

# Chronology and the Gezer connection— Solomon, Thutmose III, Shishak and Hatshepsut

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Solomon's father-in-law is shown to have been 18<sup>th</sup>-Dynasty Thutmose III, who captured and burned Gezer and presented it to his daughter, Solomon's bride, as a wedding present. The reign of Hatshepsut, aunt/stepmother to Thutmose III, possibly overlapped with Solomon's early reign for a few years (although she was not the Queen of Sheba). Arguments that Shishak was Rameses II are shown to be flawed. A difference of about 470 years between the biblical and secular chronologies at the time of Solomon is therefore postulated. This moves all post-Thutmose III history forward into the first millennium BC.

The subject of correlation of the biblical and secular chronologies is of great importance, not only for determining when events really happened, but especially for biblical apologetics. From this point of view, one of the significant events in history is the destruction of Gezer by the pharaoh who married his daughter to Solomon. This allows us to calculate how far apart the two chronologies are at that time in history, in addition to who Solomon's father-in-law was, who Shishak was, and how Hatshepsut fits in.

## Solomon's Egyptian princess bride

In I Kings 3:1 we are told that Solomon married the daughter of the pharaoh of Egypt. In Solomon's time, it was not unusual for two rulers to conclude a treaty between them, with the daughter of one ruler marrying the other ruler to cement the deal.<sup>1,2</sup> Indeed, it is probable that this is how Solomon acquired many of his other royal wives (I Kings 11:1–3). However, this particular marriage was notable, because it was a pharaoh's daughter who married a ruler outside of Egypt.<sup>3</sup>

The Bible does not give us the name of this Egyptian princess, not surprisingly, since it doesn't name her father or her mother, either. We do not know whether she was the daughter of the Great Royal Wife of the pharaoh or the daughter of a lesser wife. It is not unusual for us to be in the dark on this because pharaohs' records tended to tell the world a lot about their (glorious) military pursuits, but not much about their domestic arrangements. As a result, historians do not know how many queens/wives/concubines and children most pharaohs actually had. From hints here and there we can assume there were quite a few.<sup>4</sup> This means that the princess's mother may have been any one of many women in the pharaoh's harem.

The importance of this bride to Solomon is shown by the several mentions of her in Scripture (I Kings 3:1, 7:8, 9:16, 9:24, 11:1; II Chron. 8:11).<sup>5</sup> Solomon even built the Egyptian princess her own palace (I Kings 7:8); she is the only wife for whom it is stated in Scripture that Solomon did this. Not only that, but the princess's palace was part of Solomon's palace complex, as is clear from I Kings 7:7–12. With the pharaoh of Egypt keeping an eye on how his daughter was treated, we would expect that Solomon would give this princess the very best accommodations. Also, if the normal practices of the day were followed, his bride would have been accompanied from Egypt to her new home by a large retinue of maidservants and menservants, who would have needed housing.<sup>6</sup>

## Destruction of Gezer by Solomon's father-in-law

The Bible tells us that an unnamed pharaoh sacked Gezer, a city on the west side of Solomon's kingdom (figure 1):

“For Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and killed the Canaanites who lived in the city, and had given it as a dowry to his daughter, Solomon's wife” (I Kings 9:16 NAS).

In the 400 years since the conquest of Canaan by the Children of Israel, the tribe of Ephraim in whose allotment Gezer was located had not been able to destroy it (Judges 1:29). David had not captured Gezer, either. But this pharaoh did, which means that he had a strong military. This opposes the view by some that Solomon's father-in-law must have been a weak pharaoh, because he was willing to marry his daughter off to Solomon.<sup>7</sup> Instead, we are looking for a powerful pharaoh in our search for Solomon's father-in-law.

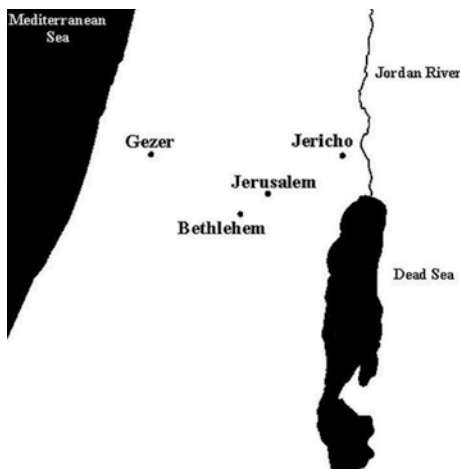
### History of destructions of Gezer

Like many (if not most) Near Eastern cities, Gezer was repeatedly destroyed and rebuilt.<sup>8</sup> The question is which of these destructions is the one that was carried out by Solomon’s father-in-law, as a lot hangs on making the right choice.

