"Plundered is the Canaan with every evil.
Carried off is Ascalon;
Siezed upon is Gezer;
Yanoam is made as that which does not exist;
Israel is laid waste, his seed is not;
Hurru (Palestine) has become a widow for Egypt!
All lands together, they are pacified,
Everyone who was restless, he has been bound by ... King Merneptah."

The current author is persuaded that a proper understanding of this inscription substantiates a 15th century Exodus. The fact that Merneptah refers to Israel by name as a nation bears witness that they have been in the land for an extended period of time prior to this invasion, certainly longer than the days of Merneptah's father, Rameses II.

C. THE LENGTH OF THE SOJOURN IN EGYPT

The length of the stay in Egypt and the span of the oppression during that sojourn is the subject of much controversy among scholars; yet for all that, the Biblical solution is very forthright. It merely requires that the researcher bring to the problem the proper frame of reference. This includes an abiding commitment to the fact that he is dealing with material which has been supernaturally given to man, providentially preserved over the centuries and hence is still infallible. Thus no doubt or allowance for error in the Text will be made and the resulting chronology will reflect the honoring of all Scripture (in context) that bears on the area under study. Anything else is neither the world view of a Biblicist nor the work of a Biblicist.

Having established 1491 as the year of Exodus from Chart One (see Chart Three, lower left), 430 years are added. This represents the time from that point unto the covenant which God made with Abraham when he *entered* the land of Canaan (Gen.12:4; Exo.12:40; Gal.3:17). This takes us to 1921 BC, the year Abraham departed from Haran after the death of his father (Terah) and entered into Canaan.

1491 + 430 = 1921 BC

From Chart Two (see Chart 3, upper left) we now extract the birth year of Jacob, BC 1836. As the Scriptures declare that Jacob came to Egypt when he was 130 years old (Gen.47:1-12; cp. Deu.26:5; Psa.105:23), the year BC 1706 is established for the date of that event.

1836 – 130 = 1706 BC (Jacob comes to Egypt)

This is most significant as the year 1706 is precisely midway between BC 1921 (Abraham's entry) and 1491 (the Exodus), thus Jacob appeared before Pharaoh 215 (430 divided by 2) years after Abraham entered Canaan and 215 years before the Exodus.

1921 – 1706 = 215 years
1706 – 1491 = 215 years

From a Biblical perspective, the matter is incontrovertible and the significance of this happenstance cannot be overstated for it at once set limits as to the length of the sojourn in Egypt and to the time span of the affliction and oppression by the new dynasty of Pharaohs. The total time of this sojourn in Egypt has been settled as that of 215 years.

It now remains to examine the matter relative to the interval of the hard oppressive bondage. Recalling that Jacob was born in BC 1836, we find he died in BC 1689 at age 147 some twelve years after the seven year famine ended (Gen.47:28; 49:33; cp. 45:1-6).

1836 – 147 = 1689 BC (Jacob's death)

On Chart Two it was ascertained that Jacob was 91 when Joseph was born (confirmed on Chart 3d), hence this birth falls in the year BC 1745.

1836 – 91 = 1745 BC (Joseph born)

Joseph lived to be 110 (Gen.50:26) therefore his death year was BC 1635, some 54 years after the passing of his father Jacob (Jacob's death year minus Joseph's death year, 1689 – 1635 = 54).

1745 – 110 = 1635 BC (Joseph's death)

Next, it remains for us to work out the Joseph-Moses connection. As the date of the Exodus has already been secured on Chart One, this becomes an easy matter. However a digression is necessary at this point in order to establish a chronological technique to which we shall much later have to resort. This is a most convenient place to address it for here it can be readily explained and its merit demonstrated. The following describes the actual approach used in the preparation of the chronological charts which accompany this dissertation. Although not very difficult, as will be seen it is generally harder to set forth in writing and also more arduous for the reader to comprehend. This explains why the author has chosen to follow the simpler method as presented in this work.

