Old Testament Introduction  
The Bible’s Buried Secrets  
Chapter 14, Pi-Ramesses

<http://www.pbs.org/wgbh/nova/ancient/bibles-buried-secrets.html>

<https://www.youtube.com/watch?v=qalTJzk4kO0>

***About the Video***

What is for the most part an exact copy of the video script follows. There are a few places where individual speakers could neither be heard nor understood: for this we apologize. Every effort was made to be precise: there were just spots that defeated us. Since this is a quote in its entirety it seemed unnecessary to mark it with quotation marks. The notation for each speaker is tedious enough: Narrator, Reader, etc. If you discover bothersome errors, please reply to this website and point them out. You may verify the script more easily by starting to replay it where the “time” stamps indicate discussion begins. The second of the above links is free from advertising and thus easier to use.

***Overview***

“Oh, the tangled web we weave  
When first we practice to deceive.” — Walter Scott

It is so very easy to make a mistake in this kind of study, we hesitate to cite anybody for deliberate wrongdoing. The video does not explicitly say that Tanis is Pi-Ramesses; yet, it works hard to leave us with that impression. All of the photography is of Tanis. Nothing is even mentioned of Avaris[[1]](#endnote-1) or Qantir[[2]](#endnote-2) which are only about 253 feet apart. However, Manfred Bietak is the archaeologist of Avaris/Qantir who proves that Tanis is not Pi-Ramesses. So, it is difficult to see how these omissions were not deliberate. There is no remaining reason to associate Tanis with Pi-Ramesses.

The narrator’s claim that an historical core might be found is just so much subjective irrationalism. Whose history? What core? From the content of the presentation we get a very good idea that *The Bible’s Buried Secrets* intends to invent such an historical core for us. Thanks, we can do our own thinking. We don’t appreciate this method of mishandling evidence. Neither do we appreciate the use of question begging pseudo-logic that assumes the conclusion before it starts. The narrator is doing more than simply stating a working hypothesis.

The only reason that the name “Ramesses … resonates with the biblical story of Exodus” is that this name seems to be shared with one of two cities: which is a fairly nonconclusive connection. We might easily show factual resonance with the details of Tabernacle construction, or the shape of the Ark: both of which are chosen as icons, declaring that Yahweh is a great king. Moreover, we are not seeking mere resonance, we are seeking solid connections.

There is no evidentiary reason to associate Ramesses II with the biblical Exodus; any more than there is a reason to associate Tanis with Pi-Ramesses. Both ideas are patently false. The Ramessides are simply too late in time. The “traditional” solution remains unproved. The Pharaoh of either Joseph or the Exodus remains unidentified. We will offer a different working hypothesis.

Nevertheless, if we give all of our attention to finding fault with this video, we will all end up with a bad taste in our mouths: so, we have given a lot of time to analyzing, presenting, researching, and understanding positive alternatives. We hope that you are thrilled with these.

***Script***

Pi-Ramesses, House of Ramesses (time 21:30)

Quote:

N: Because the poetry in Exodus is so ancient, is it possible the story has some historical core?[[3]](#endnote-3) Here in the eastern Nile delta of Egypt, a surreal landscape of fallen monuments and tumbled masonry, archaeologists uncovered a lost city.[[4]](#endnote-4) Inscribed on monuments throughout the site is the name of Ramesses II (1275-1208 BC), one of the most powerful Egyptian rulers.[[5]](#endnote-5) It is Ramesses, who is traditionally known as the Pharaoh of the Exodus.[[6]](#endnote-6) Ancient Egyptian texts call the city Pi-Ramesses, or House of Ramesses,[[7]](#endnote-7) a name that resonates with the biblical story of Exodus.[[8]](#endnote-8)

Coogan: The only specific item mentioned in the Exodus story that we can probably connect with non-biblical material is the cities that the Hebrews were ordered to build, and they are named Pithom[[9]](#endnote-9) and Ramesses.[[10]](#endnote-10)

N: Scholars agree that the biblical city Ramesses, the ancient Egyptian city, Pi-Ramesses, its ruins are here in present-day Tanis.[[11]](#endnote-11)

Manfred Bietak:[[12]](#endnote-12) Most of the Egyptologists identified Pi-Ramesses, the Ramesses town with Tanis, because here you have an abundance of Ramesside monuments.[[13]](#endnote-13)

Unquote.

***Historical Cores***

The opening question, if *The Bible’s Buried Secrets* is to be taken with any credibility, has only one answer, the “Song of the Sea”: from its own perspective. Yet why should this question and answer be taken credibly? If the measure of genuine antiquity and historicity in Scripture is poetry or hymnology, then why shouldn’t we start with the “Song of Creation”[[14]](#endnote-14) rather than the “Song of the Sea”? What constitutes hymnology or poetry in Scripture anyway?[[15]](#endnote-15) If the “Song of the Sea” qualifies as “core” historic narrative, then why doesn’t the “Ode to Wells”[[16]](#endnote-16) also qualify? Why should we not consider the “Song of Covenant”?[[17]](#endnote-17) If the “Song of Covenant” is equally oral tradition, alongside of the “Song of the Sea”, why does Moses command that it be written and rehearsed before it has a chance to become oral tradition? Or if the “Song of Covenant” already exists in written form before 1200 BC, why and how must it be recorded and edited in 950, 850, 600, and 500 BC? The question, “Is it possible the story has some historical core?” is little more than a very unscientific invitation to reject any data that is not approved by a select group of “experts”.[[18]](#endnote-18)

***Tanis***

The exploration of Tanis is a different matter. The sheer volume of archaeological materials here is overwhelming. So we are a bit amused to learn that much of this material originated elsewhere. Evidently, Tanis wasn’t even founded until just before 1039 BC[[19]](#endnote-19): so, we are discussing a city that originates only twenty-nine years before David becomes king. In other words, we are discussing a city that was developing as David was a little shepherd boy, during the final years of the Philistine uprising. It is laughable that the Israelite scribes would be so ignorant of their contemporary world history that they should have inadvertently manufactured a legendary pseudo-history involving a city that they must have known, did not exist in antiquity. In any case, it is impossible that Tanis could be the site of Pi-Ramesses.

Ironically, the noteworthy archaeologist, Manfred Bietak is to be credited with discovering that this archaeological blunder[[20]](#endnote-20) associating Tanis with Pi-Ramesses is incorrect. So it is ironic that *The Bible’s Buried Secrets* should seem to cut off Bietak’s words in mid-sentence before he can explain the correction.

Bietak is known for his work at Tell El-Dab’a (Avaris), Pi-Ramesses (Piramesse, Qantir), and other critical locations.[[21]](#endnote-21) It may be his work that discovered that the Nile silted over near Avaris, making the city uninhabitable, and forcing a relocation. Avaris (1705-1535 BC)[[22]](#endnote-22) was one of several minor ancient capitals[[23]](#endnote-23) of Lower Egypt. Yet as early as 2134 BC, Thebes, located some four hundred miles south of Avaris, was already the primary center of Egyptian government. In any case Tanis is neither Pi-Ramesses, nor is it an ancient capital. Tanis is first employed as a capital around 1039 BC, during the twenty-first dynasty. *The Bible’s Buried Secrets* suppressed important data. This is where the record begins to get interesting.

Incidentally, Bietak’s work was also ground breaking, not only for the identification of Piramesse; but also, in being among the first Egyptian archaeological uses of ground penetrating radar.[[24]](#endnote-24)

***Geography***

Egypt prides itself as the united nation of twins. It seems as if an idea of twin capitals, a northern capital and a southern capital, best fits that motif. Thebes seems to be relatively stable as a southern capital; but, the northern capitals seem less stable. Egypt was divided into states, provinces, districts, or counties, originally autonomous city-states, called Nomes, roughly 42 of them.[[25]](#endnote-25) A pharaoh having a particular Nome’s capital city as his hometown would naturally tend to make that his summer palace, unless there were obstacles to that happening. Also, the Nile Delta Nome capital cities developed considerable power and wealth from being trade centers for the southern end of the Via Maris. They inevitably became places for immigration control and export/import taxes, as well as border defense outposts.

