Olives, and next go with his **'immortal army'** to Armageddon before going to Bozrah/Petra, and then, likely after The Feast of Tabernacles, and for the remainder of The Monthlong Day of The Lord, **finish a 'campaign'** to **chastise** or **'annihilate'** all His **enemies** surrounding Israel ([Ez 28:25-26](#); [Ez 36](#), especially verse 7), this evidently being the longest part - likely near 3 of the 4 weeks - of The Monthlong Day of The Lord, it ending on the 1290th Day, when this **great and terrible day of the Lord**, and **all these things** - or **wonders** - **shall be finished**, which is defined in Daniel 12 as **the end** of The 1290th Day after The Abomination of Desolation.

So what happens in the period following The Monthlong of The Day of The Lord, which would be The Period of The 1290th Day to The 1335th Day? I should admit that here too I am not entirely **sure** of all of the **'events'** and **'inaugurations'** that will occur on or after the 1290th Day, nor on or after The 1335th Day, nor which **'stations'**, or, possibly, parts of them, will be involved.

As far as **'events'**, it's likely not possible - before the fact - to determine all of the 'major ones' happening within this period, as some - there being just 45 days to **work** - may occur in the following period or later, **'events'** that could occur in either period or later including the **'setting'** - the earlier ones within unfinished buildings? - of various **'king thrones'** and **'priestly chief seats'** on Earth ([1Pe 2:5,9](#); [Rev 1:6](#); [5:10](#); [20:4](#)) - though I'm guessing this does not include The Setting of The Throne of Jesus which must be placed within The Inner Chamber of The Inner House and Sanctuary of The Inner Court of The Millennial Temple ([Ez 41:3-11](#); [43:5-12](#) - and maybe you're **ready** to take another **run** at [RGT, SEC.11](#)) - as it is likely not **set** until The Millennial Temple is completed and **cleansed** on The 2300th Day ([Dan 8:13-14](#)), and **'events'** which could occur in either period or later also including the construction of various buildings in The Princes Portion and The City and Suburbs of Jerusalem of The Public Holy Zone, in The 2 Levitical Holy Zones, one which will contain The Millennial Temple, and The Agricultural Zones - where **planting** may begin right away - in the various parts of the **foursquare** Millennial Oblation Zone ([Ez 48:20](#)), also referred to by me as Greater Jerusalem (map/diagram, [RGT, SEC.11](#), 2nd ed., p.474/479).

As far as the **'stations'** on Earth that will be involved, remember we may not be **able** to be **sure**, before the fact, who will remain in Heaven for The Millennium, including whether **all** of The Bride will come to Earth with Jesus - and that is, despite supposed 'indications' otherwise ([2Cor 5:6-8](#); [1Th 4:17](#)), as there always **seemeth** to be 'exceptions', or, maybe in this case, not, though whatever the case, Millennial

Israel – at some point – will surely become extremely '**cr-ow-ded**' (KJV: **too narrow, too straight**, [Is 49](#) – the whole chapter context for Verse 19-20).

And as far as '**inaugurations**', though it **seemeth** to me that The Inauguration of the Building of The Millennial Temple most likely occurs on The 1335th Day – and that it will surely be finished and **cleansed** on The 2300th Day – I am not **sure** when The Inauguration of The Eternal Kingdom of God and of Christ on Earth occurs – on The 1290th or The 1335th Day. And this re-raises the question, why are all these '**periods**' and '**inaugurations**' marked starting from The Abomination of Desolation anyway? It must be because The 1st Inauguration of The Eternal Kingdom of God and of Christ in Heaven happens immediately before The Abomination of Desolation, described as one of the '**events**' of The 7th Trumpet Judgment...

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail [Rev 11:15-19](#).

Thereafter there are 'phased expansions' of God's Eternal Kingdom occurring to The End of The Millennium including 2) The Inauguration of The Eternal Kingdom of God and of Christ on Earth, either on The 1290th or 1335th Day – or maybe it corresponds to The Feast of Tabernacles starting a little after The 1260th Day, when the Jews get home to Jerusalem from Petra, or, as I suppose back in [RGT](#), it may be best described to transpire from The 1st Inauguration of The Eternal Kingdom of God and of Christ in Heaven just before The Abomination of Desolation to The 2300th Day and The Inauguration of Millennial Temple Worship – 3) The Inauguration of Millennial Rule, and 4) The Inauguration of The Building of The Millennial Temple, my guess both being on The 1335th Day, The 1290th to The 1335th Day being needed to 'clear the ground' of the **destruction** during The Day of The Lord, and to give time to **set** the '**greater**' **thrones** ([Ps 122:5](#); [Rev 20:4](#)), 5) The Inauguration of Millennial Temple Worship, surely on The 2300th Day, though this **worship** lasts only until The End of The Millennium ([Rev 21:22](#)), and 6) The Inauguration of The Eternal Kingdom of God and of Christ on New Earth, or call it The Inauguration of The Eternal Age of Peace, when New Jerusalem 'touches down' on New Earth after The End of The Millennium.

So I still think, as they will be **building** from 'scratch' – in Jerusalem because of The Landing of Jesus on the Mount of Olives, and outside Jerusalem because of The Final Great Earthquake of The 7th Plague Judgment – and as they will only have 45 days, and as I think the **prophecy** of Daniel 10-12 is now sufficiently enough **open** to consider it '**fully open**' before the fact, though of course '**all these things**' will be much '**better understood**' after the fact – that The Period of The 1290th Day to The 1335th Day must be the period when the 'rubble' is cleared, and when various, possibly originally 'buildingless', **thrones** and **seats** are **set**, evidently including some of the ones occupied by the **kings and priests** mentioned by Jesus and the

Apostle Peter ([1Pe 2:5,9](#); [Rev 1:6](#); [5:10](#)), and evidently the **greater** of these in time for The Blessed 1335th Day ([Dan 12:12](#); [Rev 20:4](#)), though as their **seats** will already be **set** in Heaven, maybe not yet including any on Earth for The 24 Apostles and Patriarchs, as they may remain in Heaven until they come down at The End of The Millennium with New Jerusalem ([Mat 19:28](#); [Luke 22:30](#); [Rev 4:4,10-11](#); [5:5-10,14](#); [7:11-17](#); [14:3](#); [19:4](#); [21:10-14](#)) – or not. And I do not think that in this period The Throne of Jesus will be **set**, as I expect His will be built in The Period of the 1335th Day to The 2300th Day, at the end of which is The Inauguration of The Millennial Temple. But I would expect that some major groundwork for The Princes Portion and The City of Jerusalem of The Public Holy Zone, and of The Levitical Holy Zones would at least be well begun, though probably not yet any for The Millennial Temple, as again, I expect this **work** will be **'inaugurated'** on The 1335th Day.

Another thing I expect to occur on The 1335th Day is The Rapture (or Resurrection) of The 1st Resurrection Martyrs, as well as The Inauguration of 1st Resurrection Martyrs Rule, and this along with The Inauguration of The Millennial Rule in general, certainly including the **'inaugurations'** of **kings and priests** of The Wife of Jesus, and of The 144,000 Jews, and maybe of others whose return to the eventually to be **'overcrowded'** Greater Jerusalem Area in The Millennium I have questioned, but again, where on this **Blessed** 1335th Day likely only the **uppermost seats** and **thrones** will be **set** in time for this **'event'** [Rev 20:4-6](#).

And btw, Verse 5 indicates that these **martyrs** were at this time **raised** from **the dead**, as **the rest of the dead lived not again until the thousand years were finished, the rest** being the ones whose Great White Throne Judgment is described in [Verses 11-15](#), and which, since at that time **the earth and the heaven fled away from The Father's face, and there was found no place for them, we may understand** to be the **great...judgment** that must occur at The End of The Millennium, as evidently immediately following this **judgment** John **'sees' a new heaven and a new earth, and new Jerusalem, coming down from God out of heaven** ([Rev 21:1-3](#)).

And Verse 5 names this **'rapture'** of **martyrs**, calling it **the first resurrection**, implying it will not be the only **'station resurrection'**, as another **resurrection**, The 2nd Resurrection, is coming at The End of The Millennium (e.g., [Mat 13:24-30,36-43](#)), as well as another **great...judgment** – besides The 1st Great White Throne Judgment involving only the Antichrist and False Prophet at The End of The Great Tribulation ([Dan 7](#) – especially Verses 7-12, all context for Verse 11 & [Rev 19:20](#)) – which I have named The 2nd Great White Throne Judgment (again e.g., [Mat 13:24-30,36-43](#)). And remember I call them The 1st and 2nd Resurrections, on either end of The Millennium, because the destination of both the **spirits** and **bodies** involved is not, as in previous Raptures to Immortality, Heaven, but Earth, the latter possibly to New Earth. (Note: The Rapture of the Dead Jews near the midpoint of The Great Tribulation is not really a **'station resurrection'** as it is only back to Mortality, not to Immortality, where evidently in due course **some** of these will be **lost** and **some** will be **saved** ([Ez 37:1-14](#) & [Dan 12:1-2](#).)

One more thing that may happen on The 1335th Day, since this **day** follows The Campaign of The Lord and His Armies Against the Nations Surrounding Israel, is what I **see** as the last **great work** of The Coming Red Planet. And whenever this may happen, it appears that it needs to be sometime after this **red planet** is used to **'part'** **waterways** bordering Isreal, presumably including for both the Jews **returning** from Petra to Jerusalem, as well as for The Armies of The Lord – probably partly **mortal** – for their goings and comings during The Campaign of The Lord and His Armies Against the Nations Surrounding Israel, and that is, this last **great work** supposedly happening just before this **red planet** departs from Earth, likely with

another 'nudge' from the Moon, when it too 'flies away' to occupy a 'harmless' *orbit* probably between the Earth and the Sun. Of course I'm talking about The Re-canopying of Earth with Water. And my 'speculative scientific analysis' of this '**event**' near the beginning of this volume is worth repeating here.

...we should also consider the effects of the 're-canopying' of the sky with a new *magnetized* 'layer' of *liquid water*, apparently raised near the start of The Millennium - you know, so mortals can '**live as long a trees**', and that is, for 100's of years like before The Flood. I **imagine** that such an event - the reformation of a *water canopy* in the sky - might happen after enough *extraplanetary discharges* to Earth, *discharges* which are followed by a relatively gentle '**slosh**' of Earth's **waters**, and then a sustained 'pull' on the 'raised' portion of them, the completion of it happening by 'siphoning' and/or 'draining' actions... What I **imagine**, more specifically, is that after The Coming Red Planet *recharges* Earth's *magnetic field* - likely repeatedly, by *discharging* itself, this being another characteristic I see as essential for this coming '**visitor**' - that near the end of its **visit**, shortly after The Great Tribulation, that it will pass over one of the *magnetic poles*, and at the same time briefly 'lock on' to the Earth, '**jostling**' it, and '**sloshing**' **waters** toward that *pole*, except in this case, the **waters** reaching it, aided by their new *momentum*, find a path upward, up the *pole* and through one of the 2 **windows of heaven**, where they begin filling and expanding into a 'layer' of Earth's then more powerful *magnetic field*, and where the resumed movement of our '**visitor**' will 'pull' the **water** further - both by '*normal*' *atomic* and '*special*' *electrical magnetic attraction* - into this 'layer', where after it reaches beyond the halfway point from pole to pole, the actions of *siphoning* and/or *draining* toward the opposite *pole* helps to finish filling this layer until it again becomes a stable, 'two-footed' *canopy* of **waters... above the firmament**. And though mostly **naturally** done, I expect that all this is actually initiated at some point by the command of Jesus, and is likely somewhat 'guided' by one or more **angels**... And btw, this must make the *oceans* a little smaller than they had been. And I mean that with most all land '**shaken flat**' in The Final Great Earthquake, *oceans* must become much *shallower* than now, requiring less *water* to fill them, and causing them to significantly 'encroach' upon *land*, and that is, until part of them 'escapes' into the sky. Of course all this also depends on how much *water* first 'escapes' from *underground* and later finds room to 'retreat' back. But I'm thinking that after the '**surface flattening**' Final Great Earthquake there may not be as many *underground caverns* to hold *water* as there were before. On the other hand, if the average size of *underground rocks* becomes smaller after 3 Great Earthquakes, then maybe even more *water* could be held *underground*, kind of like how *sand* more quickly 'drinks up' *surface water*. Of course we can't forget that there will be no more Polar Ice Caps or *snowcapped mountains*. Ideally, which must be normal for the Millennium, the end result should be that the Oceans, or at least the Atlantic - there being no need for the Pacific - will be

smaller, because the smaller the *ocean* the shorter the time it will take for its **waters** to **be healed** by the **river** then flowing from the Temple in Jerusalem ([Eze 47:8-12](#)), and the shorter the time it will take for Feast-of-Tabernacle travelers to make their trip by sea... And the reconsideration I'm suggesting for the timeline is that such an event should slow the *angular momentum* of the Earth, yes, like a spinning ice skater who at the end of a spin throws out their arms and legs and, with the additional help of the edges of their skates, comes to an abrupt stop. They are able to both *accelerate* and *decelerate* their spinning by moving their appendages in and out, respectively. Such is the nature of *angular momentum*. So I imagine that such an event, The Re-canopying of Earth with Water, with this significant *mass* of *water* moving outward, should *decelerate* Earth's *angular velocity*, or cause it to *rotate* somewhat more slowly, probably returning us back to somewhere near 24-hour days... [SEC. 11, p.8-9].

And I expect another '**abracadabra-style**', '**supernatural event**' to occur at the Beginning of the Millennium, as revealed by the Prophet Zephaniah. In this **prophecy** God says,

For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent [Zep 3:9](#).

Yes, I expect that at the beginning of The Millennium God will restore the universal language that He '**confounded**' at the Tower of Babel, or give us an entirely new one that has never been spoken before. Yet I'm wondering that if at Babel, when God '**confounded**' **language**, whether He left one '**unconfounded**' for a particular people, namely, **Hebrew** for the **Jews**. However and supposedly, Jews did not exist till later, not until Abraham. And Abraham, being from **Ur of the Chaldees**, and therefore a **Chaldean**, predecessors of the **Babylonians**, must have spoken their **language**. But **Hebrew** is very different from **Chaldean**. So did Abraham and His family speak **Chaldean** in public, but **Hebrew** at home in **Ur**? And did Abraham, his son, and grandson have to search for their wives not only to avoid **cursed 'Canaanite blood'**, but also to find ones who spoke Hebrew? And I mean was there a 'nationless diaspora' of Hebrew speaking people that have existed ever since The Tower of Babel Incident? And otherwise, when did the speaking of **Hebrew** actually begin? If it began at the Creation of Adam - which I find most likely - then maybe we'll all be speaking **Hebrew** someday soon.

But read Zephaniah 3 for context, or the whole book. It's only 3 chapters. In it I don't see much if any past '**fulfilled prophecy**', mostly just **Great-Tribulation**, and '**immediately-after-the-tribulation**', '**The-Day-of-The-LORD**' **prophecy** ([Zep 1:7,14](#)).

And while we're here, and that is, at the conclusion of The Great Tribulation, let's reconsider Satan's '**predestinately**' failed plans that culminate in this **afore prepared** conclusion.

So far I've suggested just 2 'grand plans' of Satan: 'Plan 1' starting sometime after Creation Week with the **tempting** of Eve, then Adam, when Satan tells Eve that, **ye shall be as gods**, and that is, when he initiates '**self idolatry**'; and 'Plan 2' becoming preferred after The Curse, when all that 'interaction' between the '**planet gods**' starts to be seen in the **heavens**, as well as the impending '**fallout**

judgment' on its way to Earth, seen at first far away but eventually very close up. But finally 'Plan 2' begins to lose much of its usefulness to Satan after all the '**planet gods'** settle into harmless *orbits*. This evidently provokes the 'restart' of 'Plan 1', where Satan begins to favor the decline of '**planet god' worship** and the revival of '**self idolatry**', this change beginning a while after The Visits of Mars, but certainly by the time Socrates, Plato, and Aristotle.

