

## EGYPT TO THE EXODUS

Now in the list for Dynasty Six there is one man of special significance, number 4, who is called Phicops or Pepi or Neferkare (vol. one, page 72), who is undoubtedly the "Pharaoh of the Oppression."

And then number 5 is Menthesuphis who was his son, and died in the Exodus, who is not the firstborn. If you read the account you will discover that this Pharaoh was not the firstborn which is the reason he did not die the night of the Passover as we know the story from the Biblical record. [This means that the firstborn of the family must have been a daughter.]

It took a long time to discover who the actual Pharaoh of the Exodus was. It is probably best to simply label him Merenre II, a name reasonably easy to remember. Note that this name is from the Turin Canon, not Manetho (middle list on p. 72). The Pharaoh of the Exodus would be Merenre II of Dynasty VI. Note that Merenre I preceded Pepi the Great (Pepi II), and then Merenre II would be the Pharaoh of the Exodus.

### Dynasty Four

Now we want to next analyze this Fourth Dynasty, having already established the chronological placement of Dynasty V.

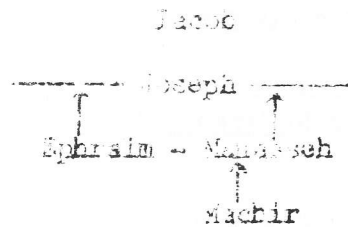
We have some names that are quite easily identified. I do not know who Snefru is as an individual (but his coming on the scene may be linked up chronologically from other material in this chapter). Next there was a Khufwey (top of page 75) and then there are successors. Khufwey (Cheops) is given in the King-lists. Khafre (middle of 75) will turn out to be Ephraim. But this does not become clear until we turn to page 76 to find the rest of the story.

There we discover that there are two Cheopses, in that sense—Suphis I and Suphis II. The one is Job, the other Joseph—this has to be the solution. Notice that here we do not have any sequence in Manetho, we must already have established the identity of the individuals, and we must have established certain dates. Then it is possible to put the figures together. You see, Manetho does not go in sequence; this must be established from archaeology and the Turin Canon. Notice that the date for Khufwey is 1726—we use that. From the Third Dynasty it has already been established that Joseph began his long period of public service in 1734—that is, the 1734 is based on the Biblical record, and then we know from Dynasty III that he ended in 1668 so the figures between III and IV match up correctly. We discover from the Third Dynasty that he ended in 1668—check number 5 on page 65, Souphis. And we know the beginning date should be 1734 based on the 14 years (7 + 7) of prosperity and famine and also the date of the coming of Jacob and his sons to Egypt (1726). So we discover that Joseph's entire 66 years' reign goes indeed in the period 1734-1668—and thus we know that Dynasties III and IV are parallel: Suphis' ending date in III is the same as in IV — 1668. So the 1668 is the basis for this computation.

### Machir

Menkaure could be none other, in the story, than Machir the grandson of Joseph, the son of Manasseh (Gen. 50:23). So we have Machir, the son of Manasseh, and then Chephren (p. 74)—which is the other spelling—or Khafre (p. 75) who is Ephraim. As for the others in the list, I have not spent the time to determine their identity. We do not know the full underlying story.

Now what we discover in Herodotus (Book II) is that Chephren is said to be the BROTHER of Cheops. Here is the arrangement of generations in the Bible:



It must be understood that Cheops is just another spelling of Suphis—archaeology has shown us this. Thus "Cheops" is both Job and Joseph. And Herodotus apparently did not differentiate between the two because they were contemporaries. So if Chephren or Ephraim is the "brother" of Joseph, then Machir becomes the son (not the grandson) of Joseph and we have a situation where 3 or 4 generations are boiled down to 2!