Beginning with Bietak’s search for the true Pi-Ramesses, we set out to make a simple outline of relevant geography and history. The more we researched and studied, the more confusing it got. Finally, we settled on a plan to study the geography, especially of the capital cities of Egypt, as they developed. We began with the assumption that Mesopotamia is the cradle of both civilization and of life. The peoples we call Egyptians migrated from Mesopotamia, around the Fertile Crescent, and to the Nile River, spreading south. As the Egyptians spread south, settlements were established along the Nile River. Eventually, Egyptians thought of this linear development as Lower Egypt, in the north; and Upper Egypt in the south. Upper Egypt continued to grow, so today we think of Upper Egypt as divided into Middle Egypt, and the rest as Upper Egypt.[[26]](#endnote-26)

We define Lower Egypt (LE) as everything from the Mediterranean Sea to Cairo (the delta). Middle Egypt (ME), formerly part of Upper Egypt, runs between Cairo and Qena.[[27]](#endnote-27) The rest of Upper Egypt (UE) lies between Qena and Assuan.[[28]](#endnote-28) Lower and Upper Egypt had their own special deities: cobra goddess, Wadjet, and the vulture goddess, Nekhbet. They had their own symbolic plants: lily, and papyrus. They had distinctive red and white crowns. They possibly had linguistic differences in the Egyptian Arabic (not-so-Saidi Arabic) and Saidi Arabic, which may also have ethnic implications.

For whatever reasons, some such villages, rose to prominence and became capital cities, especially after Lower and Upper Egypt were united in the first dynasty. In chronological order, these were:

* Thinis (3150-2686 BC), a lost city[[29]](#endnote-29)
* Memphis (2669-2160 BC), about 120 miles south of the Mediterranean[[30]](#endnote-30)
* Herakleopolis (2160-2040 BC), about 80 miles south-southwest of Memphis[[31]](#endnote-31)
* Thebes (2134-1077 BC), about 300 miles south and slightly east of Herakleopolis[[32]](#endnote-32)
* Itj-tawy sometimes known by its tombs at el-Lisht (1991-1649 BC), a lost city possibly south of Cairo[[33]](#endnote-33)
* Memphis (1803-1649 BC), a second rising of Memphis to prominence[[34]](#endnote-34)
* Avaris (1705-1535 BC), in the eastern Nile Delta[[35]](#endnote-35)
* Thinis (1650-1600 BC), a second rising of Thinis to prominence[[36]](#endnote-36)
* Amarna (1351-1332 BC), about 250 miles north-northwest of Thebes
* Tanis (1077?-1039-943 BC), in the eastern Nile Delta, twelve miles north of Avaris[[37]](#endnote-37)
* Bubastis (943-716 BC), about 40 miles southwest of Tanis[[38]](#endnote-38)
* Herakleopolis, Hermopolis, and/or Thebes (837-728 BC), Hermopolis s located close to Amarna, in the fifteenth Nome of Upper Egypt[[39]](#endnote-39)
* Sais (732-720 BC), in the western Nile Delta[[40]](#endnote-40)
* Meroe (732-653 BC), in Sudan[[41]](#endnote-41)
* Sais (672-525 BC), a brief revival of power[[42]](#endnote-42)
* Persia (525-332 BC), in Mesopotamia[[43]](#endnote-43)
* Mendes (398-380 BC), in the eastern Nile Delta[[44]](#endnote-44)
* Sebennytos (380-343 BC), in the eastern Nile Delta[[45]](#endnote-45)
* Alexandria (332-30 BC)[[46]](#endnote-46)
* Rome[[47]](#endnote-47)

These capitals may also be grouped by their geography:

* LE: Avaris (1705-1535 BC), Tanis (1077?-1039-943 BC), Bubastis (943-716 BC), Sais (732-720; 672-525 BC), Mendes (398-380 BC), Sebennytos (380-343 BC), Alexandria (332-30 BC)
* ME: Memphis (2669-2160; 1803-1649 BC), Herakleopolis (2160-2040 BC), Itj-tawy (1991-1649 BC), Amarna? (1351-1332 BC), Hermopolis? (837-728 BC)
* UE: Thebes (2134-1077 BC)
* Unknown: Thinis, Others
* Foreign Nations: Hyksos, Meroe, Persia, Macedonia, Rome

It would appear that none of the ME capital cities is close enough to the banking, border, tax, trade complex to exert direct control: so, it seems as if the ME capitals are fading in use, while the LE capitals are gaining in power, in spite of their unstable geological conditions: people will do just about anything for money.

We hardly know what to make of LE. The Egyptians emphasized the importance of unification: yet, of what. If Thinis is not an LE capital, then LE appears to be devoid of a capital until 1705 BC. This reinforces the idea that the Egyptians did not think much of LE, an opinion also reflected in the Bible. The development of LE government appears to be a response to external forces: specifically, a way to manage crop wealth, control immigrants, and repel invaders. The government of LE appears to be sporadic and unstable, ideas that fit well with the history of both Joseph and Moses. Instability is supported by the terrain, which could be described as sinking, silting, and swampy. Whatever other factors are involved, it is difficult to think of LE as stable.

ME appears to be relatively stable. Its governments precede LE by nearly a millennium, which is quite a surprise. There is only one gap (2040-1991 BC) of 49 years, and this may be more a lapse of knowledge than a real gap. We are startled to see ME government evaporate in 1649 BC; yet this may be the result of attending to pressing business in the north. This increases our curiosity over LE, where we now expect stable government to develop? So, what happened to the missing governments?

UE appears to be completely stable, until it also disappears as a seat of government in 1077 BC. Only one hiccup, revolving around a single Pharaoh ruffles the surface at Amarna. Still, from 1077 BC on, all government seems grouped in LE. It looks as if the lavish spending of UE on monuments, tombs, and an elaborate priestly sector[[48]](#endnote-48), eventually bankrupted it. The Bible shares this view of the Egyptian priesthood, since Joseph makes them tax exempt. So, when the Nubians come in 732 BC, they appear to fill a vacuum.

This structure informs us that Israel was not pharaoh’s center of attention. Pharaoh was primarily concerned with maintaining Egypt’s international status as el número uno of the universe; with maintaining Egypt’s public relations and advertising effectivity, through intimidating buildings, and monuments, even if those buildings, and monuments stretched the truth from time to time; with maintaining pharaoh’s personal connection in the highest levels of politics and worship ceremony. The unwashed sheep breeders of the Delta, were only important for the money they brought into the coffers: pharaoh wanted nothing to do with them culturally or socially, they were unclean to the Egyptians.

***Sources***

To have mastery of this era, we must know more than a handful of, all-too-falsely-impressive, artifacts. The Egyptians knew how to impress: in fact they seemed to have loved the pomp, circumstance, and show. Could they keep their facts straight? Did they know how to organize and keep records? Mastery of this era and region requires competence with the following sources:

* Palermo Stone (2392-2283 BC),[[49]](#endnote-49) a list of pharaohs inscribed on stone.
* Abydos King List (1290-1279 BC),[[50]](#endnote-50) a list of pharaohs inscribed on the wall of the Mortuary Temple of Seti I.[[51]](#endnote-51)
* Turin King List (1279-1213 BC),[[52]](#endnote-52) a list of pharaohs recorded on papyrus, about 50% legible.
* Saqqara Tablet (1279-1213 BC),[[53]](#endnote-53) a list of pharaohs inscribed on stone from the tomb of a Ramesses II official, it appears to bear considerable resemblance to the art and style of the Abydos King List.
* Judicial Papyrus of Turin (1186-1155 BC),[[54]](#endnote-54) court trial records.
* Manetho (third century BC),[[55]](#endnote-55) several books written in Greek.
* Berossus (third century BC),[[56]](#endnote-56) Babylonian history.
* Rosetta Stone (196 BC),[[57]](#endnote-57) a monument in three scripts: Ancient Egyptian hieroglyphs,[[58]](#endnote-58) Egyptian Demotic,[[59]](#endnote-59) and Ancient Greek.[[60]](#endnote-60)
* And much, much more. An enormous amount of material still lies buried or under water.

We might suppose, with all this wealth of source material, that an indisputable Egyptian chronology could be easily constructed. This is not the case. According to Anstey, since 1906 the dating for Menes has dropped from 5510 BC to as low as 2691 BC, thus compressing all of Egyptian chronology with it.[[61]](#endnote-61) In contrast with biblical chronology, Egyptian chronology is a mess of uncertainties. Consequently, Egyptian chronology is being contested from several angles.