In determining which was the biblical destruction, we might think that it would be easy to get this right. We need merely calculate from our Bible when Solomon reigned, and then check archaeological history to see who destroyed Gezer during this time. That should certainly net us our pharaoh. But clearly it can’t be that simple because there are a number of pharaohs claimed by various people as Solomon’s father-in-law. In alphabetical order we name a few: Horemheb (Haremheb),<sup>9</sup> Merneptah,<sup>10</sup> Psieukhannit (Psebkhan) (Psusennes) II,<sup>11</sup> Shoshenq I (Sheshonk I),<sup>12</sup> Siamun,<sup>13</sup> and Thutmose I.<sup>14</sup>

Many biblical scholars believe that Pharaoh Siamun caused the Gezer destruction mentioned in the Bible (I Kings 9:16); his regnal dates are c. 978–959 BC (secular).<sup>15</sup> According to this identification, Shishak would be his son, Shoshenq I. This looks good, because the dates seem right; and besides, ‘Shishak’ and ‘Shoshenq’ appear to be similar names (if we are not too critical).<sup>16</sup>

An earlier destruction of Gezer was carried out by Pharaoh Merneptah, who reigned c. 1213–1203.<sup>17</sup> This destruction by Merneptah makes him a possible candidate for Solomon’s father-in-law, as noted by James.<sup>10</sup> That Merneptah actually destroyed Gezer is proven by an inscription on a stela on the Amada temple in Nubia where he lists one of his titles as “plunderer of Gezer”.<sup>18–21</sup> This means that the line on the famous Merneptah stele (discovered at Thebes), “Gezer is captured”, refers to himself (Merneptah) doing this. This line does not refer to some previous pharaoh, as surprisingly argued by Clarke<sup>22</sup> (the Amada temple inscription in Nubia has been known in the world of archaeology for well over 100 years<sup>23,24</sup>). Besides, if we think that any pharaoh glorified anyone but himself, we do not know our pharaohs very well!



**Figure 1.** Gezer was located on the western side of Solomon’s kingdom. The treaty that Solomon concluded with the Egyptian pharaoh would have given the latter the right to march his armies up and down along the coast on a route between Egypt and points north for his military campaigns. In return, Solomon would have been guaranteed peace.

Historians record an earlier major destruction of Gezer in the mid-second millennium BC (secular) by Thutmose III.<sup>25,26</sup> This event is usually passed over quickly because secular archaeologists believe that the destruction of Solomon’s time was over 450 years later.<sup>27</sup> It is this 15<sup>th</sup>-century BC destruction of Gezer by Thutmose III that we will look at as most likely the one mentioned in the Bible. This leads to consideration of Amenhotep II, his son, as Shishak. Figure 2 shows a famous site at Gezer.<sup>28</sup>



**Figure 2.** The High Place at Gezer. This photo shows part of a row of 10 standing stones, some as high as 3 m, located on the north-east side of Tell Gezer. Widely believed to be a Canaanite cultic high place, it dates to just before Thutmose III would have destroyed the city of Gezer and presented it to Solomon and his Egyptian bride as a wedding present. That these stones survived the destructions of Gezer is significant; clearly there was importance attached to this site.<sup>28</sup>



**Figure 3.** Thutmose III smiting his enemies, a relief carved on the seventh pylon at the Karnak Temple Complex in Egypt.

### What do we know about Thutmose III?

The son of Thutmose II and a secondary wife, Iset (Isis), Thutmose III became pharaoh at only 3–12 years old (historians vary on this) when his father died.<sup>29</sup> He himself later claimed that he had been barely weaned at this time.<sup>30,31</sup> This would make it more likely that his accession was at the lower end of this age spread because the customary age of weaning in pharaonic Egypt was 36 months.<sup>32</sup> He therefore ascended the throne somewhere around 1479 BC in the secular timeline, keeping in mind some disagreement on dates.<sup>17</sup> Because of his youth, he was co-regent with his aunt/stepmother Hatshepsut (Great Royal Wife of Thutmose II) for the first 22 years of his 54-year reign, until she died.<sup>33</sup> He therefore became sole regent at 25+ years old. He could have had a daughter of marriageable age already in his early 30s if he was 20 when she was born. These princesses were usually very young when married off to foreign rulers.<sup>34</sup>

History books say that Thutmose III was one of Egypt's greatest pharaohs,<sup>35</sup> and "the greatest warrior pharaoh of the ancient world".<sup>36</sup> If we are looking for a powerful pharaoh as Solomon's father-in-law, we need not look further. One important thing that we know about Thutmose III is that he sacked and burned Gezer. The archaeology sources are quite certain about this.<sup>37</sup> Figure 3 depicts Thutmose III as a military pharaoh.

### What do we know about Pharaoh Shishak from the Bible?

When Jeroboam rebelled against Solomon, he fled to Egypt (I Kings 11:26, 40). Shishak was king of Egypt by that time; Solomon's father-in-law, who preceded Shishak, was dead. Jeroboam stayed in Egypt until Solomon's death and then returned to Israel to be crowned king of the northern kingdom at the assembly at Shechem (I Kings 12:1–3).

Jeroboam's flight to Shishak in Egypt tells us that Solomon's unnamed father-in-law was not the same pharaoh as Shishak. The father-in-law had had a treaty with Solomon, and they had sealed it by Solomon marrying that pharaoh's daughter. Therefore the father-

in-law would not have welcomed Jeroboam, who was not on Solomon's good side, to put it mildly. (In any case, it would make no sense for father-in-law's name to be omitted at his first biblical mention, and then for him to be named only later on.)