But here let me offer a more complicated scenario. And I mean that I now '**better see**', (having **got** this '**expanded' revelation** near the end of **SECTION 7**, specifically on May 1, 2018 - really), that since it's plainly evident that '**planet-god' worship** didn't entirely die out, and is even now seeing a resurgence, I don't expect that it will finally be 'dead' until Satan's '**insiders**', who '**push self idolatry**', finally **shall make her desolate and naked, and shall eat her flesh, and burn her with fire** [Rev 17:15-18](#), leaving '**planet god' worship** 'alive' until Satan finishes using it to gain domination, at which point he will overthrow this 'indirect', and to some extent 'Jesus-tainted' form of '**Satan worship**' in favor of direct **worship** of him and the Antichrist.

And btw, again, apparently one of a number of reasons why Rome is left out of Daniel 8 is to emphasize the connection of the Antichrist to Greece and Platonism or '**self-idolatry-beastism**'. This also implies that Rome mostly ruled through the intimidation of '**planet-god' worship** till Constantine and the not long thereafter fall of Rome. But '**planet god' worship** survives, most notably and however indirectly, in the Catholic Church, as well as in 'counterculture', (read, in 'satanic forms of worship'), which, ironically enough, is becoming more and more 'mainstream'.

And speaking of the Antichrist, here's a likely relevant review and update.

In 1976, Mar Dinkha IV was elected as Shimun XXIII Eshai's successor. The 33-year-old Dinkha had previously been Metropolitan of Tehran, and operated his see there until the [Iran-Iraq War](#) of 1980-1988. Thereafter, Mar Dinkha IV went into exile in the United States, and transferred the patriarchal see to Chicago. Much of his patriarchate had been concerned with tending to the Assyrian-Chaldean-Syriac diaspora community and with ecumenical efforts to strengthen relations with other churches. On 26 March 2015, Mar Dinkha IV passed away in the United States, leaving the Assyrian Church of the East in a period of *sede vacante* ['without a patriarch'] until 18 September 2015, during which Mar Aprem Mookan served as the custodian of the Patriarchate of Seleucia-Ctesiphon [or of Babylon]... On 18 September 2015, the Holy Synod of the Assyrian Church of the East, elected His Beatitude Mar Gewargis Sliwa, the Metropolitan of Iraq, Jordan and Russia, as Catholicos-Patriarch of the Assyrian Church of the East to succeed the late His Holiness Mar Dinkha IV [- "Catholicos" meaning that the Assyrian Church, under Mar Dinkha's leadership, entered into "full communion" with the Catholic Church, there-by to some extent coming under the authority of the Pope]... On 27 September 2015, he was consecrated as Catholicos-Patriarch in the Cathedral Church of St. John the Baptist, in Erbil [or Arbil]. Upon his consecration, he assumed the ecclesiastical name Mar Gewargis III... Church leaders have proposed moving the Patriarchal See from Chicago back to Erbil [and it is now "officially headquartered in the city of Erbil, Iraqi Kurdistan"]. There have also been talks

of reunification. In the Common Christological Declaration Between the Catholic Church and the Assyrian Church of the East in 1994, the two Churches recognized the legitimacy and rightness of each other's titles for Mary. In 2010, the Assyrian Church of the East had about 170,000 members, mostly living in the United States, Iran, Iraq, and Syria.

Uh-huh, I'm still guessing that just as the False Prophet will be a Pope of the Catholic Church, so the Antichrist, evidently an **Assyrian** from Mosul, formerly **Nineveh** [Nah 1:1,11](#) - which btw is 51 miles (81 km) west of Erbil (or Arbil), will become the "Holy See", and that is, The Patriarch of Babylon, over **a small people** [Dan 11:23](#) known as The Assyrian Church of the East.

And let's even more fully reconsider another significant post-tribulation event I've repeatedly **promised** to further deal with since the first **study**. I'll begin with the first 11 verses of Joel 2.

(Note: newer Modern Translations, including in 'prophecies', are often **perverted**, and contradict the KJV, e.g., **Assyrian** v. "Assyrians" in [Micah 5:5-9](#) and [Isaiah 10:24-27](#), and compare [Joel 2:8](#) in the KJV to these **perverted** translations. And see the previously recommended work, **New Age Versions**, G. A. Riplinger (Updated Printed Edition, 2019, subtitled:) *An Exhaustive Documentation Exposing the Message, Men and Manuscripts Moving Mankind to the Antichrist's One World Religion* (updated with) **The New Case Against** *The NIV, ESV, NKJV, HBSC, NASV, NRSV, NAB, NET, CEV, GNB, CEB, NCV, NJB, Living, The Message, Amplified, And All Modern Versions* (and updated with) **The Latest Research Supporting** *The Authorized King James Version.*)

[1] Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; [2] A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. [3] A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. [4] The appearance of them is as the appearance of horses; and as horsemen, so shall they run. [5] Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. [6] Before their face the people shall be much pained: all faces shall gather blackness. [7] They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: [8] Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. [9] They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. [10] The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: [11] And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? [Joel 2:1-11](#)

Verse 1 tells us that this *slaughter* is initiated by Israel, calling it *the day of the LORD*, when *all the inhabitants of the land tremble*. Verse 2 implies that this *day of...thick darkness* takes place *immediately after the tribulation*, and that it involves *a great [and...strong] people*, of whom *there hath not been ever the like, neither shall be any more after it, even to the years of many generations*, and that is, they must be *immortals*. Verse 3 tells of an extremely powerful army, evidently '*supernaturally*' so, that leaves *the land... behind them a desolate wilderness*, and it tells us that *nothing shall escape them*. Verse 4 puts them on horseback, uh-huh, I'm guessing still riding *white horses*. Verse 5 speaks further about their '*unusual power*'. Verse 6 implies that that they will be extraordinarily horrifying. Verse 7 suggests that nothing can stop or even deter them. Verse 8 essentially states that they are invincible, and therefore *immortal*. Verse 9 implies that there will be nowhere anyone can hide from them. Verse 10 indicates that their attack will occur on a very *dark* day, during the aforementioned time known as *the day of the LORD*, evidently not long after The Final Great Earthquake and The Great Shaking of Heaven and Earth, a period when *aftershocks* would be expected to be quite severe. Verse 11 tells us that this '*immortal army*' is led by *the LORD*, and again that the *slaughter* happens during the period known as *the day of the LORD*, and that it is a *great and very terrible* time, such that if *the LORD* and *his army* are after you, you will not survive it.

And the whole chapter is worth considering as it further establishes The Great Tribulation and The Day of The Lord timeframe. For example in Verses 30-32 God tells us that,

... I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Yes, during The Great Tribulation, and likely also in the following 'period' of The Day of The Lord, there will be *blood, and fire* falling from the sky, as well as *pillars of smoke* rising from Earth - evidently by day, as I again expect them to be '*pillars of fire*' by night. And during these times *mountains shall drop down* [rivers of] *new wine, and the hills shall flow with* [rivers of] *milk* [e.g., [Jer 11:5](#); [Joel 3:17-18](#)], all indicating that again - like when Venus *visited*, which evidently then had lots of plentiful, somehow transferable *iron oxide* and *hydrocarbons* in *her atmosphere* - The Coming Red Planet will bring lots of these '*blood-and-milk-making*' compounds too.

And yes, at this time only a *remnant* will be *saved* - or in this case, survive - implying again that the number of survivors - even in Israel, and though some who die will be *saved* - will be 'disappointingly small', but surely enough, along with the Immortals coming down from Heaven, to, at least eventually, '*overcrowd*' ([Is 49:19-20](#)) Millennial Israel, while evidently, at least at first, only '*sparsely populating*' all the *nations of them which are saved* with the relatively *few* who avoid *the mark of the beast*. But there's also those '*stations*' left in Heaven for The Millennium, as well as Paradise in Heaven that will be '*refilling*' for The Harvest at the End of the World.

And consider also [Micah 5](#), especially Verses 5-9.

And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

Again, I don't **know** for sure who these **seven shepherds, and eight principal men** are who will lead Israel in these '**slaughters**', or even if there will really be Mortals fighting with Immortals in this '**campaign**'. Some think that these 15 men – or let's just say 'leaders' as there may be a woman or two among them – are and will be the 'conquering' prime ministers and top generals of Israel since **she** reappeared as a **nation** and began fighting over Jerusalem and the Golan Heights, supposedly making Jesus the coming both 7th Shepherd and 8th Principal Man, however they apparently overlook the participation of Immortals. But besides this oversight, there may be something to this. I mean I've '**handled**' Isaiah 49 in a similar way ([RGT, SEC.12, 2nd ed., p.527-31](#)), and I'm convinced that most **prophecies** have '**multiple levels**' of **interpretation**, including chronologically, '**higher-level-precept-wise**', and otherwise, very many of which – unavoidably – I have overlooked in these '**studies**'. And I have just had – while reviewing this with my '**closest brother... in the Lord**, (yes, literally my '**BFF**') – an 'apparent' **revelation**, (though finally I have **corrected** it in the final editing). It **seemeth** possible to me that these 15 'leaders', who may have already **proved** or are yet to **prove** themselves '**mortal conquerors**' in Israel before The Great Tribulation, could very well again become – by virtue of The Rapture of the Dead Jews – the 15 '**mortal conquerors**' in Israel **working** together in The Transition from The Great Tribulation to The Millennium known as The Day of the Lord. Ch – ch-ch-ch – chhhh.

But on a more '**basic level**', my perspective is that since Israel has returned to being a **nation**, none of **her enemies** has ever overwhelmingly '**come**' into...[**her**] **land**, nor yet decisively '**tread**' within...[**her**] **borders**. We're still waiting for **the Assyrian** – the Antichrist – to do that, starting halfway through The Great Tribulation. And since this **deliverance** by **slaughter** occurs after the Assyrian '**comes**' into...[**her**] **land**, and apparently after the **forty and two months**, when **power was given him over all kindreds, and tongues, and nations**, the 42 months following the '**abomination of desolation**' [Rev 13:5-7](#), this period otherwise known as The Days of Vengeance, then Israel won't get the opportunity to **waste the land of Assyria** [etc]... until Jesus comes. So whoever these **shepherds** and **principal men** are who **waste** Israel's **enemies**, and whether they are '**qualified mortals**' – people then surviving with characteristics like Joshua, David, and suchlike, or possibly those soon to be '**resurrected to mortality**' in The Rapture of the Dead Jews, including former Israeli prime ministers and top generals from The Re-gathering Period – or whether they are '**qualified immortals**' – like the then **immortal** Joshua, David, and suchlike, they will all nonetheless **fight** under the command of Jesus, then **the Lord of all the earth**.

And Joel 2 can't be describing an attack on the 1260th day following The Abomination of Desolation. I believe the 1260th day is part of **the day of the LORD**, but again, that this **day** is not strictly 24 hours, but a '30-day period'. And I mean that The Day of the Lord starts when Jesus '**returns**' to Jerusalem, if not instead from the moment that The Great Tribulation is **done**, and doesn't **end** until He, or rather **we, shall waste the land of Assyria**, etc., and that is, pretty much all the lands that surround Israel, all of it occurring from The 1260th to The 1290th Day.

And consider yet again the passage from Isaiah 10...

Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb [led by Gideon, see [Judges 7](#)]: and as his [Moses'] rod was upon the sea, so shall he [Jesus] lift it up after the manner of Egypt. And it shall come to pass in that day, that his [the Antichrist's] burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing [Is 10:24-27](#).

It's in this passage that I get the idea - besides again seeing this **slaughter** as a '**campaign**' led by Jesus - that among the **wonders** of The Day of The Lord there will apparently be the '**parting**' of the East Sea, and possibly other **waterways** bordering Israel, as well as the idea that **mortals** will be participating, who will need 'dry ground access' across **waterways** to reach **the land of Assyria** and other of The Nations Surrounding Israel - because '**immortals**' on '**immortal horses**' would have no need for any **sea** to be '**parted**' in order to cross it.

And this also suggests that that The Coming Red Planet will not 'assist' in it's 'final work' of 'raising' The Millennial Water Canopy until sometime after The Campaign of The Lord and His Armies Against the Nation Surrounding Israel, as this planet's - or comet's - 'help' may be **used** to '**part**' Israel-bordering **waterways** during this '**campaign**'. I mean I don't see any of Earth's **waterways** being '**electromagnetically parted**' after the '**canopy**' goes back up, which **seemeth** to place The Raising of The Millennial Water Canopy on, or sometime after The 1290th Day, and maybe 45 days later, in keeping with the theme of that day, The **Blessed** 1335th Day.

And on the 1260th Day, likely **immediately after** The Great Tribulation is **done**, and in a '**dark period of languishing**' - especially for those trapped in the Jezreel Valley - Jesus '**brilliantly lands**' in Jerusalem ([Mat 24:30](#); [Luke 21:27](#); [Acts 1:11](#); [2 Th 2:8](#)), '**splitting**' the Mount of Olives, **toward the east and toward the west**, such that **there shall be a very great valley**, where **half of the mountain shall remove toward the north, and half of it toward the south** ([Zec 14](#), especially Verse 4), this just after He and His **armies which were in heaven** - that being **us** - **followed him upon white horses** down to Earth ([Is 13](#), especially Verse 5; [Rev 19:11-21](#), especially Verse 14), and after this '**landing**' we next go **1**) northeast to Armageddon, and though **followed** there by **his armies** ([Rev 19:14,19](#)), yes again, by **us**, Jesus '**treads**' the **winepress alone** ([Is 59:15-21](#); [63:1-6](#)), and to **correct** an earlier **error**, evidently there the Antichrist and False Prophet are **taken**, and **cast alive into a lake of fire burning with brimstone** ([Rev 19:19-20](#)), after which **we** evidently all go **2**) southeast to Petra, where **3**) His **people** are '**broken out**', and with **their king**, Jesus, **before them, shall return** northwest back to **Zion** ([Mic 2:12](#); [Is 35:10](#); [51:11](#)), completing this trip around this evidently quite **obtuse** (nearly linear) Lord's Triangle.

So it must be a little later, in the remainder of the period of The 1260th to The 1290th Day, that this '**cruel-both-with-wrath-and-fierce-anger**' ([Is 13:9](#)) Campaign of The Lord and His Armies Against the Nations Surrounding Israel occurs. Because of the time needed for walking back to Jerusalem, and for **The Feast of Tabernacles** that likely follows - I expect it will take most to all of last 3 weeks of

this monthlong period to finish this devastating *slaughter*, as well as, for some, finish the just '*severe*' *chastisement* of the nations surrounding Israel.

Daniel, in part of that 'hard-fought-for conversation' he has with Gabriel the Archangel, writes,

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days[- and that is, to the end]. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days [Dan 12:8-12](#).