<https://en.wikipedia.org/wiki/Egyptian_chronology>

“The well-established Egyptian chronology” is anything but well-established. There is just too much unresolved material, too many absent dates, and too numerous unidentified pharaohs to call Egyptian chronology anything besides shaky or tenuous. Most of the evidence seems to derive from the Ramessides. Evidently, most other Egyptians were not very good at keeping books, or the Ramessides destroyed their records. Alternately, this may indicate an imbalance in archaeological research: the chronologies from other dynasties may not have been found, because we failed to look for them.

***History***

Because of the immense problems with Egyptian chronology and geography, it is difficult to build a cohesive history for Egypt’s whole existence. Funds are short and skilled people are lacking. Who wants a career in Egyptology without pay? So attaining such a history is apt to take a long time. Considering the obstacles of submerged and sunken towns, along with moving landmarks, such as rivers that change their riverbed in every flood season, obtaining a cohesive Egyptian history may be out of human reach. Now, the Aswan Dam has put other precious archeological sites under more water, silted up the Nile, destroyed the crop cycles, and, according to some, aggravated the spread of Schistosomiasis. Every year, more artifacts and their evidence disappear due to human destruction and natural decay. People would rather explore space. Here are several more resources that we found useful.[[62]](#endnote-62)

The focal object, historically speaking, is to find something more than a solution that resonates. Resonates is a technical term that means nothing more than they sound alike. Frankly, we are looking for something more than that one of the biblical words, Pithom and Ramesses, sounds like the Ramesside dynasty in general, and Ramesses II in particular.

What we discovered concerning the Ramessides is that they are not noble stock, but were promoted into a position among the Theban kings because of diligence and hard work. The Ramessides did indeed come from around Avaris, Ramesses I was born there, and the family was no doubt a prominent family in that region. We suspect that Pi-thom (house of Thom) also represents a prominent family name, perhaps Athom, but that remains unsubstantiated. So, it is highly probable that Pi-Ramesses (house of Ramesses), or Piramesse was a Nome (city-state) capital about the time of the Second Intermediate Period (1650-1550), the fifteenth through seventeenth dynasties, centuries before Ramesses II (1279-1213 BC) was born (1303 BC).[[63]](#endnote-63)

**Joseph**

As far as Joseph (1660-1550 BC) and the twin cities, Pithom and Ramesses are concerned, the biblical record fits the time of the Second Intermediate Period (1650-1550 BC) like a glove: considering that Joseph was not sold into Egypt until 1643 BC, when he was seventeen. So, Sekhemre-sementawi Djehuti (1648-1645 BC) could have been pharaoh two years before Joseph arrived in Egypt (1643 BC). Likewise, Sekhemre-seusertawi Sobekhotep VIII (1645- 1629 BC) could have been the pharaoh when Joseph arrived, and could have been the pharaoh that made Joseph viceroy of all Egypt (1630 BC). The establishment of grain storage all along the Nile River for the regulation of distribution just makes sense: most likely in each Nome’s capital city. There is no mention of storage cities, or the method of grain storage employed, in Genesis. Joseph does not mention the twin cities.

**Backlash**

What is perfectly clear from the Genesis record is that Joseph acted in a typically bureaucratic way in his famine management and relief policies. By the time that the smoke cleared away, all the working landed peasants had been disenfranchised and forced to migrate to cities for survival. All the wealth of the nation ended up in the hands of pharaoh and the oligarchical class of priests. The cruelty of this is often missed. The backbone of the working class was broken, Egypt was left with little means to create wealth, the base supply of military ranks no longer had any reason to fight for Egyptian survival. There is a horrifying backlash from this mechanism as the Israelites find themselves cast into slavery, weakened and incapable of making enough product to keep anybody happy: attendant micromanagement only increases. When the Meshwesh finally overtake Egypt in the twenty-second dynasty (945-720 BC), nobody is heartbroken: the Meshwesh are a better deal. No one will care, when the Cushites (twenty-fifth dynasty), Persians (twenty-seventh and thirty-first dynasties), Greeks (Argead and Ptolemaic dynasties), or Romans come either. Inadvertently, perhaps, Joseph’s policies caused the Exodus and caused the demise of Egypt as a world class power: a state that self-perpetuates to this very day.

Moreover, Exodus 1:11 does not associate Pithom and Ramesses either with grain, or with Joseph; but rather with treasure.[[64]](#endnote-64)

**Eighteenth Dynasty**

We now propose a timeline for the eighteenth dynasty that will provide suggested details for our working hypothesis:

* 1550 BC: Joseph dies.
* 1549 BC: Ahmose I ascends to the throne of pharaoh at Thebes, beginning the eighteenth dynasty.
* 1524 BC: Ahmose I is succeeded by Amenhotep I, who reigns as pharaoh at Thebes.
* circa 1507 BC: Hatshepsut is born. She is the daughter of Thutmose I, sister and wife of Thutmose II, and future mother of daughter, Neferure.
* 1503 BC: Amenhotep I is succeeded by Thutmose I, who reigns as pharaoh at Thebes.
* 1493 BC: Thutmose I is succeeded by Thutmose II, who reigns as pharaoh at Thebes.[[65]](#endnote-65)
* 1486 BC: Moses is born. It can easily be Neferure, Hatshepsut’s daughter who discovers Moses, floating in his little ark, in the Nile. Moses is raised in pharaoh’s household as a royal prince. We note with interest the frequency with which eighteenth dynasty Egyptians use some form of the name Moses. This pattern will not occur at all during the nineteenth dynasty. Moses is adopted by Hatshepsut.
* 1481 BC: Thutmose III is born.
* 1479 BC: Thutmose II is succeeded by Hatshepsut[[66]](#endnote-66), who reigns as pharaoh at Thebes. Thutmose III[[67]](#endnote-67) becomes co-pharaoh at Thebes, under his mother.
* 1458 BC: Hatshepsut dies.
* 1446 BC: Moses becomes a fugitive.
* 1425 BC: Thutmose III is succeeded by Amenhotep II[[68]](#endnote-68), who reigns as pharaoh at Thebes. Prince Amenhotep, son of Amenhotep II, may have died as a child. This would explain why he did not become Amenhotep III, as well as why Thutmose IV ascends to the throne (in his place?)
* 1406 BC: Moses leads the Exodus.
* 1398 BC: Amenhotep II is succeeded by Thutmose IV[[69]](#endnote-69), who reigns as pharaoh at Thebes.
* 1388 BC: Thutmose IV is succeeded by Amenhotep III[[70]](#endnote-70), who reigns as pharaoh at Thebes.
* 1366 BC: Moses dies.
* 1364 BC: Joshua crosses Jordan.
* 1354 BC: Joshua dies and Cushan-Rishathaim’s oppression begins.
* 1351 BC: Amenhotep III is succeeded by Amenhotep IV-Akhenaten[[71]](#endnote-71), who reigns as pharaoh at Amarna.
* 1347 BC: Cushan-Rishathaim’s oppression ends and Othniel is Judge in Israel.
* 1335 BC: Smenkhkare is co-pharaoh at Amarna.[[72]](#endnote-72)
* 1334 BC: Amenhotep IV-Akhenaten and Smenkhkare are succeeded by Neferneferuaten, who reigns as pharaoh at Amarna.
* 1332 BC: Neferneferuaten is succeeded by Tutankhamun, who reigns as pharaoh, returning the capital to Thebes.
* 1323 BC: Tutankhamun is succeeded by Ay, who reigns as pharaoh at Thebes.
* 1319 BC: Ay is succeeded by Horemheb, who reigns as pharaoh at Thebes.
* 1308 BC: Othniel dies and Eglon’s oppression begins.
* 1292 BC: Horemheb dies, ending the eighteenth dynasty.

Over the span of a few (64) years, from Joseph’ death (1550 BC) to Moses’ birth (1486 BC), the perfect environment is created for prejudices to ripen. Egyptians could always claim that their economic woes are the fault of those unclean Israelite goat-herders and sheep-herders from the north. Moses leads the Exodus.

Hatshepsut, born around 1507 BC will become pharaoh (1479-1458 BC); she is the perfect candidate to nurture baby Moses: she is twenty-one years old when Moses is born. Very possibly Hatshepsut went for a stroll along the Nile, near Thebes, with her baby daughter Neferure. Neferure may have been playing by the water with a little Israelite girl named Miriam, who happened to be there. So, the ark is discovered, with Moses inside. Moses’ birth and youth (1486-1446 BC) almost perfectly coinciding with the parenting age of Hatshepsut. Hatshepsut is actually queen regent of Egypt: the combination of a weak husband, her predecessor Thutmose II, and opportunity, places her in power. She bares no male children and only one daughter, which may explain her motivation for adoption.

