

**Paper #2 Argument that there exists no record of human existence prior to ca 4000 BC: Part 1.** This paper will outline the biblical genealogy linking Jesus to Adam, and begin to provide support for the dating of these sixty generations. That support will occupy three papers. In this paper we defend the biblical data which date Abraham in the time frame 2166-1991 BC, taking us more than half-way back in time from Jesus to Adam. In paper #3 we will trace human history back from Abraham to Adam, whose creation we date to the year 4114 BC, and we will provide support for this dating from the results of archaeological surveys and from an analysis of Sumerian inscriptional material. Finally, in paper #4 we will provide arguments from science that this dating from Abraham to Adam is correct. Three papers, rather than one, are required in order to keep all of the papers in this series relatively short, not much more than 20 pages of large font sized text, pictures and charts excluded.

## **Prologue**

It has been said on good authority that [Christianity stands or falls on the historical accuracy of Genesis](#) and we might add to that statement that the historical reliability of the balance of the Hebrew Bible is equally important. This series of papers is intended to reassure the reader that the biblical account of human history is above reproach, an amazingly accurate portrayal of the development of civilization from the time of man's creation to the advent of Jesus Christ, step-son of Joseph.

In our first paper we demonstrated that the Genesis 1 account of creation does not in any way conflict with modern science, insofar as both the biblical text and the scientific evidence are properly interpreted. We argued strenuously that Genesis 1:3-31 has absolutely nothing to do with the creation of the universe. Instead those six days were spent by God modifying the structure of the earth preparatory to His creation of the first humans around the year 4000 BC. This is not a fiction; this is a demonstrable fact. The scientific community has no legitimate quarrel with anything we argued in our first paper, save for one crucial detail. We accept as fact that the creation of all life forms, both plant and animal

(including the human species) as recorded in Genesis 1:3-31, took place around the year 4000 BC, not millions of years ago as “scientists”/evolutionists claim. That paper was but the beginning of a lengthy series of papers arguing that the Hebrew Bible is amazingly accurate. In the first paper the emphasis was on the science of cosmology. Here we are concerned with history, though science will play its part in our 3<sup>rd</sup> paper. Our intention in this paper is to argue that recorded history, however far back it is traced, confirms that life on planet earth is extremely young, not millions of years old as “scientists” claim.

In the first section, “**the genealogy of Jesus**”, we do nothing more than list the 60 generational names that span the four thousand years separating Jesus from Adam, dividing these names into two distinct sections, on the one hand the 19 generations that outline the generations from Adam to Terah, father of Abraham; on the other hand the 41 generations that lead from Abraham to Jesus. We will then proceed to treat those two sections separately, beginning with the latter. In the section entitled “**the genealogy from Abraham to Jesus**” we will outline the biblical data that permits us to date Abraham in the time frame 2166-1991 BC. We will then proceed to provide corroborative evidence in support of that dating, proving that it is substantially correct. This supportive evidence is supplied exclusively from this author’s extensive revision of *Ancient Near Eastern* history, in particular the dynastic histories of ancient Egypt, Hatti, Babylonia and Assyria, material discussed in excruciating detail in four books and a dozen papers on the website [displaceddynasties.com](http://displaceddynasties.com). That revision is critical in multiple respects, as the reader of this series of papers will soon discover. We will be relying on it quite heavily in many of the following papers, since it validates the details and the chronological accuracy of many biblical incidents, particularly biblical passages whose integrity is challenged by critics, the subject matter of this series of papers.

In the second of the genealogical segments, that which discusses “**the genealogy from Adam to Terah**” we will first create timelines for Adam and his eighteen immediate descendants in the line leading from Adam to Terah, the father of Abraham. This section includes nine individuals who lived and died before the great flood, two generations (Noah and his son Shem) who lived both before and after the flood, and eight whose lives began after that life changing event. Here we will have cause to explain the extremely long lives of these generations, and find support for the accuracy of the detailed biblical chronology

which documents those long lives. Support will be forthcoming again from the author's displaced dynasties website, in conjunction with a remarkable series of ancient documents known collectively as the *Sumerian King List*, and especially the classic analysis of these documents by the world renowned Akkadian / Sumerian linguist Thorkild Jacobsen. We will also have cause to mention how the [postdiluvian](#) inhabitants of the Mesopotamian world, the occupants of the regions known as Akkad and Sumer (now southern Iraq), had vivid memories of the great flood, of Noah (known by another name), of the confusion of tongues described in Genesis 11:1-9, and especially of the extremely long lives of the [antediluvian](#) and postdiluvian occupants of those regions.

This prologue tells us where we are going in this paper. Let us begin.

## **The Genealogy of Jesus**

We begin, surprisingly, not in the Hebrew Bible, but in the Greek New Testament, which begins with a [genealogy of Jesus](#) (Matthew 1:1-17). This introduction to the life of Jesus is not atypical. It is the usual way that biography begins and it is generally assumed that the author has his facts straight. Why, we ask, would the author of any biography begin by introducing incorrect and unsubstantiated genealogical details, when the accuracy of those details could be readily verified or contested. This is especially true with Jewish biography, since Jesus was part of a population fanatical about the details of genealogical descent. Jews in Palestine in the 1<sup>st</sup> century AD were acutely aware of their tribal roots, and could at a moment's notice identify their tribal connections stretching back almost two thousand years, to the time of the patriarch Joseph, son of Jacob, son of Isaac, son of Abraham. We regard the Matthew 1 genealogy, generally regarded as Jesus' ancestry traced through his step-father Joseph, as reliably accurate. Likewise another genealogy appearing in the third chapter of Luke (3:23-38), assumed by most scholars to be that of Jesus' mother Mary, should be accepted as reliable, though it does contain one minor transmissional error, corrected in our Figure 1. Mary's genealogy names Cainan as the son of Enosh (item 5) and [again as a son of Arphaxad, between the names of Arphaxad and Shelah](#) (items #13 & #14 in our Figure 1). Since this section of Mary's genealogy is simply a copy of that contained in Genesis chapter 5 of the Hebrew Bible, where the second occurrence of the name is omitted, we can be certain that Luke's original text did not contain the gloss, and we have deleted it in Table 1. The error is almost

certainly attributable to a later scribe, either an instance of [dittography](#), or a deliberate change to bring Luke's genealogy into line with later copies of the Greek [Septuagint](#) version of Genesis 5, where the error had already been introduced.

**Figure 1: A partial list of the genealogy of Mary, mother of Jesus, in Luke 3:31-38 (19 generations from Adam to Terah)**

1. God			
2. Adam	7. Jared	12. Shem	17. Reu
3. Seth	8. Enoch	13. Arphaxad	18. Serug
4. Enosh	9. Methuselah	14. Shelah	19. Nahor
5. Cainan (or Kenan)	10. Lamech	15. Heber	20. Terah
6. Mahalaleel	11. Noah	16. Peleg	

**Figure 2: The complete genealogy of Jesus traced through his step-father Joseph in Matthew 1:1-17 (41 generations from Abraham to Jesus)**

1. Abraham	11. Boaz & Ruth	21. Ahaziah	31. Abiud
2. Isaac	12. Obed	22. Jotham	32. Eliakim
3. Jacob	13. Jesse	23. Ahaz	33. Azor
4. Judah & Tamar	14. David & Bathsheba	24. Hezekiah	34. Zadok
5. Perez	15. Solomon	25. Manasseh	35. Achim
6. Hezron	16. Rehoboam	26. Amon	36. Eliud
7. Ram	17. Abijah	27. Josiah	37. Eleazar
8. Amminadab	18. Asa	28. Jeconiah	38. Matthan
9. Nahshon	19. Jehosophat	29. Shealtiel	39. Jacob
10. Salmon & Rahab	20. Jehoram	30. Zerubbabel	40. Joseph & Mary
41. Jesus			

If we combine the two genealogies in Figures 1 & 2, using the whole of Matthew's text (1:1-17) (which runs forward from the time of Abraham to Jesus), and the end of Luke's text (3:31-38) (which runs backward from the time of Terah, Abraham's father, to Adam) we have a listing of all 60 generations spanning the years from Adam to Jesus. And it should be duly noted that the Luke genealogy identifies Adam as the progenitor of this line, thus as a real person, and also identifies Adam as the creation of God, as in the story line of Genesis 1 & 2.