Shishak would have welcomed Jeroboam, however, because Jeroboam had a tale about the prophet who predicted that Jeroboam would be king over the northern 10 tribes after Solomon (I Kings 11:26–40). Shishak would have been looking ahead to being in league with Jeroboam after Solomon's death. Shishak and Jeroboam must have gotten along quite well, because the LXX (Septuagint) says that Jeroboam married the sister of Shishak's (Sousakim's) wife while he was in Egypt (LXX 3 Reigns 12:24e). Later, when Shishak came up against Judah in the fifth year of Rehoboam (I Kings 14:25), he left Jeroboam's northern kingdom of Israel alone, as we would expect.

Shishak's campaign against Judah is narrated in 1 Kings 14:25 and 2 Chronicles 12:1–12. Because Rehoboam and his princes humbled themselves, God allowed Shishak to merely take the treasure of Jerusalem and leave, while Rehoboam remained king. As the son of Solomon's father-in-law, Shishak would have been brother or half-brother to the Egyptian princess that Solomon had married. (We do not know whether she was still alive in Jerusalem when Shishak showed up, as the Bible does not mention when she died.)

### Amenhotep II: could he be Shishak? Yes

If Thutmose III was Solomon's father-in-law, his son, Amenhotep II, would most likely have been Shishak. Amenhotep II, also called Amenophis II, was co-regent with Thutmose III for about two years. He was 18 when he became sole regent.<sup>38</sup>

Amenhotep II's last campaign took place in his ninth year; it was largely carried out in Palestine.<sup>39,40</sup> If this is when he took all the treasure of Jerusalem in the fifth year of Rehoboam, it would mean that Amenhotep II most likely reigned for 4 years before Solomon's death, two years as co-regent with his father and two years as sole regent.<sup>41</sup>

If Amenhotep II was Shishak, logically one of the names in his royal titulary should show this.<sup>42</sup> In fact, one of his names does just that. Let us look at the Nebty (Two Ladies) name of Amenhotep II:<sup>43</sup>

Nebty Name: "weser fau, sekha em waset."

(Translation: Rich in splendor, who has been made to appear in Thebes.)

At first glance, this name might not look like 'Shishak'. But the Masoretic name 'Shishak' comes originally from Egyptian, then was translated into Hebrew, and then into English. The part in parentheses below is what comes through the linguistic journey:

"we(ser fau sek)ha em waset"

The LXX gives his name as 'Sousakim'. This comes out of the same Nebty name, with a translation trail from Egyptian to Hebrew to Greek to English:

"we(ser fau sekha em) waset"

Explanatory notes:

"The vowel sound 'we' at the beginning got left off both versions.

In both versions, the 'f' got passed over, and the preceding 'r' went with it. (Pre-exilic Hebrew did not have an 'f' sound.<sup>44</sup>)

"The esses are pronounced as 'sh' in Shishak and 's' in Sousakim.

"Waset' is the Egyptian name for the city of Thebes; both the Hebrew and Greek forms of the name have left this part of the Nebty name off."

We see that the Nebty name of Amenhotep II as shown here provides solid evidence that he was Shishak/Sousakim of the Bible.

### Chronology difficulties: why it is hard to determine exact dates

We cannot claim precision about the calculated amount of chronology divergence. For one thing, two of the well-known chronology biblical scholars, Jones<sup>45</sup> and Thiele<sup>46</sup>, do not agree on when exactly Solomon reigned. Even though both are calculating from the Masoretic, there is a difference of

45 years between their dates for the beginning of Solomon's reign; Jones puts this at 1015 BC, and Thiele at 970 BC.<sup>47</sup>

There is also disagreement among secular scholars on when Thutmose III reigned. The most commonly accepted dates for Thutmose III's reign are now 1479–1425 BC (according to what is called the low chronology). But an older high chronology is still preferred by some: 1504–1436.<sup>48</sup> This makes a difference of 25 years (although this is less than the spread between Jones and Thiele on the biblical side).

Using the year when each king's reign began for comparison, the widest divergence of the two chronologies from these figures is therefore 1504–970 = 534 years (this is the high chronology figure for Thutmose III less Thiele's figure for Solomon). The least divergence is 1479–1015 = 464 (this is the low chronology figure for Thutmose III less Jones' figure for Solomon).

In this paper we will choose the least divergence figure, rounding it off to 470, using the difference between the lower Egyptian chronology and the chronology of Jones.<sup>49</sup>

### Correlation of the Exodus with divergence of 470 years at the time of Solomon

The most obvious implication of Thutmose III as Solomon's father-in-law is that this makes the difference between the biblical and secular chronologies about 470 years at the time of Solomon. But the two chronologies only diverge about 350 years at the time of the Exodus, as has been shown.<sup>50</sup> Why should the divergence be greater later on?