Her successor is Thutmose III (1479-1425 BC): we cannot fail to note that Moses is an Egyptian name from this eighteenth dynasty. Since Hatshepsut is both aunt and step-mother to Thutmose III; Moses is his adopted step-brother or cousin, while Neferure is also his cousin and step-sister. It is inevitable that the three children played together, and some sibling rivalry developed between Thutmose III and Moses. Thutmose III, born in 1481 BC, is twenty-six years younger than Hatshepsut, and five years younger than Moses. Hatshepsut continues to reign throughout the three children’s childhood. Any sibling rivalry with Moses makes Thutmose III the perfect candidate to avenge the murder committed by Moses in 1446 BC.

Moses’ return in 1406 BC is fifty-two years after the death of Hatshepsut in 1458 BC; and nineteen years after the death of Thutmose III in 1425 BC. This makes Amenhotep II (1425-1398 BC), who was born around 1443 BC, and died around 1398 BC, pharaoh of the Exodus. When we enquire, why Amenhotep II did not simply kill Moses and Aaron; the answer could be that pharaoh was on a tight leash held by his powerful mother, Merytre-Hatshepsut. Moses is still Egyptian royalty: he most likely retains political connections. If prince Amenhotep, the son of Amenhotep II dies as a child, making Thutmose IV the next pharaoh: agreement with the Bible is complete. We can’t ask for a better fit.

So much for any working hypothesis, it’s only an hypothesis, it’s all quite subjective: it lacks substantiation. What we need from Egyptian history is not another working hypothesis; but more evidence coming from Egyptian archaeology. The advantage of our working hypothesis is that it diligently tries not to ignore the biblical evidence, while at the same time giving full credit to the Egyptian evidence.

**Nineteenth Dynasty**

The timeline continues with the nineteenth dynasty:

* 1292 BC: Ramesses I is already an old man when he ascends to the throne of pharaoh at Thebes, beginning the nineteenth dynasty. He seems to be chosen because of his competence and the incompetence of his predecessors.
* 1291 BC: Eglon’s oppression ends and Ehud and Shamgar are Judges in Israel.
* 1290 BC: Ramesses I is succeeded by Seti I, who reigns as pharaoh at Thebes.
* 1279 BC: Seti I is succeeded by Ramesses II, who reigns as pharaoh at Thebes.[[73]](#endnote-73) [[74]](#endnote-74)
* 1213 BC: Ramesses II is succeeded by Merneptah, who reigns as pharaoh at Thebes.
* 1212 BC: Ehud and Shamgar die and Jabin’s and Sisera’s oppression begins.
* 1203 BC: Merneptah is succeeded by Seti II, who reigns as pharaoh at Thebes.
* 1201 BC: Amenmesse is co-regent with Seti II
* 1197 BC: Seti II and Amenmesse are succeeded by Siptah, who reigns as pharaoh at Thebes.
* 1193 BC: Jabin’s and Sisera’s oppression ends and Deborah, Barak, and Jael are Judges in Israel.
* 1191 BC: Siptah is succeeded by Queen Twosret, who reigns as pharaoh at Thebes.
* 1189 BC: Queen Twosret dies, ending the nineteenth dynasty.

The nineteenth dynasty has come and gone. We still have not reached Jephthah’s three-hundredth year.

No resonance was found between Moses and Ramesses II. There is no powerful queen mother to make adoption of an Israelite stick. The names Ramesses and Pi-Ramesses do have a connection; yet, it appears to be centuries later. The Ramesses artifacts have all been displaced from their original location; which, original location has yet to be dug.

**Twentieth Dynasty**

* 1189 BC: Setnakhte ascends to the throne of pharaoh at Thebes, beginning the twentieth dynasty.
* 1186 BC: Setnakhte is succeeded by Ramesses III, who reigns as pharaoh at Thebes.
* 1155 BC: Ramesses III is succeeded by Ramesses IV, who reigns as pharaoh at Thebes.
* 1154 BC: Deborah, Barak, and Jael die and the Midian and Amalek oppression begins.
* 1149 BC: Ramesses IV is succeeded by Ramesses V Amenhirkhepeshef I, who reigns as pharaoh at Thebes.
* 1148 BC: the Midian and Amalek oppression ends and Gideon is Judge in Israel.
* 1145 BC: Ramesses V Amenhirkhepeshef I is succeeded by Ramesses VI Amenhirkhepeshef II, who reigns as pharaoh at Thebes.
* 1137 BC: Ramesses VI Amenhirkhepeshef II is succeeded by Ramesses VII Itamun, who reigns as pharaoh at Thebes.
* 1130 BC: Ramesses VII Itamun is succeeded by Ramesses VIII Sethhirkhepeshef, who reigns as pharaoh at Thebes.
* 1129 BC: Ramesses VIII Sethhirkhepeshef is succeeded by Ramesses IX Khaemwaset I, who reigns as pharaoh at Thebes.
* 1111 BC: Ramesses IX Khaemwaset I is succeeded by Ramesses X Amenhirkhepeshef III, who reigns as pharaoh at Thebes.
* 1109 BC: Gideon dies and Abimelech’s oppression begins.
* 1107 BC: Ramesses X Amenhirkhepeshef III is succeeded by Ramesses XI Khaemwaset II, who reigns as pharaoh at Thebes.
* 1107 BC: Abimelech’s oppression ends and Tola is Judge in Israel.
* 1085 BC: Tola dies and Jair is Judge in Israel
* 1077 BC: Ramesses XI Khaemwaset II dies, ending the twentieth dynasty.

**Twenty-First Dynasty**

* 1077 BC: Smendes (Nesbanebdjed I) ascends to the throne of pharaoh at Tanis, beginning the twenty-first dynasty.[[75]](#endnote-75)
* 1064 BC: Jair dies, Jephthah tolls the three-hundredth year of Judges, and the Philistia and Ammon oppression begins: parts 1 and 2. Samson is Judge in Israel.
* 1062 BC: Pinedjem I is co-regent with Smendes (Nesbanebdjed I), and possibly also Amenemnisu, as well as Psusennes I (Pasebkhanut I)[[76]](#endnote-76)
* 1051 BC: Smendes (Nesbanebdjed I) is succeeded by Amenemnisu, who reigns as pharaoh at Tanis.[[77]](#endnote-77)
* 1050 BC: Saul ascends as king of the northern tribes.
* 1047 BC: Amenemnisu is succeeded by Psusennes I (Pasebkhanut I), who reigns as pharaoh at Tanis.[[78]](#endnote-78)
* 1047 BC: the Philistia and Ammon oppression, part 1 ends and Jephthah is Judge in Israel.
* 1045 BC: Samson dies.
* 1044 BC: Eli is Judge in Israel. Samuel serves in the Tabernacle under Eli.
* 1042 BC: Jephthah dies and Ibzan is Judge in Israel.
* 1040 BC: David is born.
* 1039 BC: Tanis is established as a capital city.[[79]](#endnote-79)
* 1036 BC: Ibzan dies and Elon is Judge in Israel.
* 1027 BC: Elon dies and Abdon is Judge in Israel.
* 1025 BC: the Philistia and Ammon oppression, part 2 ends, Eli dies, and Samuel the prophet leads Israel. Saul ascends as king of Israel.
* 1025 BC: The Ark goes to Philistia for seven months. Then the Ark tarries at Beth-Shemesh.
* 1024 BC: The Ark moves to Kirjath Jearim for twenty years.
* 1020 BC: Abdon dies, ending the rule of Judges. Samuel dies.
* 1010 BC: Saul dies. David ascends to the throne of Judea.
* 1005 BC: The Ark returns.
* 1003 BC: David ascends to the throne of all Israel.
* 1001 BC: Psusennes I (Pasebkhanut I) is succeeded by Amenemope, who reigns as pharaoh at Tanis.
* 992 BC: Amenemope is succeeded by Osorkon the Elder, who reigns as pharaoh at Tanis.[[80]](#endnote-80)
* 986 BC: Osorkon the Elder is succeeded by Siamun, who reigns as pharaoh at Tanis.
* 970 BC: David dies and Solomon ascends to the throne of all Israel.
* 967 BC: Siamun is succeeded by Psusennes II (Pasebkhanut I), who reigns as pharaoh at Tanis.
* 943 BC: Psusennes II (Pasebkhanut I) dies, ending the twenty-first dynasty.