Needless to say critics, including the entire community of evolutionary scientists, question the existence of most of the individuals named in these genealogies. We would expect nothing else. As stated at the beginning of this paper, “Christianity stands or falls on the historical accuracy of Genesis”. And almost half of the sixty generation names are confirmed by the text of Genesis and in the order cited. The balance are woven into the fabric of the story line in the historical literature of ancient Israel, the biblical books of 1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles. These names are not just mentioned in passing in those biblical books. Multiple chapters are devoted to many of them. To deny their existence is to deny the reality of Israel’s existence as a national entity. It is anti-Semitism at its worse, clothed in the garment of science. The balance of this paper is dedicated to defending the integrity of these genealogies.

## **The genealogy from Abraham to Jesus.**

### A. Biblical data which dates Abraham in the time frame 2166-2091 BC

The genealogy of Matthew from Abraham to Jesus is 100% accurate. Any claims to the contrary are bogus and only serve to discredit those who propose them. The author has stated in the introductory pages of this website that he is an historian, a claim defended in his published CV. Beginning in 1998 and ending earlier this year (2016) he did intensive research related to the histories of Assyria, Babylon, the empire Hittites, and above all dynastic Egypt, all nations with whom Israel had contact in the generations following the time of Abraham. In the course of revising the histories of these nations constant recourse was made to the history of Israel preserved in the six historical books referenced above, and to the history of Assyria outlined in multiple ancient king lists, texts cross-referenced to that of Israel in many different time frames, and generally regarded by secular scholars as extremely accurate.

The Hebrew Bible is first and foremost a history book. Almost every page is filled with genealogical detail, tracing the history of mankind from the time of Adam in ca. 4000 BC forward to the time of the prophet Malachi around 400 BC. But even key events in the so-called “[intertestamental period](#)”, the years which spanned the gap from 400 BC to the time of Christ, were documented in minute detail by Jewish scribes and are preserved in the [deuterocanonical books](#) sanctioned by the hierarchies of the Catholic and Anglican churches. In general there is no scholarly

disagreement with the claim that the nation of Israel did at one time exist, and that it ended when the neo-Babylonian king Nebuchadnezzar (605-562 BC) attacked and destroyed the temple area in Jerusalem in 586 BC. Thus we take up the task of defending our 2166-1991 BC dating of Abraham by examining the biblical text as it provides a chronological outline of happenings between 2166 BC and 586 BC.

*[Incidentally, for those readers not well informed on the life and times of Nebuchadnezzar, we strongly suggest that you read our brief summary of his life, including his multiple attacks on Jerusalem, his seven year struggle with an undiagnosed mental illness described in the book of Daniel, his invasion of Tyre described in part in Ezekiel 28, and in particular, his invasion and destruction of Egypt in 565 BC, described later in this paper. Even if you think you know a lot about this king, you really ought to become familiar with the timeline of his life provided in [pages 1-27 of the book "Nebuchadnezzar & the Egyptian Exile"](#), since his exploits are referenced in several places in the next half dozen pages. But we caution the reader. If you have little knowledge of Ancient Near Eastern history this may not be easy reading, though your efforts will be well rewarded.]*

As mentioned earlier, the kingship era of Judaism, which ran from approximately 1050 BC to the final conquest of Jerusalem in 586 BC, is documented in the six "historical books" of 1 & 2 Samuel, 1 & 2 Kings and 1 & 2 Chronicles, all jammed full of chronological data, so much so in fact that making sense out of the mass of detail has proven a complex and challenging task. By far the best analysis of this jumble of material (where some dates follow [the "accession year" dating system](#), [others the non-accession year system](#), and where overlapping reigns create constant and conflicting interpretive problems) is that outlined in Edwin Thiele's [Mysterious Numbers of the Hebrew Kings](#). Thiele ends up his investigation concluding that Solomon died in 931/930 B.C. and was succeeded by his son [Rehoboam](#), who almost immediately lost the northern half of the Israeli land mass to a rival claimant named [Jeroboam](#) (יֶרֶבּוֹאָם *Yārāḇʿām*). The fact that the reigns of Solomon (970-930 BC), his father David (1010-970 BC), and David's predecessor Saul (1050-1010 BC) all lasted an identical 40 years, has been cited by critics as a clear example of biblical error, in this instance a deliberate distortion of the truth intended to serve some as yet undiscovered purpose. The claim need not be dignified with a reply. In a moment we will point to a source which

substantiates not only Thiele's results but the ascendancy of Saul, the first king of Israel, around the year 1050 BC.

Prior to the advent of kingship in Israel the bible is clear that the nation existed in roughly its 21<sup>st</sup> century location off the shore of the eastern Mediterranean, but divided into tribal regions allotted at the time when Moses, and Joshua his 2<sup>nd</sup> in command, arrived in the land after exiting Egypt and wandering 40 years in the Sinai peninsula. The date of that "Exodus" from Egypt is not in question.

According to the text of 1 Kings 6:1

Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the Lord. (1 Kings 6:1 NASB)

The precision of that statement ought to leave no doubt that the date was determined from chronological texts carefully maintained and preserved by Jewish scribes during their generations long presence in Egypt. And since the 4<sup>th</sup> year of Solomon can with some certainty be dated 966 BC, it follows that the Exodus must be dated in 1446 BC (966 + 480). If we knew the month and day of the year of the Exodus we would also know the year, month and day when Jacob, at the invitation of his son Joseph (now vizier of the pharaoh in Egypt), arrived in Egypt with eleven of Joseph's siblings, this because in Exodus 12: 40-41 it is recorded:

Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of the LORD went out from the land of Egypt.

We stated in the course of our discussion in the first paper that with God, timing is everything. In a later paper, when we discuss the ten plagues which preceded the Israelites departure from Egypt, we will demonstrate that not a single one of these plagues was "miraculous", as if contravening the laws of physics and the course of nature. The miracle, if one chooses to employ the term, was in the timing. So here also.

If the Exodus took place in 1446 BC it follows from the quoted biblical text that Jacob entered Egypt in 1876 BC (1446 + 430), and within days was ushered by his son Joseph into the presence of the pharaoh, where the following conversation

took place, duly recorded afterward and preserved for posterity, as were all the actions recorded in the biblical texts. Thus we read

Then Joseph brought his father Jacob and presented him to Pharaoh, and Jacob blessed Pharaoh.

And Pharaoh said to Jacob, "How many years have you lived?"

So Jacob said to Pharaoh, "The years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained the years that my fathers lived during the days of their sojourning."

And Jacob blessed Pharaoh, and went out from his presence. (Genesis 47: 7-10)

We now know that Jacob was born in the year 2006 BC ( $1876 + 130$ ) and since we read in Genesis 47:28 that "Jacob lived in the land of Egypt seventeen years; so the length of Jacob's life was one hundred and forty-seven years", we know that he died in 1859 BC ( $2006-147$ ) and can with confidence date Jacob's life in the time frame 2006-1859 BC.

From the dates for Jacob we can easily derive the dates for his son Joseph, his father Isaac, and his grandfather Abraham. We summarize the data for all three:

Joseph was 30 years old when, in captivity, he interpreted Pharaoh's dream regarding the coming 7 years of plenty followed by 7 years of famine (Genesis 41:46). Credit the pharaoh for believing Joseph's interpretation and for immediately elevating him to the status of vizier, from which position he could take appropriate action vis-à-vis the approaching famine. There followed seven years of plenty (Genesis 41:53) followed by two years of famine (Genesis 41:53) before Jacob and Joseph's siblings arrived in Egypt seeking sustenance. It follows that Joseph was 39 years old when Jacob arrived in Egypt at the age of 130. Therefore Joseph was born when Jacob was 91 years old ( $130 - 39$ ), and since Jacob was born in 2006, Joseph must have been born in 1915 BC ( $2006 - 91$ ). Since he died in Egypt when 110 years old (Genesis 50:26) his life must have occupied the time frame 1915-1805 BC.