When again is this *end*? First of all, in the first verse of the chapter – as well as in the 6th – we *learn* that it's *the end of a time of trouble, such as never was since there was a nation even to that same time*, a clear reference to The Days of Vengeance ([Mat 24:15-21](#); [Mark 13:14-19](#) [Luke 21:20-22](#)). And *we know* the 1260th Day is a *day* which must be during a '*dark period of languishing*', a relatively short period starting *immediately after* The Great Tribulation, (and besides the verses from the previous paragraph, see again [Isaiah 24](#), especially Verses 4 & 23, and [Matthew 24](#), especially Verse 29). And further *we know* that this 1260th Day must be the day when The Battle of Armageddon occurs, as apparently later on this *day* Jesus has an appointment at Petra to begin leading His people home ([Rev 12](#), especially Verses 6 & 14; [Is 35:10](#); [51:11](#)). So now *we may discern* that the 30-day period from the 1260th to the 1290th Day after The Abomination of Desolation is also part of this '*worst time of trouble ever*', but not part of The 7-year Great Tribulation. It is apparently instead directly referred to in *scripture* – over 20 times – as the period of *the day of the LORD, the end* of which, Gabriel informs us, brings to a close the '*worst time of trouble ever*', a *time* apparently concluding with, to use again its longer title, The Post-Tribulation Campaign of The Lord and His Armies Against the Nations Surrounding Israel, a '*furiously cruel and fiercely wrathful slaughter*' – as well as, for some, just '*severe*' *chastisement* (e.g., [Is 11](#), especially Verses 14-16; [Is 19](#); especially Verses 19-25) – apparently ending on the 1290th Day (see again [Joel 2:1-11](#), [Mic 5:5-9](#), [Is 10:24-27](#), [Is 13](#), especially Verse 9; [Is 59:15-21](#), especially Verses 17-18, and [Is 63:1-6](#)).

And from all this we may additionally *discern* that the 45-day period from the 1290th to the 1335th Day is not part of this *time of trouble*, but apparently *a time* of preparation for everyone left alive to be *blessed*. Surely they are *blessed* because they *escape* the *wrath of God*. But it may be more because this 1335th Day marks – or is another mark of – the 'official beginning' of The Eternal Kingdom of God and of Christ, with the preceding 45-day period being used for the '*setting*' of the *chief seats* and *thrones* in Jerusalem – probably not yet including The Throne of Jesus as I instead expect it will be finished on The 2300th Day – and this 45-day period being used to complete this 'phase' of the '*inauguration*' of the 'initial physical period' of *our* Lord's *everlasting kingdom* (e.g., [Ps 122:5](#); [Dan 7](#), especially Verses 26-27; [Rev 20](#), especially Verse 4), the 'final phase' ending 965 days later, after the Millennial Temple is completed and *cleansed* on the 2300th Day from The Abomination of Desolation ([Ez 43:10-27](#); [Dan 8:13-14](#)). But there are surely other considerations of these events that I have yet to recognize, not to mention 'parts' which I've compartmentalized, or overlooked altogether.

But I'm not seeing that the **dead** in this **slaughter** will be 'gathered in a mound', or have their bones 'picked clean' by *carrion birds*, but instead, besides the use of 'regular fire' by **mortals**, and '**heavenly fire**' by God, that these '**attacking immortals**', as **fire devoureth before them; and behind them a flame burneth**, will somehow '**cremate**' the **bodies** – kind of like **leviathan** ([Job 41](#), especially Verses 18-21), or more like the **two witnesses** ([Rev 11:3-12](#), especially Verse 5). And I mean that **we** too will be capable of '**breathing fire**', with the cries of the '**slaughtered**' long thereafter heard, and that is, at least annually from The Pit of Hell, otherwise known as Tophet or The Valley of Hinnom, not far outside one of the **gates** of Millennial Jerusalem (e.g., [Is 30:30-33](#), [66:23-24](#), [Jer 7:31-32](#) and [19:2-6](#)).

And of course **we** all **know** that **it is written**,

...Vengeance is mine; I will repay, saith the Lord [Rom 12:19](#) (see also, e.g., [Deu 32:35](#); [Ps 94:1](#); [Is 59:15-21](#); [63:1-6](#));

But there are apparently some 'exceptions', especially for certain **men of war**, likely both Mortals and Immortals, to have **vengeance**, the last 'exceptions' evidently involving the leadership of the **seven shepherds, and eight principal men**, who, whether **mortal** or **immortal**, will share it with Jesus during part of the period known as The Day of the Lord. So I'll ask once more. Are **you** yet **ready** to **ride** with Jesus down from Heaven to Earth, and to watch Him '**tread**' the **winepress alone**, as His **garments** become **sprinkled** with **blood, like him that treadeth in the winefat**, and later to **join Him** in His **anger, and... fury** to **trample** and **tread down** our **enemies** until **you** too are **red in thine apparel**. (See again also, e.g., [Isaiah 34](#), especially Verses 5-8; [Ezekiel 35](#), where **mount Seir** ^{H8165} refers to "the Edomites", and [Jeremiah 46-51](#), as best as you're **able** to **discern** past from still future **judgments** in these chapters anyway.)

And as I've mentioned before, I 'trained' under a sensei (teacher) in the Japan Karate Association (a Shotokan style) from the 8th through the 12th grade. My father enrolled me mostly because I was overweight. It worked for that, for a while, as I have not since then been in such 'excellent shape'. But I fractured a few fingers and toes, and hold this training responsible for my presently 'bad hips'. But **thank and praise the LORD**, I got **saved** in the 10th grade.

The 'martial arts' training was focused on "self-defense", evidently because my instructor, I eventually learned, at some point became a Christian too, but the foundation of this training is firmly based in brutal warfare, including in the countless ways to maim and kill opponents. And though I never really fully embraced the brutal nature of it, I reached some degree of skill in this so-called "art". But '**fortunately**' I eventually realized that Martial Arts, Yoga, and other Eastern Philosophy and Medicine are all based on '**satanic religion**', making them extremely **perilous**, especially to the **lost**, and to **babes in Christ**, but really to everyone.

I also learned that I was basically a 'passive' person. I mean I do not tend toward being 'violent' or 'vengeful', and that is, as '**mortals**' go. Of course I should **thank and praise the LORD**, knowing that without **Christ** there is otherwise **no good thing in me**, except that I felt the same way – that I generally lacked a propensity toward 'violence' or 'vengeance' both before and after being **saved**. Maybe this is because that all along I have had the **gift** of **mercy**. And by that I mean that the Apostle Paul says that when Jesus **ascended** to Heaven that He **gave gifts unto men** [Eph 4:8](#). So I have for a long time wondered if everyone since then is born with one or more **gifts**, though surely they can never be used **righteously** without Christ, and surely you can **receive** additional **gifts** after being

saved – see, e.g., [Rom 1:11](#), [12:6](#); [1Co 12:4,31](#); [14:12](#); [1Ti 4:14](#)). I mean, is it possible that I have had the **gift** of **mercy** since birth? This may explain my both before and after ‘passive tendencies’.

Of course maybe when I was **saved** I simply **changed** from being essentially **fearful** – or cowardly – to **‘giftedly merciful’**. Whatever the case, the point is that, in my **‘journey’ unto perfection**, I’ve had to ‘condition’ myself – in **heart** and **mind** only, I’ll have a new **body** soon – as I expect to participate in this coming **slaughter. God willing** we will all ‘rise to the occasion’.

But there is apparently another ‘anomaly’ that should be of some help to me in this coming **slaughter**. I mean I’ve also told you that I consider myself among the **sons of thunder**. Of course this is more related to **‘spiritual matters’** than **fleshly** ones. Nonetheless I suspect that with this apparently ‘uncommon combination’ – a propensity toward **‘righteous indignation’**, (not to mention **‘deacon-like boldness’**), coupled with ‘passive fleshly tendencies’ and/or the **gift** of **mercy** – that the Lord’s **‘modeled fury’** against His **enemies** at this time will win out.

I’m also saying that you may need to start ‘conditioning’ yourself for such ‘participation’ too.

And speaking of being **thankful**, we can also **thank and praise the LORD** for Muslims, including for their **‘false religion’** of Islam, and not **just** because the Apostle Paul, et al., **teacheth us to in every thing give thanks** [1Th 5:18](#), but because there is also ‘good cause’ for it, since surely Muslim **strong holds** remain so to this day as an example of just one of the **things** God **doeth** (e.g. [Is 45:7](#)) that **withholdeth** the Antichrist that **he might be revealed in his time** [2Th 2:6](#), even as God apparently also limits Muslim control in The Holy Land. And He will surely continue to **do so** until the **forty and two months** of the Antichrist’s **time** comes.

And I mean think about it. Who chased the Catholic Crusaders out of The God Zone, and is still to this day doing more to contain them in this region than Muslims? Sure, the Catholics are more **‘surreptitious’** – I mean we **know** it’s **prophesied** that **by ‘her’ sorceries were all nations deceived** – but **she** is plainly enough identified by God as **worse** than the Muslims. And if it wasn’t for the Muslims, The Holy Land would now be under **her** control, where it would have been impossible to make Israel a **nation** again. So we can evidently **see** here that God chose to **create** one **evil** (again, [Is 45:7](#)) to temporarily ‘stand against’ a worse one, the worse one evidently **created** by Him long before, and which by previous **‘open showings’** has already twice **fallen**, but is now ‘firmly standing’ again, though evidently not for much longer, and for the **‘last time’**. And many more Jews will be **saved** as things now ‘stand’, and that is, as God **predestinated**, and as His Word **prophesieth**.

And if the **giants**, who, as Dr. Velikovsky puts it, “were destroying other races, but also were turning upon each other and destroying themselves”, could finally be “exterminated” by the peoples whom these ‘monsters’ preyed upon, then how do the relatively puny Muslims have any chance against Catholics defending their own homeland? They don’t. And besides, **we know** that the Catholics will not just eventually finally defeat the Muslims, but that they will also finally chase them all back home, and **overflow and pass over** them too.

Or as the Prophet Daniel more specifically summarizes the conclusion to this ‘longtime brewing conflict’, culminating in what I call The 3rd Egyptian War,

...at the time of the end shall the king of the south [or of **Egypt**, leading the Muslims,] **push at him [the Antichrist]; and the king of the north** [**the Antichrist**, leading the Catholics,] **shall come against him [the king**

of... Egypt] like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over... He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape [Daniel 11:40-42](#).

And speaking of **giants**, before we're done I should once more address the subject of the now imprisoned **angels** and the 'two branches' of their now ever-present progeny, these being, as Jesus called them, **1) unclean spirits**, and, as I have called them, **2) 'angel-human hybrids'**, with some of these **'hybrids'** - though their *gene pool* has been mostly depleted - still *genetically expressing* themselves to some degree as **giants**. Yes, the original 'sires' of these **unclean spirits** and otherwise **strange flesh** are now in *Tartarus*^{G5020} ([2Pe 2:4](#)), but their progeny, whether now just **spirit** or **'angel-human'** in nature, still roam the Earth. And I think this was all Satan's plan. I think he was smart enough not to become directly involved with this **'abominable sin'**, but that it was him who tempted the ones who did get directly involved.

And it is because of Satan and his 'still active' **angels** that the Theory of Organic Evolution is nowhere near dead. Instead, as we should expect, it's experiencing a 'renaissance', where *materialism* and *random accident* finally 'take a backseat' to *special creation* and *intelligent design*, except that the identity of this 'creator' and the means of this 'design' come from that same **liar** who is **the father of it**. And of course I'm talking about the **lies** of 'still active', but **'masquerading' angels** who pretend to be 'transcendent gods', or pretend to be 'evolved aliens' who can 'engineer' *DNA*, and who claim to have 'seeded' and/or 'created' us, this being part of Satan's latest 'game plan', a plan he could not have gotten away with in **other ages**.

And all this 'ties up a bunch of loose ends', though surely not all - which is unavoidable. But please **understand** that throughout these **'studies'** my **'heart's desire'** has been that The Holy Spirit would **teach** me **all things**, **guide** me **into all truth**, **bring all things to** my **remembrance**, **whatsoever** Jesus has **taught** me, and last but not least, **shew** me **things to come** ([John 14:26](#); [16:13](#), [1John 2:27](#)), that I may **shew** it all to you, and **do so** in such a **way** that you become **able** to **prove** your **own work** [Gal 6:4](#), all according to my **calling** and **purpose** in Christ.

And yes, this allows me, for all the 'loose ends' left behind, to 'blame it all on God'. I mean it's my testimony that in the writing of these **'studies'** that He has **'led me by the hand'** throughout, such that when it comes to the many 'not fully tied bows' that may be found along the way, it was at least to some extent His **doing**, or at least His **'allowing'**, one of many reasons for this being that if anyone is to consider themselves **approved unto God** at this **'level'**, it will require such a one to **prove his own work** by **continuing** the 'endless tying of such bows' on **his own**.

And remember that The Natural Eternal Progression of the Knowledge of God has been, as Gabriel **prophesied**, **'accelerating'** ([Dan 12:4](#)), though becoming also **'increasingly perverted'** (e.g., [2Ti 3](#); [2Pe 2](#)), especially beginning in the late 20th and early 21st Century Information Age. But don't be confused. Just as we gave up on 'modern science' for being 'too detached from reality', so we must also give up on 'modern technology' for the same reason. It's called The Millennium. And I mean our **'incredible'** ([Ps 139:14](#)), and soon to be **'re-enhanced mortal'** or **'changed immortal'** *brains* and their interaction with God's Creation will be, along with The Word of God, **all** we'll need for **life and godliness**, and to **be partakers of the divine nature**.

Again, I expect The Millennium will be something like how it was before The Industrial Revolution – back to ‘horses and carriages’ ([Zec 14:20](#)), and widespread ‘handcraftsmanship’, with most also doing at least some ‘farming’ and/or ‘ranching’ ([Is 2:4](#); [Mic 4:3](#)), and where the telling of time is mostly by the position of the Sun by day, as well as by the shadows it casts, and by the course of the stars by night, and where ‘weather prediction’ comes by ‘reading the sky’, and from other ‘natural phenomena’, etc. So most of **us** ‘Information/Technology Agers’ will have a lot to learn before we’ll be ready to fully **be partakers of** this ‘return’ to a more **‘natural order’**, I mean unless you do like I do, and find ways to do ‘Millennial prep’. You know, by finding time to ride horses, do without air conditioning, gauge wind speed by tree branch movement, build your immune system by living in less than fully ‘sterile’ environments, and read some early 19th Century, Pre-industrial Age authors such as Jane Austin, Emily and Anne Brontë, and Sir Walter Scott.

And now that we have to a ‘better extent’ identified and explained The Great Judgments of The Coming Red Planet, or it might be more appropriately named, The Coming Red Comet, let’s see if we can ‘better identify’ an actual ‘candidate’, or at least **‘his’** most probable origin.

To start with, it recently occurred to me that there is another reason why neither Mercury nor Venus are candidates to be The Coming Red Planet – and I mean besides their present lack of excess *hydrocarbons*, their either not being a *red* planet, or being insufficiently *magnetically charged* – this additional ‘disqualifier’ being that neither is in a position to be **‘fallout’** for Earth. And I mean the amount of *energy* it would take to ‘knock them’ back out from the Sun as far as Earth’s *orbit* would most likely just convert them into new *asteroid belts* still inside Earth’s *orbit*. So were going to have to look for candidates for The Coming Red Planet among **‘fallout’** that could actually **visit** Earth, and that is, an *object* – including one possibly not yet formed – that when *perturbed* from its course, and/or newly *expelled* from a *giant planet*, will, as it **‘falls’** toward the Sun, possibly be on course to ‘encounter’ and somehow be ‘caught’ by Earth.

I’m also expecting something bigger than Mars, maybe slightly larger than Venus, as this **‘visiting’**, *hydrocarbon-rich, red planet* is not only expected to turn all the Earth’s oceans **blood red** ([Rev 16:3](#)), and **rivers to new wine or milk and honey** (e.g., [Jer 11:5](#); [Joel 3:17-18](#)), but near the end of its protracted **visit** it will evidently also contribute, along with the Sun, to

...a great earthquake [and great hail], such as was not since men were upon the earth, so mighty an earthquake, and so great
[Rev 16:18-21](#).