The evidence for all of these timelines was collected from:

<https://en.wikipedia.org/wiki/Egyptian_chronology>

<https://en.wikipedia.org/wiki/Ancient_Egypt>

<https://en.wikipedia.org/wiki/History_of_ancient_Egypt>

Where the chart on the right, headed with the title, “Part of a Series on the History of Egypt,” can be expanded to provide many of the dates used to construct the timelines. Other dates were found in the same Wikipedia resources. The Biblical dates were collected from the Septuagint evidence found primarily at:

<https://www.ellopos.net/elpenor/greek-texts/septuagint/default.asp>

***Conclusion***

*The Bible’s Buried Secrets* claim that an historical core is to be found is just so much subjective irrationalism. Whose history? What core? From the content of the presentation we get a very good idea that *The Bible’s Buried Secrets* intends to define and even rewrite such an historical core for us. Thanks, we can do our own thinking. We don’t appreciate this method of handling evidence. Neither do we appreciate the use of question begging pseudo-logic that assumes the conclusion before it starts.

Sticking to the disproved idea that Tanis is Piramesse, is just an incredible blunder. Moreover, we are not seeking mere resonance, we are seeking solid connections.

There is no evidentiary reason to associate Ramesses II with the biblical Exodus. The Ramessides are simply too late in time. On the other hand there is insufficient evidence to associate any other pharaoh with the biblical Exodus. Any modification of the dating structure could change the whole ballgame. The “traditional” solution remains unproved. The Pharaoh of either Joseph or the Exodus remains unidentified.

We hope that our working hypothesis challenges Egyptologists to find the evidence to accept, perfect, or reject it.

[[81]](#endnote-81)

1. Tell El-Dab’a

   <https://en.wikipedia.org/wiki/Tell_El-Dab%27a>

   <https://en.wikipedia.org/wiki/Avaris> [↑](#endnote-ref-1)
2. Piramesse

   <https://en.wikipedia.org/wiki/Qantir>

   <https://en.wikipedia.org/wiki/Pi-Ramesses> [↑](#endnote-ref-2)
3. There is no evidence that Exodus poetry is any older than Exodus prose. Nor does antiquity establish historicity. Corroboration and provenance establish history. The process of picking a document apart to find a core is not a scientific means of handling evidence. [↑](#endnote-ref-3)
4. There is nothing new about the discovery of Tanis. Exploration has been conducted there since 1866 or before. Flinders Petrie, Auguste Mariette, and Karl Richard Lepsius have all contributed to the exploration. Tanis is sensational. Manfred Bietak (circa 1960) has sufficiently proved that Tanis is not the site once hoped for: it is not Piramesse. See notes 1 and 2.

   <https://en.wikipedia.org/wiki/Tanis>

   <https://en.wikipedia.org/wiki/Manfred_Bietak> [↑](#endnote-ref-4)
5. These monuments were relocated from the Avaris/Qantir region, possibly by Psusennes I (1047-1001 BC), long after Ramesses II was dead and gone. Tanis was not founded until the late twentieth dynasty (1189-1077 BC); it was not made a capital city until sometime during the twenty-first century (1077-943 BC).

   Ramesses II may not be as powerful as is commonly supposed. The spectacular flash of Tanis was created by others, long after his death. He may have created some of his public relations mythology by destroying the work and monuments of predecessors. Typically, the Egyptians talked a good fight; that they always fought a good fight is dubious. Too much of Egyptian writing is filled with exaggeration, contempt, and pejoratives: for example, the Retjenu are not simply the Retjenu, they are usually styled as the wretched Retjenu. Discovering what really happened in Egypt is no simple task.

   <https://en.wikipedia.org/wiki/Tanis> [↑](#endnote-ref-5)
6. Ramesses II (1279-1213 BC) is too late to mesh with the Exodus. Note that our dates do not match the video dates. Egyptian dating is still a somewhat tenuous matter.

   Obviously, if Ramesses II, could possibly be the pharaoh of the Exodus, the Documentary Hypothesis would be impossible to defend. We suspect a willingness to support a red herring here, rather than face a better candidate, just in case the Bible dates “accidentally” turned out to be true.

   <https://en.wikipedia.org/wiki/Ramesses_II> [↑](#endnote-ref-6)
7. “Ancient Egyptian texts [do name a] city Pi-Ramesses [Piramesse]”; but, that name is mistakenly connected with Tanis. [↑](#endnote-ref-7)
8. If we were looking for resonances with Exodus, we would be better off searching at Thebes. Thebes is Capital of Egypt from 1649-1077 BC (the sixteenth through twentieth dynasties), except for fifty years shared with Abydos/Thinis (1650-1600 BC), and nineteen years at Amarna (1351-1332 BC), if the dates are believable. In fact, from 2134 to 1077 BC, Thebes is the very definition of what it means to be Egyptian. This is problematic: for Thebes is some four-hundred miles south of Tanis, Avaris, and Pi-Ramesses: these may be summer capitals.

   Thebes is the center of religious activity, so vital to Egyptian culture. Thebes is near where the kings are buried. So, in spite of the distance, Thebes is where we will look for resonances.

   The eighteenth dynasty (1549-1292 BC) is closely tangent with the Septuagint dates for Moses (1406-1366 BC), while the nineteenth dynasty (1292-1189 BC) is too late. The temporary collapse of Thebes as the capital might have been explained by the plagues: but the dates are off. So, our working hypothesis will be developed on the basis of an eighteenth dynasty Exodus

   <http://en.wikipedia.org/wiki/Thebes,_Egypt>

   <http://en.wikipedia.org/wiki/Luxor_Temple>

   <http://en.wikipedia.org/wiki/Karnak>

   <http://en.wikipedia.org/wiki/Valley_of_the_Kings>

   <http://en.wikipedia.org/wiki/Valley_of_the_Queens> [↑](#endnote-ref-8)
9. <https://en.wikipedia.org/wiki/Pithom> [↑](#endnote-ref-9)
10. We have discussed Ramesses sufficiently for the time being. The view that this is, “The only specific item mentioned in the Exodus story that we can probably connect with non-biblical material,” is simply myopic at best. Kitchen, K. A., *On the Reliability of the Old Testament*, (Eerdmans, Grand Rapids, 2002, paperback 2006: 662 pages: hereafter OROT), develops a wealth of such connections, 662 pages of them. [↑](#endnote-ref-10)
11. It is true that the ruins of Pi-Ramesses (Piramesse) may today be found at Tanis; only because a later pharaoh relocated the ruins from, “Qantir, near the old site of Avaris” to Tanis; most likely because the Piramesse region was geologically unstable: in danger of sinking or silting over. This relocation of artifacts created the false impression that Tanis was Pi-Ramesses.

    This statement is at worst, deliberately false; at best misleading. Any association between Tanis and the biblical store cities of Pithom (possibly Tel al-Maskhuta) and Ramesses is now cast in doubt: we shall have to do additional research to connect Ramesses with a real location, other than Tanis.

    <http://en.wikipedia.org/wiki/Qantir>

    <http://en.wikipedia.org/wiki/Avaris>

    <http://en.wikipedia.org/wiki/Pithom> [↑](#endnote-ref-11)
12. Manfred Bietak (1940 …), an Austrian archaeologist and Egyptologist formerly with the Austrian Academy of Sciences. Works: Sayala (1961), Tell El-Dab’a, Pi-Ramesses, Thebes. <https://en.wikipedia.org/wiki/Manfred_Bietak> [↑](#endnote-ref-12)
13. Bietak seems to be cut off in midsentence, before he has a chance to explain the new evidence. [↑](#endnote-ref-13)
14. Genesis 1:1-2:3 [↑](#endnote-ref-14)
15. <https://en.wikipedia.org/wiki/Biblical_poetry> [↑](#endnote-ref-15)
16. Numbers 21:17-20 [↑](#endnote-ref-16)
17. Deuteronomy 31:19-22 [↑](#endnote-ref-17)
18. For other examples see Deuteronomy 32:44; Judges 5:1-12; 1 Samuel 29:5; 2 Samuel 22:1-51. OROT provides several examples from parallel literature, and meshes them with their historic context; on the other hand, I don’t recall a single place where OROT attempts such a meshing, separated from the context of any related prose, or in defiance of any stated provenance.