Isaac gave birth to Jacob at the age of 60 (Genesis 25:26) and he died at the age of 180 (Genesis 35:28). Thus he was born in 2066 BC ( $2006 + 60$ ) and he died in 1886 BC ( $2066 - 180$ ). His life thus spanned the years 2066-1886 BC.

Abraham gave birth to Isaac at the age of 100 (Genesis 21:5) and he died at the age of 175 years (Genesis 25:7). Thus he was born in 2166 BC ( $2006 + 100$ ) and he died in 1991 BC ( $2166 - 175$ ). His life thus spanned the years 2166 -1991 BC.

As promised on page two above, we have outlined the biblical chronology which dates Abraham in the time frame 2166-1991 BC. We have therefore travelled over half of our journey back in time from Jesus to Adam. But we also promised to produce some proof that the biblical numbers are correct. And we indicated earlier that this would entail some comment regarding the recently completed revision of *Ancient Near Eastern* dynastic history published online by this author. We will not overwhelm the readers of this paper with masses of technical detail from that website, but we will point out several features of that research that completely support the biblical data we have thus far outlined. So we encourage the reader to continue reading, and not be unduly perturbed that some of the inclusions are somewhat technical. Since this paper is foundational for many of the papers that follow, we deem it necessary to include some reference material. Even for biblical enthusiasts the reading will be well worth the effort.

#### B. External support for the claim that Abraham should be dated 2166-1991.

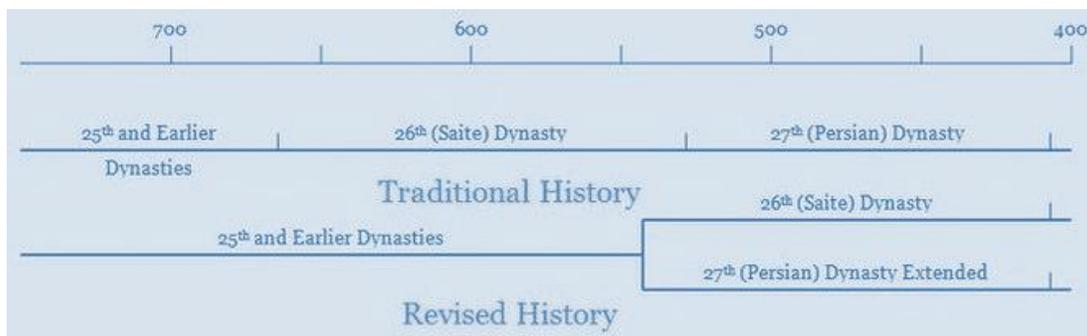
When Egyptologists claim that there are no Egyptian inscriptions that clearly synchronize with the text of the Hebrew Bible, or worse still, that some of those inscriptions actually contradict the biblical narrative, there is a simple explanation. The accepted Egyptian chronology which gives rise to these opinions is completely in shambles. It was put in place and written in stone at the turn of the 18<sup>th</sup> century, decades before a single hieroglyphic text was translated. It is that chronology that is grossly in error, not the biblical text. When Egyptian dynastic history was drastically revised by this author, a revision which at times altered the dating of dynasties (always moving them forward in time) by as much as five or six hundred years, the biblical text immediately came to life. Suddenly dozens of Egyptian texts could be seen as references to biblical incidents, confirming the accuracy of the Hebrew Bible either directly or indirectly. We will mention a few instances momentarily, but first a comment on the methodology by which Egypt's history was corrected by the *Displaced Dynasties* series of books.

The first two books in the *Displaced Dynasties* series resulted from an attempt to defend the integrity of the bible in reference to what might easily be categorized as its most egregious historical error. Since 1979 the author had been obsessed with finding an answer to a claim made by biblical critics that as many as eight chapters in the Hebrew Bible (Ezekiel 29-32 & Jeremiah 42-44, 46) were either partially or totally in error. Those chapters assume as a fact that around the year

565 BC the neo-Babylonian king Nebuchadnezzar attacked Egypt, almost totally annihilating much of the population and deporting most the remainder, all the while demolishing much of the infrastructure of the country. As described by the two prophets, particularly Ezekiel in chapter 29, it was a holocaust in every respect, leaving the country a desolate wasteland and absent a resident pharaoh for 40 years, presumably from 565 through to 525 BC.

The claim that the bible is in error in these seven chapters is supported by absolutely every Egyptologist in the world, not to mention every historian privy to the details of Egyptian history. The unanimous opinion is based entirely on Egyptian chronology. The Egyptian 26<sup>th</sup> (Saïte) dynasty is dated by all scholars in the 139 year time frame 664-525 BC. Those dates are considered sacrosanct by all scholars, including the community of revisionists otherwise intent on revising Egypt's errant chronology. And this Saïte dynasty was remarkably affluent; its detailed history is privy to no recorded invasion from without. In fact, the supposed penultimate king of the dynasty, a pharaoh by the name Ahmose-sa-Neith, ruled for a remarkable 44 years, his assumed dates 570-526 BC completely overlapping the time frame when Ezekiel claimed the country was in shambles and absent a resident pharaoh. We have to empathize with the biblical critics. Their criticism seemed well founded. But as it turns out the error is not with the biblical text; it is entirely attributable to a faulty Egyptian chronology. In a rare moment of insight one day in 1998 the author of this paper was overwhelmed by the obvious. The 26<sup>th</sup> Egyptian dynasty was wrongly positioned and needed to be moved. And he recognized instantly precisely whence it must be moved, forward in time by precisely 121 years to overlap the 121 years of the 27<sup>th</sup> Persian dynasty (525-404 BC), thereby lengthening that 27<sup>th</sup> dynasty by 18 years to accommodate the intrusive overlapping 26<sup>th</sup>. We omit the details here, but provide the following figure to visually represent the new situation.

**Figure 3: Timelines visualizing the displacement of the 26<sup>th</sup> Saïte dynasty so that it overlaps that of the 27<sup>th</sup> Persian dynasty, where it belongs.**



Conveniently, the forward displacement did not encounter any conflicts with the existing resident Persian pharaohs, since there weren't any. The Persian dynasty kings rarely visited Egypt, at most three or possibly four times, and only for a few months each time, in their entire 121 year domination of Egypt. The Persians were absentee landlords and it turns out that the Saïte kings functioned as proxies for the Persians, governing the country in their absence.

Moving the Saïte dynasty forward, trailing behind it the 25<sup>th</sup> Nubian/Ethiopian dynasty (the so-called "black pharaohs"), we were soon overwhelmed with material enough to fill two books. The first book, [Nebuchadnezzar & the Egyptian Exile](#), confirmed that the Saïte dynasty belonged in the new 543-404 BC time slot, and that the pharaoh who was attacked and defeated by Nebuchadnezzar in 565 BC was Taharkha, the last resident king of the 25<sup>th</sup> dynasty. With his fall in 565 BC the 25<sup>th</sup> dynasty ended and Egypt languished for 22 years until overrun in 543 BC by the Persian army of Cyrus the Great. Psamtik I, the first of the Saïte kings was installed to govern the country, but still no legitimate resident pharaoh appeared, since Cyrus did not even bother to enter Egypt. It was as yet a desolate wasteland. Not until 525 BC did Cambyses, son and successor of Cyrus, step onto Egyptian soil, 40 years after Taharkha was driven from Egypt, precisely the time lapse predicted by Ezekiel in chapter 29, verses 11-13.

Apparently Taharkha, in 565 BC, informed that the Babylonian army was on its way, fled the Delta area and retreated to Thebes. We were able to follow his movements and even read his belated response to his loss of Lower Egypt. We entitled the narrative "Taharkha's lament". The reader can read the lament beginning on page 121 of [chapter four of that first book](#). [The entire section in

*that chapter dealing with the life of Taharkha, beginning on page 113, is highly recommended reading for anyone studying the content of Ezekiel chapter 29.]*

With the publication of *Nebuchadnezzar & the Egyptian Exile* the alleged egregious historical problem in the Hebrew Bible disappeared. Jeremiah and Ezekiel were vindicated!