So leaving behind the consideration of Mercury, Venus and Mars, let’s further **imagine** a candidate for this Coming Natural Great Instrument of Life & Death, The Coming Red Planet. Again, it has to be 1) *iron or iron oxide rich*, 2) carrying *atmospheric hydrocarbons*, 3) *strongly electromagnetically charged*, and 4) near the size of Venus. And even though this **‘great instrument of death’** ([Ps 7:13](#)) only needs to meet all these conditions before it reaches Earth, possibly ‘acquiring’ some of them ‘on route’, I’m guessing the most likely candidate is another *volcanic bomb expelled* from Jupiter, one not as yet *expelled* by **‘him’**. The way this could happen – again – is by an *alignment* of most all the *planets* with Jupiter, with all the *giant planets* – except Jupiter – *aligned* behind the Sun in relation to Jupiter, and with all the *smaller planets aligned* in front of the Sun in relation to Jupiter, with Neptune at one end, the Sun in the middle, and Jupiter at the other end of this line, and either that or the 3 *giant planets* could align behind Jupiter in relation to the Sun, but in

either case, there would likely also need to be a *moon* or *moons captured* by Jupiter at the same time, with other *moons* of Jupiter's also 'appropriately' *aligned*, altogether 'triggering' this *expulsion*. Can you **imagine** all that, and the likelihood of it?

Whatever the case, the means by which The Coming Red Planet finally reaches the close proximity of Earth must necessarily be altogether **wondrous** and **marvellous**, because it goes all the way back to the '**razor's-edge precise**' way God **cursed** His universe, and because it's just **the way** He **works**, so that, among an **infinite** number of other reasons, **we** who are 'paying better attention' may **for evermore** '**increasingly**' **praise** and **glorify** Him.

And moving to the end of the story, what speculations if any can we make about The Coming Last Rebellion Firebomb? My best guess is that it will be a 'shaped charge' created by a *train* of *meteors* that are partially "swallowed" by the Moon, and partially "swallowed" by Earth. And I mean that if the Moon is mostly in the way of this *train* that is otherwise headed for Earth, such that the Moon 'blocks' or "swallows" the bulk of them, then there could be a 'crescent-shaped' group of them that would *impact* Earth. This would seem to work because the western side of Israel is bordered by the Mediterranean Sea, and such a 'shaped charge' could 'target' the **multitudes, the number of whom is as the sand of the sea** [Rev 20:8](#), who then would be surrounding Israel apparently on just **her** north, east, and south sides, and in this way completely '**cremate**' all the **enemies of Israel**, and leave Millennial Israel untouched. But do I hear honking? I mean it also occurs to me that the Moon is too big to create an appropriately-sized 'crescent' of *impacting meteors*. And remember Millennial Israel should be '**perfectly rectangular**', not round. Of course this supposed *train* may be somehow otherwise 'shaped', even long before reaching Earth, with the Moon possibly helping with just the 'finishing touches' to its 'shape'.

And to completely 'change course', we should consider "preterism", a term generally meaning that "the prophecies in the Apocalypse have already been fulfilled", proposing there is no coming Rapture of the Pre-Church and the Church, no coming Great Tribulation, and either that we're already in 'The Millennium', or that there's no such thing. We should consider it because this '**false doctrine**' is becoming increasingly popular in the Church. Of course I think the biggest reason for its rise is due to so many Evangelical Christians so often '**mistakenly exhorting**' us all that 'Jesus could come at any minute'. I've heard this all my life. And some get tired of hearing it, let alone being provoked to adjust their lifestyles to prepare themselves for it. And this is one of the problems if a **trumpet** should **give an uncertain sound**, let alone be a '**false trumpet**' ([Num 10](#) '**connected**' to [1 Co 14:8](#)). And I've **known** The Rapture is not yet imminent for over a quarter century now. May God **grant** that the Church be made **aware** that there are still things that must happen before The Rapture will really be imminent, so that **we** may **live** accordingly, and that is, that **we** may more appropriately '**redeem the time**' in these '**evil days**' [Eph 5:16](#).

A more detailed definition of "preterism" from my encyclopedia is as follows:

Preterism, a [[supposedly](#)] Christian eschatological view, interprets some (partial preterism) or all (full preterism) prophecies of the Bible as events which have already happened. This school of thought interprets the Book of Daniel as referring to events that happened from the 7th century BC until the first century AD, while seeing the prophecies of the Book of Revelation as events that happened in the first century AD. Preterism

holds that Ancient Israel finds its continuation or fulfillment in the Christian church at the destruction of Jerusalem in AD 70... The two principal schools of preterist thought are commonly called *partial preterism* and *full preterism*. Preterists disagree significantly about the exact meaning of the terms used to denote these divisions of preterist thought... Some partial preterists prefer to call their position *orthodox preterism*, thus contrasting their agreement with the creeds of the Ecumenical Councils with what they perceive to be the full preterists' rejection of the same. This, in effect, makes full preterism unorthodox in the eyes of partial preterists and gives rise to the claim by some that full preterism is heretical. Partial preterism is also sometimes called... *classical preterism* or *moderate preterism*... On the other hand, some full preterists prefer to call their position "consistent preterism", reflecting their extension of preterism to *all* biblical prophecy and thus claiming an inconsistency in the partial preterist hermeneutic [- an hermeneutic, again, being a particular "theory and methodology of interpretation"]... Sub-variants of preterism include a form of partial preterism which places fulfillment of some eschatological passages in the first three centuries of the current era, culminating in the fall of Rome. In addition, certain statements from classical theological liberalism are easily mistaken for preterism, as they hold that the biblical record accurately reflects Jesus' and the Apostles' belief that all prophecy was to be fulfilled within their generation. Theological liberalism generally regards these apocalyptic expectations as being... mistaken, however, so this view cannot accurately be considered a form of preterism... Partial preterism... may hold that most eschatological prophecies, such as the destruction of Jerusalem, the Antichrist, the Great Tribulation, and the advent of the Day of the Lord as a "judgment-coming" of Christ, were fulfilled either in AD 70 or during the persecution of Christians under the Emperor Nero... Some partial preterists may believe that the Antichrist, the Great Tribulation, and the advent of the Day of the Lord as a "judgment-coming" of Christ, were not historically fulfilled... Some partial preterists identify "Babylon the Great" ([Revelation 17-18](#)) with the pagan Roman Empire, though some [others]... identify it with the city of Jerusalem. Most interpretations identify Nero as the Beast, while his mark is often interpreted as the stamped image of the emperor's head on every coin of the Roman Empire: the stamp on the hand or in the mind of all, without which no one could buy or sell. Another partial preterist view regards first and second century events as recurrent patterns with Nero and Bar Kochba presented as archetypes. There is evidence that the epithet of Bar Kochba is a play on the Hebrew *Shema* with the value equating to the gematria value of 666. The pun on his patronymic equates to the variant reading 616. However, others believe the Book of Revelation was written after Nero's suicide in AD 68, and identify the Beast with another emperor. The Catholic Encyclopedia states that Revelation was "written during the latter part of the reign of the Roman Emperor Domitian, probably in AD 95 or 96". Many Protestant scholars agree. The Second Coming, resurrection of the dead, and Final Judgment

however, have not yet occurred in the partial preterist system... Full preterism differs from partial preterism in that full preterists believe that the destruction of Jerusalem fulfilled *all* eschatological or "end times" events, including the resurrection of the dead and Jesus' Second Coming, or *Parousia*, and the Final Judgment... Full preterists argue that a literal reading of Matthew 16:28 (where Jesus tells the disciples that some of them will not taste death until they see him coming in his kingdom) places the second coming in the first century. This precludes a physical second coming of Christ. Instead, the second coming is symbolic of a "judgment" against Jerusalem, said to have taken place with the destruction of the temple in Jerusalem in AD 70. For this reason, people who oppose the whole notion also call full preterism "the AD 70 doctrine" as their whole eschatology is hinged on this one event. R. C. Sproul [\[tbb shortly\]](#) says of full preterist Max R. King, of Ohio; "For this schema to work, the traditional idea of resurrection must be replaced with a metaphorical idea of resurrection". Detractors of full preterism often refer to the school as *hyper-preterism*... Partial preterism is generally considered to be a historic orthodox interpretation as it affirms all eschatological points of the ecumenical Creeds of the Church. Still, **[thank and praise the LORD,]** partial preterism is not the majority view among American denominations founded... [\[during and after The Reformation\]](#) and meets with significant vocal opposition, especially by those denominations which espouse dispensationalism. Additionally, dispensationalists are concerned that partial preterism logically leads to an acceptance of full preterism, a concern which is denied by partial preterists... Full preterism is sometimes viewed as heretical, based upon the historic creeds of the church (which would exclude this view), and also from biblical passages that condemn a past view of the resurrection or the denial of a physical resurrection or transformation of the body - doctrines which most Christians believe to be essential to the faith. Critics of full preterism point to Paul the Apostle's condemnation of the doctrine of Hymenaeus and Philetus ([2 Tim 2:17-18](#)), which they regard as analogous to full preterism. Adherents of full preterism, however, dispute this assertion by pointing out that Paul's condemnation was written during a time in which (their idea of) the resurrection was still in the future (i.e., pre-AD 70). Their critics assert that if the Resurrection has not yet happened, then the condemnation would still apply ... In the preterist view, the Tribulation took place in the past when Roman legions destroyed Jerusalem and its temple in AD 70 during the end stages of the First Jewish-Roman War, and it affected only the Jewish people rather than all mankind... Christian preterists believe that the Tribulation was a divine judgment visited upon the Jews for their sins, including rejection of Jesus as the promised Messiah. It occurred entirely in the past, around 70 AD when the armed forces of the Roman Empire destroyed Jerusalem and its temple... A preterist... [\[view\]](#) of the Tribulation has its focus on the Gospels, in particular the prophetic passages in Matthew 24, Mark 13 and Luke 21, the Olivet discourse [\[or The Discourse on the Mount of Olives\]](#), rather than on the Book of Revelation. (Preterists [\[- being lost in Revelation -\]](#) apply

much of... [it] to Rome, the Caesars, and their persecution of Christians, rather than to the Tribulation upon the Jews)... Jesus' warning in [Matthew 24:34](#) that "this generation shall not pass, till all these things be fulfilled" is [*'mistakenly'*] tied back to his similar warning to the scribes and the Pharisees that their judgment would "come upon this generation" ([Matthew 23:36](#)), that is, during the first century rather than [- as it *rightly fits* -] at a future time long after the scribes and Pharisees had passed from the scene. The destruction in AD 70 occurred within a 40-year generation from the time when Jesus gave that discourse. The judgment on the Jewish nation was executed by the Roman legions, [*which was one of but not The*] "...abomination of desolation, spoken of by Daniel the prophet" ([Matthew 24:15](#)). This can also be found in Luke ([Luke 21:20](#))... Since Matthew 24 begins with Jesus visiting the Jerusalem Temple and... [saying] that "there shall not be left here one stone upon another, that shall not be thrown down" (vs. 3 [- really [Verse 2](#); also [Mark 13:2](#) and [Luke 21:6](#)]), [*and since they only 'see' and 'misinterpret' the scripture they've 'shopped out',*] preterists see nothing in scripture to indicate that another Jewish temple will ever be built. The prophecies were [*'seemingly'*] all fulfilled on the then-existing temple that Jesus spoke about and that was subsequently destroyed within that [40-year] generation.

And after reading all this maybe you remember what I said in the first subsection of [RGT](#)...

...there are others [- yes, including some "washed-in-the-blood" Christians -] decidedly not on the same page when it comes to eschatology - the *study* of end times *prophecy*. I *know* that many of these dissenters from the 'popular version' disagree 'honestly' because I can see how they come to their disagreements and altered versions, especially considering the popular 'man's-way' *study* method mentioned above. But some of these apparently honest dissenters even believe it appropriate to pronounce the rest of 'the Church' condemned precisely because of its more popular brand of eschatology, and some of us pronounce sentence on them, having not satisfactorily answered them, even though we all believe that Jesus died for our sins. Fundamentally, I don't care what you believe about *the end of the world*. It's not essentially what will get you into Heaven. Anyone that teaches that eschatological *error* can in and of itself somehow overcome faith in the blood of Christ doesn't fully *understand* the promise and power of the blood of Christ. But the sacrifice of Jesus alone cannot, in and of itself, save us from other ignorance of the *knowledge of God*. However it makes attaining more *knowledge* of Him possible. But the majority of evangelicals today perpetuate the cause of all this division by their adherence to a variety of popular untested eschatological *errors*. And we all are still giving the various dissenters this case against us by our own *errors* compounded upon theirs. So another reason we must revise, refine, correct and reconsider the popular interpretations of end times *prophecy* is that they are causing major problems in the Church as a whole. The worst of these is radical dissension because of eschatology. Brethren, this alone

makes it a serious issue for everyone. And all we really need to do is just 'lighten up' - double meaning absolutely intended...

...[And] the reason there are so many different versions of eschatology is because so few are properly and consistently handling God's Word God's way. So you end up with washed-in-the-blood believers who are divided because they all use the same Bible to conclude such different things as that The Rapture of the Church is at the beginning, middle or end of The Great Tribulation, or that there will be no rapture at all and that we must all go through The Great Tribulation, or that The Great Tribulation is past and that The Millennium is already ongoing with Jesus coming at the end which supposedly makes it our job to conquer the World for Him before that, and much worse, all of which promotes exclusivism in our greatly divided Church. And of course they all can't be right. It's obviously the mishandling of The Word of God that leads to all these conflicting eschatologies, not to mention doctrines in general.

And speaking of "conflicting... doctrines in general",

Robert Charles Sproul [1939-2017]... was an American Reformed theologian [tbd next] and ordained pastor in the Presbyterian Church in America. He was the founder and chairman of Ligonier Ministries (named for the...[valley] just outside Pittsburgh, where the ministry started as a study center for college and seminary students) and could be heard daily on the *Renewing Your Mind* radio broadcast in the United States and internationally. Under Sproul's direction, Ligonier Ministries produced the *Ligonier Statement on Biblical Inerrancy*, which would eventually grow into the 1978 Chicago Statement on Biblical Inerrancy, of which Sproul ...was one of the chief architects. Sproul has been described as "the greatest and most influential proponent of the recovery of Reformed theology in the last century."

Calvinism (also called the **Reformed tradition**, **Reformed Christianity**, **Reformed Protestantism**, or the **Reformed faith**) is a major branch of Protestantism that follows the theological tradition and forms of Christian practice set down by John Calvin and other Reformation-era theologians [- or proponents of '**predestination**', as opposed to the Arminianist proponents of '**free will**']. It emphasises the sovereignty of God and the authority of the Bible... Calvinists [- including the Zwinglians, Lutherans, Mennonites, etc.] broke from the Roman Catholic Church in the 16th century [while the Arminianists officially broke from the Reformed Movement through an act of the government of the Netherlands in the early 17th Century]. Calvinists differ from Lutherans (another major branch of the Reformation) on the real presence of Christ in the Eucharist [transubstantiation], theories of worship, the purpose and meaning of baptism, and the use of God's law for believers, among other things. The term *Calvinism* can be misleading, because the religious tradition which it denotes has always been diverse, with a wide range of influences rather than a single founder; however almost all of them drew heavily

from the writings of Augustine of Hippo twelve hundred years prior. In the context of the Reformation, Huldrych Zwingli began the Reformed tradition in 1519 in the city of Zürich. His followers were instantly labeled *Zwinglians*, consistent with the Catholic practice of naming heresy after its founder. Very soon, Zwingli was joined by... other early Reformed thinkers... The namesake of the movement, French reformer John Calvin, renounced Roman Catholicism and embraced Protestant views in the late 1520s or early 1530s, as the earliest notions of later Reformed tradition were already espoused by Huldrych Zwingli. The movement was first called *Calvinism*, referring to John Calvin, in the early 1550s by Lutherans who opposed it. Many within the tradition find it either an indescriptive or inappropriate term and would prefer the word *Reformed*... The most important Reformed theologians include Calvin, Zwingli, Martin Bucer, William Farel, Heinrich Bullinger, Peter Martyr Vermigli, Theodore Beza, and John Knox. In the twentieth century... R. C. Sproul... [among others were] influential... The Reformed tradition is largely represented by the Continental Reformed, Presbyterian, Evangelical Anglican, Congregationalist, and Reformed Baptist denominational families. Several forms of ecclesiastical polity [or 'church government'] are exercised by a group of Reformed churches, including presbyterian, congregationalist, and some episcopal. The biggest Reformed association is the World Communion of Reformed Churches with more than 100 million members in 211 member denominations around the world. There are more conservative Reformed federations such as the World Reformed Fellowship and the International Conference of Reformed Churches, as well as independent churches.

