

HOW I VIEW VELIKOVSKY TODAY ¹

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¹ Intended as a Postlude to my book regarding Velikovsky.

1-PREAMBLE

Recently, when I suggested to a creationist scientist that he glance at my work prior to writing another piece on Egyptian history, he noted that I “...follow a Velikovskian revision on Egyptian history,” which “was wrong,” and then he wrote that he found “...it odd why so many Christians would gravitate to the views of an atheistic Jew.” The tenor of his comments led me to believe that he had not read my material, let alone Velikovsky’s writings, which was often the case with scientists and scholars who vilified Velikovsky in 1950. In any event, his response prompted me to write this document to explain where and why I tend to agree or disagree with Velikovsky.

1A-Velikovsky the Man

I owe a considerable debt to Dr. Immanuel Velikovsky, with whom I had a close relationship for 14 years (1965-79), when we were both atheists. You can read about it in my book, Immanuel Velikovsky – A Towering Intellect, I hope that what I have written there, particularly in my brief biography of him, will establish in my readers’ minds the recognition that Velikovsky was a brilliant and honorable man who was a serious and able scholar, produced an extraordinary body of work, was badly treated, defamed, and financially injured by many scientists and scholars, but never responded in kind. I consider myself fortunate to have known him and been able to call him my friend. Moreover, I learned a great deal from him, not just about the ancient world, but about life and the importance of maintaining one’s intellectual integrity and persevering in the face of opposition and disparagement.

1B-My Annus Mirabilis

Velikovsky died late in 1979, and I became a born again, Bible-believing Christian in early 1980. Although these two events had nothing to do with one another, the *volte-face* that I underwent during the few months between them has turned out to be the most significant event of my life. One minute, I was living in a Universe from which God was absent; the next minute, I was living in a Universe in which God was everywhere. One minute, I was a sinner without the ability or even the inclination to atone for my sins and therefore doomed to spend eternity with Satan in Hell; the next minute, I was still a sinner, but I was redeemed by my Lord’s sacrifice of Himself on the cross at Golgotha and therefore forgiven by God and destined to spend eternity with him in Heaven. One minute, I was regarding the wisdom of men, among whom Velikovsky was prominent, but not preeminent, as my final authority; the next minute, I was regarding the Bible as the Word of God and my final authority in all matters. My entire world view had changed. Needless to say, this change meant that I had to rethink everything that I thought I had learned about Universe in all its aspects, including myself, because now I recognized that ‘...I knew nothing yet as I ought to know,’² for I had not been paying attention to my Creator’s manual.

1C-One of My Basic Conclusions

² See 1 Corinthians 8:2.

Since my *anna mirabilis*, I have continued to pursue my life-long study of natural history, human history, human nature, and the history of science, but now I always start my investigation into a subject by asking, “What does God say about this matter in the Bible?” Moreover, I am governed by an unshakeable conclusion, which I deal with at some length in my pamphlet, *A Curious Architect’s Approach to Finding the Truth About Anything – A Prolegomenon*. The conclusion states that, *Since the Bible is mostly an historical document, its accounts of what happened in the past impose certain constraints on scientists and scholars. If any scientific or scholarly theory cannot accommodate the chronology and events which the Bible clearly records as history, then that theory must be either revised or discarded entirely.*

Despite my relationship with Velikovsky, and despite however much of his intellectual conclusions I agreed with prior to 1980, today I apply the above criterion to his work as well. Alas, I find that, in many incidences, the Bible and Velikovsky are saying different things.

2-FRAMEWORK FOR DISCUSSION

Before I discuss Velikovsky’s work, I must acquaint you with my framework for understanding the past - without argument, which you can find elsewhere in my writings. I believe that Bible Chronology divides prehistory into three eras and history into two eras by giving us five, firm dates that mark the boundaries between them: the Creation in 3977 BC, the Flood in 2321 BC, the Exodus in 1464 BC, the Destruction of Sennacherib’s Army in 665 BC, and the Birth of Messiah in 2 BC. Then, Bible Chronology provides 240 additional dates that enable us to give sharp definition to the entire Prehistoric Period (3977-665 BC), the Early Historic Era (665-2BC), and Messiah’s Life (2 BC-33 AD) at the beginning of the Middle Historic Era (2 BC-1453 AD). Thus, all of Earth’s history can be structured as follows:

1-The PREHISTORIC PERIOD (3977-665 BC).

1A-The Early Prehistoric Era (3977-2321 BC).

1A-0-*Creation Week* (3977 BC).

1A-1-*Ancients’ Primordial Age* (3977 BC) = Bible’s Edenic Age.

1A-2-*Ancients’ Golden Age* (3977-2321 BC) = Bible’s Antediluvian Age.

1B-The Middle Prehistoric Era (2321-1464 BC) = Bible’s Postdiluvian Period.

1B-1-*Ancients’ Silver Age* (2321-1870 BC).

1B-2-*Ancients’ Bronze Age* (1870-1464 BC).

1C-The Late Prehistoric Era (1464-665 BC) = Bible’s Post-Exodus Age = Geologists’ Pleistocene Period = My Turbulent Era.

1C-1-*Ancient’s Missing Age* (1464-1008 BC) = Early Pleistocene Epoch.

1C-2-*Ancients’ Heroic or Mycenaean Age* (1008-754 BC) = Middle Pleistocene Epoch.