Correcting the supposed biblical error took several years and intensive research. Let that be a source of encouragement to many defenders of the integrity of the biblical text. Every problem raised by the critics has a solution. Sometimes that solution it is just difficult to find, and a lengthy period of research is required to adequately explain it.

The second book in our online series, entitled "[Piankhi the Chameleon](#)", was revelatory. We discovered that a 25<sup>th</sup> dynasty king named Piankhi, a predecessor of Taharkha and perhaps the most notable of the Nubian/Ethiopian kings, whose reign in the revised history begins in the year 637 BC, had adopted as his own the name of a deceased 18<sup>th</sup> dynasty king, a practice common among the invading "black pharaohs". The name he chose, after first robbing that king's tomb and looting his artifacts, was Menkheperre Thutmose, and in that name, over many years, he engaged in a series of battles with the Babylonian king Nebuchadnezzar II, at the very beginning of that king's rule, details recorded in the first five chapters of the book. Records of Piankhi's military accomplishments over a prolonged 40 year period regale the walls of the Amon temple complex in Thebes, as well as elsewhere in Egypt and southward into Nubia, particularly in Pianki's home temple complex in Napata, on the northern bank of the upper Nile. These texts remained undecipherable until [Champollion](#) cracked the hieroglyphic code around the year 1822. Once translated the inscriptions were mistakenly credited by Egyptologists to Menkheperre Thutmose III, the 18<sup>th</sup> dynasty pharaoh whose tomb was robbed by Piankhi, and this identification has persisted in spite of the fact that the body of the 18<sup>th</sup> dynasty king was later discovered intact, but identified by medical experts as a 30-40 year old diseased misfit. Egyptologists have yet to figure out precisely the cause of the supposed misidentification.

Piankhi at times identified himself simply as Menkheperre Piankhi, or simply as Mekheperre, and artifacts identifying him by this name, in close association with those of his father Pinudjem and his grandfather Piankh, caused Egyptologists to

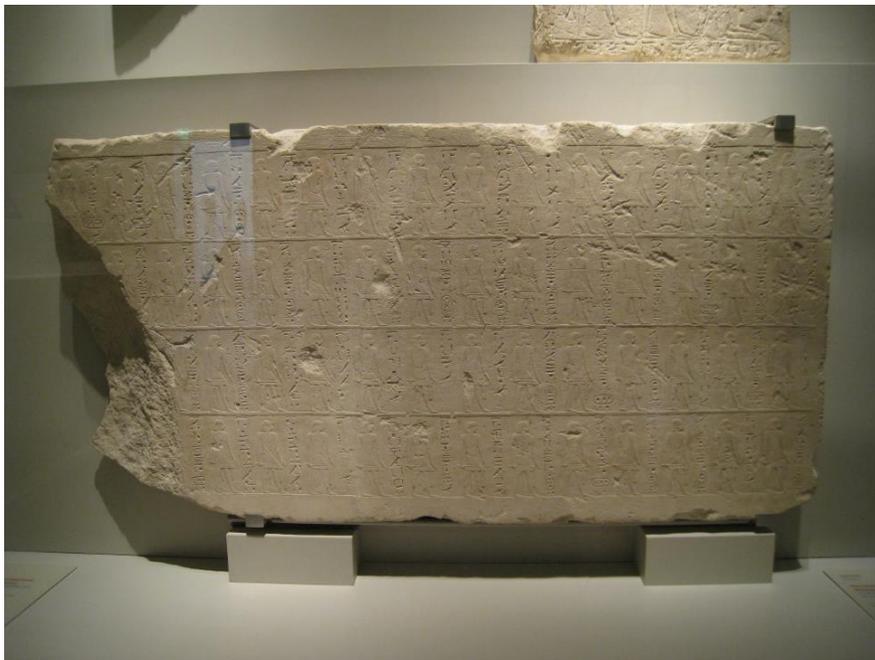
hypothesize the existence of a fictional 21<sup>st</sup> Theban dynasty (coterminous with the 21<sup>st</sup> Tanite dynasty), and to date this series of kings to the 11<sup>th</sup> century BC, rather than the 7<sup>th</sup>/6<sup>th</sup> centuries where they belong. It was, and remains today, a colossal mix-up. Not only was the 25<sup>th</sup> dynasty king Piankhi thus left without any ancestors or descendants, all moved 400 years into the past, but the 7<sup>th</sup> century history was deprived of some of its key occupants. The task of reconstructing the 7<sup>th</sup> century chronology was massive. For details the interested reader has no recourse but to read that second book, itself a daunting challenge. This brief summary at least explains why the research and writing of that second book took at least three years. It also explains why we referred to Piankhi as a chameleon in the book title. His accomplishments are credited to an 18<sup>th</sup> dynasty king who ruled in the 14<sup>th</sup> century BC; a fictional 21<sup>st</sup> dynasty priest/king who lived in the 11<sup>th</sup> century, and what few are left to consider are credited to himself, a 25<sup>th</sup> dynasty king who lived in the late 7<sup>th</sup>/early 6<sup>th</sup> century BC.

Finally, we come to the end of this brief foray into the development of the *Displaced Dynasties* chronology. In the course of researching the 21<sup>st</sup> dynasty, now moved forward from the 11<sup>th</sup> into the 7<sup>th</sup> century BC, while investigating the background of a priest named Shedsunefertem, son of Ankhfensekhmet, known to be a 21<sup>st</sup> dynasty priest we were directed to a large monument in the Ägyptisches Museum in Berlin, hitherto unknown to this author, which we refer to consistently in the third and fourth books of our series either as the “*Berlin stele*” or “the genealogy of Ashakhet”, but which contemporary scholars reference either as the [genealogy of Ankhfensekhmet](#) or Berlin 23673. It is a massive stone slab, weighing multiple tons, and inscribed with four rows depicting figures in priestly robes, each with an inscription following (see Figure 4 on the following page). There are four rows with 15 figures in each row, though the ends of three rows (reading right to left) are damaged.

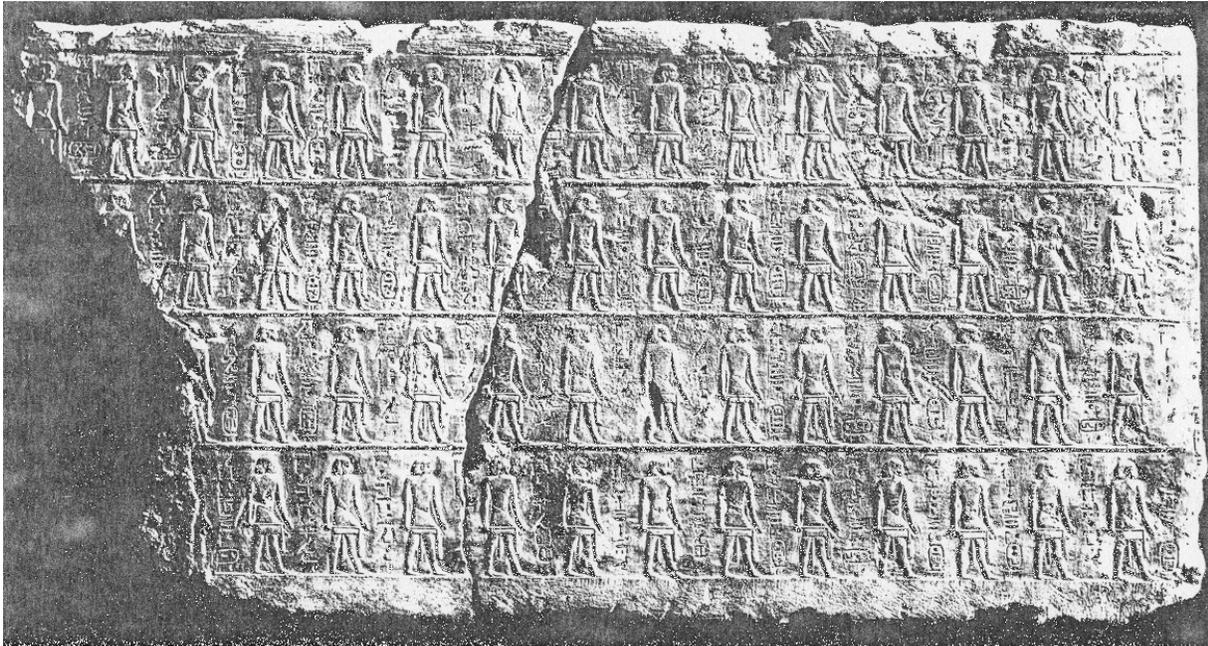
Completely unknown to us at the time, we had stumbled on the “holy grail” of genealogical stela. It immediately became apparent that this massive monument contained a record of 60 successive priests of the cult of Ptah in Memphis, each acting as high priest for a term of 16 years. Thus the stele contained a record of the leadership of the cult over the span of 960 years (60 x 16), minus the information in the few damaged sections. What made it so vitally important to this author was the fact that, besides the name of the high priest, seldom included after the first row, the entries frequently included the name of a