But here I'll just renew my **promise** that in the next **study** we'll deal further with Calvinism v. Arminianism, (again, '**predestination**' v. '**whosoever will**'), as well as with Antinomianism v. Legalism (read, '**greasy grace**' v. '**salvation by works**'), etc.

And what else can I say? I can really only further '**profitably speak**' to those of you who are fully 'on board', and that is, 'on the same page' as well as 'up to speed' with me, meaning that it is your **testimony** that you have '**mastered**' these '**studies**' up to this point, and it is only to **you** that I offer, in the following pages, a 'working comprehensive eschatological conclusion', which, though '**cutting edge**', must **for ever** remain a "working... conclusion", as it will **for ever** be, no matter how times it is revised in the future, '**correctable, improvable, and expandable**', and which I have entitled...

End Times Events Working Chronology
for
Spiritual Exercise and Inspiration of Revelations
including
412 Late Pretribulation, Great Tribulation, Day of the Lord,
Millennial,
and Early Eternal Kingdom Events
by
J. Arthur Hale

Abridged*; Order of events approximate; Some events & details speculation; Begun 10/14; Updated 2/15, 1/16 (few changes), 7/21 (mostly unchanged), and 10-11/23 (some changes, but mostly unchanged). The list includes still future events as of 11/23, except those designated as likely or possibly recently past, and others apparently now ongoing; Refer to ***The Perfect Principles of the Doctrine of Christ Trilogy*** for more details.

The Late Pretribulation Period

1. The Births of The 2 Witnesses in Israel occur (with their identities being unknown) - **past...**
2. The Birth of the Catholic False Prophet in Europe occurs (identity unknown) - **past...**
3. The Birth of the Assyrian Orthodox Catholic Antichrist in Mosul, Iraq, (formerly Nineveh), occurs (identity also unknown except by a few of his 'Top Insiders') - **past...**
4. The Period of the Repetitive 'Total Defeat' of Muslims who Attack Israel - **ongoing**;
5. The Period of Israeli Military and Civil Invulnerability - **imminent**;
6. The Period of Israeli-enforced Middle East Peace - **imminent**;
7. The Taking-Down of All Security Walls In & Around Israel occurs - **nearly imminent**;
8. The Construction of the Tribulation Temple & Services Restart occurs - **nearly imminent...**
9. The 2 Witnesses Personal Identity Revelation occurs - **imminent or past...**
10. The Antichrist Becomes Patriarch of Babylon of The Assyrian Church - **imminent...**
11. The Antichrist's Personal Identity Revelation occurs - **imminent or past...**
12. The False Prophet Becomes Pope of the Catholic Church - **imminent...**
13. The False Prophet's Personal Identity Revelation occurs - **imminent or past...**
14. The Church Age Ministry of the Spirit of God & His 'Withholding' of the Antichrist continues;
15. The Church Remaining 'Unprevailed Upon by the Gates of Hell' continues; and...
16. The Ability of The Protestant Nations to Withstand Against Evil continues; but...
17. The 'Accuser of Our Brethren' who 'Goes To and Fro in the Earth' and 'Before the LORD', 'Seeking Whom he May Devour' carries on; and...
18. The Satanic Political-Social Conspiracies Against Protestant Nations & Toward World Rule Involving **1)** 'Mystery Babylon Whoremongers', **2)** 'Beastly Antichrist Insiders', **3)** 'Beast Gog', **4)** 'Beast Kings of the East', and **5)** 'Beastly Muslims' also continue; and...

19. The Satanic Religious Conspiracies Against Protestant Nations & Toward World Control by 1) Catholics, 2) New Agers, 3) Atheists, 4) Muslims, and 5) Eastern Religions continue; and...
20. The Satanic Spiritual-Philosophical Conspiracies Against the Christian Worldview Involving the Rivalry Between Planet-god-worship Beastism & Self-Idolatry Beastism continue too;
21. The Satanic Masquerading 'Good Alien'/'Ascended Master' Angels, 'Bad Alien'/'Evil Spirit', Angels, and 'Technologically-Advanced Alien' Angels Global Conspiracies also continue;
22. The 'Young Lions' Protestant Nations, The US, The UK, and their Allies carry on;
23. The 'White' Catholic Nations in the EU, Central and South America, and the Global Catholic Network carry on;
24. The 'Red' Communist Nations, China and Russia, and their Allies carry on;
25. The Sunni V. Shia Muslim Press for a World Caliphate (Islamic Authority) carries on;
26. The 'White-Red' Catholic-Communist Central & South American Nations rise...
27. The 'Babylon Mystery Religion' Orthodox Catholic Churches Resistance to 'Full Communion' with the 'Whore' generally continues;
28. The 'Waxing Worse' of Mankind continues (but 'The Great Apostasy' is not yet fully come as The Spirit and The Church still 'withstand')...
29. The Spirits of The Dead in Christ Filling Paradise (since Jesus' Resurrection) continues;
30. The Spirits of Dead Jews Refilling Abraham's Bosom (since Jesus' Resurrection) continues;
31. The Spirits of The Lost Filling Hell (since Creation Week) continues;
32. The Dead Filling the Earth and Sea (since Creation Week) continues...
33. The Church Age Ministry of The Spirit on Earth instantaneous ends - **not imminent**;
34. All Spirits from Heavenly Paradise and their Bodies from Earth & Sea are evacuated;
35. The Immortalizing Rapture of the Pre-Church and the Church instantaneously occurs;
36. The 'Extra-dimentional' Judgment Seat of Christ for the Pre-Church and the Church occurs;
37. The Great Apostasy begins, (but The Time Like The Days of Noah and Lot at The 2nd Coming of Christ is still about 6 years away)...
38. The Spirits of the Dead in Christ Coming 'Out of Great Tribulation' & Refilling Paradise begins;
39. The Spirits of Dead Jews Refilling Abraham's Bosom continues...
40. The Millennial Station Installation of The 24 Elders Around The Throne of God occurs;
41. The Millennial Station Installation of The Martyred Saints to Heavenly Altar Service occurs;
42. The Tribulation Period Sequestration of the Pre-Church and the Church begins - **7 years**;
43. The Preparation of (The 1st Part of) The Bride for The Marriage of the Lamb begins - **7 years**;
44. The Throne Ceremony of the Worthiness of Jesus occurs; God Gives Him a 7-sealed Scroll;
45. The 'New Song' of the Worthiness of Jesus, and for The Redemption of the Bride is sung;

46. The Universal Declaration of the Worthiness of The Father & Jesus by All Creatures occurs...

The Great Tribulation Period The Beginning of Sorrows

47. The Beginning of Sorrows Judgments from Heaven begin - **3½ years**;
48. The 2 Witnesses Reconciliation & Defense Ministry of Jews in Israel begins - **3½ years**;
49. The Beginning of Sorrows 1st Seal Judgment is opened by Jesus - **3⅓ or 2¼ months**
**
50. The Antichrist's Secret Conspiracy with His Insiders to Take Over Europe begins;
51. The Antichrist's Secret Conspiracy Against the Catholic Church by Feigning Submission begins;
52. The Antichrist's Secret Conspiracy for Peace with Muslims by Feigning Non-aggression begins;
53. The Antichrist's Secret Conspiracy with Masquerading 'Good-Alien'/'Ascended Master' Angels for Their Feigned 'Support', with Masquerading 'Bad-Alien'/'Evil Spirit' Angels for Their Feigned 'Non-aggression', and with Masquerading 'Technologically-Advanced Alien' Angels by Phony Treaties begins;
54. The Antichrist's Open Conspiracy for Global Support by Proclaiming Peace and Safety and by Supporting the Condemnation of Jews and Protestants in Favor of a World Religion begins;
55. The Antichrist (allied with the Vatican, Muslims & 'Masquerading Angels') & European Peace Covenant Prince Treaty is signed;
56. The Assassination of the European Peace Covenant Prince occurs;
57. The Antichrist's 'Bloody Flood' Takeover of 3 (or 1+3) Catholic European Nations occurs;
58. The Popularly Supported Surrender of Europe to the Antichrist occurs;
59. The 10 King - 10 Nation Roman Catholic/'New Roman Empire' Confederacy forms;
60. The New European Catholic Revolution and Global 'White Revolution' begin;
61. The Catholic Conspiratorial Spoiling of Jewish & Protestant 'Strongholds' begins;
62. The 'Babylon Mystery' Orthodox Catholic Churches Resistance to the 'Whore' weakens...
63. The Masquerading 'Good Alien'/'Ascended Master' Angel Open 'Support' of the Antichrist, and the Masquerading 'Bad Alien'/'Evil Spirit' Angel Open Pledge of 'Non-aggression' Toward the Antichrist, and Open Treaties of the Masquerading 'Technologically-Advanced Alien' Angels with the Antichrist begin...
64. The Antichrist's 'Fat Places Tour' of his Kingdom occurs; He 'Comes Out' as Gay;
65. The Antichrist's 10 Kings Conspiracies with His Anti-Catholic Insiders escalate;
66. The False Prophet's Conspiracies throughout the Catholic Church escalate...
67. The Beginning of Sorrows 2nd Seal Judgment is opened by Jesus - **3⅓ or 2¼ months**
**
68. The Second Russian and Chinese Communist Revolutions and Global 'Red Revolution' begin; The 'Red Threat' to The PIHO's - The US and her Protestant Allies - increases;
69. The Central & South American Catholic-Communist or 'White-Red Revolution' Aided by Russia, China and Rome begins; The 'Red Threat' to PIHO's further increases...
70. The Beginning of Sorrows 3rd Seal Judgment is opened by Jesus - **3⅓ or 2¼ months**
**
71. The Red Planet's Visit to Earth begins (though at this point it's likely still a *comet*);

72. The Great Electromagnetic Pulse (EMP) Discharged from The Red Planet to Earth occurs bringing the operations of the Modern World to an end;
73. The World Economy Collapse occurs;
74. The Scarcity of Goods, Hyper-Inflation & Chaos multiply;
75. The Common Knowledge that No One Has WMD's Anymore begins;
76. The Waging of War as a 'Number of Soldiers Game' begins...
77. The Beginning of Sorrows 4th Seal Judgment is opened by Jesus - $3\frac{1}{3}$ or $2\frac{1}{4}$ months**
78. The 'White Revolution', especially in Western Europe, escalates;
79. The 'Red Revolutions', especially in Eastern Europe and Eastern Asia, escalate;
80. The 'White-Red Revolution' in Central and South America consolidates & escalates;
81. The 'Egyptian' Sunni Muslim Revolution and Global 'Green (Muslim) Revolution' begin;
82. The 'Numerically Superior' Sunni Muslim Domination of Shia Muslims begins...
83. The Protests Against The Red, White and Green Revolutions by PIHO Nations increase;
84. The Death of $\frac{1}{4}$ of Mankind by Wars, Famine, Pestilence, Wild Beasts, etc., occurs;
85. The 'Nourishment' of 'Some' by 'Manna' & 'Milk and Honey' from The Red Planet begins...
86. The Catholic Double-cross and Spoiling of Muslims in Europe begins;
87. The Antichrist's 'Egyptian-King's-Family Espionage' to Divide Egypt is devised;
88. The Antichrist's Feigned 1st Egyptian War that Triggers The Beginning of Sorrows Egyptian Civil War and a Change of Power in Egypt occurs;
89. The 'Peace Table Talks' of the Antichrist with the Egyptian Usurper occur;
90. The Giving of Spoils from The Egyptian Usurper to the Antichrist occurs...
91. The Beginning of Sorrows 5th Seal Judgment is opened by Jesus - $3\frac{1}{3}$ or $2\frac{1}{4}$ months**
92. The Global Escalation of Incarceration and Execution of Jews and Protestants begins;
93. The Incarceration and Execution of Messianic Jews (& Protestants) in Israel begins...
94. The Martyred Saints' Cry at the Altar in the Temple in Heaven for Revenge on the 'White & Red Persecutors' occurs;
95. The Martyred Saints at the Altar in the Temple in Heaven Receive White Robes;
96. The Martyred Saints Are Told to Be Patient for Revenge as others must be martyred first...
97. The Beginning of Sorrows 6th Seal Judgment is opened by Jesus - $3\frac{1}{3}$ or $2\frac{1}{4}$ months**
98. God's 'Fishhook' for Gog to Tempt Him to Spoil 'Numerically Defenseless' Israel is set;
99. The Surrounding of Israel by Gog and Muslim Armies begins;
100. The Protests by PIHO's & Arabian Peninsula Muslims about the Impending Russian-Muslim Attack on Israel peak;
101. The 1st Great Earthquake with 'Targeted Blood, Brimstone & Pestilence' from The Red Planet occurs;
102. The Global Effects of The 1st Great Earthquake, where There Is a 'Great Shaking of the Earth', where 'Every Mountain & Island Are Moved', and where 'Every Wall Falls', except in Israel, simultaneously occur;
103. The Destruction of the Russian and Muslim Armies In and Around Israel by Themselves and by The Red Planet simultaneously occurs;

104. The Destruction of Russia and Others Nations that 'Dwell Carelessly' by The Red Planet simultaneously occurs;
105. The End of Russia's Participation in the 'Red Revolution' simultaneously occurs;
106. The Worldwide 'Scramble' for Cavernous Shelter from 'Rock Storms' simultaneously occurs;
107. The Worldwide Acknowledgement of God's Awesome Power and Wrath, and of His Historic Deliverance, Protection, Gathering and Nourishment of Israel occurs;
108. The Glorifying of God 'In the Fires' by Newly-saved, God-preserved Christians occurs;
109. The Disposal in Israel of Dead Bodies & 7-Year Salvage of Combustible Weapons begins...
110. The 'Forehead-Marked-by-Angels' Ministry of The 144,000 Jews in Israel begins;
111. Gentile Spirits in Paradise & their Bodies in the Earth & Sea that Came 'Out of Great Tribulation' are evacuated;
112. Paradise Is Only Partly Evacuated (Final Harvest Saints, 1st Resurrection Martyrs, and/or Tribulation Jews, if yet any, remain);
113. The Immortalizing Rapture of The Tribulation Gentiles to God's Throne instantaneously occurs;
114. The 'Extra-dimentional' Judgment Seat of Christ for The Tribulation Gentiles occurs;
115. The Refilling of Paradise with Spirits of Saved Jews and Gentiles Coming 'Out of Great Tribulation' for Later Raptures continues;
116. The Refilling of Abraham's Bosom with Spirits of Unsaved Jews for The Resurrection-Rapture of the Dead Jews continues;
117. The Millennial Station Installation of The Tribulation Gentiles to Heavenly Temple Service occurs;
118. The Tribulation Gentiles in the Temple in Heaven Receive White Robes;
119. The Tribulation Gentiles' Cry of Thanksgiving to God and Jesus for Salvation occurs;
120. The Worship of God by All in Heaven for the Salvation of The Tribulation Gentiles occurs...
121. The Beginning of Sorrows 7th Seal is opened by Jesus - **½ hour or 7½ days?**
122. The 'Stabilizing' of The Red Planet occurs drawing people back outside;
123. The Antichrist's 2nd Egyptian War Preemption by PIHO Mediterranean Warships occurs;
124. The Antichrist & Israeli-Turncoat Espionage 'Against the Holy Covenant' in Israel begins...
125. The Central & South American 'White-Red Revolution' turns 'whiter';
126. The Retaliatory Attack on the US by Central & South America Supported by China & Rome begins;
127. The Capitulations of the 'Babylon Mystery' Orthodox Catholic Churches to the 'Whore' occur...
128. The 7 Angels of The 7 Trumpet Judgments in The Heavenly Temple Receive Trumpets;
129. The Altar-Angel's Incense/Prayers-of-the-Saints Offering to God on The Throne occurs;
130. The Altar-Angel's Filling of the Censer with Fire and Casting It to Earth occurs;
131. The Red Planet Generated Voices, Thunder, Lightning, and an Earthquake occur;
132. The Beginning of Sorrows 1st Trumpet Judgment is sounded - **3½ or 4½ months**
**
133. The Red Planet Delivers Destruction & Death to Earth, as well as Deliverance & Provision to 'some', including by Rocks, Hydrocarbons, and Fire;