1C-3-*Ancients’ Iron Age* (754-665 BC) = Late Pleistocene Epoch = Early Archaic Period.

2-The HISTORIC PERIOD (665 BC-Present).

2A-The **Early Historic Era** (665-2 BC) = Early Antiquity, which in the Occident is divided as follows:

2A-1-*Neo-Babylonian Age* (665-487 BC) = Late Archaic Period.

2A-2-*Persian Age* (487-330 BC) = Classical Period.

2A-3-*Macedonian Age* (330-149 BC) = Hellenistic Period.

2A-4-*Roman Age BC* (149-2 BC) = Early Roman Period.

2B-The **Middle Historic Era** (2 BC-1453 AD), which in the Occident is divided as follows:

2B-1-*Roman Age AD* (2BC-476 AD) = Late Antiquity = Late Roman Period.

2B-2-*Byzantine Age* (476-1453 AD) = Middle Ages

2C-The **Late Historic Era** (1453 AD-Present), which in the Occident is divided as follows:

2C-1-*Exploratory Age* (1453-c.1750 AD).

2C-2-*Revolutionary Age* (c.1750-1918 AD).

2C-3-*Globalist Age* (1918-Present).

3-CATASTROPHISM

3A-Testimony of the Ancient World

Throughout history, people have recognized that Earth has undergone a series of terrifying catastrophes. Some have noted that such catastrophes divide the prehistoric period into ages, and some have even identified the cause of these catastrophes as instabilities in the solar system and the resulting erratic movements of the wandering stars (planets and comets), which occasionally bump into one another and Earth. Reports of such cosmic collisions and world ages can be found in the traditions of people throughout the world – particularly concerning a global flood that drowned Earth and marks the boundary between the antediluvian and postdiluvian ages.

Many authors in antiquity and the Middle Ages wrote about these ancient, astronomical events.³ Moreover, many of these authors recognized that cataclysmic encounters between Earth and other heavenly bodies go a long way toward explaining why so many peoples in the prehistoric period worshipped the planets, which bear the names of the Roman gods such as Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto, as they did in almost all ancient cultures.

I mention the foregoing to establish the fact that interest in Earth's catastrophic past was lively and continuous up until the middle of the nineteenth century.

3B-Rise of Uniformitarianism

³ See my essay, *Bibliography of Ancient References to Stellar Catastrophes*, which is incomplete, but will give you a sense of just how many authors have dealt with this subject – particularly in antiquity.

The situation changed dramatically when Charles Darwin's On the Origin of Species⁴ appeared in 1859. Many people soon realized two things simultaneously: (a) Darwinian evolution and natural selection promised to dispose of the need for a Creator, which would relieve mankind of the duty to obey the Creator's moral injunctions (particularly those regarding sexual behavior), and (b) evolution would require a much longer period of time in which to operate than the roughly six millennia allowed by the Bible. Hence, a rush commenced (a) to unearth evidence for eons of time in the past and (b) to bury catastrophism and creationism at the same time. By the 1930s and the publication of the Humanist Manifesto in 1933, the atheistic evolutionists smugly believed that the job had been done.

3C-The Resurrection of Catastrophism

The evolutionists' victory soon turned out to be ephemeral. They were rudely awakened by the publication of Worlds in Collision in 1950, in which Velikovsky deciphered mankind's myths and legends and maintained, on the basis of them, that Universe and Earth's pasts had been full of cosmic turmoil and regularly interrupted by catastrophes that devastated Earth and its creatures. The book was regarded as a mortal threat to the evolutionists' applecart and triggered the explosion which followed.

One of the evolutionists' most common charges was that Velikovsky was challenging branches of science, such as cosmology, astrophysics, geophysics, geology, and paleontology, about which he knew nothing, on the basis of myths and legends from the ancient world, when mankind's understanding of things on Earth – let alone, in the skies - was highly limited. (As an aside, I think that they underestimated the ancients as much as they underestimated Velikovsky.) Then along came Donald W. Patten (1929-2014),⁵ who proposed his own scenario for a catastrophic past, which he based less on an analysis of myth and legend and more on an engineering analysis of astronomical data.

3D-The Source of My Belief in Catastrophism

Now, I am certain that Earth has undergone catastrophic events in the past, not because of Velikovsky's or Patten's work, but because (a) I believe the Bible and (b) the Bible mentions fifteen catastrophic events in Earth's past.

I am also certain that the "wandering stars" have caused most of these catastrophic events. Only outside interference can explain such events as the *Noah Disturbance* c.2321 BC, in which Earth's land was submerged in thousands of feet of water (even if Earth's topography was much flatter than it is now) and (b) the *Joshua Disturbance* c.1413 BC, the *Ahaz Disturbance* c.695 BC, and the *1st Hezekiah Disturbance* c.680 BC, in which Earth's axis of rotation was shifted to alter the length of its day.

⁴ The book's full title was On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life.