The Patriarchal chronology comes to an end with the death of 110 year old Joseph at the close of the Book of Genesis. If the chronology begins in the normal fashion by commencing with Adam and numbering the years forward (*Anno Mundi* = AM) the chronologist will have come to a dead end. He can proceed no further for Joseph's age at the birth of Ephraim and/or Manasseh, his sons born to him in Egypt, is not given. A chronological gulf or chasm is found to exist between the end of Genesis and the beginning of Exodus. Genesis closes with Israel's enjoying favor with the ruling dynasty, but Exodus opens with the rise of a new Pharaoh from a different dynasty who "knew not Joseph", and with Israel in affliction under the Egyptian oppressors. The chronological continuity of the narrative begins afresh with the birth of Moses. The problem becomes one of how this gulf is to be bridged and the number of years between the death of Joseph and birth of Moses determined.

The solution is obtained by utilizing the numerical value of the large time span which begins with Abraham's departure from Haran upon the death of his father, Terah, and entering the land of Canaan at age 75 (Gen.12:4) 2083 years after the Creation (AM 2083 - see Chart One, Patriarchal genealogies of Genesis 5 and 11) and terminates at the Exodus. As will presently be proven beyond all doubt, the Scriptures describe this epoch to be of 430 years' duration. Just previously it has been shown that Joseph died in BC 1635 which converts to AM 2369 (4004 – 1635 = AM 2369). Thus Abraham's entry unto the death of Joseph is an interlude of 286 years.

2083 – 2369 = 286 years

It is also known that from the birth of Moses to the Exodus was a period of 80 years (Exo.7:7; Act.7:23-30). If we add these numbers (286 + 80 = 366) and subtract their sum from the number of years across the entire period (430 – 366 = 64), the 64 remaining will be the exact number of years between the death of Joseph and the birth of Moses (the whole being equal to the sum of its parts) between the close of the Book of Genesis and the beginning of the Book of Exodus. A simple sketch on scratch paper will greatly facilitate one's comprehension of the process.

Observe that there has been neither an appeal to extra-Biblical aids, consulting of Josephus nor the making of speculative hypothesis, assumption or conjecture. The answer has been calculated by means of an historical induction taken from the facts and figures given in the Text itself, and is mathematically exact.

Many similar chasms are encountered in the detailed events found in the text of Scripture but, as in the foregoing example, they may always be resolved by the use of statements giving numerical data of a longer period which thus bridges the gulf and establishes a new fixed date. Beginning at that established new date, one may work backward, closing the gap toward his original point of departure from whence he had leapt. Thus whether it be with the simple "chasm" type problem such as the age

of Noah at the birth of Shem (see Chart Six, left side), the age of Terah at the birth of Abraham (Charts One and Six) or the more complex ones that lie ahead such as the chasms relative to Joshua-Judges or Artaxerxes-Christ, the solution is always given within Scripture with such precision that the chronology may be ascertained with as great a degree of certainty as the chronology of any period in ancient secular history.

Coming back from the preceding digression, it is noted that by working backward and forward from the Exodus, the life span of Moses can be depicted and the historical events associated with his life dated. This we shall continue to do, but by our simpler technique.

Now Genesis 50 and Exodus 1 make very clear that as long as Joseph lived, he and his family were well treated; thus the maximum period of hard bondage was 144 years (Joseph's death year minus the year of the Exodus, 1635 – 1491 = 144). Obviously, the minimum length of the affliction was 80 years, the span from the birth of Moses unto the Exodus at which time he was that age (Exo.2:1-12; cp. 7:7). This enables us to set the year of Moses' birth as BC 1571, the date of the Exodus having already been established as BC 1491.

1491 + 80 = 1571 BC (Moses born)

D. HARMONIZING AND RESOLVING EXODUS 12:40

Having determined that the children of Israel abode in Egypt but 215 years by direct dead reckoning calculation, one final point needs to be addressed in order to leave the issue as forever set right. This is necessary due to the fact that many may still somehow be convinced that Exodus 12:40 demands a 430 year stay. Of course such a view sets one Scripture at variance with another; yet God has promised to preserve His Word such that neither jot nor tittle be altered. Nevertheless, wanting to clarify beyond reasonable doubt the problem at hand and realizing that confusion may still persist over the "400 year" statement in Genesis 15:13 and Acts 7:6, the following explanation is offered. The passages in question read:

> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years (Exo.12:40).
>
> And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (Gen.15:13).

