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We now have most of the pieces of the puzzle from older, re-posted documents[[1]](#footnote-1) that we need to deal with Immanuel Velikovsky’s 1952 thesis, “Ages in Chaos”[[2]](#footnote-2), defended by Emmet Sweeney in, “Was Thutmose Ⅲ the Pharaoh Who Plundered Solomon’s Temple?” Emphatically not! Why not?

Geography

If we consider Egypt geographically in three parts, Upper[[3]](#footnote-3) (UE – south), Middle[[4]](#footnote-4) (ME – central), and Lower[[5]](#footnote-5) (LE – north, Nile delta), we see that these three regions develop differently economically.

LE is prosperous because it is on major trade routes, ideal for tax collection, and has the most fertile soil for agriculture and ranching: but, buildings sink there, so ME remains while LE declines. The greater permanence and stability of ME means that ME must support LE, and sometimes rebuild or restore it. The money generation of LE is too great to ignore or lose. The people of LE, for the most part, are looked down upon as inferiors. Joseph is a rare exception. LE claims places like Cairo[[6]](#footnote-6), Memphis[[7]](#footnote-7), Ramesses[[8]](#footnote-8) (which sank out of sight), and Tanis[[9]](#footnote-9). Cairo, and Memphis are located south of the delta for good reason: dryer ground.

ME has banking and buildings: but, little permanence. Technically, ME might include Cairo, and Memphis: but, Amarna[[10]](#footnote-10) is the city of interest to us. Abydos[[11]](#footnote-11) is there as well. As ME declines, UE grows. ME has temples and towers, pyramids and sphinx located at Giza[[12]](#footnote-12): but, people are moving south. Nevertheless, ME, except for the Nile valley is equally dependent upon LE for the generation of wealth. The Nile valley and delta are major wealth generation centers in Egypt. Other wealth generators include: sales of horse, chariots, and other manufactured goods; supply of military services. Monument and grave construction are wealth devourers, parasites.

UE boasts cities like Thebes[[13]](#footnote-13) and Thinis[[14]](#footnote-14), temples and towers: where most pharaohs and priests will later be located. In spite of the fact that the bulk of Egyptian wealth is generated in LE and ME, the upper classes have moved south since the sixteenth dynasty[[15]](#footnote-15), around 1660. UE, for the most part, is a consumer state, not a wealth generation state. The building of monuments and major military expeditions come as considerable drains on the economy: that economic drainage is supported by LE wealth generation, Via Maris[[16]](#footnote-16) tax generation, and plunder. Monuments, whether located in LE, ME, or UE are not sellable products. So, the proud Egyptian death cult[[17]](#footnote-17) is sucking the life out of Egypt.

Sequence

If we consider this sequence picture without specifying dates. We see that Egypt is growing until Moses; but, is in general decline after Moses. There are major and minor, temporary recoveries: but, the overall tendency is decline. Egypt eventually fails.

Egypt is growing until around 1400, and declines afterward. Monuments play the politics to minimize the actual conditions. At least one firstborn son is lost.[[18]](#footnote-18) Egypt experiments with monotheism under Akhenaten[[19]](#footnote-19). A major recovery takes place under the Ramessides[[20]](#footnote-20): but, Ramesses[[21]](#footnote-21) is not Theban royalty, he is a peasant from LE (read between the lines, Egypt is forced to rebuild). Then decline returns, until Egypt is overthrown by hated Berbers[[22]](#footnote-22) (Libu[[23]](#footnote-23) and Meshwesh[[24]](#footnote-24)) creating a new dynasty[[25]](#footnote-25) with a new ethnicity.

If we’re not careful here, we might see a relationship between these two sequences. We believe that such a relationship exists: but, when specific dates are applied, we see that there is much we do not understand and cannot explain.

Capital Cities

With rare exception from the sixteenth through the twentieth century, Egyptian government is located at Thebes in the south. A shift to Abydos may occur around 1650-1600: or, this may be explained as a summer or winter palace for the Theban kings, since so many of them are involved at Abydos, which was a funerary worship center. Abydos may provide the ideal meeting place between Moses and Pharaoh. Akhenaten moves the capital to Amarna from 1351 to 1332 in support of his monotheism[[26]](#footnote-26), possibly motivated by Moses’ victory and Egypt’s loss. Our principal interest in Amarna is the letters[[27]](#footnote-27). Otherwise the government remains in the south, at Thebes.

Abruptly, the twenty-first dynasty[[28]](#footnote-28) (1069-943) shifts the political capital to Tanis in the far north east: but, the religious capital remains at Thebes, indicating weakness in the south, and the need for trouble intervention in the north. In the twenty-second dynasty[[29]](#footnote-29) (943-720) the Meshwesh have overpowered Tanis and Thebes establishing their capital at Bubastis[[30]](#footnote-30) in the north.