To repeat: Herodotus tells us that Ephraim was the brother of Cheops (Joseph in this case). Now, in the Biblical sense, this could not be true literally—Ephraim is a son of Joseph. But the whole matter becomes obvious when we remember that Jacob adopted Ephraim and Manasseh as his sons! So the end result is that both Ephraim and Manasseh were elevated to the same level as Joseph and made his brothers—they were raised to the level of sons (rather than grandsons) of Jacob! Thus Machir becomes the "son" of Cheops (Joseph). So this explains, then, how Herodotus, the Greek historian, can say that Chephren (Ephraim) was the "brother" of Cheops (Joseph in this case, not Job).

These rulers of Dynasty IV are all described as shepherds—that is, foreigners! And then, when we come to the rest of the story in Dynasty XII, we will see to what extent all 12 brothers, the sons of Jacob, came to prominence on the throne. We will come to that story a little later (page 71).

#### Ex. Dynasty V. The Exodus and the Exodus

Back again on page 72 there are some interesting points in relation to the end of Dynasty VI (bottom of the page). A woman came to the throne in 1487 named Nitocris who ruled for 12 years. And when her son, when he grew up—Neferka—was called "the younger" implying that his elder brother had died!

Thus the Pharaoh of the Exodus, Nereance III, died in the Red Sea. His elder son had died the night before. Then his widow came throne, and her son—not the older, but the younger (the older died at the Passover; we don't even know his name—but we do know the Pharaoh's son was slain from the story of the Exodus, Ex. 12:29). All we know is that Neferka was the younger son who survived. So here is a remarkable insight into the Bible account, the history of Egypt supplying valuable background material!

#### Machir Again

Now we should take another look at Dynasty IV. I would suspect, in relation to the unidentified individuals on pages 75 and 76, that some day we shall be able to determine every one of these men from the Biblical record if they were the male line of Israel. There is the chance that in some cases we are dealing with a female who was an heir and some of these may have been Egyptians. However, the story from the Greeks is that all of those rulers here in Dynasty IV were foreigners, not Egyptians, and all were shepherds. This definitely implies that we are basically dealing with nothing but the family of Joseph in Egypt. The possibility of Judah is not to be discounted but, as far as the major men of the story are concerned, we are dealing with Joseph, Ephraim and Machir.

Now this Mycerinus or Menkaure or Machir—"Mycerinus" is just Herodotus' spelling—is a very interesting man: He re-opened the temples that Joseph and Job closed because he believed in religious freedom. And furthermore, if you read Herodotus, he believed in paying people who couldn't afford to make a living!

There are many attributes of this man that strike one—may I say so?—as typically American in terms of our thinking!!

And if you read what Herodotus says you'll see to what extent Machir hired friends, and he paid other people to become his friends. This is the kind of thing that was going on in that day—and for it God shortened his lifetime! And it is said that many troubles then befell Egypt because God did not like what he had done in opening these temples and granting all kinds of religious freedom so the Egyptians could re-establish their idolatry.

Notice on page 76 in the dating for Machir, Mencheres, Menkaure or Mycerinus (these are simply just variations of the same name!) that he goes all the way down to 1605. And it was during this time in 1627 and 1626 (the starting dates for Dynasties V and VI) that a totally new line of rulers arose. Thus, even in the days of Joseph's own grandchildren who believed in religious freedom, those Egyptians were already coming to power who didn't really remember what Joseph had done (Exodus 1:6-8); and now they began to bring many of the Children of Israel into subjection.

#### When Did the Oppression Begin?

However, this does not mean the oppression began immediately after 1626. I think it took a little longer time yet to develop. It probably began even after 1605, the last year of Machir.

Notice the individuals on the middle of page 76 numbered 5, 6, 7 and 8. What their real identity was is a matter for further research at this point. But notice that they parallel exactly the 63 years of Machir (1638-1605) which indicates he allowed them to participate in the government.

So this list goes down to 1605 which is just a short time after 1627. It is very probable that in the period 1627-1605 Egypt was consolidated under this new leadership stemming from Dynasties VI and V while the influence of the family of Israel was declining in the political picture because of permissiveness toward idolatry and related sins. And from 1605 or around 1600, in other words—that period of time—the persecution began. We must bear in mind that it could not have begun until the Children of Israel had multiplied enough in population to scare the Egyptians! (Exodus 1:7-11.) The Bible shows that we have this persecution coming just a little before the birth of Moses. Now if the Exodus is 1487 and you add 80 years for Moses (his age at the Exodus), you come to 1567—so that the persecution had already begun before this date, but not much before!