By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews *dwelt* in or were *slaves* in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the time Abraham (Abram) entered the Promised Land (Gen.12:1) until the giving of the Law three months after the Exodus was that of 430 years. The *sojourning* commenced at Genesis 12:1 and is quite a different subject from the *dwelling* in Egypt. The Scripture does not say the "sojourning" of the children of Israel in Egypt, but rather who "dwelt" in Egypt. As we have seen, the *dwelling* in Egypt was only 215 years. The dwelling is to be distinguished from the broader "sojourning", which was over another 215 years. Galatians 3:17 makes all this both clear and certain:

> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The Galatian text unequivocally declares that the interval from the Covenant with Abraham (context, cp. Gal.3:16) to the giving of the Law at Sinai (on the day of Pentecost fifty three days after Passover, see page 57, fn. 2) was 430 years.

That is, Exodus 12:40 does not say that the children of Israel sojourned (or dwelt) 430 years *in* Egypt. It does say that the sojourn of that particular branch of Abraham's lineage as traced through

Isaac and Jacob, with which we are specifically concerned, was the group which eventually went down to Egypt. In other words, it is a statement defining and identifying with which of Abraham's lineages the narrative is dealing as Abraham had numerous other lineages, i.e., through Isaac and Jacob – not by way of Ishmael, Esau or Abraham's many offspring by Keturah whom he wed after Sarah died (Genesis 25). The verse is telling us *which* children of Abraham are being focused upon, not how long they were in Egypt. That the lineage of Isaac was the branch selected by God is indisputable for "in Isaac shall thy seed be called" (Genesis 21:12c, cp. 17:19, 21 and Hebrews 11:17-18; all Moslem claims for Ishmael notwithstanding).

And yet there is more Scripture that supports and demands the "short sojourn". Judah's genealogy confirms and verifies that it was 430 years from the Covenant with Abraham unto the receiving of the Law as his offspring made their way to obtain the land God promised in Genesis 12:7, not 430 years from Jacob and his family's coming to Egypt unto the Law (see Chart 3b & Gal 3:17).

Four generations of Judah's family came down to join Joseph in Egypt during the year BC 1706. These were Jacob, Judah, Perez (or Pharez and his twin Zerah) and Hezron (and his brother Hamul, see Gen.46:8,12). Hezron fathered Caleb who begat Hur (I Chr.2:1-5,18-20).

This is that Hur[82] who, with Aaron's help, supported the arms of Moses when the Amalekites attacked the tired and weary stragglers at the rear of the column of the exiting Israelites less than 50 days after the Exodus (Exo.17:10-12; 19:1-2; Deu.25:17-19).[83] Hur was the grandfather of Bezaleel (Exo.31:1-11; I Chr.2:20), a most skillful craftsman whom God filled with His Spirit and granted special wisdom, understanding and knowledge to empower him as the chief of design and construction of the Tabernacle. Bezaleel worked in carving the wood, working the gold, silver and brass used in making the furniture as well as the other furnishings for the Tabernacle. As the Tabernacle was completed almost one year after the Exodus (Exo.12:2, 6; 13:4, cp. 40:17 and Num.1:1), Hur is an old man at this time for his grandson, Bezaleel, is fully mature (I Chr.2:20; Exo.31:1-11; 35:30-35).

The point is that the entire interlude from the arrival of Judah with the rest of his kindred in Goshen to the Exodus must be spanned by only three lives, Hezron, Caleb and Hur. If, as has been shown, this intervening period is 215 years it would require a scenario whereby beginning with Hezron as an infant (a fact, see Chart 3f) each would be required to *father* around age 65 at a time when men's life spans had been foreshortened to almost that of the present day.

However, if the duration of the dwelling in Egypt had been 430 years instead of the correct 215, a scenario would be required whereby Hezron would have fathered Caleb about age 145, Caleb fathered Hur about 145 and Hur would have been around 140 at the Exodus. Any such scenario is inconsistent with Bible data and thus highly unlikely as during this period other men's life spans were not compatible with such a great age for the begetting of sons, i.e.: Jacob died at 147, Joseph 110, Moses 120, Aaron 123, and Levi as well as his son and grandson died between the ages of 133-137 (Exo.6:16-20, cp. Gen.47:28; 50:26; Num.33:39; Deu.31:2). Thus Judah's genealogy is seen to support the 215 year sojourn, but it militates against its being 430 years as is often wrongly supposed.