To solve this, we need to look at the period immediately following the Exodus, when Egypt plunged into complete chaos. Secular historians allot about 120–125 years to the 13<sup>th</sup> and 14<sup>th</sup> Dynasties, when an unknown number of pharaohs ruled briefly in the period before the Hyksos arrived around 1650 BC (secular).<sup>51</sup> We suggest that immediately after the Exodus Egypt fragmented totally because there was a power vacuum with no pharaoh ruling. For somewhat less than five years the multitude of kings of the 13<sup>th</sup> and 14<sup>th</sup> Dynasties ruled mostly concurrently with each other and with Sobekneferu, last pharaoh of the 12<sup>th</sup> Dynasty. Then the Hyksos entered Egypt and destroyed all these rulers. This would explain the very brief reigns of so many of these kings, and also why Sobekneferu disappeared in less than five years. Secular historians have therefore added about 120 non-existent years immediately after the Exodus because they have laid out all of these pharaohs' reigns end to end rather than concurrently.

One hundred and twenty years just happens to be the difference between 470 and 350. In other words, the divergence of 350 years at the time of the Exodus, plus the 120 extra years inserted afterwards = 470 years' divergence from the time of the Hyksos on. A future paper will look at this chaotic period immediately after the Exodus.

### Chronology implications of moving Thutmose III to Solomon's time

These implications are enormous, because anything and anyone that dates after Thutmose III (secular chronology) in the second millennium BC moves to a spot after Solomon (biblical chronology) in the first millennium BC. To give a few examples:

1. All pharaohs who appear after Thutmose III reigned after Solomon. This includes the well-known Ramses II.
2. The Amarna letters written during the reign of Akhenaten (1353–1336 BC) would actually date long after Solomon, not during the period of the Judges, as is commonly believed.
3. 'Solomon's' stables at Megiddo would have been built long after Solomon.

Where exactly in the first millennium BC (with respect to the Egyptian chronology) these will fall is difficult to say. The first part of the first millennium BC is called the Third Intermediate Period of Egypt (1069–664 BC secular), a chaotic time when Egypt was divided, and a number of pharaohs may have been ruling at the same time. A workable chronology of this period has not been developed by scholars because of paucity of information.<sup>52</sup>

### Chronology revision and the design of Solomon's temple

The NIV Archaeological Study Bible claims that there was Phoenician influence in the design of Solomon's temple.<sup>53</sup> This should strike us as rather strange, because it was God Himself who gave David the plans for the temple:

*"All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern"* (I Chron. 28:19).

We can be certain that God did not draw inspiration for Solomon's temple from the pagan temples of the day! However, we might wonder whether Solomon's temple was so renowned that pagan peoples later built their temples to resemble it.

As an example, the Ain Dara temple near Halab (Aleppo) in Northern Syria, dated to about 1300 BC (secular), is described as similar to Solomon's temple in details of its plan layout, size, style, and decoration.<sup>54</sup> This would not seem to be mere coincidence. With this chronology revision, the Ain Dara temple would date as much as a couple of centuries later than Solomon's temple.

### Hatshepsut: the lady pharaoh who was not the Queen of Sheba

We include discussion of Hatshepsut (aunt/stepmother of Thutmose III) in the Gezer connection because this

chronology revision moves her forward to about the time of Solomon.<sup>55</sup> This could revive the perennial mistaken notion that she was the Queen of Sheba.<sup>56</sup> (However, if it were not for the linguistic coincidence that 'Hatshepsut' contains the syllable 'shep', that is similar to 'sheb', she would probably never have been confused with the Queen of Sheba at all.<sup>57</sup>)

We note that because Solomon's royal visitor was called a queen in the Bible (I Kings 10:1; II Chron. 9:1), she could not have been a pharaoh at the time of her visit. The Bible had been calling the rulers of Egypt pharaohs since the time of Abraham (Gen. 12:15). If the Queen of Sheba really was Hatshepsut, this visit would have had to have taken place while she was still the wife of Thutmose II, when she bore the title of a queen, or during the first few years after her husband's death before she took on the title of pharaoh. This presents a problem, because Hatshepsut had already been a pharaoh for quite a few years before Solomon started to reign, as we will show.<sup>58,59</sup>

To calculate this, we will work backwards from the point in the latter part of Solomon's reign, when Jeroboam fled to Pharaoh Shishak of Egypt (I Kings 11:40). If Shishak reigned four years during the end of Solomon's 40-year reign (as earlier mentioned above), that left 36 earlier years of Solomon's reign. Thutmose III had 32 years as sole ruler after Hatshepsut, but overlapped two years with Shishak in a co-regency, leaving 30 earlier years of his reign. Therefore Thutmose III would have started his sole reign six years after Solomon started to reign. That would leave six years of overlap at the beginning of Solomon's reign with that of Hatshepsut. Because Hatshepsut ruled a total of 22 years, she would have probably reigned about 16 years at the end of David's life, before Solomon became king. However, because of various factors (such as exact reign lengths), and which of Shishak's campaigns the Bible describes, it cannot be stated with absolute certainty how many years the reign of Hatshepsut overlapped with that of Solomon, or whether it did at all.