#### The Persecution Intensified

You see, there is a lot of the story you can fit into this Sixth Dynasty from the Biblical record. There was an initial attempt to have all the firstborn Israelite babies slain by the midwives (Exodus 1:15-21) but that didn't work. Hence Aaron escaped! Then they came up with another idea—bearing in mind that Aaron was 3 years older than Moses (Exodus 7:7, thus born in 1570)—and that was to drown all the little boys in the river! (Exodus 1:22.)

Now let's review our chronological pattern: Joseph died in 1654, the new dynasties—V and VI—arose in 1627-1626, one branch of Dynasty IV ends in 1627 (p. 75) while the

other ends in 1605 (p. 76). This gives you the feeling of the movement of time. So it was probably somewhere around the 1570's that the advanced stage of the persecution (Exodus 1:22) must have begun.

Now we do not know specifically who is meant in the Biblical statement that "there arose up a new king...which knew not Joseph" (Ex. 1:8). Notice on the list of Dynasty VI on page 72 that it is the father of Pepi II (the Great) who is in power in 1605 when the last branch of Dynasty IV ceased. And the first paragraph on page 73 explains that this Pepi I actually came to power as early as 1614. Every indication, in my estimation, is that Pepi I is the one who initiated the first stages of the enslavement but that his younger son, Pepi the Great, carried out the bulk of it. (Notice on pp. 72-73 that number 3, Merenne I, the older brother of Pepi II, was only short-lived and apparently does not figure strongly in the story.)

It is very probable that it was the young Pepi the Great who contrived the idea of Exodus 1:22 of drowning the babies. The bottom of page 73 records the fact that he came to the throne at age 6 in 1582 (but reigned jointly with his father, Pepi I, who lived till 1561—page 73, first paragraph) which means he was born in 1588. This means that in 1568 he was 20 years of age and thus just a young man when Moses was born in 1567. He apparently was a young ruler with counsellors similar to those of Rehoboam (I Kings 12). He probably conceived of this idea of drowning as a result of the advice of his counsellors. Being young and inexperienced, he went ahead with the policy. This must be the same ruler, then, who 40 years later drove Moses from the country—his long life spanned enough years to cover all these events. He lived all the way to 1488, or up to 39 years after Moses left. So all the time Moses was with Jethro, Pepi was still ruling. Then when he died in 1488 it was safe for Moses to return to Egypt (Exodus 2:23; 4:19).

So the penalty wasn't visited in his lifetime—it was visited in his son's. God doesn't always punish the man who is himself wholly responsible. That's a lesson to be borne in mind.

So here we have been touching up some of the story. The Compendium merely gives us the framework and I have not gone ahead and drawn a conclusion in every case going through the Bible verse by verse and saying this one and this one and this one is the exact man in each instance of the story.

#### Relationship of Dynasties V and VI

Every indication is that the Fifth Dynasty was made up of a royal, priestly family or branch of the ruling family of Egypt while the Sixth Dynasty was dominant and consisted of the actual political rulers. The indication seems to be that the rulers in Six appointed to office those in the Fifth.

This and other dynasties give us an overall picture of the governmental structure in ancient Egypt:

1. Economic or financial: Joseph, Dynasty III.
2. Military: Moses, Dynasty XIII.
3. Political: Amenemhet III, Dynasty XII.
4. Religious: Unis, Dynasty V.

This would give us some clue as to how the various offices were arranged in Egypt.

The next step is to go to Chapter Four and get the story of Thebes and Heracleopolis down to the time of the Exodus.