⁵ Patten, Donald W., (a) Biblical Flood & the Ice Epoch, The, Pacific Meridian, 1966, (b) Symposium on Creation, Vol. I-VI, Pacific Meridian, 1968-1977, (c) Long Day of Joshua and Six Other Catastrophes, The, Pacific Meridian, 197, (d) Catastrophism and the Old Testament, Pacific Meridian, 1988 (e) Recent Organization of the Solar System, The, Christian Media Edition, 2005

I am less certain about the identity of the heavenly bodies that caused these disturbances. For the time being, I am inclined to follow Velikovsky's claims that

- The planet Saturn caused the *Noah Disturbance* that ended the Early Prehistoric Era (3977-2321 BC).
- The comet Mercury caused the *Terah Disturbance* that resulted in the Confusion of Languages and the Destruction of the Tower of Babel c. 2070 or 2020 BC.
- The planet Jupiter caused the *Abraham Disturbance* which eliminated the Plain of Siddim, thereby destroying Sodom and Gomorrah, and created the Dead Sea and the Great African Rift or its greater expansion.
- The comet Venus caused the *Job Disturbance*, during the Late Postdiluvian Age (1870-1464 BC).
- The comet Venus caused the *Moses Disturbance*, the *Joshua Disturbance*, the *Deborah Disturbance*, the *Samuel Disturbance*, and the *David Disturbance* during the Early Turbulent Age (1464-1008 BC), which I call the "Reign of Venus,"⁶
- The comet Venus and the Planet Mars together cause the *Azariah Disturbance* in 754 BC.
- The planet Mars caused the *Ahaz Disturbance*, the *1st Hezekiah Disturbance*, and the *2nd Hezekiah Disturbance* during the Late Turbulent Age (754-665 BC), which I call the "Reign of Mars."

I should mention that Patten argues that Mars caused all of these disturbances. Thus, despite my current inclination, I will keep an open mind on this matter.

4-VELIKOVSKY'S VERSION OF NATURAL HISTORY

After identifying Earth's moon, Uranus, Saturn, Mercury, Jupiter, Venus, and Mars as responsible for the catastrophic events, Velikovsky asserted that these events had divided Earth's prehistoric period into world ages, each of which bore the name of the heavenly body that started it. It is difficult to discern the order in which the first six ages occurred from Velikovsky's description of them, but I believe the following is close:

⁶ I think that Venus was probably (a) born out of Jupiter in the catastrophic event of 1870 BC, the *Abraham Disturbance*, when one or more thunderbolts (a) eliminated the Vale of Siddim, thereby destroying Sodom and Gomorrah, and (b) created the Dead Sea and the Great African Rift or its greater expansion. I also think that Venus threatened Earth every 50.75 years between the *Abraham Disturbance* and the *Moses Disturbance* and thus was responsible for the *Job Disturbance* c.1667 BC.

1. The Solar Age, which (a) was dominated by the sun, (b) began with the formation of the solar system, (c) was ended by an unspecified event, and (d) was, in my opinion, probably equivalent to the first six days of the Bible's *Creation Week*⁷ - although Velikovsky was open to the possibility that there had been previous ages
2. The Selenian Age, which (a) was dominated by Earth's moon, (b) began with an unspecified event, (c) ended with an unspecified event, which I call the ***Adam Disturbance***, and (d) was, in my opinion, equivalent to the Bible's *Edenic Era* (3977 BC), which ended with the introduction of decay and death into Universe and then the expulsion of Adam and Eve from the garden
3. The Uranian Age, which (a) was dominated by the planet Uranus in association with the planet Neptune, (b) began with the ***Adam Disturbance***, (c) ended with a global flood (WATER), which I call the ***Noah Disturbance*** and (d) was, in my opinion, equivalent to the Bible's *Antediluvian Age* (3977-2321 BC).
4. The Saturnine Age, which (a) was dominated by the planet Saturn, (b) began with the ***Noah Disturbance***, (c) probably ended with the *Confusion of Languages* and the *Destruction of the Tower of Babel* (FIRE), which I call the ***Terah Disturbance***,⁸ and (d) was, in my opinion, equivalent to a first phase (2321-2070 BC) of the Bible's *Early Postdiluvian Age* (2321-1870 BC).
5. The Mercurian Age, which (a) was dominated by the planet Mercury, (b) began with the ***Terah Disturbance***, (c) probably ended with the Bible's *Destruction of Sodom and Gomorrah* (also FIRE), which I call the ***Abraham Disturbance***, and (d) was, in my opinion, equivalent to a second phase (2070-1870 BC) of the *Early Postdiluvian Age* (2321-1870 BC),
6. The Jovian Age, which (a) was dominated by the planet Jupiter, (b) began with the ***Abraham Disturbance***, (c) ended with the cataclysmic events at the time of the Bible's *Exodus from Egypt* (WIND), which I call the ***Moses Disturbance***, and (d) was, in my opinion, equivalent to the Bible's *Late Postdiluvian Age* (1870-1464 BC)

⁷ D. Russell Humphrey's hypothesizes in Starlight and Time – Solving the Puzzle of Distant Starlight in a Young Universe, Master Books, Colorado Springs, CO, 1994 that (a) Universe is bounded, (b) that the visible universe was once inside an event horizon, and (c) that it expanded out of a white hole. Humphrey explains (a) that time effectively stands still inside an even horizon and (b) that, from the perspective of someone standing on Earth as the event horizon arrives, distant objects in Universe would appear to age billions of years in a single day. He suggests that "God's intention was to define time in terms of the *earth's* rotation and the *earth's* motion around the sun, thus speaking of periods of time in our own frame of reference" (p. 29).