pharaoh served by the high priest. In short, the monument provided a visual timeline stretching back in time 960 years. The name of the priest named Shedsunefertem is found in the upper register, in the ninth position reading from right to left (thus designated 1.9), with that of his father Ankhefensekhmet to his left, in position 1.10 and his grandfather [Ashakhet](#) in position 1.11. While we had no means by which to assign absolute dates to this monument, without resorting to the dates supplied by the grossly errant traditional Egyptian chronology, we did have access to the data on a [Serepeum stele from the underground tombs in Saccara Egypt](#), now in the Louvre, which traces the ancestry of a distant descendant named Ashakhet back to Shedsunefertem, son of Ankhefensekhmet, son of Ashakhet. And fortunately, this Serepeum stele could be dated with reasonable accuracy. Thus we were able to determine that Shedsunefertem lived around the year 677 BC, the priest who occupied position 2.1 lived around 773 BC, and positions 3.1 and 4.1 were occupied by priests who lived around the years 1013 BC and 1253 BC respectively, this because every 15 positions on this monument represent a combined 240 years (15 x 16).

**Figure 4: Photo of the statue Berlin 23673 on display in the Ägyptisches Museum, Berlin**



**Figure 5: Older black & white photograph of the Berlin monument, showing greater detail.**



No doubt the careful reader will already have asked the obvious questions. Do Egyptologists accept the chronology provided by this monument, and if so why is the *Displaced Dynasties'* treatment of it so unique? The question is certainly relevant, since Egyptologists have examined the document thoroughly and rejected the timeline it provides. To explain why, we again remind the reader that Egyptologists have vested their life's work arguing the most minute details of an Egyptian dynastic history that is highly distorted. Dynasties are misplaced by as much as five hundred years. Reputations are at stake should that history be challenged even in the slightest. And the Berlin stele chronology does present an enormous challenge. Its first row is filled with names belonging to the 21<sup>st</sup> (Tanite) dynasty. The second row is totally filled with names of 19<sup>th</sup> and 18<sup>th</sup> dynasty kings. There is absolutely no mention of the [20<sup>th</sup> dynasty](#) king Ramses III and his eight consecutively numbered namesake descendants, whose combined reign lengths lasted for 120 years. The fourth row poses an equally severe problem, since six priestly generations are inserted between Amenemhet I, the first king of the 12<sup>th</sup> dynasty, and Mentuhotep II, whose reign ended only a dozen years before the end of the 11<sup>th</sup> dynasty. Those six generations of priests, whose tenures lasted almost a century, have no business being there, since the established Egyptian chronology is convinced that the 12<sup>th</sup> dynasty began the year

the 11<sup>th</sup> dynasty ended. There are, of course, other problems, but these two are sufficient to severely discount the reliability and hence the value of the Berlin stele chronology, at least to those scholars who fanatically follow the traditional Egyptian historical framework.

By contrast, the Berlin chronology dovetails perfectly with the *Displaced Dynasties* history, where the 20<sup>th</sup> and 21<sup>st</sup> (Tanite) dynasties begin at the same time and run concurrently, the 21<sup>st</sup> dynasty in control of Lower Egypt, the 20<sup>th</sup> dynasty occupying Upper Egypt (see chapter 7 in book 2, pages 193-214). The Memphis cult of Ptah functioned under the leadership of the 21<sup>st</sup> (Tanite) dynasty pharaohs, thus their inclusion on the Berlin stele, absent any mention of the 20<sup>th</sup> dynasty kings. The inclusion of a century separating the 11<sup>th</sup> and 12<sup>th</sup> dynasties is also not a problem for our revised Egyptian history. In fact, were it not there we would have questioned the reliability of the Berlin genealogy. Explanation follows later in this paper, and in a separate paper totally dedicated to an analysis of the Exodus.

The reader interested in how we dated the Berlin monument, and how we determined the time lapse between the tenures in office of the consecutive priesthoods, information too detailed and time consuming to include in this paper, can pursue the subject by reading pages 8–18 in book three, and pages 1-6 in book 4. Here we merely summarize four results of the dozens that were forthcoming from the Berlin stele chronology, augmented of course by a multitude of ancillary hieroglyphic texts and information gleaned from hundreds of journal articles. Since we are attempting to validate the dating of the Abraham genealogy, it seems appropriate to select, for validation, four of the key junctures in the biblical timeline outlined earlier. So we choose to discuss 1) the reign of Jeroboam which Thiele tells us began in 931 BC, 2) the beginning of the reign of king Saul in 1050 BC, 3) the dating of the Exodus in 1446 BC, and 4) the dating of Joseph, son of Jacob, son of Isaac, son of Abraham, which spanned the years 1915-1805 BC. The first three can be confirmed from the data on the Berlin stele. The last must be extrapolated from the data at the end of row 4.

1) Proof that Jeroboam lived ca 931-910 BC. On row 2 of the Berlin stele, in positions 2.11 and 2.12, it is recorded that the named priests served a king named Nebmaatre, at minimum during the years 933 through 946 BC. Nebmaatre is the unique prenominal of the 18<sup>th</sup> dynasty king Amenhotep III.

**Figure 6: Row 2 on the monument Berlin 23673**

Position Number	High Priest/Prophet Named	Name of King Served	Approx. Date of Birth of the H.P./Prophet	Approx. Date of the H.P./Prophet
2.1	Ptahemakhet	not named	808 B.C.	773 B.C.
2.2	Neferrenpet	Ramses II	824 B.C.	789 B.C.
2.3	Ptahemakhet	Ramses II	840 B.C.	805 B.C.
2.4	[--]masjemet?	Ramses II	856 B.C.	821 B.C.
2.5	Ptahhotep	Ramses II	872 B.C.	837 B.C.
2.6	Neterwihotep	Menmaatre (Seti I)	888 B.C.	853 B.C.
2.7	Sekeremsaef	Menmaatre (Seti I)	904 B.C.	869 B.C.
2.8	Ty	Tjeserkheperre (Haremheb)	920 B.C.	885 B.C.
2.9	Sekeremsaef	not named	936 B.C.	901 B.C.
2.10	Aypew	Letnetjeray (?) (Ay)	952 B.C.	917 B.C.
2.11	Wormer	Nebmaatre (Amenhotep III)	968 B.C.	933 B.C.
2.12	Penpanebes	Nebmaatre (Amenhotep III)	984 B.C.	949 B.C.
2.13	Nekhememptah	not named	1000 B.C.	965 B.C.
2.14	Nebre	Menkheperre (Thutmose III)	1016 B.C.	981 B.C.
2.15	Damaged section		1032 B.C.	997 B.C.