### Moses in Dynasty XIII

We continue with "The Missing Half of Egypt's History," page 77. The story is partly contained in Josephus. The daughter of the Ethiopians, Tharbis, is mentioned near the bottom of page 78. There was an Ethiopic War between Egypt and the Ethiopians in which case Moses became "the General." What we are looking for, then, is a dynasty in Egypt in which there will be "the General." Based on Josephus' description of Moses' military career. In reading the story in Josephus, we are told that Moses became very famous in this day because, when he was about 40 years of age, he became the appointed general—and he was known in history as "the General."

Now if you look at all the Egyptian Dynasties King lists, strangely enough, there is only one man in all the annals of ancient Egypt who is called "the General!" And that is this man of the 13th Dynasty (p. 80). He is number 17 in the list. In this dynasty we do not have individual lengths of reign (except in certain scattered instances) but just the rulers' names.

In other words, we'll discover that a number of these dynasties have no internal chronology—only the total length of the dynasty as given. In this case we don't even know the internal sequence of all the names. From Manetho's record is preserved the general, summary statement that "so many kings reigned so many years." This means that the dynasty was considered so unimportant by Manetho's transcribers—Eusebius, Africanus, and Syncellus—that they did not bother to preserve the names (and some of them are also lost from the Turin Canon). But in this case we do not need to know all the names; if that were necessary, God would have seen to it! Our only concern is to know the exact length of the dynasty as a whole, and then to be sure that we have placed it correctly in the overall picture of ancient Egypt (bottom of page 79).

So all the individual rulers of this 13th Dynasty are not important—with the exception of number 17, "the General!" His throne name was Semenkhare (top p. 80). He was called Senenkhkare Mermeshoi—Mermeshoi meaning "the General." Here, then, is a guide to the story.

### Why was Moses Adopted into Dynasty XIII?

We are told that some of these rulers in XIII were of Asiatic blood (bottom of page 80)—this is known from archaeological material. The ruler just before the General, number 16 in the list, is Userkare Khondjer (top of page 81)—"the latter being an un-Egyptian personal name." In short, "Khondjer" is not Egyptian!

Now it is certainly strange that a daughter of Pharaoh should adopt Moses (Ex. 2:10)—a shepherd, a foreigner—if this Pharaoh is himself an Egyptian! This gives the implication that when Pharaoh's daughter adopted Moses, that daughter herself was not an absolute Egyptian (though maybe in part she was—something always possible through previous intermarriage in the line). But the implication is there was some foreign blood in this family—meaning, in this case, Aramaic or Hebrew or something of this nature that had come into the family.

### The Governmental Structure of Egypt

Now notice that in this 13th Dynasty we are said to be dealing with the story of Thebes. However "the version of Barbara provides a missing detail from Manetho. It reveals that for a time the court [of Dynasty XIII] was not only at Thebes, but at Bastis in the Delta for the first 159 years" (bottom of page 79).

Now we know that ancient Egypt was divided into two kingdoms, Lower and Upper—the Lower and Upper Egypt that we commonly refer to. And there were two different crowns—sometimes a king wore both crowns, sometimes one or the other. What archaeologists have not been aware of is that, in many cases, the ruler of Lower Egypt could wear the crown of both Lower and Upper if he jointly shared the government and there was reasonable equality. Similarly, the man in Upper Egypt could wear both crowns if there was reasonable equality, if they came to agree—they both governed both kingdoms but each one had also the internal policy within his own realm.

We have this same type of thing in the modern Soviet Union as an illustration: There is a certain kind of autonomy with White Russia, the Great Russian area, and the Ukraine. Or, as another example, people talk about Kaiser Wilhelm of the First World War, not realizing that there were other kings in Germany too who determined policy internally. Of course, then above the local king of Prussia there was the King of Prussia who was also Emperor—Egypt didn't have quite this pattern. But we clearly have a Pharaoh in Lower Egypt and a Pharaoh in Upper Egypt. In Lower Egypt in the days of Joseph it was the Third Dynasty—also the Fourth, meaning "shepherds." Joseph was second in the kingdom, you remember.