⁸ Originally, I assigned ***Terah's Disturbance*** to 2070 BC. I forget all my reasons for doing so, but one was certainly the fact that Kenkenes (E03-01) had broken the Akkadian Dynasty's hold on Egypt, which would have probably occurred early in his reign. In recent years, I have leaned toward 2020 BC, because there was a severe break at the end of Sharguni (AK-10)'s reign, which would have left the Akkadian Dynasty in a weakened state and thereby created an opportunity for Kenkenes to throw off the Mesopotamian yoke. Changing all my documents, however, is beyond my abilities at this point in my life.

The expectation of rest following the sixth age soon evaporated as the threat of cosmic collisions continued unabated. The Jovian Age was followed by

7. The Venusian Age, which (a) was dominated by the planet Venus, (b) began with the *Moses Disturbance*, and (c) was, in my opinion, equivalent to two world ages, (i) my *Early Turbulent Age* or the *Ancients' Missing Age* (1464-1008 BC), which ended with the *David Disturbance*, and (ii) my *Middle Turbulent Age* or the *Ancients' Mycenaean Age* (1008-754 BC), which ended with the Bible's *Commotion in the Days of Uzziah* (EARTHQUAKE), which I call the *Azariah Disturbance*.
8. The Martian Age, which (a) was dominated by the planet Mars, (b) began with the *Azariah Disturbance*, (c) ended with the *Destruction of the Army of Sennacherib*, which I call the *2nd Hezekiah Disturbance*. and (d) was, in my opinion, equivalent of the my *Late Turbulent Age* or the *Ancients' Iron Age* (754-665 BC).

The end of the Martian Age coincided with the end of the Prehistoric Age and was followed by the long-expected period of rest – at least from a catastrophist's point of view – the historians' Historic Era (665 BC-Present).

It is apparent from Velikovsky's discussion of the above that he put the Flood roughly 10,000 years ago and the origin of the solar system much earlier than that, neither of which conforms to the Bible's account of creation or the Bible's catastrophic events following it.⁹

5-VELIKOVSKY'S VERSION OF HUMAN HISTORY

Velikovsky argues in his historical books that the orthodox history of the ancient world is badly distorted by the general acceptance of an erroneous chronology for ancient Egypt, to which the histories of other nations are linked, I agree with him. For example:

5A-Egypt's Middle Kingdom (Dynasties 12 & 13)

Its end belongs in the middle of the 15th century BC, where Velikovsky put it.

5B-Egypt's 2nd Interregnum (the Hyksos Dynasties 14-17)

It and Israel's Post-Exodus period, which includes its Wandering in the Wilderness, its Conquest of Canaan, its Rule by the Elders, and its Period of the Judges, belong in the next four centuries, where Velikovsky put them.

⁹ Most of the above can be seen in Velikovsky's In the Beginning – the origin of the solar system, Christian Media, Jacksonville, OR, which started as a compilation of some of Velikovsky's unpublished material (it appeared in the original manuscript of Worlds in Collision, but was removed prior to its publication in 1950) by Jan Sammer, under Velikovsky's supervision. This compilation was then edited and published by James Lloyd in an undated pamphlet. The latter appears to share my view of Velikovsky's work when, after identifying himself as a Christian, he writes, "On occasion, there are statements made in this work that are directly contrary to the revealed truth of the Scriptures, the Holy Bible. In such instances, we simply look past such glaring inconsistencies, and seek to retrieve the nuggets of truth that the lens of Scripture allows us to recognize" (Publisher's Preface, p. iv).

5C-Egypt's 18th Dynasty

The start of it and Israel's United Kingdom belongs just before 1000 BC, just where Velikovsky put them. Thus Prince Ahmose and Saul, Queen Hatshepsut and Solomon, and Thutmose III and Rehoboam were contemporaries, just as Velikovsky claimed.

5D-The Hittites

Velikovsky's identification of the so-called Hittite archives as the Chaldean records of the Neo-Babylonian Empire was brilliant, and his synchronization of the reigns of Ramses II=Necho II and Hattusilis III=Nebuchadnezzar II work perfectly, with (a) Ramses' ascent to the throne and first military campaign to Megiddo falling in Josiah 31, (b) his 2nd campaign to Kadesh (Carchemish), where he lost to the Babylonian king, falling in Jehoiakim 4, (c) the treaty between the two monarchs falling in Zedekiah 8, (d) the Fall of Jerusalem to the Babylonian king and the beginning of the Hebrews' Exile in Babylon falling in Zedekiah 11, and (e) his marriage to the Babylonian king's daughter, Kilus-Hepa=Maathorneferure, in Exile 11.

5E-Horemheb

Velikovsky's identification of Horemheb as Harmais, the youngest of three brothers - Ramses Siptah, Sethos, and Harmais - each of whom played a role in Egypt's Ethiopian Dynasty 25 (691-639 BC), is a satisfying solution to the puzzle that Horemheb represented to historians of Egypt for over a century. Did he belong in the 18th Dynasty or the 19th Dynasty. As it turns out, he belonged in neither, although he was succeeded by Psammetich Set I, the first pharaoh of Dynasty 19=26.