It is true that the Bible does not mention a lady pharaoh. It does not need to. In Egypt, a pharaoh was a pharaoh. Hatshepsut took on the titulary (names) and regalia of a full pharaoh, and ruled as one. She did a good job, too. Nobody says anything to the contrary.<sup>60</sup>

### The real Queen of Sheba/Saba

This queen came to see Solomon (I Kings 10:1–13; II Chronicles 9:1–12) after he had been reigning for at least 24 years.<sup>61</sup> She travelled from the south, as Jesus said (Matt. 12:42; Luke 11:31), which is where the kingdom of Sheba/Saba was located in Yemen.<sup>62</sup> (We will discount legends that she and Solomon had a son who ruled in Ethiopia.<sup>63</sup>) The

real Queen of Sheba had to have lived in the 15<sup>th</sup> century BC (secular), at the time of Thutmose III. This means that this southern kingdom has earlier origins than is generally believed.<sup>64</sup> Archaeological evidence of early dams and canals for irrigation in the Wadi Dhana near Marib, the ancient capital of Saba, goes back as far as the early third millennium BC (secular).<sup>65</sup> This shows that there was an active and prosperous kingdom there in antiquity.

### **The 'Gezer effect' on the Babylonian and Assyrian chronologies**

It is well known in historical circles that the chronology of the entire Ancient East is based on the standard Egyptian chronology.<sup>66</sup> It therefore follows that if we reduce the secular Egyptian-based chronology of the second millennium BC by several hundred years, we will have to reduce the Babylonian and Assyrian timelines by the same amount overall. This will affect which rulers and events in those countries correlate to those in the Bible. How the Babylonian and Assyrian timelines will be shortened is beyond the scope of this paper. An example of major work on this topic is the book by Bernard Newgrosh.<sup>67</sup>

### **Some remarks about Velikovsky**

The logic used in this paper to revise the standard secular Egyptian chronology downward at the time of Solomon by approximately 470 years was independently determined by my own research. No arguments are used from the work of the late Immanuel Velikovsky, who first introduced the idea of divergence of the secular and biblical chronologies.<sup>55</sup> As it happens, Velikovsky had come to a similar conclusion to mine with respect to the two chronologies, although with some differences in the details. For instance, he thought that Thutmose III was Shishak,<sup>68</sup> and, as noted previously, that Pharaoh Hatshepsut was the Queen of Sheba.

We mention this here because of the great amount of hostility that has been directed at Velikovsky over the years. This goes on even today, including repeated anti-Velikovsky comments in the pages of this journal.<sup>69</sup> Overall, Velikovsky's chronology conclusions are solid, and he did a great service to biblical apologetics in his seminal work. The maligning of Velikovsky's chronology is unwarranted.

### **Concluding remarks: importance of the Gezer destruction in correlating the biblical and secular chronologies**

One of the things that comes up repeatedly in revision of the secular Egyptian-based chronology is that various

people have been working on it for years, and they differ in their respective versions. This understandably makes the subject confusing to anyone who would like to determine what the divergence of the secular and biblical chronologies really is.<sup>70</sup>

It cannot be emphasized too strongly that the pegs on which chronology arguments are hung must be firmly nailed to the wall. In other words, those arguments must be solid, and cannot be based on suppositions or what we might call 'special pleading'. This is why the destruction of Gezer is so important. It is the one certain thing that we know about Solomon's father-in-law. What some revisionists are doing, however, is first attempting to determine who Shishak is, and then going back to see who might be the father-in-law pharaoh. They wave their hands airily (so to speak) and say that a certain pharaoh made campaigns in the direction of Canaan, and therefore he possibly could have destroyed Gezer.<sup>71</sup> They mistakenly deny that Merneptah sacked Gezer (e.g. Clarke<sup>22</sup>) when, in fact, he provably did.<sup>19</sup>

Indeed, those who believe that Rameses II was Shishak resort to claiming that 'Shishak' was a form of Rameses' hypocoristicon (nickname), 'Sessy', or similar forms (they do not explain the 'k' on the end, or the 'Sousakim' form of the LXX).<sup>72</sup> Nor do they mention how rarely this form occurs.<sup>73</sup> We are supposed to believe that our Scripture would use a rare nickname in referring to this pharaoh. The claim that Rameses II was Shishak has been around since Rohl published his *New Chronology* in 1995;<sup>9</sup> Rohl's extended arguments include some weak points, and this is one of them. Another is Rohl's claim that Rameses II plundered Jerusalem (Rameses' inscription says 'Shalem') in his eighth year.<sup>74</sup> This is unlikely because there was an ancient city named Shalem (Salem/Salim) in the north of Israel, and this would have most likely been the actual city that he plundered.<sup>75</sup>

Does it matter who Solomon's father-in-law and Shishak were? Yes it does, because by determining who they were we are establishing a connecting bridge between the biblical and secular chronologies, and we are determining how far secular historical events will need to move forward in time. We might be amused when secular scholars argue about 10 or 20 years here or there in their standard secular chronology;<sup>76</sup> we are meddling with this chronology on the order of hundreds of years.

Getting the chronology right has huge importance in biblical apologetics. The root of nearly all unbelief in the biblical narratives is that historians and archaeologists cannot find evidences of the Exodus, the conquest of Jericho, David and Solomon—whatever—at the time where they are looking for it. When we get the chronology right, we will have a powerful tool at our disposal.