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[82] Flavius Josephus, *Josephus Complete Works,* trans. by William Whiston, (Grand Rapids, MI: Kregel Publications, 1960), *Antiquities of the Jews,* III, 2, 4. Hur is called the husband of Miriam (Greek = Mary), the sister of Moses and Aaron.

[83] Observe that the oral giving of the Law was on the 6th day of the 3rd month. Moses and the children of Israel came to Sinai in the 3rd month, "the same day" (Exo.19:1) which means the 3rd day of the 3rd month. Now the people were to come back to the Mount 3 days after their arrival (Exo.19:9-19 where verses 9 and 10 speak of the 4th day of the 3rd month, i.e. *today* and the 5th day, i.e. *tomorrow*). Thus they came back on the 6th day (numbering inclusively) of the 3rd month which is fixed permanently by the instructions in Leviticus 23:4-22 as being the "Feasts of Weeks" or Pentecost. Therefore the Law was first given on the day of Pentecost. As the Amalekite attack was prior to this, Moses was 80 and Aaron 83 years old at the time (Exo.7:7).

In addition, the genealogy of Moses is inconsistent with so long an interval as 430 years between Jacob's 130th year and the 80th year of Moses. Genesis 15:14-16 states:

> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: ...

A possible yet well mathematically controlled scenario depicting the "four generations" of the 16th verse has been constructed (Chart 3a). The problem is that the entire period under analysis must be spanned by only four generations yet Chart 3a reveals that it is impossible for a 430 year sojourn in Egypt to be spanned by these four lives. For example, the chart enables us to see that if Levi had come to Goshen at age 50 with his son Kohath as a newborn (Gen.46:11), even if Kohath fathered Amram at age 133, the year of his death, Amram's age of 137 still would fail to fill the gap over to the birth of his son Moses by 80 years! Thus even if Levi were much, much younger, there would still not be enough years to fill the void. Biblically the matter is not merely "settled"; it is engraved in stone.

E. 430 OR 400 YEARS OF AFFLICTION?

The final piece of the puzzle deals with the "400 year prophecy" found in Genesis 15:13 (cp. Acts 7:6):

> And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Several avenues must be explored in the resolving of this bothersome enigma.

First, beginning at Genesis 12 and reading through Exodus 15, the Scriptures disclose that the Jews were afflicted in some measure not only during the bondage while in Egypt, but the entire time they lived in Canaan and even during previous short periods of residence in Egypt. For example, being afflicted by a famine, Abraham departed almost immediately after arriving in the land of Canaan and went down into Egypt seeking relief (Gen.12:4-10).

In Egypt, he was afflicted by the fear that Pharaoh would slay him in order to obtain for himself the beautiful Sarah (Sarai), Abraham's half sister whom he had taken to wife (Gen.11:29; cp. Gen.20:12). Other afflictions were the battle of the four kings against five resulting in Abraham's having to rescue his nephew Lot (Gen. 14) and the incidents concerning the wells of Abraham and Isaac being violently taken away and/or plugged (Gen.21:25; 26:12-33).

The word "affliction" simply means "trouble" and Abraham and his descendants had trouble off and on the entire time from leaving Haran unto the Exodus. Therefore, the 430 year period could apparently be understood as one of *affliction* and not just bondage.

Indeed, as Abraham almost immediately went down into Egypt there is a sense in which it could be said to have taken 430 years to finally totally depart from there, namely at the Exodus. Although this may appear reasonable to some, this facile solution is not satisfactory for several reasons. In the first place the prophecy does not merely say "affliction", it also says "and they shall serve them" (Gen.15:13). Besides this, the time mentioned is that of 400 years, not 430. Hence two different subjects are before us.