The last pharaoh of Egypt's Libyan Dynasty 21=24 (812-691 BC), which immediately preceded Dynasty 25, was Shoshenk IV (706-691 BC), who paid tribute to Sargon II in his last year. He was succeeded by Ramses Siptah, who married Queen Twosere, the royal heir, and became pharaoh. He ruled Egypt for 1 year (691-690 BC) and then was killed by his brother Sethos, which left only Q. Twoere, who (a) ruled Egypt for 1 year (690-689 BC), during which she gave birth to a son, Merneptah, and then (b) served as her son's regent for 6 years (689-683 BC). Then Sethos married Twosere, deposed his nephew, seized the throne, and ruled Egypt for the next 30 years (683-653 BC) – years that would turn out to be tumultuous. In his third year, he appointed Harmais as administrator of Egypt and went off on a military campaign. After he left, Harmais usurped his brother's wife and throne and ruled as pharaoh for two years (680-678 BC). On hearing of Harmais' perfidy, Sethos returned, regained both his wife and his throne, and ruled unopposed for 8 years (678-670 BC). In 670 BC, the Assyrian king Sennacherib invaded Egypt from the north, defeated Sethos, and appointed Harmais as his military administrator in Egypt - a post which Harmais filled for 2 years (670-668 BC). In 678 BC, Tirhaka the Ethiopian invaded Egypt from the south and put Sethos back on the throne as his vassal, where Sethos stayed for the next 15 years. When he died, he was succeeded by Harmais, who ruled Egypt for 14 years (653-639 BC). The 25th Dynasty ended with his death.

5F-The Pereset & the People of the Sea

Orthodox historians put Egypt's 20th Dynasty in the late 2nd millennium BC and assign it 115 years (1200-1085 BC), during which Ramses III sat on the pharaonic throne for 32 years (1198-1166 BC). His major accomplishment was repelling the invasion of a coalition from the north consisting of the *Pereset* and the *Peoples of the Sea (or Isles)*. The identity of the former was a mystery, but speculation on the identity of the latter tended to focus on the Mycenaean Greeks. In a brilliant piece of detective work, Velikovsky argued (a) that the Egyptian Dynasties 20 and 30 were identical and (b) that Ramses III=Nectanbo I actually reigned for 18 years (381-363 BC) – over 800 years later than customarily thought! Moreover, he divided the warfare at the beginning of the pharaoh's reign into three phases involving different combinations of five groups - Egyptians, Greeks (People of the Sea (or Isles)), Hebrews (Mariannu), Libyans, and Persians (Pereset) as follows:

1. War between the Libyans & an Egyptian-Greek-Persian Alliance (381-378 BC)- When Libyans invaded Egypt, the Egyptians were helped by (a) Athenian mercenaries, who had been hired by Achoris, and (b) some Persians who were garrisoned at a fortress on Egypt's western frontier.
2. War between an Egyptian-Greek Alliance & the Persians (378-375 BC) - As soon as danger on the western front ceased, Ramses III=Nectanbo I revolted against Persia. When a Persian force approached Egypt, the Egyptians were helped by the Athenian mercenaries under the command of Admiral Chabrias, who defeated the Persians. When Persia complained to Athens, the Greeks replaced Chabrias with General Iphicrates, who was ordered to assist the Persians.
3. War between an Egyptian-Hebrew Alliance & a Greek-Persian Alliance (375-373 BC) - A Greek-Persian force under the joint command of the Greek general Iphicrates and the Persian general Pharnabazus assembled at Amor in Syria, but the two generals could not agree on how to proceed. Meanwhile, a Greek naval force assembled at Akko and sailed for the Nile Delta. It attacked Pelusium (fortress at the northernmost point of the seven mouths of the Nile; probably modern day Port Said), but it was repelled. It next attacked the fortress at Mendesium and invested it. Meanwhile, the Egyptians moved a Hebrew garrison (the Mariannu) from Jeb-Elephantine to Zahi, a fortress somewhere on the coast east of Pelusium (possibly about 20 miles away, but more likely 90 miles away, at El Arish, which would have been the logical place to intercept a Persian force moving southward through Canaan). With a hostile force between it and the main army, and with the Nile beginning to overflow, the Greek fleet set sail for home and the war ended - a victory for Ramses III=Nectanbo I.

I was completely satisfied by this solution to the Pereset-Peoples of the Sea (or Isles) enigma.

6-MY DISAGREEMENTS WITH VELIKOVSKY

My disagreements with Velikovsky mostly stem from our different views of the Bible. Velikovsky regarded it as a human document and just another source of historical information, with which he often found fault, whereas now I regard it as a divine document and trustworthy in all respects. As a result, we differ on a number of points in both natural history and human history.

6A-Natural History

Regarding natural history, there are two important points on which Velikovsky and I disagree.

6A-1-Creation Week

If Velikovsky ever wrote about his beliefs concerning the origin of Universe, I have not seen them. He did, however, discuss the origin of the seven-day week. He appears to have believed that, when Moses wrote *Genesis* circa 1450-1400 BC – i.e. after the Exodus and his receipt of the Law on Mount Sinai - he believed (a) that Earth and mankind had been shaped and reshaped by six ages, (b) that this creative activity ended with the Exodus, and (c) that Moses expected the seventh age to be a time of rest in the heavens and on Earth, as I have described above. Thus Moses memorialized this concept in a seven-day Creation Week, in which the first six days were devoted to creation and the seventh day was devoted to rest.