## References

- 1 Podany, A.H., *Brotherhood of Kings: How international relations shaped the Ancient Near East*, Oxford University Press, New York, pp. 84–86, 2010.
- 2 Bryce, T., *Letters of the Great Kings of the Ancient Near East: The royal correspondence of the Late Bronze Age*, Routledge, London and New York, pp. 100–112, 2003/2014.
- 3 See Bryce, ref. 2, pp. 101–102. It was claimed by Amenhotep III that pharaohs never married their daughters outside of Egypt. By this chronology revision, this would not have been actually true, as Thutmose III reigned well before Amenhotep III. The Babylonian king Kadashman-Enlil I, who asked for a daughter of Amenhotep III, may not have known that Solomon had married a daughter of Thutmose III about 100 years earlier, perhaps because of the geographical distance between Egypt and Babylon. In any case, it appears that Amenhotep III got away with his claim.
- 4 Bunson, M.R., *Encyclopedia of Ancient Egypt*, revised edn, Facts On File, New York, pp. 157–158, 2002.
- 5 The only other woman named among Solomon's large number of wives and concubines is Rehoboam's mother, Naamah, an Ammonitess (I Kings 14:21; II Chron. 12:13).
- 6 See Podany, ref. 1, p. 196. A Mittanian princess was accompanied by 317 retainers to her new home in Egypt as a bride of Amenhotep III.
- 7 Pharaoh whose daughter Solomon married, *Archaeological Study Bible (NIV)*, Zondervan, Grand Rapids, MI, p. 493, 2005. This source calls Solomon's father-in-law "a weak pharaoh".
- 8 King, P.J., Gezer and circumcision; in: Gitin, S., Wright, J.E., and Dessel, J.P. (Eds.), *Confronting the Past: Archaeological and historical essays on ancient Israel in honor of William G. Dever*, Eisenbrauns, Winona Lake, IN, pp. 333–340, 2006. See p. 338 for the history of Gezer.
- 9 Rohl, D.M., *A Test of Time, Century*, London, published in the US as *Pharaohs and Kings*, pp. 181–185, 1995. Rohl says that Haremheb might have conquered Gezer while he was commander of forces for Tutankhamun, because he didn't do it later on while pharaoh. This is not what the Bible says, which is that it was the pharaoh of Egypt who captured Gezer. However, Rohl considers himself an agnostic, and does not place the authority of the Bible above his researches (see p. 295 in Mahoney, T.P., *Patterns of Evidence: Exodus*, Thinking Man Media, St. Louis Park, MN, 2015). Because of the prominence that Rohl is given in revision of the Egyptian timeline, Bible-believing Christians need to beware of his work.
- 10 James, P., *Centuries of Darkness*, Rutgers University Press, New Brunswick, NJ, p. 386, 1993.
- 11 Knight, K., Solomon, *The Catholic Encyclopedia*, www.newadvent.org/cathen/14135b.htm, 19 February, 2018. This source states: "The Pharaoh was probably Psuekhannit (Psebkhan) II, the last king of the 21st Dynasty, who had his capital at Zoan (Tanis), and ruled over the Delta."
- 12 Lipinski, E., *On the Skirts of Canaan in the Iron Age: Historical and topographical researches*, Peeters, Leuven, Belgium, p. 99, 2006.
- 13 Luria, B-Z., Gezer—A portion to the daughter of pharaoh, *Beit Mikra: J. for the Study of the Bible and Its World*, pp. 204–208, 1983.
- 14 Courville, D.A., *The Exodus Problem and Its Ramifications, Vol. 2*, Challenge Books, Loma Linda, CA, p. 212, 1971. If Thutmose I was Solomon's father-in-law, this would have made Solomon's wife a sister to Hatshepsut.
- 15 Shaw, I., *The Oxford History of Ancient Egypt*, Oxford University Press, Oxford, UK, p. 486, 2003.