Coming to the 400 years of "affliction", some have offered that it began with Abraham's half Egyptian son Ishmael's mocking Isaac at the feast celebrating his weaning (Gen.21:8-9). Ishmael was Abraham's son through his Egyptian concubine Hagar (Chart 3b). A tabular presentation summing all of these points is given for clarity:

Isaac's weaning

1921 BC = 2083 AM	Abraham – age 75 – leaves Haran, enters the Land
+ 430 Yrs	& begins the 430 year sojourn (Exo.12:40-42, Gal.3:17)
1491 BC = 2513 AM	Year of the Exodus.
– 400 Yrs	Number of years back to the Promised Seed (Gen.15:3)
1891 BC = 2113 AM	Isaac *established* as the Seed lineage.
1896 BC = 2108 AM	Year Isaac is born (Gen.21:5, see Chart 3)
= 5 Yrs	Isaac's age when he became *established* as the Seed lineage and *heir* at the *weaning*. Ishmael who is 14 years older than Isaac is now 19. He mocked and persecuted Isaac and is cast out (Gen.21:8-10; Gal.4:29; Gen.17:24-25; 21:5).[84]

As Anstey said, the fixing of the date of Isaac's weaning is both logical and mathematically exact. The testimony of the Hebrew Text is that the "Seed" of Abraham would be strangers and sojourners for a period of 400 years. That period clearly ended with the AM 2513 Exodus; therefore it began AM 2113 (2513 – 400 = 2113). Since Isaac was born BC 1896 (Chart Two), or AM 2108 (4004 – 1896 = 2108), he was 5 years old at the beginning of the 400 year epoch (2113 – 2108 = 5) as demonstrated on the previous outline.

It is at the weaning that Isaac became the sole *heir* with which the term "Seed" may be connected. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham's heir no longer; he had been officially replaced by little Isaac.

It is well known that weaning in the middle east takes place much later than in the western world. There it normally transpires between one and three years of age (e.g., II Maccabees 7:27). Weaning refers to more than just withdrawal from breast feeding in the Bible. It marks the end of infancy and the onset of childhood (cp. I Sam.1:22-2:11; Isa.28:9; Heb.5:11-14; I Pet.2:1-3). As Abraham and Sarah had waited 25 years for God to keep His promise of a son and were thus very old when Isaac was born, they apparently indulged him and postponed the weaning (see Lev.27:5-6 where 5 years of age may be conjectured as pertaining to weaning). Ishmael's mocking of Isaac may now be comprehended more clearly.

Children do not accept withdrawal from being suckled without much protest. Truly, apart from one's considering the miraculous birth as well as the supernatural rejuvenation of the physical body enabling the 95 year old Sarah to nurse, the scene must have appeared ludicrous.

As stated heretofore, Ishmael is fourteen years older and thus is about 19 when five year old Isaac is weaned. He mocks his young half brother's plight, but Isaac now outranks him. Isaac has been named as the "Seed", the heir of Abraham who is a mighty prince of Canaan (Gen.23:6). He mocked his young master, therefore he was cast out.

In support of this concept, it is worthy to note that before the weaning, Ishmael is called Abraham's son (Gen.17:25), but afterwards he is called the "son of the Egyptian" (Gen.21:9), "son of the bondwoman", and "lad". Moreover, as the child's attitude usually reflects that of his parents (i.e. Hagar), "cast out this bondwoman and her son" (Gen.16:4; 21:9-10).

[84] Anstey, *The Romance of Bible Chronology, op. cit.*, pp. 113-114. See also Ussher, *Annals, op. cit.*, p. 6.

So for some, here in small measure began the 400 years of affliction by Egypt (Gen.15:13). Yet although much of what has been said concerning the significance of the weaning, the public placing of Isaac as "Seed" and heir, the meaning of the feast etc. is legitimate and instructive, the explanation is not sufficient for most in that it does not satisfactorily fulfill the Egyptian "affliction" prophecy. Further, it again does not deal with the "servitude" portion of Genesis 15:13 for Isaac did not thereafter serve either the Egyptian bondwoman, her son or any other Egyptian.

This author considers the best solution to be that found in the *Companion Bible*[85] which is to give attention to and recognize the significance of the structure of Genesis 15:13 (cp. Acts 7:6). The text is known as an *introversion* as shown:

(A) Thy seed shall be a stranger in a land that is not theirs
  (B) and they shall serve them
  (B) and they shall afflict them
(A) four hundred years.

A and A correspond to the same event and to each other. They define the whole period of the Seed (through Isaac when weaned) sojourning in Canaan and dwelling in Egypt without permanent land holdings in either as being 400 years.

B and B likewise correspond to each other but relate to a different event from that of which A and A speak. B and B are parenthetic and only relate to the dwelling, servitude, and affliction in Egypt. As has been demonstrated, that was of 215 years' duration. Further details concerning the servitude in Egypt referred to in clauses B and B in Egypt are given in the verses that follow, viz:

> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou (Abraham) shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full (Gen.15:14-16).