Velikovsky pointed out that the seven days of the week today bear the ancients' names for the heavenly bodies that were responsible for the catastrophes that created these ages, which is obvious in most of the following cases:¹⁰

1. Sunday is the day of the sun, Helios, or Sol - *hemera Heliou* in Greek, *dies Solis* in Latin, *Dimanche* in French, *Sonntag* in German, *Sondag* in Norwegian, *domingo* in Spanish.
2. Monday is the day of the moon, Selene, or Luna - *hemera Selenes* in Greek, *dies Lunae* in Latin, *Lundi* in French, *Montag* in German, *Mandag* in Norwegian, *lunes* in Spanish.
3. Tuesday is the day of Ares or Mars - *hemera Areos* in Greek, *dies Martis* in Latin, *Mardi* in French, *Tirsdag* in Norwegian, *martes* in Spanish.
4. Wednesday is the day of Mercury, Hermes, or Mercurius – *hemera Hermou* in Greek, *dies Mercuri* in Latin, *Mercredi* in French, *Mittwoch* in German, *Onsdag* in Norwegian, *Miercuri* in Romanian, *miercoles* in Spanish.
5. Thursday is the day of Jupiter, Zeus, or Jove – *hemera Dios* in Greek, *dies Jovis* in Latin, *Jeudi* in French, *Donnerstag* in German, *Torsdag* in Norwegian, *jueves* in Spanish.

¹⁰ I do not include the names of the days of the week in Hebrew, because they represent a break with the pattern. Sunday is *Yom Rishon* (first day); Monday, *Yom Sheni* (second day); Tuesday, *Yom Shlishi* (third day); Wednesday, *Yom Revi'i* (fourth day); Thursday, *Yom Hamishi* (fifth day); Friday, *Yom Shishi* (sixth day); and Saturday, *Shabbat* (day of no work or rest).

6. Friday is the day of Aphrodite or Venus – *hemera Aphrodites* in Greek, *dies Veneris* in Latin, *Vendredi* in French, *Frietag* in German, *Fredag* in Norwegian, *viernes* in Spanish.
7. Saturday is the day of Saturn, Kronos, or Saturnus – *hemera Kronou* in Greek, *dies Saturni* in Latin, *Samedi* in French, *Samstag* in German, *Lordag* in Norwegian, *sabado* in Spanish.

Oddly, the order of the days of the week do not follow the order of the ages which, according to Velikovsky, they were designed to memorialize. Also, missing from his discussion of the days of week is any reference to the Bible's descriptions of God's work in each of these days.

6A-2-Collective Amnesia

Also regarding natural history, Velikovsky is unique among catastrophists in blaming Earth's catastrophic past for mankind's propensity to wage war. He believed that mankind is suffering from "collective amnesia" because he has repressed his memories of Earth's cosmic encounters and therefore is driven to reproduce these traumas in a new form by continually engaging in war. That does not conform with what the Bible says.

- The Bible identifies mankind's propensity to wage war as due to sin in general and covetousness in particular – e.g. it states, "From whence come wars and fightings among you? Do they not come even from your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain. Ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (KJ21 James 4:1-3).
- My limited understanding of Freudian psychiatry does not allow me to put much faith in it. It strikes me as based on faulty reasoning. Freud created the concepts of the ego, the id, and the superego, and then reified them and used them to explain a troubled person's inability to cope with reality. There are no such things. The Bible makes clear that each person possesses a triune nature consisting of a body, a mind, and a spirit.¹¹ It also makes clear that the source of a person's problems, including maladjustments to reality, is his sinful nature – e.g. it states, "As it is written: 'There is none righteous, no, not one; There is none that understandeth; there is none that seeketh after God. They have all gone from the way; they have together become unprofitable; there is none that doeth good, no, not one... All have sinned and come short of the glory of God'" (KJV Romans 3:10-12,23).

6B-Human History

Regarding human history, while I admire and subscribe to many of Velikovsky's historical conclusions, I do not agree with them in all respects. Again, his departure from what the Bible says is the main problem, of which I will give a few examples:

¹¹ See my blog of January 16, 2017 entitled "Reflections on the nature of mankind."

6B-1-The Hebrews' Exile

The Bible clearly states that the Hebrews' Exile or Captivity in Babylon lasted 70 years, yet Velikovsky accepted its customary reduction to half a century (587-537 BC). If I understand him correctly, he lists the Neo-Babylonians kings as follows: Mursilis=Nabopolassar II (635-613 BC), Nergil I=Nergillisar I (613-606 BC), Labash Marduk (606 BC), Hattusilis III=Nebuchadnezzar II (606-563 BC), Amel Marduk (563-561 BC), Nergil II=Nergilissar II (561-557 BC) Labash Marduk (557-556 BC), and Nabonidus 556-539 BC). This sequence renders impossible the Bible's statement in 2 Kings 25:27 that Nebuchadnezzar's son, Evil-Merodach (Amel Marduk) ordered the release of Jehoiachin from confinement in Exile 37. According to Velikovsky's chronology, Exile 37 would have been 550 BC, but; Amel Marduk died in 561 BC, eleven years earlier.

6B-2-The Persian Conqueror of Babylon

Velikovsky also accepted the customary identification of the conqueror of Babylon as the Persian king Cyrus-the-Great (559-530 BC) and the customary date for the Fall of Babylon as 539 BC (Cyrus 20). On the other hand, I believe that the Bible identifies Darius the Great (aka Darius I or Darius-the-Mede) (522-485 BC) as the conqueror of Babylon and (b) Bible Chronology indicates that the date of the Fall of Babylon was 487 BC (Darius 35). Much effort has been devoted to reconstructing the Fall of Babylon, and the various versions of it differ considerably and are stricken with inconsistencies. Before I deal with these differences, I must note what the Bible says about Babylon's last night.