134. The Conflagration that Consumes $\frac{1}{3}$ of Trees and All Grass occurs;
135. God-preserved New Christians Glorify God 'In the Fires' again...
136. The Beginning of Sorrows 2nd Trumpet Judgment is sounded - **3 $\frac{1}{3}$ or 4 $\frac{1}{2}$ months**
**
137. The Number of 'White & Red Persecutors' Reaches $\frac{1}{3}$ of the World Population;
138. The Mountain-sized Meteor (*volcanic bomb* from The Red Planet?) Lands in Earth's Ocean;
139. The Turning to 'Blood' of $\frac{1}{3}$ of the Oceans (*iron oxide* from the *volcanic bomb*?) occurs;
140. The Poisoning/Suffocation of $\frac{1}{3}$ of Sea Creatures (*toxins* from the *volcanic bomb*?) occurs;
141. The Sinking of $\frac{1}{3}$ of the Ships of the Sea ('tidal waves' from the *volcanic bomb*?) occurs;
142. The Beginning of Sorrows 3rd Trumpet Judgment is sounded - **3 $\frac{1}{3}$ or 4 $\frac{1}{2}$ months**
**
143. The Poisoning of $\frac{1}{3}$ of the Waters (including groundwater) by Comet Wormwood occurs...
144. The Beginning of Sorrows 4th Trumpet Judgment is sounded - **3 $\frac{1}{3}$ or 4 $\frac{1}{2}$ months**
**
145. The $\frac{1}{3}$ 'Shortening' (and 'Darkening'?) and of the Day by The Catastrophic Acceleration of Earth's Rotation by The Red Planet that Shortens Days to 16 Hours occurs...
146. The Low-orbiting Angel's Decree of The 3 Woes - The 5th, 6th and 7th Trumpets - occurs...
147. The Beginning of Sorrows 5th Trumpet Judgment/1st Woe is sounded - **5 months**
148. The 'Falling-Star' Angel from Heaven with a Key to The Bottomless Pit descends;
149. The Opening of the Bottomless Pit by the 'Falling-Star' Angel occurs; and...
150. 'Great Smoke' from the Bottomless Pit is released; and...
151. The 'King Angel of the Bottomless Pit' with His 'Locust/Scorpion-like Tormentors' from The Bottomless Pit are released;
152. The 'Earth-friendly', 'Nonlethal', but 'Foretaste-of-Hell Torment' of 'All Men' by the 'Locust/Scorpion-like Tormentors' occurs - **5 months**; except...
153. The 'Creatures of Torment' Cannot 'Sting' The 144,000, (or The 2 Witnesses or Jews in Israel?);
154. The Anti-semitism Against The 2 Witnesses, The 144,000, and Israel escalates...
155. The 'King Angel' and His 'Creatures of Torment' Are Locked Back in The Bottomless Pit;
156. The Low-orbiting Angel's Decree of The End of The 5th Trumpet/1st Woe & 2 More occurs;
157. The Beginning of Sorrows 6th Trumpet Judgment/2nd Woe is sounded - **3 $\frac{1}{3}$ or 4 $\frac{1}{2}$ months**
**
158. The Altar Voice Command to The 6th Trumpet Angel to Loose The 4 'Euphrates Angels' occurs;
159. The Slaying of $\frac{1}{3}$ of the World Population by The 200-million 'Fire-and-brimstone-breathing Underworld Creatures' Army Under The 4 'Euphrates Angels' occurs; but...
160. The 'Killer Creatures' Cannot Attack The 2 Witnesses, The 144,000, or Jews in Israel;
161. The US and her Allies (The PIHO's) are Overwhelmed and Withdraw from The God Zone;
162. The 'White & Red Revolutions' Also Temporarily Cease Aggressions;

163. The 4 'Euphrates Angels' and their 'Killer Creatures' Army Are Reconfined in the Earth...
164. The Haughty, Evil Survivors of The Judgments from Heaven so far (through The 6th Trumpet Judgment/2nd Woe) 'Repented Not of Their Works'...
165. The 'Cloud/Rainbow Clothed, Sun-faced, and Fire-footed' Mighty Angel from Heaven descends;
166. The Mighty Angel - Reading from His Book - 'Loudly Roars';
167. The 7 Thunders Mystery Is Uttered by The Voices of The 7 Thunders;
168. The Mighty Angel Proclaims that at The 7th Trumpet 'Time is up' and 'The Mystery Is Finished';
169. The Mystery 'Bitter-Sweet Scroll Events' occur - John Is Commissioned for a Future Ministry...
170. The Book of Revelation Becomes an Essential Guide to Overcomers; but...
171. Perverted 'Modern Translations' Misdemean Many Toward 'The World Religion' & Damnation...
172. The 3rd Egyptian War wherein the Antichrist's Armies Destroy and Spoil 'Egypt' occurs;
173. The Antichrist's Armies Advance Northward from Egypt to Surround Jerusalem begins;
174. The Early Flight of the Jews to Petra begins;
175. The Transition from The Beginning of Sorrows to The Days of Vengeance, or The Last Week of The 6th Trumpet begins - **one week**;
176. The 'Labor of the Woman' - or The Distress of the Jews in Israel - peaks;
177. The Death by Head Wound of the Antichrist Attempting to Kill The 2 Witnesses occurs - **beginning of the week**;
178. The Messiah Revelation of The 144,000, the 'Firstborn'/'First Fruits' of the Jews, occurs - **beginning of the week**;
179. The 144,000's Preaching of the Gospel of Jesus Christ in Israel occurs - **about 3 days**;
180. The Worldwide Mourning of the Death of the Antichrist occurs - **same 3 days**;
181. The Worldwide Peak of Anti-semitism is reached - **midweek**;
182. The Immortalizing Rapture of The 144,000 Jews instantaneously occurs - **midweek**;
183. The 'Extra-dimensional' Judgment Seat of Christ for The 144,000 Jews occurs;
184. The 'Failed Ambush' of Satan to 'Devour' The 144,000 occurs - **midweek**;
185. The War in Heaven When Satan & His Angels Are 'Cast Down' to Earth occurs - **midweek**;
186. The Allowed-by-God, Resurrection of the Antichrist by Satan occurs - **midweek**;
187. The Slaughter of The 2 Witnesses by the 'Newly-empowered' Antichrist occurs - **midweek**;
188. The Antichrist Takes Credit for Getting Rid of The 2 Witnesses & The 144,000 - **midweek**;
189. The Various 'Masquerading Angels' Openly Acknowledge the Antichrist and Satan's Authority and Bow Down to Them - **midweek**; and...
190. The Point When Most 'The Whole World Is Deceived' by Satan occurs - **midweek**;
191. The Worldwide Celebration of the Kingdom of Satan and the Antichrist occurs - **3 ½ days**;
192. The Great Mourning of Jews in Israel in the Revelation of Jesus Christ occurs - **same 3 ½ days**;
193. The Dead Bodies of The 2 Witnesses Lie in the Street in Jerusalem - **same 3 ½ days**;

194. The Spirits of The 2 Witnesses Preach the Gospel in Abraham's Bosom - **same 3 ½ days...**
195. The Resurrection from Abraham's Bosom of The 2 Witnesses to Jerusalem occurs;
196. The 'Slow-Rising' Immortalizing Rapture of The 2 Witnesses to The Throne of God occurs;
197. The 'Extra-Dimensional' Judgment Seat of Christ for The 2 Witnesses occurs;
198. The Eternal Station Installation of The 2 Witnesses to 'Candlesticks Service' occurs...
199. The Dead Jews Spirits/Bodies in Abraham's Bosom/Earth & Sea are evacuated;
200. The Resurrection-Rapture of the Dead Jews to Israel from Abraham's Bosom occurs;
201. The Worst of All Time (so far) Midterm Great Earthquake simultaneously occurs;
202. The Midterm Great Earthquake's Destruction of 10% of Jerusalem simultaneously occurs;
203. God-preserved New Christians - both Jews and Gentiles - Glorify God, (further showing there is still hope that God will continue to 'save some');
204. The Low-orbiting Angel's Decree of The End of The 6th Trumpet/ 2nd Woe & 1 More occurs...
205. The Beginning of Sorrows 7th Trumpet Judgment/ 3rd Woe is sounded - **less than 1 hour;**
206. The Celebration of The Eternal Kingdom of God and of Christ in Heaven occurs;
207. The Angry Nations Without Repentance Further Provoke God's Escalation of Judgment;
208. The Temple of God is Opened in Heaven Revealing The Heavenly Ark of The Covenant;
209. The Red Planet Generates Voices, Thunder, Lightning, an Earthquake, and a Rock Storm;
210. The 144,000 Jews 'Exclusive' New Song in the Temple in Heaven is sung;
211. The Eternal Station Installation of The 144,000 Jews as 'The Entourage of Jesus' occurs...

The Days of Vengeance

212. The Days of Vengeance begin - **3 ½ years;**
213. The Gospel-Preaching, Babylon-Condemning, and Mark-of-the-Beast-Warning Ministries of The 3 Low-orbiting Herald Angels occur;
214. The 42-Months 'World-dominating' Reign of the 'Empowered' Antichrist begins;
215. The 42-Months 'Deceiving-Miracles' Ministry of the 'Empowered' False Prophet begins;
216. The 42-Months 'Antichrist-supporting' Reign of the 10 European Kings begins;
217. The 'Feigned Fealty' to Satan and the Antichrist by the 'Masquerading Angels' continues;
218. The Abomination of Desolation occurs where The Antichrist's 'Divinity Declaration' in the Tribulation Temple in Jerusalem occurs;
219. The 'Last Chance' Flight of the Jews to Sequester at Petra occurs;
220. The Destruction of Jerusalem along with The Tribulation Temple occurs;
221. The World Accepts the Antichrist's 'Godhood', and his Blasphemy of God;
222. The Flood of Satan to Drown Fleeing Jews that Instead, with Earth's Help, Fills a 'Great Moat' (in the Jordan Rift Valley) Securing Petra, Edom, Moab and Ammon occurs;
223. The Sequestering of the Jews at Petra by God occurs - **1260 days;**

224. The 'Repentance Time Break' in God's Judgments from Heaven occurs - **about a month**;
225. The Unhindered 'Marking Time' of the 'Empowered' False Prophet occurs - **same month**;
226. The 'Beast's Mark' Is Made Mandatory to 'White Society', the 'Beast's Name' to 'White Officials', and the 'Beast's Number' to 'Red Society' and Everyone Else for Commerce;
227. The Absolute Enforcement (by decapitation) in White Nations of The Threefold Ministry of
1) Mark-taking, 2) Satan-Antichrist Worship, & 3) Image of the Beast Worship begins;
228. The Absolute Enforcement of Global Mark-Name-Number Controlled Commerce begins;
229. The Antichrist's 10 European Kings and Insiders Conspiracy Against the 'Whore' by 'Feigning Submission' to Her continues...
230. The War with the Saints (and others who are 'unmarked') begins;
231. The Antichrist Builds a Palace in Jerusalem and Rebuilds Jerusalem;
232. The Antichrist Subdues the Nations Around Israel, (except Edom, Moab, and Ammon);
233. The Antichrist's Establishment of a New Calendar (due to the Red Planet) occurs;
234. The Spirits/Bodies of Martyred Jews in Paradise/Earth & Sea are evacuated;
235. Paradise Is Only Partly Evacuated (any Final Harvest Saints & 1st Resurrection Martyrs remain);
236. The Refilling of Paradise with Spirits Coming 'Out of Great Tribulation' continues;
237. The Immortalizing Rapture of The Tribulation Jews to Before God's Throne occurs;
238. The 'Extra-dimentional' Judgment Seat of Christ for The Tribulation Jews occurs;
239. The Millennial Station Installation of The Tribulation Jews to Heavenly Temple Service occurs;
240. The Tribulation Jews 'Song of Moses' in the Temple in Heaven is sung;
241. The 'Unrepentant Treacherous Dealers' Provoke God's Escalating Judgments to 'Save Some'...
242. The Exodus of the Temple in Heaven for The Administration of The 7 Plagues occurs;
243. The Delivery of the 7 Vials by 1 of the 4 Throne Creatures to 7 Angels occurs;
244. The Days of Vengeance 1st Plague Judgment is poured out - **6 months or more likely less****
245. The Grievous Sores Plague Irritates Mark-takers and Further Identifies Mark-avoiders;
246. The 'Red Empire' Controls East Asia, Most of Australia, and the Pacific;
247. The 'White Empire' Controls Europe, West Asia, North Africa; and Most of the Americas.
248. The 'God-Bombed' Russian Empire and 'Plague-ravaged' Sub-Saharan Africa are Devastated and have nothing left to spoil;
249. The 'East Kings Red Armies' Invade Westward (into India);
250. The Armies of the Antichrist Chase the Red Armies Back (gaining control of India);
251. The 'Increasingly White' Central & South American Coalition Contains American PIHO's...
252. The Days of Vengeance 2nd Plague Judgment is poured out - **6 months or more likely less****