In our third book, on pages xxx we discuss these numbers, and extrapolate on either end of the indicated 949-933 BC minimalist time frame to accommodate the known 36 year long reign of this king. We concluded that he reigned in the time frame 964-928 BC, thus identifying him as a contemporary of king Solomon (970-930 BC), and on our displaceddynasties.com webpage, in the Chronology section, our paper #2 expands for over twenty pages on the parallels between the lives of these two contemporary kings. That in and of itself is confirmation that the Berlin stele chronology and the Hebrew Bible chronology are in synch at this point in time. But we can be even more specific. It is a well known fact that a horde of correspondence was exchanged between foreign nations (including the region around Jerusalem and lands further north) and Amenhotep III in the last few years of his life. This correspondence contined through the reign of

Amenhotep's son Akhenaton - *the heretic pharaoh, often credited by scholars with introducing monotheism into Israel, when in fact the revised chronology suggests that his monotheistic notions derived from the widely disseminated writings of kings David & Solomon* - and even beyond into the reign of Tutankhamon. This treasure trove of correspondence, spanning the approximate years 930-910 BC (according to our revised chronology), was recovered during excavations at Amarna in Egypt, in the archives of Akhenaton, and is collectively referred to as the [Amarna correspondence](#). Significant for this paper are the three letters (EA 252-254) addressed to the Egyptian pharaoh from an individual named "[Labaya](#)", domiciled in the city of Shechem north of Jerusalem. The city of Jerusalem is referenced by that name in several letters which mention the name of Labaya. This inclusion is of significance since Jerusalem is the unique name given the capital city of Israel by king David, Solomon's father, a fact which ought to have informed scholars that this correspondence necessarily postdates the time frame 1010-970 BC and should never have been assigned the dates ca 1350-1330 BC. The suffix "ya" in Labaya's name probably indicates that he was a Yahwist, a devotee of the Israeli god Yahweh. And several letters refer to the occupants of this territory as Habiru (Hebrews). The fact that Labaya's home city was Shechem, that he appears to have a unique association with Egypt, that he was in conflict with the ruler of the city of Jerusalem, and that the two factions were at odds regarding the cities of Gezer and Megiddo, are clear indications that Labaya, and Jeroboam I are the same person. In almost every respect the actions of Labaya in the dozen or more Amarna letters that reference his name (particularly EA 252-254) parallel those of the biblical Jeroboam, to whom Thiele assigns the dates ca 931/30 - 910/09, and whose exploits fill the large sections of the biblical text (1 Kings 11:26 – 14:20; 2 Chronicles , chapter 10-12). Only the names appear differently in the Hebrew Bible and the Amarna letters. And without going into details, in chapter 2 of our 3<sup>rd</sup> Displaced Dynasties book, on pages 37-40, we demonstrate that the difference in orthography of the names can be more than adequately explained. In short, there is absolutely no doubt that Labaya (or Yaraba as we propose in the referenced pages) and Jeroboam (vocalized as *Yārāḇā'ām* or *Yārāḇā* in shortened form) are one and the same person. So much so that we included a lengthy section in that 3<sup>rd</sup> book to a description of his life and times (see the section entitled "The Rebel Labaya" on pages 29-43 of book 3). We concluded that section with the following two paragraphs, well worth repeating here as an equally relevant closing to this sub-section:

At minimum the preceding discussion allows the possibility that our theory regarding the Berlin genealogy chronology is correct. If we are wrong then even the staunchest critic of our revision must admit that we have been most fortunate. The Berlin chronology for the late 18<sup>th</sup> dynasty was nothing more than an extrapolation of the genealogy already applied successfully to the 7<sup>th</sup> century revisions of our earlier book and to the 8<sup>th</sup> century revisions proposed in the first chapter of the present book. This extension compelled us to place the Amarna correspondence roughly in the time frame 930-910 B.C., the time of the division of the Israelite kingdom. We had no choice in the matter.

Consequently, had we not already read the Amarna letters from the Palestine region, we would have expected to find in them reference to a rebel king, residing in Shechem and in control of the entire region north of that city, ranging from the Mediterranean to the trans-Jordan. We would have expected that he would be in conflict with Megiddo and Gezer and Jerusalem, the cities in the southern region fortified by Solomon several decades earlier and now held by Rehoboam. We would have anticipated that Egypt, the former sanctuary of the rebel king, and more recently the conqueror of Jerusalem, would have an established presence in the area. And we could have predicted that Egypt would be siding with the rebel king, considering his previous liaison with the Egyptian court, even if we discounted the midrash contained in the Septuagint regarding a marriage between him and pharaoh's sister-in-law. We would have demanded that the city of Rehoboam be named Jerusalem and that ethnic references to the rebels, if any were given, would allude to them as Hebrews (Habiru). There is nothing in the Jewish historical books describing the actions of Jeroboam and Rehoboam that conflicts with the data in the Amarna letters, in spite of the fact that many dozens of letters are forthcoming from the region of Palestine. The reader can believe, if he/she so chooses, that this is merely a fortunate coincidence. Or he can accept the ever increasing volume of data, by now filling well over 700 pages of closely reasoned text in two books and the beginning of a third, arguing for the accuracy of our revised chronology.

## 2) Proof that the reign of king Saul began around the year 1050 BC.

The fact that Saul, the first Israeli king, began ruling around the year 1050 BC, follows from a single entry on the 3<sup>rd</sup> row of the Berlin stele. The reader will note on our Figure 6 that position number 3.4 is occupied by a priest named Menet who served a king bearing the prenomen Nebpetire, a reference to Ahmose I, the founding king of the 18<sup>th</sup> dynasty.

**Figure 7: Row 3 on the monument Berlin 23673**

Position Number	High Priest/Prophet Named	Name of King Served	Approx. Date of Birth of the H.P./Prophet	Approx. Date of the H.P./Prophet
3.1	Ty	not named	1048 B.C.	1013 B.C.
3.2	Pa'emrud	Djeserkare (Amenhotep 1)	1064 B.C.	1029 B.C.
3.3	Ty	not named	1080 B.C.	1045 B.C.
3.4	Menet	Nebpetire (Ahmose I)	1096 B.C.	1061 B.C.
3.5	not named "	'lpp (Apophis)	1112 B.C.	1077 B.C.
3.6	"	Srk (Salatis?)	1128 B.C.	1093 B.C.
3.7	"	not named	1144 B.C.	1109 B.C.
3.8	"	"	1160 B.C.	1125 B.C.
3.9	"	"	1176 B.C.	1141 B.C.
3.10	"	"	1192 B.C.	1157 B.C.
3.11	"	"	1208 B.C.	1173 B.C.
3.12	"	"-qn	1224 B.C.	1189 B.C.
3.13	"	'lby	1240 B.C.	1205 B.C.
3.14	damaged section		1256 B.C.	1221 B.C.
3.15	damaged section		1272 B.C.	1273 B.C.

The connection between king Saul and Ahmose is complicated, and in our book 4 we spend several dozen pages discussing it, though the reader can follow the important detail in the concluding eight pages ([see chapter 5 in book 4, pp 107-115](#)). Here we only mention the highlights. The biblical text clearly describes the existence of a large tribal group of warlike pastoralists, identified as descendants of Esau (brother of the patriarch Jacob). Their homeland was located south of Gaza, in a land mass stretching into the Negeb to the south. Moses encountered the group when exiting Egypt in 1446 BC and was compelled to detour south and east into the Sinai. The Amalekites were fiercely defensive of their pastoral territory. Their leader at the time is named Agag in the Hebrew text, possibly a name, more likely a title. Four hundred years later they were still in the area, led again by a king Agag, though it is argued that during the chaos that followed the demise of the Egyptian 12<sup>th</sup> dynasty, they had migrated west and occupied the rich pasture lands of the eastern Egyptian delta. Around the year 1069 BC the 18<sup>th</sup> Egyptian dynasty, under the leadership of Ahmose, moved from their

homeland in Upper Egypt, intent on occupying the Delta area and unifying Egypt. The sequence of ensuing events is well documented in Egyptian hieroglyphic texts. The occupants of the eastern Delta at the time of Ahmose, called the Amu in Egyptian texts, took shelter in the defensive fortress city Avaris, whence they were besieged but eventually escaped and fled westward into the traditional homeland of the Amalekites, occupying the fortified city of Sharuhen, undoubtedly the “city of Amalek” mentioned in 1 Samuel 15. There they were again besieged by the Egyptian army for either three or six years, depending on the source, but again the Amu escaped. The leader of the Amu in the Egyptian texts is Apop or Apophis, and there is absolutely no doubt that Apop, leader of the Amu in the days of Ahmose must be identified as Agag, leader of the Amalekites in the early years of Saul’s reign over Israel. The biblical text picks up the story after the Egyptian army exited Sharuhen after years of a failed investiture of Sharuhen. The problem of the Amalekites now fell of the shoulders of Saul, whose reign began nineteen years after these descendants of Esau were driven from Egypt by Ahmose, and perhaps a dozen years after the failed siege of Sharuhen. We leave it to the interested reader to peruse the details of the biblical story in chapters 14 and 15 of 1 Samuel.