And in relation to Joseph being second in the kingdom, I want you to notice what the Scripture says: Whenever people wanted food they all came to Joseph—it doesn't say they all came to Pharaoh! This means that even in foreign policy, in terms of dealing with foreigners coming into Egypt, it was possible to deal with this foreign family given dynastic level—Dynasty IV!—and not have to deal with Egyptian Pharaohs directly. The government was set up so that it was possible sometimes for foreigners, you see, to deal with one or the other of the native royal families who were responsible for certain features of the government. Read the Biblical record and you will note that. The Third Dynasty was local in Memphis, the Fourth was also quite prominent there at Memphis, but then apparently the Twelfth of Thebes (which actually carried on the administration from Lisht near Memphis) was the most dominant of all.

#### Comparing Userkare Khendjer and Pepi the Great

Well, we must now determine where Moses is since we've determined basically the point of the Exodus and then work backward and forward from there.

We discover a man by the name of Khendjer (page 81 again) and, interestingly enough, no descendent of his comes on the throne—the implication being that his descendent, by adoption, was Moses! It is very probable, then, from this point of view, you see, that the Pharaoh who had no heir was of the 13th Dynasty while the young man who was doing the persecuting was of the 6th! Egypt had two divisions—Upper Egypt and Lower Egypt: Dynasty VI was from Thebes but the first 153 years of Dynasty XIII were, remember, from Bubastis in the Delta (bottom page 79). This Khendjer was a very important man, probably even more important than the younger man from the Sixth Dynasty in his earlier years.

#### Proof That Dynasties VI and XIII were Parallel!

Now notice the last paragraph on page 81: "The kings of this period often have their names associated with King Neferkare on royal seals." Now turn back to the list on page 72 for Dynasty VI and notice that one of the names of Pepi the Great or Phlops was Neferkare! (Number 4 in the list.)

In other words, we have documents showing that King Neferkare or Pepi ruled jointly with others from elsewhere in Egypt. They have found scarabs—now a scarab is a sacre

dung bug! The Egyptians had a sacred beetle which they served and worshipped—which was the god of fertilizer! This little dung bug! Webster defines a scarab or scarabaeus as "A large black, or nearly black, dung beetle regarded by the ancient Egyptians as symbolic of resurrection and immortality." This particular little bug was looked upon as sacred. And being sacred, all of the seals—the royal seals—were in the form of this beetle, a scarab. And you can see all these scarabs in the Egyptology section of our library in the books where the scholars and archaeologists have cataloged them carefully over the years.

This name Neferkare is that of Neferkare, here is plain proof that he was contemporary with some of the kings of the 13th Dynasty. "More than one name on a scarab has puzzled many historians, who view Egyptian seals generally by only one king at a time. But literally hundreds of such seals have been found. They are generally treated with discreet silence, for the inclusion of multiple seals would revolutionize the history of Egypt!" (Page 21, bottom.) You can see an example in Wm. C. Hayes' The Sceptre of Egypt, Volume 1, page 342.

Now these men find it very difficult to explain how it is possible for a royal seal to have a name from Dynasty III and the seal from Dynasty XIII—it doesn't make sense! So they conclude—if they can't explain what this could be termed "archaizing," or making a sort of fetish out of the antiquity of the time. But this doesn't make any sense! You would not stamp with your authority a document with the name of some Pharaoh who had been living four or five centuries before! This idea is nonsense! Now you might have some antique vessel in your room, perhaps of a famous king—like maybe someone in America might have a piece from the Mayan or Aztec or something—but that's not the question. When you are dealing with a royal seal, you are dealing with the source of authority which was new with every king—and you are dealing with many now scarab-seals made year by year! The answer is that the 13th and 14th Dynasties were contemporary!

And this is the kind of answer which is given by scholars and labelled inexplicable. Now remember, that you are going away the facts by calling them inexplicable. They say they are leaving the problem until they find the answer, and in this manner they can preserve their time-honored theory! This is what is being done! But the true conclusion from this evidence is obvious. It is another good support for our overall reconstruction.