All which has been under investigation relating to the 430, 400 and 215 year difficulties is succinctly summarized on the small chart located in upper right corner of Chart 3b. This has been lifted almost verbatim from Anstey[86] because it so simply and clearly portrays in an uncomplicated visual form the entire matter which has required pages of detailed explanation and because this author could find no significant way to improve the graphic display.

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[85] E.W. Bullinger, *The Companion Bible*, (Grand Rapids, MI: Kregel Publications, 1990), Genesis 15:13 note, p. 22. This is not to be taken as a general endorsement of the notes in the *Companion Bible*. For this writer, Bullinger - like Dake and many others who have produced reference Bibles - is "feast or famine". When he is on the mark he can be very perceptive, but the pendulum often swings to the extreme; for example, his totally Biblically erroneous conclusion that Adam died lost in his sin (see Appendix 50, note on Genesis 6:3, p. 45). Here he is not only wrong, he displays a lack of basic understanding regarding Adam's accepting the animal skin covering from God (Gen.3:21) which finds full explanation in the Gospel of Matthew Chapter 22:1-14; viz., no one will be admitted to the marriage feast for the King's Son without first accepting a free gift, the covering furnished by the King Himself.

In accepting this garment the recipient so does with full knowledge that the purpose for his entrance to the feast is that the Son is to be therein honored and that he is to wholeheartedly participate in the praise and homage to this Son. To refuse the glorious free and gracious gift from the King is to dishonor both the Father and the Son. Moreover, refusal declares the intention of entering on one's own terms rather than those imposed by the King, a condition which is altogether intolerable. Ruth 3:9, II Chronicles 6:41, Isaiah 61:10, Ezekiel 16:8-14 and Revelation 19:7-8 to but name a few all enlarge upon this theme.

Furthermore, after the Fall we find Eve gratefully praising and giving thanksgiving to Jehovah upon the event of the birth of Cain (Gen.4:1) and later Abel (Gen.4:25). There is much more that could be said here, but the gist having been given we forbear while at the same time proclaiming that our first parents are with the LORD.

[86] Anstey, *The Romance of Bible Chronology, op. cit.,* p. 130.

A thoughtful perusal of this graph will prove most instructive and beneficial. On it we see that the key to the entire problem rests in perceiving that the Genesis 15:13 text distinctly states that the 400 year sojourn related only to *Abraham's Seed*; hence it does not include the 30 additional years of Abraham's own sojourning. Indeed, the 430 years of Exodus 12:40 is 30 years longer that the 400 years of Genesis 15:13 because it includes the sojourning of Abraham himself as well as that of his Seed. The term "children of Israel" (Exo.12:40) would include Abraham. A short definitive "note" to the left of Chart Three summarizes the result of our research which has firmly lead us to the "short sojourn" conclusion.

In closing this section the reader is reminded that the interpretation which this work has placed upon the Hebrew Text of Exodus 12:40 is undeniably correct as it is the one the Apostle Paul, himself a Pharisee and a Hebrew of the Hebrews (Phil.3:4-6), placed on it under the inspiration of the Holy Spirit. To this we add that in view of that which we have just disclosed, the meaning of the Hebrew is completely clear when the Text is properly understood. The chronology of the Old Testament is exact, accurate in every detail and will stand forward and answer any scientific test to which it is subjected.

F. THE PHARAOH(S) OF THE BOOK OF EXODUS

An Egyptian chronology (there are many from which to choose) has been superposed at the lower right of the chart for general reference in identifying the Pharaohs that ruled during the various segments of the life of Moses.[87] In so doing, it should not be understood that this writer considers these Egyptian identifications or dates as fixed. The accuracy with regard to the years the Pharaohs actually reigned is, by the admission of the writers themselves, somewhat subjective. The author merely sees them as being substantially correct and reasonably suitable from a time perspective.

To the extent that they are correct, Amosis then would be the Pharaoh that initiated the oppression after the passing of Joseph and his brothers and Thutmose III would be the Pharaoh of the Exodus. Although as of this research Egyptian writings and monuments give no clear mention of Moses, the plagues, the death of the firstborn, or his having led the children of Israel out of Egypt with the subsequent parting of the Red Sea and the drowning of the Egyptian charioteers, a study of the man Thutmose III[88] makes such a condition readily understandable.