### 3) Proof that the Exodus from Egypt under Moses took place in the year 1446 BC.

We will be extremely brief with this entry, since we plan on publishing a later paper on the subject of the 10 plagues and the Exodus itself. All we are interested in here is “the date of the Exodus”, though this will require that we identify the “pharaoh of the Exodus”, the Egyptian king whose stubbornness precipitated the plagues, and who paid for his recalcitrance with his life. We assume that the reader is somewhat familiar with the details of the Exodus event, described in full in the Hebrew Bible in the book of Exodus, chapters 3 through 12.

We now turn our attention to the bottom row of the Berlin stele as detailed in our Figure 7 on the following page. We are extremely fortunate that the entry in position 4.13 remains intact, informing us that the unnamed priest in position 4.13 served the Egyptian pharaoh [Mentuhotep II](#) in the approximate year 1445 BC. Nb-hrw-R’ is identified by Egyptologists as a rare late variant of the more typical Nb-htp-R’ of this second to last ruler of the 11<sup>th</sup> dynasty, though the possibility remains that it is yet another variant in the titulary of his son [Seankhkare Mentuhotep III](#) (which we strongly suspect may be the case, since

both pharaohs are known to have changed their titularies repeatedly, and we actually expected to read the name of Seankhkare in this position). Mentuhotep II governed for a lengthy 51 years, if we are to believe the Turin Canon, and Seankhkare ruled for 12 years following, before his mysterious and untimely death.

**Figure 8: Row 4 on the monument Berlin 23673**

Position Number	High Priest/Prophet Named	Name of King Served	Approx. Date of Birth of the H.P./Prophet	Approx. Date of the H.P./Prophet
4.1	not named	not named	1288 B.C.	1253 B.C.
4.2		“	1304 B.C.	1269 B.C.
4.3	“	H'-k'-R' (Sesostris III)	1320 B.C.	1285 B.C.
4.4	“	Nwb-k'-w-R' (Amenemhet II)	1336 B.C.	1301 B.C.
4.5	“	Hpr-k'-R' (Sesostris I)	1352 B.C.	1317 B.C.
4.6	“	S-htp-'b-R' (Amenemhet I)	1368 B.C.	1333 B.C.
4.7	“	Skr-m-hb	1384 B.C.	1349 B.C.
4.8	“	not named	1400 B.C.	1365 B.C.
4.9	“	“	1416 B.C.	1381 B.C.
4.10	“	“	1432 B.C.	1397 B.C.
4.11	“	“	1448 B.C.	1413 B.C.
4.12	“	“	1464 B.C.	1429 B.C.
4.13	“	Nb-hrw-R' (Mentuhotep II)	1480 B.C.	1445 B.C.
4.14	damaged section		1496 B.C.	1461 B.C.
4.15	damaged section		1512 B.C.	1477 B.C.

Since we are convinced that Seankhkare was the “pharaoh of the Exodus”, and since that pharaoh died while pursuing the exiting Israelites, we must date his death to the year 1446 BC and his regnal years to the time frame 1458-1446 BC. If so, then his father must have governed Egypt during the years 1509-1458 BC, notwithstanding the fact that the Berlin stele entry in position 4.13, as interpreted by Egyptologists, suggests that this king was still alive in 1445 BC. The reader should remember that we have always claimed that these numbers were approximate, and that the date in the final column was arrived at via assumptions that might introduce some error, the possibility of error increasing over time.

By the time we arrive at position 4.13 on the Berlin stele we have journeyed back in time in excess of 900 years. In the segment of our book four which discusses the Exodus we simply attributed the discrepancy to accumulated error. It may also be attributable to the chaotic conditions in Egypt which immediately followed the Exodus, when anarchy reigned throughout Egypt for over 100 years, conditions described in our book four when discussing the Egyptian documents [The Admonitions of Ipuwer](#) and the [Prophecies of Nepherti](#). During this chaotic time the Memphite cult of Ptah endured a prolonged period of utter chaos, reflected on the Berlin stele by the presence of five priestly tenures where neither the name of the priest nor the name of the pharaoh served are preserved (positions 4.8 through 4.12) and one where the preserved name is entirely unknown (position 4.7). This prolonged period of civil unrest, lasting approximately a century, is utterly foreign to the standard Egyptian chronology (as explained previously on the top of page 15 ), but is demanded by the Berlin stele between the end of the 11<sup>th</sup> dynasty and the arrival of Amenemhet 1, the first king of the 12<sup>th</sup> dynasty. We will comment on this anarchic period when we discuss the Exodus in the future paper mentioned several times already.

The fact that we identify Seankhkare Mentuhotep as the pharaoh of the Exodus should not surprise the reader. None of the other usual claimants for that role, Ramses II, Amenhotep II, Amenhotep III, and Menkheperre Thutmose III, can possibly qualify in our revised chronology. The Berlin stele dates for Ramses II in Figure 5 demand that we date that king's extremely lengthy reign in the 9<sup>th</sup>/8<sup>th</sup> centuries BC. The 18<sup>th</sup> dynasty kings Amenhotep II & III and Menkheperre Thutmose III all belong to the 10<sup>th</sup> century BC. Absolutely no scholar would venture to date the Exodus that late. Besides, our identification agrees absolutely with the biblical dating of the event, within the discussed margin of error. And we could not find a better candidate were we allowed the liberty to identify a likely prospect based on circumstances alone. Seankhkare was the terminal king of the 11<sup>th</sup> dynasty and his death introduced an intensive and extensive period of chaos in Egypt, both situations demanded by the story of the Exodus. This king's life was mysteriously cut short, his funerary temple left uncompleted, neither his tomb nor his mummified body ever recovered. And perhaps most convincing - for a king who died unceremoniously in the waters of a Red Sea tributary on the eastern extremity of the delta - archaeologists have unearthed a shrine to his

memory at the site of a cult of the dead in ancient times, only miles from where he likely perished.

For now we leave the matter there.

4) Proof that the patriarch Joseph, son of Jacob and vizier of Egypt under the 3<sup>rd</sup> dynasty pharaoh Djoser, lived in the time frame 1915-1805 BC.

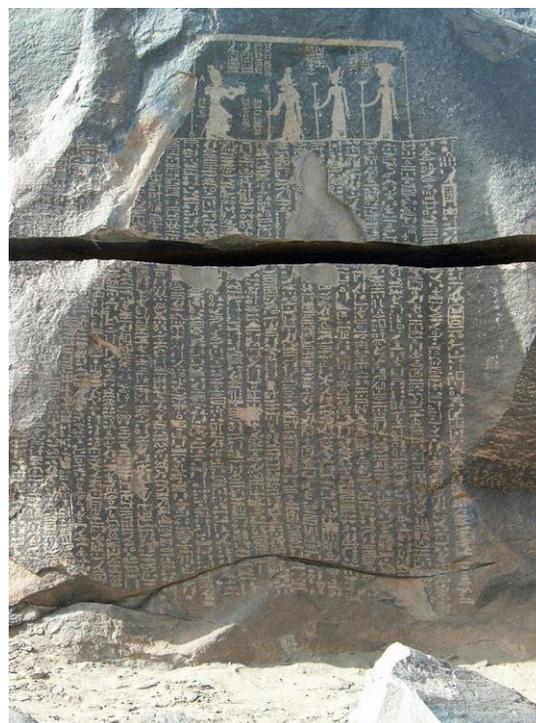
Biblical critics often make the claim that there is no proof that the patriarchs of the Israelites ever existed. Completely untrue. In our [book four, chapter 3, pp. 44-64](#), in a section entitled “The Patriarch Joseph”, the reader will find extensive discussion related to the Egyptian vizier Imhotep (whose Louvre statue is shown below) including compelling evidence that identifies this Egyptian dignitary as Joseph, son of Jacob. For the most part we let the interested reader follow the link to that discussion. Here we merely cite essential details concerning his life.



