Old Testament Introduction  
The Bible’s Buried Secrets  
Chapter 23, Six-chambered Gates

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

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

***About the Video***

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

***Overview***

It is unlikely that David built the City of David: the biblical record maintains that he occupied an existing Jebusite castle or fortress, which is consistent with the 14C dating. Nor is it likely that Solomon designed or built six-chambered gates, other than the one at Gezer. The claim leading up to this debate is that Jerusalem is an insignificant cow town. However, Israelite influence and prominence are not dependent on the City of David or on six-chambered gates. We found an excellent indication of Solomon’s fame in massive hoards of hacksilber found in Cisjordan.

We also approached a realistic assessment of Israel’s size, since that seems to be in dispute, by comparison with contemporary world population, by evaluation of census decline, and by observation of spiritual condition.

Finally, we extended our study of Egyptian-Israelite convergence to include Sheshonq Ⅰ. Here we found an excellent fit for the destruction of Gezer, alliance between Israel and the Meshwesh, and a reasonable connection for Solomon’s wife.

***Script***

Six-chambered Gates (time 1:10:00)

Quote:

N: The Bible credits David with conquering the kingdom. But it’s Solomon, his son, who is the great builder.

R: “This was the purpose of the forced labor which Solomon imposed. It was to build the House of YHWH … and the wall of Jerusalem, Hazor, Megiddo, and Gezer.” — 1 Kings 9:15[[1]](#endnote-1)

N: Here in Hazor Amnon Ben-Tor, director of excavations, believes this may be evidence of Solomon’s building campaign. Archaeologist’s call it a six-chambered gate,[[2]](#endnote-2) a massive entryway fortified with towers and guard rooms. Ben-Tor’s predecessor Yigael Yadin[[3]](#endnote-3) first uncovered this structure.[[4]](#endnote-4)

Ben-Tor: It turned out to be a six-chambered gate. And Yigael Yadin immediately remembered that a very, very similar gate was excavated at Gezer. Then, Chicago University excavated this gate here at Megiddo.[[5]](#endnote-5)

N: Stunned by the similarity of these three gates, Yadin recalled the passage in the Bible.

Ben-Tor: There we have a wonderful connection of the biblical text as it shows up in archaeology.

N: Three monumental gates, all based on the same plan, would seem to be powerful evidence; not only of prosperity, but also of a central authority. Throughout its history, the Israelites had been divided into tribes. Then into kingdoms: north and south. The locations of these strikingly similar gates in both regions suggests a single governing authority throughout the land. But how can we be sure that this is the kingdom of David and Solomon?[[6]](#endnote-6) The answer, once again lies in Egypt.[[7]](#endnote-7)

Unquote.

***Decline***

It is easy to overestimate or underestimate the size and glory of Israel. There are several reasons for this.

**Stature**

First, in the grand scheme of things, Israel was never large. A census estimate of two-million people, give or take,[[8]](#endnote-8) is not a horde or a multitude in comparison to the scale of population in Egypt, Anatolia, or Mesopotamia; Israel makes a significant ethnic group, or a good-sized city. Yet the Israelites were not city dwellers: they were semi-nomadic shepherds, most of whom did not own houses, but rather lived in tents. Moreover, they were not all Israelites; some of them came from other ethnicities: they were a mixed multitude. Spread out over the entire Promised Land there would be less than one person in five acres, 20 acres per family. If city dwellers, such as administrators, regular military, and scribes are removed from the distribution, the population density gets even smaller. This is simply not large on a world scale; it does ripple the water: even so, the Israelites are not empire builders; it doesn’t ripple the water very much. One estimate gives the world population as 27 million in 2000 BC, and 50 million in 1000 BC (7 M in Africa, 33 M in Asia, 9 M in Europe, 1 M elsewhere).[[9]](#endnote-9) This estimate makes Israel about 5% of the world population of 40 M in 1406-1366 BC. Not exactly Thebes, but not a cow town either: at least not a small cow town.