    The hypothesis of oral poetry being more aged that attendant prose falls finally in the Psalter. The entire Psalter exists as a collection of odes in praise of Torah. The Psalter even consists of five divisions in imitation of Torah. How is it then possible for the Psalter to be older than Torah? This false hypothesis necessitates that the Psalter be older than the Torah it so glowingly praises? Are we to be led to believe that the P scribes fabricated Torah out of thin hot air, and then created the entire Psalter to alibi their lie? Or perhaps the P scribes received the oral tradition of the Psalms, used in worship for over 400 years; and reverse created Torah from the Psalter’s praises? [↑](#endnote-ref-18)
19. This date does not mesh perfectly with the twenty-first dynasty (1069-945 BC), which is thought of as the dynasty from Tanis. If 1039 BC is correct, and if the twenty-first dynasty chronology is correct, then Psusennes I, aka Pasebkhanut I (1047-1001) would necessarily be the city founder: Tanis being built and occupied for the first time as a/the capital city during his reign. This view appears to derive from the oldest evidence found at Tanis; evidence which gives us the 1039 BC date. Even if earlier evidence modifies this opinion, it is unlikely that the twenty-first dynasty will be rejected as the Tanis dynasty. [↑](#endnote-ref-19)
20. It was no blunder in the nineteenth century when Flinders Petrie and Auguste Mariette first explored Tanis: it was an automatic and inevitable observation. Even so, it was a mistaken observation. Repeating this error today, when now we are overwhelmed with an increasing pile of contrary evidence, that is the blunder. To cover up these facts, using the very archaeologist who discovered many of them; namely, Manfred Bietak; and return to the old mistaken theory is deception and fraud. [↑](#endnote-ref-20)
21. According to Google Earth, the two cities are only 77 meters apart (253 feet), one minute on foot. We apologize for not knowing how to make the direct linkage with Google Earth. [↑](#endnote-ref-21)
22. There are conflicting dates for Avaris (Piramesse). One authority claims dates as widespread as 1783-1047 BC. Ahmose I may have destroyed it in 1535 BC. The dates listed above (1705-1535 BC) are those for which we could establish a dynastic presence (fourteenth and fifteenth dynasties). We take the founding of Avaris/Piramesse as 1783 BC, most likely as the capital of a Nome. Since it was situated at the juncture of four Nomes and on the Nile, it was naturally prominent. Avaris/Piramesse then became the capital of LE in 1705 BC.

    The logical connection with the Ramessides, who seem to be, yet are not a Theban royal family, most prominent in the nineteenth and twentieth dynasties, is now known. Ramesses I was born in or near Piramesse of non-royal stock. Although Piramesse was prominent enough to be the ideal location for the establishment of one grain fort in the time of Joseph: that one location would not have served the needs of a populace distributed all along the Nile. External pressures, such as excessive migration and the need for customs control, are the more likely cause for the development of Piramesse, which drew the northern focus away from Memphis/Herakleopolis/Itj-tawy and directed it to increasing external problems in the Delta. As it had already been an established city since 1705 BC, and a royal city from 1292 BC, it only makes sense that Ramesses II wanted Piramesse to be his northern capital. In any case Piramesse seems to have been the Ramesside family hometown for over four-hundred to five-hundred years before Ramesses II was born. Ramesses II, however, was the one who put it on the map. The possible destruction by Ahmose I in 1535 BC, adds fuel to the fire and confusion to the history. We need to excavate Piramesse. [↑](#endnote-ref-22)
23. More recent investigations have revealed that Avaris/Piramesse/Qantir is many times larger and more impressive than once supposed. [↑](#endnote-ref-23)
24. Commercial application began around 1975.

    <https://en.wikipedia.org/wiki/Ground-penetrating_radar>

    <https://en.wikipedia.org/wiki/Pi-Ramesses#History> [↑](#endnote-ref-24)
25. <https://en.wikipedia.org/wiki/Nome_(Egypt)> [↑](#endnote-ref-25)
26. This is pretty much the same way that Americans think of the mid-west, the real west, and the west coast. At the start, nobody ever dreamed of how big it would become. West was on the other side of the Alleghenies. Upper was on the other side of Cairo.

    <https://en.wikipedia.org/wiki/Lower_Egypt>

    <https://en.wikipedia.org/wiki/Upper_Egypt>

    <https://en.wikipedia.org/wiki/Middle_Egypt>

    <https://en.wikipedia.org/wiki/Upper_and_Lower_Egypt> [↑](#endnote-ref-26)
27. <https://earthobservatory.nasa.gov/IOTD/view.php?id=8770> [↑](#endnote-ref-27)
28. This is an old spelling. The place where the big dam is, near Elephantine, where the Nile Cataracts begin. [↑](#endnote-ref-28)
29. Thinis is a lost city. The mark on the map is of dubious importance. More likely this Thinis is in the Delta. While we are not implying or stating that Thinis has been found, we are suggesting that there are very good chances of finding much more archaeological evidence sunken in the muck all over the Nile Delta and in the Sea beyond.

    <https://en.wikipedia.org/wiki/Thinis>

    <https://en.wikipedia.org/wiki/Heracleion#Legendary_beginnings>

    <http://www.archaeology.org/news/693-130325-egypt-thonis-heracleion-port>

    <http://twistedsifter.com/2013/06/lost-egyptian-city-heracleion-found-underwater-after-1200-years/> [↑](#endnote-ref-29)
30. Memphis is also known as Ineb-Hedj (with several variant spellings), or White Walls. <https://en.wikipedia.org/wiki/Memphis,_Egypt> [↑](#endnote-ref-30)
31. <https://en.wikipedia.org/wiki/Heracleopolis_Magna> [↑](#endnote-ref-31)
32. <https://en.wikipedia.org/wiki/Thebes,_Egypt>

    <https://en.wikipedia.org/wiki/Luxor>

    <https://en.wikipedia.org/wiki/Karnak>

    <https://en.wikipedia.org/wiki/Valley_of_the_Kings>

    <https://en.wikipedia.org/wiki/Valley_of_the_Queens> [↑](#endnote-ref-32)
33. <https://en.wikipedia.org/wiki/Itjtawy>

    <https://en.wikipedia.org/wiki/Lisht> [↑](#endnote-ref-33)
34. Ostensibly, Memphis reached a second prominence during the thirteenth dynasty. The thirteenth dynasty is marked by such chaos and disorder that it is essentially un-datable. More likely, Memphis never lost prominence, but was always one of the larger and more influential cities: frequently, the seat of government is not the real seat of power. The possibility of close proximity between Itj-tawy, Lisht, and Memphis, may mean that they were only one seat of power in reality. [↑](#endnote-ref-34)
35. Avaris is supposedly the seat of Canaanite, Hyksos, or Semitic leadership. Its prominence in Egyptian government is uncertain. Its chain of “Pharaohs” is unclear and mostly un-datable. It was a prominent center of business. The Ramesside political presence in their own hometown may have been primarily for purposes of levying import duties, tariffs, and taxes. It may also have served as an immigrant screening and security post. Note how difficult it is to connect Ramesses II (1279-1213 BC) to Avaris as any kind of capital city (1705-1535 BC). Obviously, Ramesses II built somewhere in that area; but why? The answer seems to be that Ramesses was a prominent Egyptian family name long before Ramesses II became pharaoh, either in Avaris or in Thebes. The Ramesside family happened to be from the Avaris region. Ramesses II had cause to honor his family with works around Avaris. This does not give us warrant to suppose that the Ramessides were not Egyptian natives. We are probably off track to suppose that Avaris was a Canaanite, Hyksos, or Semitic stronghold. More likely Avaris existed to keep the Canaanites, Hyksos, or Semites under an Egyptian thumb. There is a claim that Ahmose I destroyed Avaris, in which case Ramesses II rebuilt it.