Daniel 5 describes how Belshazzar, the son and co-regent of King Nabonidus, was giving a feast for "a thousand of his lords" (v. 1), and he commanded his servants to bring the gold and silver vessels which Nebuchadnezzar took from the Temple in Jerusalem into the dining hall so that his guests might drink wine from them. Thus, his guests "drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (v.4). Suddenly the disembodied fingers of a man's hand appeared and wrote on a wall, "MENE, MENE, TEKEL, UPHARSIN" (V.25), whereupon Belshazzar was greatly troubled. He called upon his wise counselors to tell him what the words meant, but they could not. Then he called upon Daniel, who first reminded him that he had given the vessels from the Temple in Jerusalem to his guests for drinking wine and had praised the gods of inanimate metals, but had not glorified "the God in whose hands thy breath is" (v.23). Thus, this God had 'weighed him in the balance, found him wanting' (v.27), and decreed that his kingdom was "finished" (v.26). That night, Babylon fell to the Persians (v.31) and Belshazzar was slain (v.30).

The above account completely disqualifies such stories as Cyrus-the-Great diverting the Euphrates to gain access to the city, which would have involved building large dams that could not have been accomplished surreptitiously. Moreover, on the eve of Babylon's fall, an immense Persian army would have been toiling away in the river bed, clambering up the city's walls, and breaking down the city's gates. If that were true, would Belshazzar and his courtiers have been drinking and feasting in the palace? Of course not. All of the men would have been manning the walls and trying to repel the marauders.

Furthermore, the above account completely contradicts the identity of the story's central character: Babylon fell to Darius the Mede, (v.31), not Cyrus the Great. Darius usurped the Persian throne from Bardiya (522 BC), who was the younger brother and legitimate successor of Cambyses II (529-522 BC), and ruled Persia for 37 years (522-485 BC). He reconquered Egypt in 520 BC, invaded the Indus Valley in 516 BC, lost to the Greeks at Naxos in 499 BC and again at Marathon in 490 BC, conquered Babylon in 487 BC (his year 35), and finally died in 485 BC (his year 37). He was succeeded by Cyrus-of-the-Bible.¹² Here I speculate. I believe (a) that Cyrus was Darius's oldest son,¹³ (b) that he ruled Persia and Babylon for 3 years (485-482 BC), and (c) that he was deposed by his younger brother Xerxes-the-Great (485-465 BC), who killed him and erased his name from the Persian records.¹⁴

Finally, attributing the Conquest of Babylon to Cyrus-the-Great places the end of the Neo-Babylonian Empire in 539 BC (Cyrus 20), which becomes Nabonidus 17 in Babylon. Cyrus continued to reign for 9 years (539-530 BC), then Cambyses II reigned for 7 years (530-522), Bardiys reigned for a few months (522 BC), and then Darius I reigned for 37 years (522-485 BC). During the latter's reign, he was forced to dispose of two members of the Babylonian royal line, Nebuchadnezzar III and Nebuchadnezzar IV, each of whom claimed to be a son of Nabonidus and entitled to the Babylonian throne. If the trouble occurred in Darius' first two years (522-520 BC), it was occurring more than 17 years after the end of the Babylonian Empire. If the Fall of Babylon occurred in 487 BC, where my chronology places it, the trouble occurred in Darius' last two years 487-485 BC), exactly where I would expect it. Moreover it would have added to the confusion surrounding the transition from Darius I to the next Persian king, whom I claim was the Cyrus-of-the-Bible, not Xerxes I.

6B-3-The Post-exilic Period

Not believing the divine inspiration of the Tenach (Old Testament) - let alone of the New Covenant Scriptures (New Testament) - Velikovsky entirely missed the import of Daniel's prophecies concerning the Messiah, which are pertinent to identifying the length of the Post-exilic Period. By accepting 539 BC for the date of the Fall of Babylon, Velikovsky was stuck with the Exile ending in 537 BC and the Post-exilic extending to the Birth of Messiah. If my dating of the latter as 2 BC is correct, that would mean a length of 535 years (537-2 BC). That figure is in sharp contrast to the 483 year period specified in the prophecy that the Archangel Gabriel delivered to Daniel:

¹² Cyrus-of-the-Bible, king of Persia, is mentioned 23 times in the Scriptures, but not once is he called Cyrus-the-Great. Moreover, Daniel (see 1:21, 6:28, and 10:1) places Darius I earlier than Cyrus, not later.

¹³ Since Darius stole the throne from the legitimate heir, Bardiya, who was a son of Cyrus II and a great-grandson of Cyrus I, he may have named his son Cyrus to help legitimize his right to the throne.