253. The Turning to 'Blood' of Most All Surface Water (by Red Planet *iron oxide*) occurs;
254. The Death of Virtually All Sea Life occurs...
255. The Days of Vengeance 3rd Plague Judgment is poured out - **6 months or more likely less****
256. The Turning to 'Blood' of Most All Ground Water (by Red Planet iron oxide) occurs;
257. The Practice of Decapitating Captured Protestants and Jews goes global;
258. The 2 Angels Declare God Righteousness for His 'Blood Judgments' on the Persecutors;
259. The Martyred Saints Acknowledge God's Righteous Revenge of Them in Silence;
260. The Severity of The Middle Plague Judgments & 16-Hour Days Give Respite to Surviving New Christians from Being Hunted; and...
261. God's Many 'Preservations' of New Christians continue...
262. The Days of Vengeance 4th Plague Judgment is poured out - **6 months or more likely less****
263. The Sun Flares, Raising Earth's Temperature, Killing the Exposed, Trapped, and Weak;
264. The Melting of All the World's Ice/Snow, and The Inundation of Low Coastlands occurs;
265. The Worldwide Blasphemy of God Increases...
266. The Days of Vengeance 5th Plague Judgment is poured out - **6 months or more likely less****
267. The Earth's Axis of Rotation is Pulled Toward the Sun by The Red Planet and/or by a Magnetic Pole Shift causing Earth to 'barrel on its side' in relation to the Sun;
268. The 'Abrupt Axis Shift' Causes Oceans to Boil, Mountains to Melt or Grow, Water to Slosh Across Continents, etc.;
269. The 'Global Smokey Greenhouse Effect' Keeps Temperatures Mostly Tolerable;
270. The Hemisphere Centered Over the Enlarged 'Dead' Pacific Ocean Enters 'Prolonged Hazy Daylight'; while...
271. The Hemisphere Centered Over the 'Seat of The Beast' in Jerusalem Enters 'Prolonged Thick Darkness' (though not so 'thick' as to be fatal in most cases);
272. The Worldwide Blasphemy of God Increases still further...
273. The Earth's Axis Slowly 'Repositions' to Again Make 'Normal Days', (though still shorter ones);
274. The Hazy Atmosphere of Earth Slowly Clears...
275. The Days of Vengeance 6th Plague Judgment is poured out - **likely 1 year or more****
276. The Euphrates River Dries-up, Opening the Way to The Kings of the East;
277. The Delusion from God is sent, (including 'Clear Skies', and a 'stabilized' Red Planet);
278. The 'Fishhook' from God for the Eastern Kings to Spoil the Antichrist Kingdom is set;
279. The Open Establishment of the Antichrist & Satan's 'God of Forces' Church occurs;
280. The Name of Jesus is Outlawed such that Reverent Use of It Is Punishable by Death;
281. The 10 Kings and Antichrist Insiders Abolish & Spoil the Catholic Church for War Money;
282. The Antichrist's 2nd Establishment of a New Calendar (due again to the Red Planet) occurs;

283. The 'Supernatural Mustering' of Defenders of the Antichrist Empire from 'White Nations' occurs;
284. The 'White & Red' Armies 'Square Off' at Megiddo in the Jezreel Valley;
285. The Spirits/Bodies of The Final Harvest Saints Evacuate Paradise/Earth & Sea;
286. Paradise Is Again Only Partly Evacuated (1st Resurrection Martyrs remain);
287. The Refilling of Paradise with Spirits Coming 'Out of Great Tribulation' continues;
288. The Final Harvest Rapture to Heaven instantaneously occurs;
289. The 'Extra-dimentional' Judgment Seat of Christ of The Final Harvest Saints occurs;
290. All Immortals Participating in The Marriage of the Lamb are by this point in Heaven;
291. The (1st Part of) Bride of Christ 'Makes Herself Ready' for The Marriage of The Lamb;
292. The Days of Vengeance 7th Plague Judgment is poured out - **1 hour**;
293. The Sudden Destruction of Vatican City by The Red Planet is seen by many;
294. The 'Afar Off' Mourning of Vatican City occurs;
295. The Final Great Earthquake that Devastates the Earth, Submerges Coastlands & All Islands, and Shakes All Land Surfaces Flat, occurs; except...
296. The Rising of Mount Zion in Israel also occurs; while...
297. The Dividing of Jerusalem into Three Parts occurs too; and...
298. The Jordan Rift Valley Drains (Both North Then East to the Mediterranean, and) South to the Gulf of Aqaba/Red Sea (and entirely empties in preparation for draining 'Lake Armageddon');
299. God Declares The Great Tribulation 'Done'...
300. The Final Harvest to Heaven and The Rapture of Wrath to Armageddon occur;
301. The 'Extra-dimentional' Marriage and Marriage Supper of The Lamb in Heaven occur.

The Day of The Lord

302. The 1260th (or 1261st) Day After The Abomination of Desolation, and The Monthlong Day of The Lord begin - **30 days**, (and the events marking The Feast of Trumpets begin too)
303. The Immortal Army of The Lord is ***mustered*** in Heaven;
304. The Ride of Jesus and His Immortal Army on White Horses from Heaven to Earth begins;
305. The Heavenly Spectacle of The Brilliant Second Coming of Jesus is seen worldwide;
306. The Second Coming Landing of Jesus in Jerusalem 'Splitting' the Mount of Olives occurs;
307. The Escape of The Captive Jews in Jerusalem Through the Valley 'Split' by Jesus occurs;
308. The Destruction of Jerusalem by Jesus occurs (with or without 'help' from His 'mortal & immortal armies', and/or from the Antichrist's 'self-attacking armies', and/or from 'plague')...
309. The 1st Leg Ride of The Lord's Triangle by Jesus and His Army to Armageddon occurs;
310. The Spoken Destruction of The Lord's Enemies by Jesus Alone at Armageddon occurs;
311. The Necessity for Hell to be 'Most-greatly Enlarged', and for Hell's Mouth to be 'Opened Without Measure' Because of The Battle of Armageddon occurs;

312. The 'Extra-dimensional' 1st Great White Throne Judgment of the Beast & False Prophet occurs;
313. The Beast & False Prophet Are Cast into The Lake of Fire (then inside Old Earth) - **for ever**;
314. 'The Rest of the Beasts' along with Satan, with 'Dominion Taken Away', are 'Chained', and 'Cast into the Darkness of The Bottomless Pit' - **1000 years**;
315. The 'Horse Bridles-Deep' Blood from 'Lake Armageddon' flows 200 miles (north then east to the Mediterranean and/or) south to the Gulf of Aqaba/Red Sea, (and after this)...
316. The Holy Spring at The Top of Mount Zion at the Site of The Millennial Temple opens...
317. The River Flowing Eastward from The Millennial Temple Site into The Jordan Valley forms;
318. The 2nd Leg Ride of The Lord's Triangle to 'Break Out' the Jews in Bozrah/Petra occurs;
319. The Command of Jesus to 'Break Open' the Wady Arabah Side of the Basin of Petra frees The Sequestered Jews (- these being, along with the survivors in Israel, though all still mortal, The 2nd Part of The Bride of Christ, or possibly The 3rd Part counting The Final Harvest Saints, thought when any '2nd Marriage' occurs is unknown to me);
320. The East Sea Is Parted by Jesus to Facilitate The Return of the Jews to Israel (and that is, if the blood is already 'drained', and the East Sea is already 'formed' or 'forming')...
321. The 3rd Leg Walk of The Lord's Triangle 'Leading' the Jews home begins;
322. The 1st Day of The Monthlong Day of The Lord ends (during The Jews' walk home)
- ...
323. The Jews Entrance into Jerusalem Singing and Rejoicing occurs (late on The 3rd Day);
324. The 3rd Day of The Monthlong Day of The Lord ends (after the 2 day walk)...
325. The Feasts of Atonement and Tabernacles occur (following The Jews' return)...
326. The Campaign of The Lord and His Armies Against the Nations Surrounding Israel occurs (including **the consumption, 'neighbor v. neighbor' great tumult, 'spoil-taking', plague**, and Red Planet '**partings**' of the *waterways* surrounding Israel to accommodate the comings and goings of the both Mortal and Immortal Armies of The Lord) - **3 weeks**
327. The 30th Day of The Monthlong Day of the Lord, and The 1290th Day Since The Abomination of Desolation ends...

The Millennial Reign

328. The Period of The 1290th Day to The 1335th begins; and...
329. The Preparation for the Inauguration of The Eternal Kingdom of Christ on Earth begins (initially involving 'debris and rubble removal') - **45 days**;
330. The Red Planet Great Discharge to Earth occurs (further strengthening Earth's *magnetic field*);
331. God 'Returns to the People One Pure Language' (at the same time as this *discharge*);
332. The Red Planet Pulls Water Through a Pole Window Back into the Sky;
333. The Red Planet Leaves (to its new 'harmless orbit' around the Sun);
334. The Skies Slowly Clear again;
335. The 'Nourishment' by 'Manna' & 'Milk and Honey' left by The Red Planet continues...

336. The Feast for The Watchers, (provided by Jesus), occurs.
337. The Inauguration of The Eternal Kingdom of Christ on Earth on The 1335th Day begins;
338. The 'Chief Seats' and 'Thrones of Judgment' are set;
339. The Spirits/Bodies of The 1st Resurrection Martyrs from Paradise/Earth & Sea are evacuated;
340. Spirits Refilling Paradise Coming 'Out of The Millennium' (or who die after The Final Harvest Rapture) continues;
341. The Immortalizing Resurrection of The 1st Resurrection Martyrs to Millennial Jerusalem occurs;
342. The 'Extra-dimentional' Judgment Seat of Christ of The 1st Resurrection Martyrs occurs;
343. The Millennial Station Installation of The 1st Resurrection Martyrs to 'Rule with Christ 1,000 Years' occurs;
344. The Groundbreaking Ceremony for the Building of The Millennial Temple occurs;
345. The Groundbreaking Ceremony for the Building of The City of Jerusalem occurs;
346. The Groundbreaking Ceremonies for The Levitical, Princes' and Agricultural Portions occur;
347. The Surviving Mortals of the Tribes of Israel Receive Their Portions of Land;
348. The 1335th Day Since The Abomination of Desolation ends;
349. The Building of The Millennial Israel and of 'The Saved Nations' Worldwide continues...
350. The Salvaging of Weapons for Fuel from the Attack of Gog ends;
351. The Mount Zion Spring-River Supplies the Temple Laver, Baptismal opportunities, and a Water Source for Greater Jerusalem;
352. The Inauguration of The Millennial Temple of Jesus on The 2300th Day occurs,
353. The Millennial Throne of Jesus Christ Inside The Millennial Temple is set;
354. The 2300th Day Since The Abomination of Desolation ends;
355. The Annual 7 Feast Days Schedule Restarts with The 1st Millennial Feast of Tabernacles;
356. The Pit of Hell Near Jerusalem's Southeast Gate Opens - Annual Visits Required;
357. The Acknowledgement by Jesus of the Kings and Nations of the World occurs;
358. The Giving of 'Occasional Gifts' from 'The Saved Nations' to Jesus and Israel begins;
359. The 'Rod of Iron' Millennial Rule of Jesus and His Ministers begins;
360. The Mortal Levites and Princes of Israel Settle Disputes Among Mortals;
361. The Immortals Live and Minister Among the Mortals (from the 'greatest' to the 'least');
362. The Mount Zion River Aligning Tree Fruit and Fish become inexhaustible;
363. The Mount Zion River Aligning Tree Leaves become 'medicine';
364. The Mount Zion River Cleanses All the Waters of the World...
365. 'The Earth Is Filled with The Knowledge of the Lord As The Waters Cover the Sea';
366. 'The Bells of the Horses' Are Engraved, 'Holiness to The Lord';
367. 'The Lion Shall Lie Down With the Lamb' - Animals Eat Only Plants;
368. The Eating of Animals by Mortals & Immortals continues - Animals' Fear of Mankind ends;
369. The Agrarian/Handcraftsmanship/Barter-Merchant Millennial Age begins...
370. The Return of 'Water-canopy Longevity' begins;
371. Universal Health & Prosperity grow;
372. Universal Peace & Joy grow...

- 373. The Mighty Angel's Commission to the Apostle John to 'Prophecy to Many' is fulfilled (including warnings of The Coming Last Rebellion, and the comforting of faithful mortals with the hope of immortality and everlasting joy and peace on New Earth - his ministry on Earth also implying that he, along with the other 23 Elders, will come to Earth for The Millennium);
- 374. The Release of Satan and his Angels from The Bottomless Pit occurs - **end of The Millennium**;
- 375. The 'World-Deceiving' Last Rebellion Campaign of Satan and his Angels grows;
- 376. The Mustering of The Battle of the Last Rebellion that Surrounds Israel, 'the Number of Whom Is as the Sand of the Sea', occurs;
- 377. The Fiery Meteoric Annihilation from Heaven of The Last Rebellion Rebels occurs;
- 378. The Necessity for 'Hell to be Enlarged' and 'Her Mouth to be Opened Wide' again occurs;

The Early New Eternal Kingdom

- 379. All the Spirits in Paradise and their Bodies in the Earth & Sea are instantaneously evacuated;
- 380. All the Spirits in Hell and their Bodies in the Earth & Sea are simultaneously evacuated;
- 381. The Immortalizing Rapture of The 2nd Resurrection Saints simultaneously occurs;
- 382. The 'Extra-dimentional' Judgment Seat of Christ of The 2nd Resurrection Saints occurs;
- 383. The Passing Away of Heaven and Earth instantaneously occurs;
- 384. The Creation of The Eternal New Heaven & Earth simultaneously occurs;
- 385. The 'Extra-dimentional' 2nd Great White Throne Judgment of The Damned occurs;
- 386. The 'Greatest Judgment' of Satan (who is cast to his 'bottommost-dwelling spot' in The Lake of Fire inside New Earth) and of His Angels (to their 'appropriate depths') occur;
- 387. The Damned Are 'Cast into The Lake of Fire' for Eternal Torment (inside New Earth);
- 388. The New Heaven Has No Sun, Moon or Stars;
- 389. The New Earth Has No Seas, Mountains, or Valleys - All land Is Flat.
- 390. The Descending of New Jerusalem from The New Heaven to New Earth occurs;
- 391. The Foundation of New Jerusalem Entirely Covers the Former Middle East Region;
- 392. The Father and Jesus Live Atop the 12-Foundation, Rainbow-Colored, Gemstones-walled, Brilliantly Lit, 1500-mile-high, Pyramid City of New Jerusalem;
- 393. New Heaven & Earth are Primarily Lit from New Jerusalem by The Father and Jesus;
- 394. The Immortal Sons of God Also More or Less Light their Own Environs (from the 'blindingly bright' to the 'dishonourably dimlit');
- 395. The River of The Water of Life Flows from The Throne of God Atop New Jerusalem (across the top floor, down to and across each lower floor, then branching outside New Jerusalem to all 'The Nations of Them that Are Saved');
- 396. The Fruit Trees Aligning The River of The Water of Life 'Yield Their Fruit Every Month';
- 397. The Leaves of the Fruit Trees Aligning The River of Life Are For 'The Healing of the Nations';
- 398. The Water of Life and the Tree Fruit Nourish and Satisfy Everyone - Old-Earth 'Favorite Foods and Drinks' are forgotten;

399. God 'Wipes Away Our Tearful Memories' of Old Earth (including the identities of The Damned);
400. The Eternal Station Installation of The Angels to 'Fellowservant Status' occurs;
401. The Eternal Station Installation of The 2 Witnesses Aside The Throne of The Father occurs;
402. The Eternal Station Installation of The 144,000 Jews as 'The Entourage of Jesus' occurs;
403. The Eternal Station Installation of The Wife as 'New Jerusalem Kings and Priests' occurs;
404. The Eternal Station Installation of The Gentile & Jewish 'Top Foundation Servants' occurs;
405. The Eternal Station Installation of The Martyred Saint to 'Top Foundation Ministry' occurs;
406. The Eternal Station Installation of 1st Resurrection Martyrs to 'New Earth Rule' occurs;
407. The Eternal Station Installation of Other New Jerusalem City Dwellers occurs;
408. The Eternal Station Installation of The Kings & Dwellers in the Saved Nation occurs;
409. The Eternal Annual 7 Feasts Schedule begins (including The Feasts of Passover, Unleavened Bread, First Fruits, Weeks, Trumpets, Atonement, Tabernacles, commencing with The 1st Eternal Age Feast of Tabernacles; where...
410. The Kings & Peoples of the Nations Bring 'Occasional Gifts' to New Jerusalem; where...
411. 'Of The Increase of His Government and Peace (as well as of The Knowledge of God) There Shall Be No End', where the Formerly Unimaginable Is Continually Revealed, and where...
412. God The Father, Jesus, The Angels, The 2 Witnesses, The 144,000 Jews, The Wife, The Top Foundation Servants and Martyrs, The Final Harvest Saints, The 1st Resurrection Martyrs, The Millennial Saints, and The Kings and Dwellers of the Saved Nation, all on the New Earth in the New Heaven, from Greatest to the Least, and First to Last, live happily ever after.