- 16 Arguments against the equivalence of 'Shishak' and 'Shoshenq' have been made by various authors elsewhere and will not be discussed here. See, for instance, Binson, J., Shoshenq and Shishak: A case of mistaken identity, *Chronology and Catastrophism Review* (8):36–46, 1986.
- 17 Shaw, ref. 15, p. 485.
- 18 Singer, I., An Egyptian 'governor's residency' at Gezer? *J. of the Institute of Archaeology of Tel Aviv University* 13(1):26–31, 1986.
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- 26 DeVries, L.F., *Cities of the Biblical World: An introduction to the archaeology, geography, and history of biblical sites*, Wipf and Stock, Eugene, OR, p. 176, 1997.
- 27 Revisionists who have an aversion to I. Velikovsky also ignore the Thutmose III destruction of Gezer. Velikovsky is discussed later in this paper.
- 28 DeVries, ref. 26, p. 179.
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- 32 Short, R., Breastfeeding, fertility and population growth; in: Gillespie, S. and Mason, J. (Eds.), *Proceedings of Nutrition and Population Conference*, World Health Organization, Geneva, Switzerland, pp. 32–43, 1991. See table I, p. 33, for the ages of weaning in the ancient world.
- 33 Tyldesley, J., *The Pharaohs*, Quercus, London, pp. 110–111, 2009.
- 34 Podany, ref. 1, p. 218. Amenhotep III wanted the daughter of Tushratta, king of Mitanni, to be a nubile bride before she arrived. It appears that these royal brides were sometimes still very young girls.
- 35 Cline, E.H. and O'Connor, D.B. (Eds.), *Thutmose III: A new biography*, University of Michigan Press, Ann Arbor, MI, p. v (Preface), 2006.
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- 37 Ortiz, ref. 25, p. 470.
- 38 Tyldesley, ref. 33, p. 115.
- 39 Gardiner, A., *Egypt of the Pharaohs*, Oxford University Press, Oxford, UK, p. 202, 1961.
- 40 Shaw, ref. 15, pp. 244–245.
- 41 der Manuelian, P., The end of the reign and the accession of Amenhotep II; in: Cline, E.H. and O'Connor, D. (Eds.), *Thutmose III: A new biography*, University of Michigan Press, Ann Arbor, MI, pp. 413–429, 2006. See pp. 420–422 for a detailed discussion of the co-regency between Thutmose III and Amenhotep II.
- 42 Leprohon, R.J., *The Great Name: Ancient Egyptian royal titulary*, Society of Biblical Literature, Atlanta, GA, p. 1, 2013. From the Middle Kingdom on Egyptian pharaohs had five names, together called the royal titulary. It was not unusual for some of these names to consist of whole sentences.
- 43 Leprohon, ref. 42, pp. 100–101. The Neby name that I reference here is from the original titulary of Amenhotep II. Another (later) Neby name has been found once, on the Karnak temple.
- 44 Biblical Hebrew, *Wikipedia*, wikipedia.org/wiki/Biblical\_Hebrew\_orthography, 19 February 2018. See the table of ancient Hebrew letters on this page; the pre-exilic phonetic values do not include the "f" sound.
- 45 Jones, F.N., *The Chronology of the Old Testament*, 16th edn, Master Books, Green Forest, AR, p. 279, 2004.
- 46 Thiele, E.R., *The Mysterious Numbers of the Hebrew Kings: New revised edn*, Kregel Pubs, Grand Rapids, MI, p. 79, 1983.
- 47 For the beginning of Solomon's reign: Jones (ref. 45, p. 279) and Thiele (ref. 46, p. 79). For calculating Thiele's date, we take his year of dividing of the kingdom (930 BC) and go back 40 years, the length of Solomon's reign.
- 48 Alexander, T.D. and Baker, D.W., *Dictionary of the Old Testament: Pentateuch: A compendium of contemporary biblical scholarship*, InterVarsity Press, Downers Grove, IL, p. 261, 2003. The table on this page shows figures for high, middle, and low chronologies.