Thutmose Ⅲ

Thutmose Ⅲ is a Theban (UE – south), of Mizraim[[31]](#footnote-31) ethnicity, waging war from a strong power base, at a time when Thebes provided that strong power base for war. At the time of the “plundering” of Solomon’s temple, Thebes is in a state of decline, even poverty, so bad that Kushites[[32]](#footnote-32) have to eventually bail them out. Thebes, at this time had squandered all its vast wealth on monuments. And has become incapable of supporting a military expedition of any substance.

North

ME and LE (north) are also in a state of decline. Thebes has also lost control of the prosperous wealth producing LE. LE produces much wealth from taxes and agriculture: but, it has problems with flooding, silting, and other swamp-like characteristics… the city of the Ramessides sank in the silt.[[33]](#footnote-33)

Berbers

The Meshwesh people (Berbers – Libyans and Meshwesh), so ethnically different from Mizraim, so despised by the Ramessides, so prejudicially and racially abused by Mizraim, have now overrun LE and established a new dynasty at Bubastis. The Meshwesh are not plagued by the cost problems of Thebes.

Mizraim

The Mizraim steadfastly refused to let their daughters marry with any other ethnicity or racial group. A minor Mizraim prince might take a foreign wife: but, never the other way around. The daughters of Mizraim could not even be used in politically arranged treaty marriages. Thus, the Mizraim are racially incompatible with either Israel or the Meshwesh: Mizraim racist pride makes it virtually impossible that they provided a bride for Solomon.

Motive

The Meshwesh (Shishak Ⅰ) provide a bride for Solomon; her insult provides the motive for retaliation and revenge against Solomon’s temple.

Theban collapse and prejudices make it extremely unlikely that Solomon’s bride is of Mizraim ethnicity; the entire motivation for a Theban assault against Solomon’s temple is lost; Thebes does not have the power to wage such a war: besides, Thebes must first deal with the Meshwesh, who are now in the seat of power. A brokered deal between the Thebans and the Meshwesh is equally unlikely: they hated each other. The Meshwesh dealt with Solomon directly; have every reason to retaliate for any insult dealt to their princess: it is highly likely that such an insult is found in Solomon’s practice of concubinage. Further motivation comes from the split between Jeroboam and Rehoboam.

Conclusion

So, Thutmose Ⅲ necessarily belongs to the sixteenth century not the tenth, when Thebes is still the world’s great power center. His name suggests that Moses is connected to him, roughly 440 years before Solomon is king. At that time, most of Canaan is a collection of Egyptian vassal states: principally Edom, but also Ammon, Moab, and numerous city states, as the Amarna letters show. Israel is almost certainly part of the citizenry of Edom. Indeed, the Table of Nations[[34]](#footnote-34) says that Mizraim and Canaan are brothers: so, we would not be surprised if a state of vassalage existed from the outset: powerful Mizraim protecting his younger brother Israel being a refugee resident.[[35]](#footnote-35) In such a state of brotherhood or vassalage, there is only a necessity of police work and taxation, not that of war. So, the listing of Kadesh (Canaan) probably only shows that Canaan is in such a state of vassalage. However, north of Canaan is a different matter, and there very well may be a second town named Kadesh (Syria), north of Canaan.

Campaigns

So, we claim that Thutmose Ⅲ campaigns against Megiddo, not against Jerusalem.

There is, in these arguments, a complaint about repeated conquests. This is not unusual, given the nature of war. The Egyptians conquered: but, rarely left an occupying force. The Israelites did this as well, as did we, in Vietnam: our experience was that as soon as any occupying force was removed, the enemy returned to fill the vacuum. Thus, the repetition of conquests is expected, not at all unusual: nature abhors and does not tolerate a vacuum… somebody, inevitably and invariably moves in to claim the empty space. Repeated conquest is necessary.

There is a similarity of terrain mountain gaps, the complaint continues. Yet, the gap at Jerusalem and the gap at Megiddo are not at all alike in topography. The gap at Jerusalem is the only entry, it is impossible to conceal any approach. Chariots can’t operate, under fire in such a gap, it’s impossible to use stealth. Chariots would need to be transported great distances, over rough terrain, and then ascend under fire. This is not the case at Megiddo.

Megiddo has three approaches: major ones to the north and south and a minor one through the mountains. The central path is concealed, not out in the open; unguarded, not obvious; perhaps even more difficult. The central path may even require that chariots be disassembled… disassembled, but disguised. Thutmose Ⅲ is upon Megiddo before they realize he is coming: Megiddo’s expectation always was to north and south.