With the reign of the 13th Dynasty (all these reigns being very short), we discover that Egypt was divided at a certain point descends on the historical scene (page 82, top). In 1800 B.C. we are dealing with some man reigning just before Moses is 40, then Moses comes to prominence as the General, and he is made Commander-in-Chief of the Army.

#### Governmental Structure in Egypt

Now, this implies—look! This implies that the 13th Dynasty was composed of men who were Commander-in-Chief of the Army, who were the military power, see?—who were also Pharaohs in Upper Egypt, but had no military power in addition. And then there were the political Pharaohs in Lower Egypt in Dynasty VI. And then you had the priests of Upper Egypt of the 13th Dynasty. The fact that Moses is a king when he becomes a General implies that the dynasty was a rule of the priests while Moses' list—Dynasty XIII, the one in which he is found—is a rule of the military rulers. Now remember, along this same line, Joseph in the 18th Dynasty at an earlier time might be considered, if you want to analyze, the political ruler—he was the Hajmar Horace Greely Schacht of his day! I hope you understand the meaning there—how he ever got those middle names is really a head scratcher! Schacht was this financial wizard who advised Hitler in Nazi Germany.

So we are discovering that the government of Egypt apparently was based on the fact that certain men were military commanders, others were the political rulers, some had the function of the priesthood and the maintenance of the religious traditions, and others may have been in finance handling the financial situation in the government. Later you may discover that, instead of various dynasties like it started out, there would be one dynasty with viziers handling these functions—men who were princes but didn't establish a separate, independent dynasty. This would depend upon how unified or unified the country might have been.

Thus we have an indication that, if Moses is the 17th ruler, with the 25th king everything descends to darkness, a description which clearly reflects the calamity of the Exodus. Having been given two lengths for the dynasty—153 and 453—we may logically lay it out. Read the material carefully here and you will see how the story fits together free of any chronological conflict.

### Placing Dynasty XIII

Notice the bottom of page 82 carefully so we know where to place the story. This Dynasty XIII is sometimes given 153 years—or 453 years (page 79), there are these variant figures. Notice how we reconstruct it: We go back from 1487 a period of 40 years, and then 153 more. You see, we don't know why the dynasty is assigned in one case 153 and in another 453. The answer is that the former figure must mean the dynasty began 153 years before some famous event—either the Exodus itself (1487) or 40 years earlier (1527) when the Egyptians were delivered from the Ethiopians under the leadership of Moses. If we work back from 1527 we come to 1680; then we work back more and suddenly the whole picture begins to make sense—and then we know that neither the 453 or the 153 were scribal errors. Instead, we now realize that these are two distinct figures meant to tell us a story. Now we do not know from the figure—listen carefully—what the event might have been, but we have an indication that the event was either when Egypt was delivered from the Ethiopians (when Moses was 40 years of age) or the Exodus (when he was 80). We try the date of 1527 when he was 40 and the whole story fits out. Therefore that is the explanation! Thus the figures that are given become, in a sense, the clue to the rest of the story even though you might have to go to the Biblical record for the missing chronology relative to Moses.

### Dynasties IX, X, XI, and XII

When we lay it out we discover also the meaning of Dynasties IX and X; and, having done this, we can also go back to Dynasty XI and show when it began. And in Dynasty XI—top of 84—we have the whole period, Dynasty XII also coming up shortly. In other words, the placement of XIII on the basis of Moses' career allows us to build the chronology straight back up through XII and XI whence we arrive at the year 2035!

And then we have a secondary dynasty which is now known to be contemporary—Dynasties IX and X at Heracleopolis (page 85). There was a struggle in IX and X at Heracleopolis and also involving Dynasty XI of Thebes. Now study carefully the material there—put it all together—and you will see that in every case the divergent figures, the divergent lengths of reign, are merely figures given to represent varied events of the history of the dynasty!

On pages 88 and 89 we have the entire picture summarized in chart form. It takes a separate chart on paper to get the full picture of what was happening. We have to read about the wars that brought one dynasty to prominence instead of another. For instance, at Heracleopolis there were actually two contemporary dynasties in the same city—IX and X! It meant that one of them continued the old traditions of the family



—the old one still dominated—but another to counter-balance it (we might use that term since we don't know all the details), to represent Thebes at Heracleopolis was established. And we have these two opposing dynasties continuing in parallel from the same city—from Heracleopolis.