¹⁴ My suspicion of fratricide here is strengthened by the pattern of killing-to-obtain-the-throne that runs in the royal family, of which all members of the family must have been acutely aware. Darius I disposed of his distant cousin Bardiya, and Artaxerxes I's sons, Xerxes II, Sogdianus, and Darius II disposed of one another seriatim. That Xerxes I followed his father's example and disposed of his brother Cyrus-of-the Bible, thereby setting an example for his grandsons, is highly likely.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem¹⁵ unto the Messiah the Prince¹⁶ shall be seven weeks,¹⁷ and threescore and two weeks:¹⁸ the street shall be built again, and the wall, even in troublous times.¹⁹ And after threescore and two weeks²⁰ shall Messiah be cut off,²¹ but not for himself:²² and the people of the prince that shall come²³ shall destroy the city and the sanctuary;²⁴ and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week²⁵ and in the midst of the week²⁶ he shall cause the sacrifice and the oblation to cease,²⁷ and for the overspreading of abominations²⁸ he shall make it²⁹ desolate, even until the consummation³⁰ and that determined shall be poured upon the desolate. (KJV Dan 9:25-27)

6B-4-All 1st Millennium BC Dates

In addition to the date of the Fall of Babylon, almost all of Velikovsky's dates for the 1st Millennium BC must be changed to conform to Bible chronology, which must be the basis for any reconstruction of ancient history (3977-2 BC).³¹

¹⁵ ...the commandment to restore and to build Jerusalem refers to the Proclamation of King Cyrus, which he issued when he acceded to the Persian and Babylonian thrones when Darius died two years after the Fall of Babylon, which I date to 487 BC.

¹⁶ ...unto the Messiah the Prince refers to the Post-Exilic Period, which extends from the Proclamation of Cyrus to the Birth of Messiah, which I date to 2 BC.

¹⁷ ...seven weeks refers to the Post-exilic Period's first phase, which lasts 7 weeks of years or 49 years (485-436 BC).

¹⁸ ...threescore and two weeks refers to the Post-exilic Period's 2nd phase, which lasts 62 weeks of years or 434 years (436-2 BC).

¹⁹ ... troublous times refers to the 1st phase (485-436 BC) as described above.

²⁰ ... threescore and two weeks refers to the 2nd phase (436-2 BC) as described above.

²¹ ... shall Messiah be cut off refers to Messiah's crucifixion and death, which I date to April 3, 33 AD, 33.5 years after His birth.

²² ...but not for himself refers to His dying to atone for our sins, not for His, because He was sinless.

²³ ... the people of the prince that shall come refers to the Roman army under General Titus, who would later become Rome's emperor.

²⁴ ... the city and the sanctuary refers to Jerusalem and its Temple, which would be destroyed in 70 AD.

²⁵ ... he shall confirm the covenant with many for one week refers to a period of ministry of 1 week of years or 7 years, which apparently would be divided into two parts; the 1st part consisted of Messiah ministry in 29-33 AD and the second part will probably occur in association with the Parousia.

²⁶ ... and in the midst of the week refers to the half a week of years, which is the 3.5 years of Messiah's ministry from September 29 AD to April 33 AD.

²⁷ ... he shall cause the sacrifice and the oblation to cease undoubtedly means that the need for further sacrifice or atonement would end at that point.

²⁸ ... for the overspreading of abominations undoubtedly refers to any continuation of animal sacrifice for sin after Messiah's one-time, all-sufficient sacrifice for sin on Golgotha.

²⁹ ...refers to Jerusalem and its Temple.

³⁰ ... the consummation refers to the Parousia at the culmination of history.

³¹ Critical dates are as follows: (a) Adam and Eve's expulsion from the Garden of Eden in 3977 BC, (b) the start of the Flood in 2321 BC, (c) God's Promise to Abraham in 1894 BC, (e) the Destruction of Sodom & Gomorrah in 1870 BC, Jacob's descent into Egypt in 1679 BC, (f) the Exodus in 1464 BC, (g) the beginning and end of the Hebrews' 300-year occupation of Heshbon in 1424 BC and 1124 BC respectively, (h) the beginning of construction of the First Temple in 984 BC (Solomon's regnal year 4), (i) the Fall of Samaria to Sargon II in 685 BC, (j) the shift in Earth's axis in 695/694 BC (Ahaz's regnal year 16), (i) the shift of Earth's axis in 680 BC (Hezekiah's regnal year 14), (j) the destruction of Sennacherib's army in 665 BC (Hezekiah's regnal year 29), (k) the Fall of Jerusalem to Nebuchadnezzar in 555 BC, (l) the Fall of Babylon to Darius I in 487 BC, (m) the beginning of Daniel's 69 Weeks of Years in 485 BC, (n) the Birth of Messiah on August 28, 2 BC, (o) the Baptism of Messiah in August of 30 AD, just before His 30th birthday, and (p) the Crucifixion, Death, Resurrection, and Ascension in the Spring of 33 AD.

7-VELIKOVSKY'S VALUE

Velikovsky's scholarship is stunning. His ability to read English, French, German, Hebrew, Latin, and Russian and then to remember what he read enabled him to sort through an extraordinary body of information about the past in the areas of both natural history and human history. Moreover, his ability (a) to digest that information, (b) to discern and avoid the pitfalls into which others had fallen, (c) to assemble into a consistent, persuasive picture pieces of it from different people from different cultures writing in different languages - as he does in Oedipus and Akhnaton - is remarkable. Thus, I have found his work usually reliable and extremely helpful. My problem with his work only arises when he allows himself to be guided by atheistic humanism, rather than trinitarian theism, and, by attributing error to the Holy Scriptures, settles on solutions that contradict what the Bible says.