Finally

All of these considerable and powerful factors considered, the probability of Thutmose Ⅲ being a tenth century figure who conducted a successful siege and plunder of Solomon’s temple is zero. The Bible reports that the siege failed; the Meshwesh were bought off (bribed): the Meshwesh conducted the siege, not Thutmose Ⅲ. All the fiscal, military, motivation, prejudice, and power considerations argue against such a possibility. This is not to mention that the Egyptian king lists also paint a very different picture. Nevertheless, there is still much we do not understand about Egyptian history. However, Velikovsky’s hypothesis remains unproved. Hatshepsut cannot possibly be the Queen of Sheba. Thutmose Ⅲ is not the plunderer of Solomon’s Temple. QED

[[36]](#footnote-36)

1. https://www.swrktec.org/old-testament-introduction, Old Testament Introduction, The Bible’s Buried Secrets: Chapters 1, 2, 4, 14, 21; plus Chapters 28, and 29 Philosophy of Chronology 1 and 2 [↑](#footnote-ref-1)
2. https://en.wikipedia.org/wiki/Ages\_in\_Chaos#:~:text=Ages%20in%20 [↑](#footnote-ref-2)
3. https://en.wikipedia.org/wiki/Upper\_Egypt [↑](#footnote-ref-3)
4. https://en.wikipedia.org/wiki/Middle\_Egypt [↑](#footnote-ref-4)
5. https://en.wikipedia.org/wiki/Lower\_Egypt [↑](#footnote-ref-5)
6. https://www.laits.utexas.edu/cairo/history/ancient/ancient.html [↑](#footnote-ref-6)
7. https://en.wikipedia.org/wiki/Memphis,\_Egypt [↑](#footnote-ref-7)
8. https://en.wikipedia.org/wiki/Pi-Ramesses [↑](#footnote-ref-8)
9. https://en.wikipedia.org/wiki/Tanis [↑](#footnote-ref-9)
10. https://en.wikipedia.org/wiki/Amarna [↑](#footnote-ref-10)
11. https://en.wikipedia.org/wiki/Abydos,\_Egypt [↑](#footnote-ref-11)
12. https://en.wikipedia.org/wiki/Giza [↑](#footnote-ref-12)
13. https://en.wikipedia.org/wiki/Thebes,\_Egypt  
    https://en.wikipedia.org/wiki/Karnak  
    https://en.wikipedia.org/wiki/Luxor\_Temple [↑](#footnote-ref-13)
14. https://en.wikipedia.org/wiki/Thinis [↑](#footnote-ref-14)
15. https://en.wikipedia.org/wiki/Sixteenth\_Dynasty\_of\_Egypt [↑](#footnote-ref-15)
16. https://en.wikipedia.org/wiki/Via\_Maris [↑](#footnote-ref-16)
17. Several authorities have observed that Egyptian are obsessed with death: pyramids, sphynx, valley of kings, and other burial monuments, as well as the rites of embalming. [↑](#footnote-ref-17)
18. https://en.wikipedia.org/wiki/Amenemhat\_(son\_of\_Thutmose\_III) [↑](#footnote-ref-18)
19. https://en.wikipedia.org/wiki/Akhenaten [↑](#footnote-ref-19)
20. https://en.wikipedia.org/wiki/Nineteenth\_Dynasty\_of\_Egypt [↑](#footnote-ref-20)
21. https://en.wikipedia.org/wiki/Ramesses\_I [↑](#footnote-ref-21)
22. https://en.wikipedia.org/wiki/Siwi\_people [↑](#footnote-ref-22)
23. https://en.wikipedia.org/wiki/Libu [↑](#footnote-ref-23)
24. https://en.wikipedia.org/wiki/Meshwesh [↑](#footnote-ref-24)
25. https://en.wikipedia.org/wiki/Twenty-second\_Dynasty\_of\_Egypt [↑](#footnote-ref-25)
26. Henotheism might be a more accurate descriptive adjective. [↑](#footnote-ref-26)
27. https://en.wikipedia.org/wiki/Amarna\_letters [↑](#footnote-ref-27)
28. https://en.wikipedia.org/wiki/Twenty-first\_Dynasty\_of\_Egypt [↑](#footnote-ref-28)
29. https://en.wikipedia.org/wiki/Twenty-second\_Dynasty\_of\_Egypt [↑](#footnote-ref-29)
30. https://en.wikipedia.org/wiki/Bubastis [↑](#footnote-ref-30)
31. https://en.wikipedia.org/wiki/Mizraim [↑](#footnote-ref-31)
32. https://en.wikipedia.org/wiki/Kashta [↑](#footnote-ref-32)
33. https://en.wikipedia.org/wiki/Manfred\_Bietak [↑](#footnote-ref-33)
34. Genesis 10 [↑](#footnote-ref-34)
35. Redford and Astour have shed much light on the complexity of this situation.  
    https://en.wikipedia.org/wiki/Donald\_B.\_Redford  
    Astour, Michael C. (1979). "Yahweh in Egyptian Topographic Lists" [↑](#footnote-ref-35)
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