    <https://en.wikipedia.org/wiki/Avaris> [↑](#endnote-ref-35)
36. There is no assurance that this Thinis is even associated with the previous Thinis. This Thinis is ostensibly the capital of the so-called Abydos dynasty, which appears to be little more than a place holder in Egyptian chronology and history. Egyptian sources are filled with information that can neither be identified, nor dated. This makes Egyptian history a jumble of confused disinformation: other whole dynasties escape confirmation. This may indicate, yet unsolved, periods of turmoil in Egyptian history, times of division, the rise to power of minor fiefdoms, or even the dominance of feudal government: contrary to the usual claim of a unified Egypt. The Abydos dynasty is an unidentifiable ghost.

    <https://en.wikipedia.org/wiki/Abydos_Dynasty> [↑](#endnote-ref-36)
37. Tanis is not important because of the Ramessides. Tanis is important because, if its dates are correct, it corresponds to the reigns of David and Solomon (1010-930 BC). Tanis is exclusively related to the twenty-first dynasty.

    <https://en.wikipedia.org/wiki/Tanis> [↑](#endnote-ref-37)
38. Bubastis is primarily important to us because of its association with Shishak (Shoshenq I). <https://en.wikipedia.org/wiki/Bubastis> [↑](#endnote-ref-38)
39. The three cities were identified in relationship to the twenty-third dynasty and are not critical to the present discussion. Amenhotep IV/Akhenaten (1351-1331 BC) during his brief reign of twenty years also took the capital away from Thebes in the eighteenth dynasty.

    <https://en.wikipedia.org/wiki/Hermopolis>

    <https://en.wikipedia.org/wiki/Amarna>

    <https://en.wikipedia.org/wiki/Akhenaten> [↑](#endnote-ref-39)
40. Sais is also outside of the scope of our study focus, is only prominent during the twenty-fourth and twenty sixth dynasties, and may indicate nothing more than that the prominence of Thebes has finally ended.

    <https://en.wikipedia.org/wiki/Sais,_Egypt> [↑](#endnote-ref-40)
41. The domination of Meroe in the extreme south as with the rise to prominence of Sais in the extreme north indicates that power and prominence have vanished in Upper Egypt. In a quirk of fate, the Kushites, extending their influence even into Lower Egypt, restore much of Egypt.

    “The 25th dynasty ushered in a renaissance period for Ancient Egypt. Religion, the arts, and architecture were restored to their glorious Old, Middle, and New Kingdom forms. Pharaohs, such as Taharqa, built or restored temples and monuments throughout the Nile valley, including at Memphis, Karnak, Kawa, Jebel Barkal, etc. It was during the 25th dynasty that the Nile valley saw the first widespread construction of pyramids (many in modern Sudan) since the Middle Kingdom.”

    Since the existence of Kush seems to add confirmation, and credibility to the Table of Nations (Genesis 10), one wonders why no reference to it was mentioned as evidence in *The Bible’s Buried Secrets*.

    <https://en.wikipedia.org/wiki/Mero%C3%AB>

    <https://en.wikipedia.org/wiki/Kingdom_of_Kush>

    <https://en.wikipedia.org/wiki/Kashta> [↑](#endnote-ref-41)
42. The revival, which began when Psamtik I drove the Kushites from Egypt, lasted less than 147 years.

    <https://en.wikipedia.org/wiki/Psamtik_I> [↑](#endnote-ref-42)
43. From this point on, Egypt ceases to be a viable world power. Revivals are brief and weak.

    <https://en.wikipedia.org/wiki/Persian_Empire>

    <https://en.wikipedia.org/wiki/Achaemenid_Empire> [↑](#endnote-ref-43)
44. Mendes, at this point, represents only an eighteen year respite from Persian dominations. However, further excavation may reveal a greater prominence in that region. Avaris, Tanis, and Bubastis are already known and proposed as capital cities. Pi-Ramesses is in the vicinity. Merneptah, a Theban Pharaoh is now known to have influence in the area as well. Since Egypt has always been greatly concerned with the idea of a unified kingdom, the outcome of archaeological searches at Mendes and similar places, may uncover a northern capital complex like that of Thebes: so that possibly Egypt always had twin capitals, over which each Pharaoh reigned at the same time. Since unified Egypt is the binding of two goddesses, two plants, two crowns, and possibly two languages; why not two capital cities at the same time? This is another site that we wish would receive greater attention.

    <https://en.wikipedia.org/wiki/Mendes>

    <https://en.wikipedia.org/wiki/Mendes#Ruins>

    Naqada II period,

    <https://en.wikipedia.org/wiki/Gerzeh_culture> [↑](#endnote-ref-44)
45. Capital of the last native Pharaoh, <https://en.wikipedia.org/wiki/Sebennytos>

    <https://en.wikipedia.org/wiki/Manetho> [↑](#endnote-ref-45)
46. The Macedonians defeated the Persians, from that point on Egypt was a vassal of a superpower. When the Macedonians divided after the death of Alexander, the Ptolemaic Empire was formed.

    <https://en.wikipedia.org/wiki/Alexandria>

    <https://en.wikipedia.org/wiki/Alexander_the_Great>

    <https://en.wikipedia.org/wiki/Ptolemaic_Kingdom>

    <https://en.wikipedia.org/wiki/Ptolemaic_dynasty> [↑](#endnote-ref-46)
47. Rome conquered Greece; then went to bed with Philopator.

    <https://en.wikipedia.org/wiki/Cleopatra> [↑](#endnote-ref-47)
48. This Egyptian priestly sector appears to be much, much more oligarchical than the Israelite concept. Egyptian priests had considerable political clout, made and broke pharaohs, and seemed to spend a lot on lavish ceremonies; in contrast with Israel’s three services a year, and the relatively menial scribal duties of Levites. This whole priestly concept needs further study. [↑](#endnote-ref-48)
49. <https://en.wikipedia.org/wiki/Palermo_Stone> [↑](#endnote-ref-49)
50. <https://en.wikipedia.org/wiki/Abydos_King_List> [↑](#endnote-ref-50)
51. <https://en.wikipedia.org/wiki/Mortuary_Temple_of_Seti_I> [↑](#endnote-ref-51)
52. <https://en.wikipedia.org/wiki/Turin_King_List> [↑](#endnote-ref-52)
53. <https://en.wikipedia.org/wiki/Saqqara_Tablet> [↑](#endnote-ref-53)
54. <https://en.wikipedia.org/wiki/Judicial_Papyrus_of_Turin>

    <https://en.wikipedia.org/wiki/Twentieth_Dynasty_of_Egypt#Genetics> [↑](#endnote-ref-54)
55. <https://en.wikipedia.org/wiki/Manetho> [↑](#endnote-ref-55)
56. <https://en.wikipedia.org/wiki/Berossus> [↑](#endnote-ref-56)
57. <https://en.wikipedia.org/wiki/Rosetta_Stone> [↑](#endnote-ref-57)
58. <https://en.wikipedia.org/wiki/Egyptian_language>

    <https://en.wikipedia.org/wiki/Egyptian_hieroglyphs> [↑](#endnote-ref-58)
59. <https://en.wikipedia.org/wiki/Demotic_(Egyptian)> [↑](#endnote-ref-59)
60. <https://en.wikipedia.org/wiki/Ancient_Greek> [↑](#endnote-ref-60)
61. Unfortunately, Anstey is an outdated resource. His work is also affected by strong biases. Anstey, Martin, *Chronology of the Old Testament* (Kregel, Grand Rapids, 1973 reprint of 1913 original: 271 pages), page 48 [↑](#endnote-ref-61)
62. <http://www.ancientegypt.co.uk/time/explore/main.html>

    <http://www.cemml.colostate.edu/cultural/09476/egypt02-01enl.html>

    <https://en.wikipedia.org/wiki/History_of_ancient_Egypt>

    <https://en.wikipedia.org/wiki/Nome_(Egypt)> [↑](#endnote-ref-62)
63. It is interesting to note that Exodus 1:11 includes the prefix meaning house (or less likely, city) for Thom, Pi-Thom; but excludes the same prefix for Ramesses. This could just be an abbreviated Israelite form of notation; or, it could indicate that Ramesses is in a more primitive state of development around 1406 BC: not yet worthy of being titled a house. It is possible that Thom is a Hebraized form of Atum, making the place worthy of the title, House, because it is the residence of a principal deity. In such a case Ramesses (the place) would not be worthy of the title, House, until Ramesses I (1292-1290 BC) ascends to the throne, making him a principal deity, and making the place worthy of the title, House. As intriguing a line of thinking as this is, it still requires considerable substantiation: notable Egyptologists have to weigh in on this logical construct.