- 49 Jones (ref. 45, pp. 114–135) expresses puzzlement as to why conservative Christian institutions have clung to the Thiele chronology in spite of considerable problems with it. As an example, Thiele considers the Assyrian data as infallible, even taking precedence over the biblical records.
- 50 Habermehl, A., Revising the Egyptian chronology: Joseph as Imhotep, and Amenemhat IV as pharaoh of the Exodus; in: Horstemeyer, M. (Ed.), *Proceedings of the Seventh International Conference on Creationism*, Creation Science Fellowship, Pittsburgh, PA, 2013. This paper is posted online at: [creationsixdays.net/2013\\_ICC\\_Habermehl\\_Joseph.pdf](http://creationsixdays.net/2013_ICC_Habermehl_Joseph.pdf). The figure of 350 years of divergence is arrived at by naming Amenemhat IV as the pharaoh of the Exodus.
- 51 See Shaw, ref. 15, pp. 483–484, re the 13<sup>th</sup> and 14<sup>th</sup> Dynasties, before the advent of the Hyksos.
- 52 Taylor, J., Third Intermediate Period; in: Shaw, ref. 15, pp. 324–363.
- 53 Kaiser, W.C. (Ed.), Solomon and the Israelite Empire, *New International Version Archaeological Bible*, Zondervan, Grand Rapids, MI, p. 490, 2005.
- 54 Monson, J.M., The Temple of Solomon: Heart of Jerusalem; in: Hess, R.S. and Wenham, G.J. (Eds.), *Zion, City of Our God*, William B. Eerdmans Pub. Co., Grand Rapids, MI and Cambridge, UK, pp. 1–22, 1999.
- 55 Pharaoh Hatshepsut reigned from about 1473–1458 bc (secular chronology) (see Shaw, ref. 15, p. 485). During this time, young Thutmose III was the actual pharaoh, but she essentially took over the reins of power from him in a technical co-regency because he was only a small child when his father, Thutmose II, died.
- 56 Velikovskiy, I., *Ages in Chaos: I: From the Exodus to King Akhnaton*, Paradigma Ltd, London, 2009. Originally published in 1952. Velikovskiy first promoted the idea that the Queen of Sheba was Pharaoh Hatshepsut (p. 151).
- 57 Hatshepsut's birth name was "khnetmet imen, hat shepsut" (see Leprohon, ref. 42, p. 98). Egyptians did not distinguish between "b" and "p" (see Gadalla, M., *The Ancient Egyptian Universal Writing Modes*, Tehuti Research Foundation, Greensboro, NC, p. 129, 2017).
- 58 See Hawass, Z. and Saleem, S.N., *Scanning the Pharaohs: CT imaging of the new kingdom royal mummies*, American University in Cairo Press, Cairo, Egypt and New York, pp. 56–63, 2016. Hatshepsut was obese and in poor health at the end of her life; it is improbable that she would have travelled to Jerusalem then, even if she had wanted to do so.
- 59 Other arguments against Hatshepsut as Queen of Sheba have been made elsewhere and will not be repeated here. See, for instance, Clarke, P., Why Pharaoh Hatshepsut is not to be equated to the Queen of Sheba, *J. Creation* 24(2):62–68, 2010.
- 60 Ruiz, A., *The Spirit of Ancient Egypt*, Algora Publishing, New York, pp. 196–197, 2001.
- 61 Solomon showed the Queen of Sheba his house (I Kings 10:1–13). By the time his house was completed, he had reigned a total of four years before starting to build the temple (I Kings 6:1), plus seven years building the temple (I Kings 6:37–38) plus 13 years building his own house (I Kings 7:1) = 24 years. Assuming that his house was completed when he showed it to her, he would have been reigning a minimum of 24 years by the time of the Queen's visit.
- 62 'Yemen' means 'south'. See Bowersock, G.W., Brown, P. and Grabar, O. (Eds.), *Late Antiquity: A guide to the postclassical world*, Belknap Press of Harvard University Press, Cambridge, MA, p. 752, 1999.
- 63 Chisholm, C., The Rasta-Selassie-Ethiopian connections; in: Murrell, N.A., Spencer, W.D. and MacFarlane A.A. (Eds.), *Chanting Down Babylon: The Rastafari reader*, Temple University Press, Philadelphia, PA, pp. 166–177, 1998.
- 64 Saba: Ancient kingdom, Arabia, *Encyclopaedia Britannica*, [britannica.com/place/Saba-ancient-kingdom-Arabia](http://britannica.com/place/Saba-ancient-kingdom-Arabia), 19 February 2018. According to this source, excavations in central Yemen suggest that the Sabaeen civilization began as early as the 12<sup>th</sup> century bc (secular).
- 65 Francaviglia, V.M., Dating the ancient dam of Ma'rib (Yemen), *J. Archaeological Science* 27 (July 2000):645–653, 2000.
- 66 Vinogradov, A.G., *Chronology of Ancient Egypt*, WP IP, General electronic books, (CI-USA), p. 6, 2014.
- 67 Newgrosh, B., *Chronology at the Crossroads: The Late Bronze Age in western Asia*, Matador, Leicester, UK, 2007.
- 68 Velikovskiy, ref. 56, p. 181.
- 69 For example, Clarke, P., Was Jerusalem the Kadesh of Thutmose III's first Asiatic campaign? *J. Creation* 25(3):48–55, 2011. Clarke mentions Velikovskiy negatively several times.
- 70 My own conclusion is that the divergence of the two chronologies varies at different times throughout ancient history: for instance, 350 years at the time of the Exodus and 1100 years when Abraham visited Egypt. See Habermehl, ref. 50.
- 71 See Rohl, ref. 9, re Haremheb.
- 72 Rohl, for example, leans heavily on this. See Rohl, ref. 9, pp. 157–163.
- 73 Sagrillo, T., Shoshenq I and biblical Šišaq: A philological defense of their traditional equation; in: James, P.J., van der Veen, P.G. and Porter, R.M. (Eds.), *Solomon and Shishak: Current perspectives from archaeology, epigraphy, history and chronology: Proceedings of the Third BICANE Colloquium Held at Sidney Sussex College, Cambridge 26–27 March, 2011*, Archaeopress, Oxford, UK, pp. 61–81, 2015. Sagrillo points out how rare these nicknames for Rameses II are (only 4 mentions have been found) and for Rameses III (only 1 is known) in the written sources. His conclusion is that "... the proposal to identify biblical Sisaq with any king named 'Ramesses' are [sic] unwarranted and implausible" (from the abstract).
- 74 Rohl, ref. 9, p. 149.
- 75 The confusion of 'Shalem/Salem/Salim' (near Shechem) with 'Jerusalem' is a major topic of its own and cannot be covered here. However, because Rameses II inscribed 'Shalem' and not 'Jerusalem' on the wall of the Ramesseum at Thebes, Rohl is hanging his argument about Rameses II as Shishak on a shaky assumption. For a map of the Shechem area, with Salim indicated, see fig. 2 in Wright, G.E., *Shechem*, McGraw-Hill Book Company, New York, 1965.
- 76 See Alexander and Baker, ref. 48, p. 261. The relatively small time difference in some cases is especially noticeable in comparison of the high, middle and low chronologies of Egypt in the table.

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