Thutmose III's aunt (mother-in-law, wife) Hatshepsut reigned as a prominent queen with many notable accomplishments. She dominated young Thutmose for a period while they co-reigned, causing him to increasingly come to hate her. Upon her death, Thutmose wreaked his revenge by having her name obliterated from the monuments, the annals and all official documents. Our only extant information concerning this powerful queen is that which has been recovered by the archaeologists from the records of the neighboring nations with whom Egypt had contact during her reign. Indeed, Thutmose III had a reputation of destroying from the archives every mention of those whom he held in disfavor. This also quite naturally would have been applicable to Moses and would account for the absence of his name. In fact, the same petulance and vengeful attitude toward their enemies could well be said of most of the other Kings of Egypt. Moreover, the Egyptians as well as the other nations of antiquity were disinclined to chronicle their misfortunes, disasters or defeats; only their good fortune and triumphs are left preserved for posterity.

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[87] Walton, *Chronology and Background Charts of the Old Testament, op. cit.*, p. 31. Sir J. Gardiner Wilkinson's classic study yields the same Pharaoh's as Walton for each of the major events in the life of Moses, but his dates are a few years earlier [*Manners and Customs of the Ancient Egyptians*, Vol. I, (London: 1837), pp. 34-39].

[88] Carlton J.H. Hayes and James H. Hanscom, *Ancient Civilizations*, (New York: The Macmillan Co., 1968), pp. 83, 121-124. Many sources may be consulted to ascertain a more detailed account concerning Thutmose III as well as Hatshepsut. The cited reference was selected due to its clear, concise yet careful treatment.

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Exhort

You **can** know for yourself the identity of the **100%** pure; inerrant, preserved **copy** of the Word of God by the aid of the Holy Spirit; the *Author* and *Superintendent* of the Word of God. This is the promise of God and the witness of the saints.

> *"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you."* (John 16:13-14)
>
> *"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."* (1 John 2:27)
>
> Francis Turretin[1] 1623-1687 (brackets and emphasis mine):
>
> *"By **original** texts, we do not mean the **autographs** [originals] written by the hand of Moses, of the prophets and the apostles, which certainly do not now exist. We mean their **apographs** [2] [perfect copy, 'authentical'; genuine original] which are so called because **they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit**."* [3]

Hymn ~ *Come, Gracious Spirit- Heavenly Dove!*

God bless,

Louis M Kole *Standard Bearers*
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"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11)

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[1]Gerstner, called Turretin, "**the most precise theologian in the Calvinistic tradition**." *'Turretin on Justification'* an audio series by John Gerstner (1914-1996) a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary.

[2] Apograh means ***"a perfect copy, an exact transcript"***. This is the same witness of the authors of the Westminster Confession when they described their *copy* of the Word of God as **'authentical'**, which Webster's 1828 dictionary defines as "***having a genuine original***".

[3] Turretin, *Institutes of Elenctic Theology,* (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

Resources
Enjoy the following works provided by ***Standard Bearers*** on the Biblical and Historical doctrine of Inerrancy.

Dr. Floyd Nolen Jones

- Works of Dr Jones
  This is a PDF portfolio of **all** the Works of Dr. Jones listed below except the charts from his Chronology of the Old Testament. Please allow a moment for this PDF portfolio to open.
- Analytical Red Letter Harmony of the 4 Gospels: A Return to the Historical Text
- The Septuagint: A Critical Analysis
- Chronology of the Old Testament: A Return to the Basics
  In this book, Dr. Jones provides a systematic framework of the chronology of the Bible from Genesis through the life of Christ and it comes with a CD containing 14 chronology charts. In addition, a set of full-size prints can be obtained at: A&E-The Graphics Complex (713) 621-0022; 4235 Richmond Avenue, Houston, Texas 77027; Reference Quote Number: IQ9209 (Floyd Jones Charts).

  Excerpts from Dr. Jones' Chronology of the Old Testament
  - ◊ Jehoiachin (Jeconiah) Age 8 or 18? ~ Chapter 6 (p.202)

- Chronology Charts by Dr. Jones
  This is a PDF portfolio of **all** the Charts by Dr. Jones from his book, Chronology of the Old Testament. Please allow a moment for the PDF portfolio to open.