    <https://en.wikipedia.org/wiki/Atum> [↑](#endnote-ref-63)
64. Treasure sounds a lot like regal center or capital.

    The Hebrew root word used at Exodus 1:11 is, sit: an established city, something more than a Bedouin tent city, or a village of rural yurts: the scope of nuance embraces everything from squalorous slums of squatters to proud palaces of prosperity. If we consider the factual development of cities, both conditions usually develop at the same time; and that, just across the street, tracks, or wall: for example, at Hazor.

    The Greek word translating this is, strong: a fortified city, a fortress. The Greek text identifies a third city in the mix, “Peithō´m, Ramessē´, and On, which is Heliou´polis.” This helps quite a bit since it is more likely that MT dropped Heliopolis, while LXX has no reason to add it. We know where Heliopolis is located. There is no reason to keep the KJV, “treasure”, dogmatically either. However, when combined with the ideas of established and fortress we get the idea that these were cities for regulating immigration, tariffs, trade, and all the necessary associated banking. Now, treasure makes more sense; yet, so do establishment, and fortress. What makes absolutely no sense is that any large quantity of grain would be stored there. The Israelites were making brick because the Egyptian were looking for economical ways to protect their political interests, and wealth. [↑](#endnote-ref-64)
65. <http://en.wikipedia.org/wiki/Thutmose_II> [↑](#endnote-ref-65)
66. Hatshepsut (1479-1458 BC) is the royal wife of Thutmose II and Queen of Egypt. When Thutmose II dies, she becomes pharaoh, King of Egypt; she will be buried with the other pharaohs in the Valley of Kings. Hatshepsut, a Theban, was one of the most powerful and prominent queen-mothers in all of world history.

    <https://en.wikipedia.org/wiki/Hatshepsut>

    <https://en.wikipedia.org/wiki/Neferure> [↑](#endnote-ref-66)
67. Thutmose III (1479-1425 BC) was a powerful warlord. When his wife, Satiah, and their child, Amenemhat, both die between the twenty-fourth and thirty-fifth years of his reign; Thutmose III takes Merytre-Hatshepsut to be his royal wife. Merytre-Hatshepsut is not quite as powerful as her namesake: she is the mother of Amenhotep II.

    <https://en.wikipedia.org/wiki/Thutmose_III>

    <https://en.wikipedia.org/wiki/Satiah>

    <https://en.wikipedia.org/wiki/Amenemhat_(son_of_Thutmose_III)>

    <https://en.wikipedia.org/wiki/Merytre-Hatshepsut> [↑](#endnote-ref-67)
68. Amenhotep II (1427-1401-1397 BC) makes a much better fit for the Exodus. Amenhotep II seems to take the throne as a somewhat weakened and subdued prince. Prince Amenhotep may have also died as a child, possibly making Thutmose IV the royal heir.

    <https://en.wikipedia.org/wiki/Amenhotep_II>

    <https://en.wikipedia.org/wiki/Amenhotep_(prince)> [↑](#endnote-ref-68)
69. Thutmose IV (1401-1391 or 1398-1397 BC)

    <https://en.wikipedia.org/wiki/Thutmose_IV> [↑](#endnote-ref-69)
70. Amenhotep III (1391-1353 or 1388-1351 BC)

    <https://en.wikipedia.org/wiki/Amenhotep_III> [↑](#endnote-ref-70)
71. Akhenaten (1353-1336 or 1351-1334 BC) followed. Akhenaten was the famous henotheist, the recipient of the Amarna letters. The dates are a little confusing because there is more than one disputed dating hypothesis in play.

    <https://en.wikipedia.org/wiki/Akhenaten> [↑](#endnote-ref-71)
72. An alternate opinion suggests that Amenhotep IV-Akhenaten died in 1336/1335 BC, making Smenkhkare sole pharaoh for one or two years, so that there is no coregency. [↑](#endnote-ref-72)
73. The assumption of a Ramesside Exodus is clearly false. Fatal to this postulate is the absence of a powerful queen figure: although Nefertari (d. 1256 BC) is a remote candidate. Nefertiti (1353-1336 or 1351-1334 BC) makes a far better candidate, but even she pales before Hatshepsut: besides, her dates are all wrong. Several of Hatshepsut’s monument records were destroyed toward the end of the reign of Thutmose III, for no apparent reason.

    <https://en.wikipedia.org/wiki/Nefertiti>

    <https://en.wikipedia.org/wiki/Nefertari>

    Ramesses II (1279-1213 BC) is the immediate predecessor of Merneptah (1213-1203 BC), which, if true, means that there is a maximum of 76 years for the Israelites to leave Egypt, wander aimlessly, defeat Transjordan, enter Cisjordan, defend against Canaanite attacks, and occupy the central highlands… a series of tasks too complex and too difficult to accomplish in 76 years. To support a Ramesside Exodus “experts” need to find ways to deny that this complexity and difficulty exists. But, the Amarna letters (1350-1330 BC) testify of ongoing turmoil throughout the period, not of settlement, in agreement with the Judges record; and that, almost a century before Ramesses II comes to power, which a Ramesside Exodus cannot explain.

    <https://en.wikipedia.org/wiki/Ramesses_II>

    <https://en.wikipedia.org/wiki/Merneptah>

    Ostensibly then, the P editor (500 BC) invented all of the Israelite tasks: the Israelites were supposed to leave Egypt, wander aimlessly, defeat Transjordan, enter Cisjordan, defend against Canaanite attacks, and occupy the central highlands, matching them to the Egyptian naming convention for Moses, and to the Amarna letters, all from the basis of the Babylonian experience (586-516 BC), without any possible prior knowledge of the Egyptian evidence. [↑](#endnote-ref-73)
74. We seek something buried beneath the litter of surface monuments, anything known to Ramesses II or before. The popular site for Pi-Ramesses is not even necessarily the correct one: we have discovered that the popular site for Pi-Ramesses has been discredited. Nevertheless, we are coming to firmer dates for Joseph (1660-1550 BC), as well as for Moses (1406-1366 BC), and these dates show some interesting tangencies at Tell-el-Daba.

    <https://en.wikipedia.org/wiki/Tell_El-Dab%27a#Residences>

    Still the record is far from being proved. Some of the information rests on radar imaging technology, so much more can be learned when excavation is complete. Indeed, Tell-el-Daba is one of the most promising sites in Egypt.

    <https://en.wikipedia.org/wiki/Avaris>

    <https://en.wikipedia.org/wiki/Tell_El-Dab%27a>

    <http://www.auaris.at/html/ezbet_en.html> [↑](#endnote-ref-74)
75. Tanis is not certain: there is no archaeological support for this date. [↑](#endnote-ref-75)
76. <https://en.wikipedia.org/wiki/Pinedjem_I> [↑](#endnote-ref-76)
77. Tanis is not certain: there is no archaeological support for this date. [↑](#endnote-ref-77)
78. Tanis is not certain: there is no archaeological support for this date. [↑](#endnote-ref-78)
79. It is suggested that Psusennes I moved the monuments of Pi-Ramesses. Judging from the basis of a 1039 BC foundation date this appears to be correct. We also found evidence that the Ramesside family was from the Nile Delta and possibly even from Avaris or Qantir, which are only about 253 feet apart: a one minute stroll. Some conflicting pieces of data remain unexplained: the Seti capital is listed as Memphis and as Thebes; the Ramesses II capital is listed as Pi-Ramesses and as Thebes; all these pharaohs were buried in the Valley of the Kings (Thebes). Since Delta cities are separated from Thebes by a distance of 320 to 400 miles (as the crow flies), the puzzle remains partially unexplained.

    <http://en.wikipedia.org/wiki/Pi-Ramesses>

    <http://wn.com/piramesse>

    <https://en.wikipedia.org/wiki/Qantir>

    <https://en.wikipedia.org/wiki/Ramesses_I>

    <https://en.wikipedia.org/wiki/Seti_I>

    <https://en.wikipedia.org/wiki/Ramesses_II>

    <https://en.wikipedia.org/wiki/Psusennes_I> [↑](#endnote-ref-79)
80. Judging by his name, Osorkon the Elder, is Meshwesh; thus he is the pre-cursor of the twenty-second dynasty. [↑](#endnote-ref-80)
81. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#endnote-ref-81)