Those details include the fact that both individuals lived at precisely the same time in history, both were viziers of the reigning pharaoh, and both died at the age of 110, a date so significant that for centuries afterward in Egypt, to die at the age of 110 years was assigned to individuals as a badge of honor, even when their deaths did not occur at that age. Add to that the fact that there exists a monument, known popularly as the [Famine Stele](#), inscribed with hieroglyphs chiselled on a large block of stone, now broken, located on the island of Sehel in the Nile near Aswan, which mentions a seven-year period of drought and famine during the reign of the 3rd dynasty king Djoser”. And it is not a stretch to surmise that Imhotep, as the vizier of Egypt under Djoser, played a large part in Egypt’s survival during that prolonged drought. For the interested reader a translation of the lengthy text of the “Famine Stele” can be read [here](#).

A photograph of the Famine Stele is included at the right.

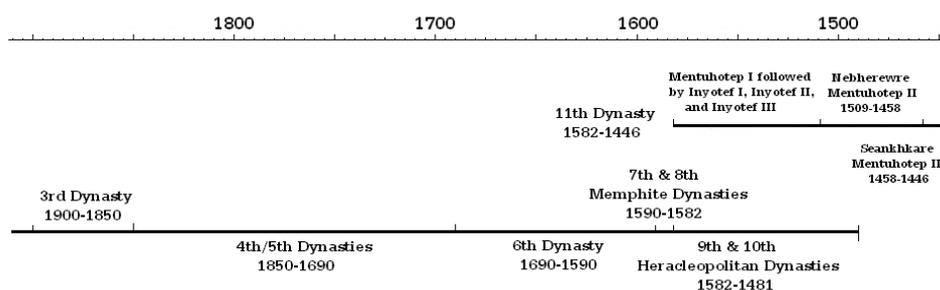
Long before this author provided the revised dates 1900-1850 BC for the [Egyptian 3<sup>rd</sup> dynasty](#), with that dynasty dated by scholars around 2650-2575 BC, as it still is, there were still dozens of Christian authors who proposed identifying Joseph and Imhotep. The evidence was and remains compelling. Even the name Imhotep should have informed Egyptian scholars that something strange was afoot. It is not typically Egyptian, and it reads more like a laudatory nickname. Literally it translates “(he comes) with peace/well being”, apparently a reference to his arrival in Egypt to save the nation from starvation. Clearly what is most important in our Displaced Dynasties treatment of Imhotep is our revision of his dates. Thus we close this section with a brief reference to the book 4 pages where this determination was made.



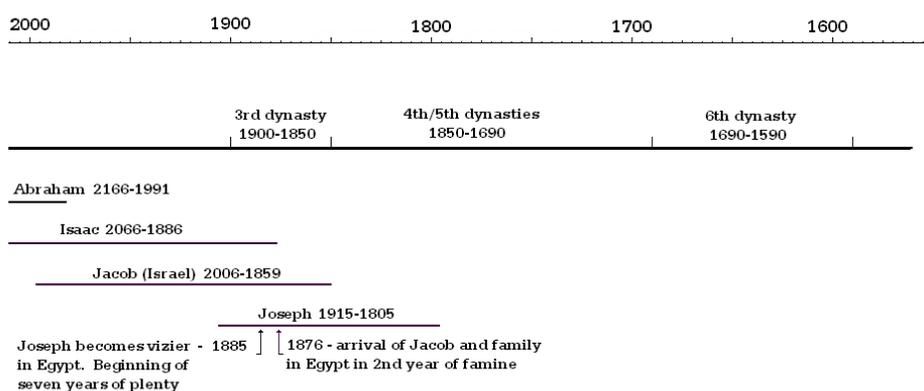
Around the year 1446 BC we parted company with the Berlin stele, and said our goodbyes to Mentuhotep II (and his son Seankhkare Mentuhotep III, the pharaoh of the Exodus). Consequently we had to provide an independent analysis of the span of years encompassed by the earlier kings of the [11<sup>th</sup> dynasty](#), the whole of [Dynasties 9 & 10 \(the Hierocleopolitan dynasties\)](#), and [dynasties 7 & 8 \(the Memphite dynasties\)](#), which together constitute what Egyptologists call “the First Intermediate Position”. Then we had to move further back in time and locate in time the 6<sup>th</sup> through to the 3<sup>rd</sup>, those which witnessed the rise of the great pyramids of Egypt. That analysis takes up much of the first and second chapters of our book 4, though the interested reader need only peruse about twenty pages of the second chapter, a section entitled “Fine Tuning the Old Kingdom Timeline” (pages 21-41). The final results of that analysis are summarized on page 41 of that second chapter, and for ease of reference the relevant timeline charts from that final page are duplicated below as our Figures 11 & 12. Figure 11 outlines the dates of dynasties 3-11 determined by our detailed analysis, while Figure 12 adds the dates of the patriarchs Abraham through Joseph to one section of the

revised Egyptian timeline. We have complete faith in those Egyptian dates, though they are drastically lower than those proposed by the traditional Egyptian history, a fact that should surprise no-one. We might add - for the sake of those readers who might be skeptical about our reconstruction of the timelines for these early dynasties, especially knowing that we have reduced the initial dates for the Egyptian 3<sup>rd</sup> dynasty by approximately 750 years, from ca 2650 to 1900 BC – that we have not gone a great deal beyond the reduction in dates already implied by the Berlin monument. Recall that the stele Berlin 23672 implied that the reign of Mentuhotep II should be dated 1509-1458 BC rather than 2061-2010 BC, his dates in the traditional history, already a reduction of 550 years from his traditional dates. The fact that Egyptian chronology becomes even more distorted as we move back in time is not unexpected.

**Figure 11: Old Kingdom and 1<sup>st</sup> Intermediate Period Revised Dates**



**Figure 12: Patriarchs In An Old Kingdom Context**



This paper effectively ends with the inclusion of the material identifying Imhotep and Joseph. We have presented sufficient material to convince all but the most diehard skeptics that the biblical chronology which dates Abraham in the time slot 2166-1991 BC is reliable. We have accomplished our objective and rest our case. But we have added below one final chart, which the serious bible student should duplicate and save.

### **A Look Ahead.**

On the Displaced Dynasties website we have done more than revise the Egyptian dynastic timeline. In the Chronology section we have included a dozen paper, where all but the first two set about revising Babylonian, and to a lesser extent Assyrian history. The accompanying chart includes all of the results of that research, as it pertains to the 2<sup>nd</sup> millenium BC, and adds those results to our Figure 11 chart on the previous page, providing the reader a comprehensive view of all the Near Eastern communities in the 2<sup>nd</sup> millenium BC that directly impinge on the history of Israel. We will use this chart in the next paper where it will serve to defend our dating of the Adam to Abraham time frame.

We should point out, for the sake of readers viewing this page on small tablets, where the small print in this chart is barely legible, that we have dated the Ur III dynasty in the time frame 1634-1527 BC, the Dynasty of Isin 1522-1304 BC, the first Amorite dynasty (aka the Hammurabi dynasty) 1452-1155 BC, and Hammurabi himself 1352-1310 BC. We are absolutely convinced that these dates are accurate within a decade, though they are consistently dated around 500 years later than the dates provided them by the current generation of historians, whose dating systems are unfortunately linked to the grossly errant Egyptian chronology.

**Figure 13: Chart showing timelines for Akkad, Sumer, Babylonia, Assyria, Egypt and Israel in the 2<sup>nd</sup> millenium BC (based on the research described on the webpage [displaceddynasties.com](http://displaceddynasties.com)).**