  Individual Charts by Dr. Jones from, Chronology of the Old Testament
  - ◊ Chart 1 ~ Creation to Jesus Christ
  - ◊ Chart 2 ~ Jacob's Age Determined
  - ◊ Chart 3 ~ 430 Years Sojourn
  - ◊ Chart 3A ~ The 4 Generations of Genesis
  - ◊ Chart 3B ~ Scenarios for Judah's Family in Egypt
  - ◊ Chart 3CDEF ~ Jacob and Judah
  - ◊ Chart 4 ~ Judges to the First 3 Kings
  - ◊ Chart 4AB ~ Judges Tested by Judah's Lineage
  - ◊ Chart 5 ~ Kings of the Divided Monarchy
  - ◊ Chart 5A ~ Kings of the Divided Monarchy
  - ◊ Chart 5C ~ Kings of the Divided Monarchy
  - ◊ Chart 6 ~ Creation to Creator
  - ◊ Chart 7 ~ 390 Years Confirmed

- Which Version is the Bible?
  Excerpts from Dr. Jones' Which Version Is The Bible?
  - ◊ Mark 16 last Verses ~ Chapter 2 (p.30)
  - ◊ The 1881 Revision ~ Chapter 3 (p.49)
  - ◊ How Princeton Was Corrupted ~ Chapter 8 (p.186)
  - ◊ How the Conservative Seminaries Were Corrupted ~ Chapter 8 (p.189)
  - ◊ The Criticism Today: The Age of Miniscules ~ Chapter 9 (p.202)
  - ◊ Pericope De Adultera John 8 ~ Appendix A (p.219)
  - ◊ The Johannine Comma 1John 5 ~ Appendix B (p.231)
  - ◊ Examples of Modern Criticism ~ Appendix C (p.241)
  - ◊ History of Texts Transmission ~ Appendix D (p.247)

Louis Kole

- Works of Louis M Kole
  This is a PDF portfolio of **all** the papers by Louis Kole listed below. Please allow a moment for this PDF portfolio to open.
- How We Know The Bible Is True: **100%** Pure, Inerrant (home page)
  ~ *The Biblical and Historical Doctrine of Inerrancy*
- Retaking the Hill of Biblical Inerrancy: The Next Reformation (overview-a must read)
  ~ *The Westminster Confession **Rejection** of the Chicago Statement*
- A Call To Revival: Restoring the Foundations ("hath God said?")
  ~ *If the Foundations Be Destroyed What Can the Righteous Do?*
- The Fear of The Lord: Restoring the Biblical Doctrine of Inerrancy (flagship paper)
  ~ *The Fear of Man verses the Fear of the Lord*
- God's Standard Bearers: The Josiah Initiative (state of our witness)
  ~ *Witnesses to the **100%** Pure Copy of Word of God*
- Divine Preservation: How We 'Lost' the Doctrine of the Divine Preservation of the Word of God (how we erred)
  ~ *3 Centuries of Sound Doctrine ~ Eradicated in 3 Generations of Neglect*
- The Josiah Initiative: Countering The Assault Upon the Inerrancy of the Word of God (a call to action)
  ~ *How are the Mighty Fallen and the Weapons of War Perished!*
- The 'Lost' Doctrine: Can A Doctrine 'Die' Which Is a Fundamental Truth of the Faith? (lesson from the Reformation)
  ~ *The 1000 Year 'Death and Rebirth' of the Doctrine of Justification by Grace Alone*

Dr. Jeffrey Khoo

- Can Verbal Plenary Inspiration Do Without Verbal Plenary Preservation?: The Achilles' Heel Of Princeton Bibliology (FEBC)

Dr. Edward F Hills

- Scholasticism Versus the Logic of Faith ~ Excerpt from *A History of My Defence of the King James Version* (FEBC)
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- Bible resources ~ Blue Letter Bible digital Bible and study tools
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Hymn ~ *We Rest on Thee, Our Shield and Our Defender!*

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev 3:11)

Note:
Should you find a broken link in any of the above, go to the **Standard Bearers'** Home page and look under the name of the respective author to access the referenced work.