Now notice the pattern on pages 88-89: We go from Dynasties I to II at Thinis, and then we go to III at Memphis. Also in 2035, the second year of Shem's reign, he establishes a dynasty at Thebes (XI) which continues through XII and XIII in sequence—you see? Dynasties XI, XII, and XIII at Thebes are indeed in sequence! At the same time—2035—as it comes out exactly, another dynasty was established at Heracleopolis (bottom of p. 88). Shem divided up the kingdom two years after he came to prominence in 2037. Go back to page 57 and look at his reign—number 7, Semempses, 2037-2019. So there you have the parallel placement of Dynasties IX and X: There was a struggle in 1935—in which year Egypt was completely united under Mentuhotpe II of XI (pp. 84,87). Then notice next that Dynasty X ends in 1750 which is the beginning of Dynasty IV (compare the bottom of p. 88 with the top of 89)—that's Snefru, remember? Check page 75 again. So we find that we go chronologically from IX to X to IV and then to V, you see?—1627. You go from IV to V, top of page 89. But we must realize, going down the chart on 89, that there is another method of reckoning because Heracleopolis has Dynasty IX continuing for a l-o-o-n-g time—409 years instead of 100! Now the scholars all say the 409 must be in error, the 100 might be right. But the 409 brings us down to 1626 and now we understand why the Sixth Dynasty began in 1626, which beginning date has not yet been previously explained anywhere here in the Compendium (because, remember, we built back up to VI by working back from the end of VIII through VII to VI, pp. 71-72). The Fifth Dynasty began in 1627 as the successor to IV, but the Sixth Dynasty was the successor to number IX in 1626. It goes down to 1445. Then Dynasty VII was only a few months or weeks plus the 6 kingless years (pictured in the Turin Canon by the bee taking flight—the king was gone!); and then the Eighth Dynasty goes on to 1299 completing the 955 years of the Turin Canon—remember the important explanation back on page 62 about the 955 years since Menes. Lay it out and you will see that the actual lengths of reign tell a part of the story—there is always a logical reason for variant lengths of reign (different dates are associated with differing key events—important junctures in history).

Now we can finish the story very quickly up to page 91 by pointing out that the rest of the 12th Dynasty that has been previously referred to is given here. You will see that the Dodecarchy given on 91, or the "rule of twelve"—and if you go back you will discover that there was indeed a very important Pharaoh who was called Lameses or Amenemhet III (1741-1692—page 90). This man (whose name is also spelled Amenemhe or Ammenemes) certainly could be none other, if you read the document, than the Pharaoh whom Joseph dealt with. Though the royal family came from Thebes, the capital city of the country was located in Lower Egypt near Memphis at a place called Lisht. In other words, the government was just outside of Memphis which was, in a sense, the great economic center of the kingdom, but this was a Theban dynasty nevertheless. But the government was exercised from this city of Lisht very near to Memphis. So we have the two lists for Dynasty XII (pp. 90 and 91) showing there were overlaps and contemporaries in this period: And so we conclude that from 1722-1700 the family of Joseph must have come to prominence (page 91—the Dodecarchy). Note that the date 1722 is late in the period of the 7 years' famine: This implies that Joseph was allowed to associate his brothers with him on the throne of Egypt to help handle the increasing economic problems of this critical period. This is an important match-up and cross-link with Dynasties III and IV!

And finally, in this chapter, we have a little bit of the story to the Exodus yet to finish—and that is, Who is that Ramses of Genesis 47:11? And also how do we explain the Raamses of Exodus 1:11 if, as historians suppose, there never was a Ramses prior to the Nineteenth Dynasty? Is there a historical document of some much earlier kings with the name Ramses or Raamses (there are various spellings)? This is what we want to discover. This last section proves there was! Class dismissed.