God promises that most all these things will happen - literally - in something near this order

Some already have or are now ongoing

But they'll be finished in just over **a day**, or to **us**, in little more than a **thousand years** from now

* This chronology is full of speculation and uncertainty, both chronologically and 'preceptually', and will never cease needing '**correction, improvement and expansion**', but is nonetheless presently '**cutting edge**' in '**The Natural Eternal Progression of The Knowledge of God**'.

** Judgment periods are averages based on the number of judgments divided by the time available - excluding The 7th Seal, 5th and 7th Trumpets, and 7th Plague. And I give two scenarios: **1**) time periods and escalating severity of judgments are generally uniform from half to half, or **2**) from round to round. And evidently, the effects of some judgments end or lessen sometime before the start of the following judgment, while the effects of other judgments will extend even beyond The Great Tribulation. But God may, generally, limit the duration of judgments to give

'repentance time' before the start of new judgments, and/or to give time between rounds and halves, except that most this 'repentance time' in the last round may be added to The 6th Plague Judgment, the evidence for such conclusions naturally and progressively presenting itself with '**continuing meditation**' in these '**studies**'. So the judgment periods offered are more likely the time between the starts of new judgments, not as much how long they will actually last, which would also allow for 'repentance time', except where otherwise revealed by the Apostle John.

For D. Kenneth and "BB" (Christmas 2014)

So how did I get here? Well, besides everything else God **predestinated** and **'prerecorded'**, and that is, when I was in **the lowest parts of the earth** - to **prepare** me before I arrived in Hawaii, God's **purpose** for me all started with a rather short outline, or with what I call my "**Prophecy Overview Outline**" (p.375-6), which I wrote at some point during my time in Hawaii, from 1986 to 1990, and which I tucked in my KJV & NIV Parallel Bible, (which I also bought in Hawaii, just after I arrived). This outline became the basis of **RGT**.

And since I started these '*studies*' in June of 2006, [2 Peter 3:11-18](#), at the end of the outline, has remained the inspiration to do another, complementary *study*, except that long before I finished *RGT* God had made clear to me that yet another multi-volume *study* on Creation must also become a prerequisite to the what would be the concluding *study* based on 2 Peter 3.

Hebrews 5:8-6:3, 12 (reward)

PROPHECY OVERVIEW OUTLINE

1/21/15
31-32
METHOD/PURPOSE

- II Peter 1:19 *Lu 21:17* - "Take heed" to prophecy until the "day dawn".
- Mark 13:37 - Jesus said, "Watch" the end coming.
- Isaiah 28:9-13 *mt 24* - "Precept upon precept" to avoid being "snared" while receiving "rest" and "refreshing".
- I John 2:1,27 - New Christians have the "anointing" to learn.

18, 20, 28

THE SEVEN YEAR TRIBULATION

- Matthew 24:15-21 - The "Abomination of Desolation" or the abominable sin which makes useless or desolate which is *Satan's Anti-Christ* cutting off of the Jews sacrifices for sin while declaring himself to be God in the Jerusalem Temple will mark the worst time of tribulation in all history past or future. *beginning of*
- Daniel 9:27 - The Abomination of Desolation is in the middle of a week--the 70th week which finishes God's plan for the Jews. *Ez 4:4-6 Num 14:27-35*
- Genesis 29:25-30 - A "week" can be "seven years"--Laban & Jacob.
- Daniel 12:1,6-11 - 1290 days = 3½ years = ½ week = "a time, times, and a half"--in Daniel 9, each of the 70 weeks represents seven years.

THE MYSTERY DISPENSATION/AGE

- Ephesians 3:1-9 - Grace for the Gentiles was "hid in God" until it was "revealed unto his holy apostles and prophets by the Spirit" and not to men of "other ages"
- John 14:26; 15:26; 16:7 - The Spirit did not "come" until Jesus left so Jesus did not reveal the "mystery". *Jesus' ministry was to the Jews*
- Luke 4:16-21; Isa. 61 - Not time of "vengeance," but grace--Luke 21:22 records the description Jesus gave of the time of "vengeance".
- John 12:20-33 - Jesus makes clear that when "Greeks" or Gentiles start to seek after him then his earthly ministry is over--that job will be left to the apostles according to Paul in Ephesians 3:1-9.

THE RAPTURE

- I Cor. 15:51-54; I Thess. 4:13-18 - The rapture is also a "mystery" revealed by the Spirit when living Christians will suddenly be caught up to meet Jesus in the sky along with Christians who have already died.
- Romans 5:9; 8:1; Rev. 6:19 - "God has not appointed us to wrath," but "wrath is come" in the tribulation.
- Rev. 7:13-17 - Mid-Trib Rapture "out of great tribulation".
- Rev. 12:1-9; 13:5-7; 14:1-4; 9:3-4; Gen. 37:9-10 - Mid-Trib Rapture of the "child" of Isreal/144,000 Jews
- Rev. 14:14-16 - Final Harvest/Matthew 24:29,31
- Rev. 4:3-5 - Church Rapture/I Cor. 15/I Thess. 4
- Rev. 14:17-20; 16:15-16; 19:11-21; Luke 17:34-37; Matt. 24:27-29, 39-42 - The Rapture of Wrath to the wine press/Armageddon

THE RAPTURE (cont.)

- II Thess. 2:1-9; - The Antichrist will be withheld until the Spirit & the
Ephesians 1:13-14 Church is taken out of the way.

DANIEL - THE PROPHESED HISTORY OF ISRAEL/GENTILE SALVATION NOT REVEALED

- Daniel 2 - The Image Vision of Israel's history - Babylon (#3).
Daniel 5 - Medo-Persia (#4).
Daniel 7 - The 4 Beasts Vision of Israel's history.
Daniel 8 - The Ram & Goat Vision of Israel's history - Greece (#5).
Daniel 9 - The 70 Week Prophecy of Israel's history.
Daniel 12 - Time, times, and a half -- the second half of the 70th
week of Daniel 9 = $3\frac{1}{2}$ years = 1290 days.
Rev 17:10 - Rome (#6). Seven Kingdoms = Seven Heads of Rev. 13/Dan. 7.

EZEKIEL - ISRAEL SCATTERED, GATHERED BACK, MADE FRUITFUL, ENDURE TRIBULATION

- Ezekiel 36 - Israel scattered, gathered back, & made fruitful.
Ezekiel 37 - Jews come out of their graves in the tribulation/ two
sticks prophecy.
Ezekiel 38-39 - Russia and her allies destroyed when they attack Israel
in the tribulation.

MATTHEW 24/LUKE 21 (& 17)/MARK 13 PARALLEL STUDY--OUTLINE OF THE TRIBULATION

- Matthew 24 - The Olivet Discourse: Jesus outlines the events of the
Luke 21 & 17 70th week of Daniel 9 which is the 7 year tribulation
Mark 13 which is described in greater detail in Rev. 6-19.

EXODUS - BLOOD, HAIL OF FIRE & STONES, BOILS, & DARKNESS

- See CREATION - Plagues of Egypt identical to plagues described in
SCIENCE SEMINAR the book of Revelation. God is the same, yesterday,
today, and forever.

REVELATION

- Rev. 1:19 - What was, is, and will be/ Heaven or Earth?
Rev. 1-3 - The Mystery Dispensation/Age or Age of Grace.
Rev. 4-5 - End of Age of Grace/Rapture of Church/Beginning of
the Tribulation.
Rev. 6-19 - The Tribulation.
Rev. 20-22 - The Millenium/The Great White Throne Judgement/
The New Heaven and Earth--Eternity begins.
II Peter 3:11-18 - "What manner of persons ought ye to be".

And as I've mentioned already, while I was in Hawaii I did write a **study** entitled *Creation*

Science Seminars, subtitled, *Beyond Evolutionary Fantasy To An Awe Inspiring Overview of God's Creation*, which was for the homeschoolers in our church's "Satellite Homeschool Program" run by my wife and I. It became the basis for **JAC**.

I also wrote our homeschool program's, *Handbook for Homeschool Parents*, which was mostly a Bible **study**, except that it included in the back another study written by me that was published separately by Eagle Forum and given to every legislator in the State of Hawaii, entitled, *Early School Entry, A Critical Analysis*, subtitled, *Should Hawaii Institute Universal Early Childhood Education?* - the overwhelming answer provided in this study being, no.

But less '**fortunately**', in 1988 I also wrote a study entitled, *The Great Tribulation Survival Manual*, which was really too full of **error**, the worst of it connected to my then still persisting '**misunderstanding**' that Jesus could return 'any day'. Sometime not too long after writing it, and evidently while writing my "Prophecy Overview Outline", I got the **revelation** from Ezekiel 38-39 that Israel's 'security walls' had to be 'torn down' likely at least a generation or so before The Rapture of the Pre-Church and the Church could be imminent.

And btw, I bought that KJV-NIV Bible to keep an eye on the then most popular 'modern translation' at the time, the NIV - a subject which, again, I intend to deal with further next **study**. That particular Bible was stolen from me the better part of 3 decades later, **thank and praise the LORD**. I mean not long before it was stolen I made a 'Bible track' out of it by directing anyone who might come into its possession on a 'Roman's Road' style 'Bible track' starting from the inside front cover. Also, '**fortunately**', I had previously scanned the outline - this too not long before it was stolen - to save it in case I lost it, and thus I still have digital copies of the 'worn and discolored' two-sided original from the late 1980's shown on the previous pages. The annotation seen on this particular longest-surviving copy - I had made a few of them - reveals that it is the one that was originally kept by my wife, who evidently made these notes - and corrections - on at least 2 occasions. I will presume these copies are legible enough.

And let me briefly reconsider here, as promised, that, with a perspective still somewhat clouded by 'evolutionary theory', and because of overwhelming opposition - including '**satanic conspiracy**' - and without a full **understanding** of the entire Biblical chronology, Dr. Velikovsky restricted himself, often just for the sake of argument I gather, not to be moved quite as far as he might have been from the more "classic" perspective, at least concerning the placement of The Exodus, and that is, to place it a century and a half to 2 centuries later so as to accommodate a timeline of Creation spanning 'exactly' 7,000 years. But **scripture** seems to make it inescapably clear that we're already 2 to 3 centuries into what adds up to be 'Day 7', with the only way there could still be a 'Millennium' of time left to 'perfectly complete' **just** 7,000 years is to accept that if days in The Millennium will really be $\frac{1}{3}$ shorter, it would take just $\frac{2}{3}$ of '1,000 years' to have a 'Millennium' of 360 day periods, though of course such periods would **not** equal complete trips around the Sun, where a complete trip, or a full **orbit** around the Sun, is the accepted definition of a year, not to mention, again, that since Creation the 'Genesis Year' has repeatedly, though only necessarily 'slightly', changed, evidently several times. Remember that any 'big changes' in Earth's **orbit** would necessarily threaten life on Earth as we know it. But surely several small changes in Earth's orbit have occurred, including at the time of The Curse, at The 1st Visit of Mercury during The Flood, at The 2nd Visit of Mercury at The Tower of Babel Incident, at The

1st Visit of Venus during The Exodus, at The 2nd Visit of Venus on the Joshua's Prolonged Day, and on potentially each of The 7 Visits of Mars, and evidently at least a couple more changes will occur during The Visit of the Coming Red Planet.

So I could attempt to again 'rethink' this supposed 7,000-year Plan, but I'm presently thinking that the 'Working Timeline' I published in [SEC. 4](#) on [p.385](#) is where I'm going to leave this topic. Just think of it as another 'work in progress' for "Spiritual Exercise and Inspiration of Revelations".

But I will bring to your attention one more time the following **words** of Jesus, who says,

But of that day and hour knoweth no man, no, not the angels of heaven, but my

Father only [Mat 24:36](#).

Because decades ago I also realized that 'scripturally immature' Christians apply this to The Rapture, and all 'date setting', though it's mostly just one of the excuses used by the **dull of hearing** not to **take heed** to the **more sure word of prophecy**, all of which I've long known to be '**misinterpretation**', not to mention one of the **devices** of Satan, because it really only applies to His 2nd Coming at the end of The Great Tribulation, as we have confirmed throughout this **study**. And I mean that with Velikovsky's 'unwitting help', I realized why no one, even Jesus, can know this particular **day and hour**. Even though it should be calculable after The Rapture, or so you might think, this **day** is '**unknowable**' not so much because of any calendar confusion or math error, but because these problems and others are exponentially compounded by the fact that during The 5th Plague Judgment the Earth will be 'barreling on its side' so that no one will be able to measure time on Earth. And of course even if we could keep time during this **darkness**, **you** can **see** that **we** can't calculate the **day** or **hour** or even the month of The Rapture because we **know** that God chose not to provide us an exact accounting of time in His Word.

But His Word and The Spirit of God does **teach us** that **we** may **see** in advance many other **things to come** [John 16:13](#). And the Apostle Peter tells **us** that **ye do well** to **take heed** to such **things** ([2Pe 1:19](#)). And Jesus '**commands**' **us** to **watch** the **end** coming, outlining what we should be looking for and directing us to the Prophet Daniel to get started with such '**watchmanship**' ([Mat 24](#); [Mark 13](#); [Luke 21 & 17:20-37](#)).

And why do you think God revealed to Daniel and others such detailed specifics, such as the **seventy weeks**, the **time, times, and an half**, as well as The 1260 days, 1290 days, 1335 days, and 2300 days after The Abomination of Desolation? It's not for the **dull of hearing**, but for **the wise** to **understand**. In fact about these future events the Archangel Gabriel promises Daniel that some will eventually be **able** to **understand**, saying,

...none of the wicked shall understand; but the wise shall understand
[Dan 12:10](#) (and '**along these lines**' see also, e.g., [Hos 14:9](#); [Rev 13:18](#); [17:9-11](#))

And **God willing** this is now your testimony.

Remember also that the Apostle Paul tells us that both The Law of God and The Feast Days and Sabbaths are a...

...shadow of things to come [Heb 10:1](#); [Col 2:17](#),

implying that God's plan for **mankind** can be **discerned** - by **the wise** - from such **things**.

In conclusion let me finally say, CHARGE !!! Uh-huh, like we should expect the **mighty men** described by the Prophet Joel will do one day soon, you know, the ones Dr. Velikovsky misidentified as *asteroids* or *comets*, as opposed to Assyrians or Babylonians, because as [Joel 2:1-11](#) makes clear, they are **us**, evidently in the near future, after our ride on **white horses** down from Heaven to Earth, to eventually get, like Jesus, all **'bloodied up'**.

And about all those 'loose ends' that I failed to 'tie up', that I apologized for at the end of last **study**, and that I tried to 'blame on God' earlier in this section, maybe now **you** can **see** that there was no need for me to apologize, or 'blame God', because since we're dealing with the **knowledge** of an **infinite** God that is **'handled'** by **'finite beings'**, there must always be 'loose ends' at the end of any **study**, let alone continually scattered along the way, that afterward must be rediscovered and 'tied up', but which only **'eternally perpetuates'** this unavoidably **'continuing work'**, necessarily making **'endlessly'** more of them, and just as **we** should **hope**, because **we** would **'never ever'** want to see the **end** of this **'ever-progressing'**, sometimes **'raised-arms'** or **'white-knuckled-screaming'**, **'wild-roller-coaster peace and joyride'**, now would **we**.

And so, **joyfully**, with **the peace of God** which **'unendingly' passeth all understanding**, but also like Jesus, and I mean **zealously**, on to the next and last **study**.

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