**Size**

In the 1406 BC census Israel numbered 603,550 men who were older than 20, excluding the Levites.[[10]](#endnote-10) The firstborn males over 1 month numbered 22,273.[[11]](#endnote-11) In the 1366 BC census Israel numbered 601,730.[[12]](#endnote-12) In the Judges census Israel numbered around 423,700 except for the absent men from Jabeshgilead.[[13]](#endnote-13) In Saul’s first census Israel numbered 670,000.[[14]](#endnote-14) In Saul’s second census Israel numbered 600;[[15]](#endnote-15) third, 430,000.[[16]](#endnote-16) In David’s census Israel numbered 1,300,000.[[17]](#endnote-17) In Solomon’s era there were too many people to take a census.[[18]](#endnote-18) In Ahab’s census Israel numbered 60,230 without the Judah tribes.[[19]](#endnote-19) With simple 1% growth we would expect to see a census of 31 M by the end of David’s reign; and 46 M by the end of Solomon’s reign. From any perspective of evaluation, the Israelites are not thriving, they are declining. They declined throughout Judges. They made a minor recovery during the early part of Saul’s reign, but sank again with heavy losses overall. Allowing 30,000 for the Judah tribes, Ahab’s census amounts to an 85% loss of population. This isn’t much on an annual average; even so, the Israelites are slowly bleeding to death because of sin.[[20]](#endnote-20) Had we not examined these census figures we would have surely overestimated the size and glory of Israel. Israel is dying. This decline could be the result of actual fatalities; or it could include multitudes who have abandoned faith in Yahweh, to live as practicing Canaanites.[[21]](#endnote-21)

**Spirit**

The third, and most important factor in understanding Israel’s size and glory is that it is a spiritual, not a physical commodity. Yahweh does not care how many citizens He has; He only cares how many love and obey Him. Yahweh sees reality, even though we fail to see it. The person who does not love and obey Him, cannot be a healthy person, cannot be traveling on a safe path, and cannot possibly reach good goals. The Father loves His children and has the children’s best interests at heart. The Father knows His children far better than the children can possibly know themselves.

**Summary**

Whether we view Israel from the perspective of worldly stature, internal population, or spiritual growth, Israel is a rapidly sinking ship. Israel is living out a death wish.

We cannot reasonably evaluate the greatness of David and Solomon without trying to grasp the size of David’s heart and the immensity of Solomon’s wisdom. We will not find these things at the City of David in Jerusalem or at Hazor in six-chambered Gates. The moral of this story is that we ought not make claims about Israel’s size and glory that are not directly substantiated from either science or Scripture. Unrealistic popular inflated pseudo-Bible stories may have created such exaggerated impressions. Hyperbolic hyper-aggrandized pulpit oratory may have promoted a legendary mythos. The Bible, as we have shown, brooks no such obfuscation.

***Builders***

**David**

In the previous segment, we dated Mazar’s palace walls as most likely belonging to the Jebusite stronghold, prior to David; from there until 586 BC and beyond. The point of tangency which must be met in David’s life, is found in 2 Samuel 5, which says nothing about David building the City. There is little doubt remaining that the City of David has been found: it was built, possibly circa 1366-1155-1050 BC, before David was born.[[22]](#endnote-22)

“David was thirty years old when he began to reign, and he reigned forty years. He reigned over Judah seven years, six months from Hebron: and he reigned thirty-three years over all Israel and Judah from Jerusalem. The king and his men went to Jerusalem to the Jebusites, the inhabitants of the land, who told David, ‘You will not come in here: for even the blind and the lame are able to repel you.’ Nevertheless David took the stronghold of Zion, and renamed it the City of David. David said on that day, ‘Whoever gets up the water conduit, and strikes the Jebusites, even the lame and the blind who hate David’s soul, he will become chief and captain.’ So the proverb began, ‘The blind and the lame will not come in the house.’ So David lived in the fort, and called it the City of David. And David built all around [*the City*] inside the earthworks and ramparts.”[[23]](#endnote-23)

We saw that claims about David’s glory are easily overestimated or underestimated. So we returned to Scripture for a bigger grasp of the picture. We also verified the science for ourselves, and found the reports to fall short of expected reasonable standards. By all accounts, David is no builder; he performed some minor maintenance; he built his personal palace within the fortress.[[24]](#endnote-24) In fact, the Bible notes that David was forbidden to build much of great importance.[[25]](#endnote-25) There is one stellar exception; David gathered a divided and scattered people and welded them into a single nation.

**Solomon**

In contrast to David, Solomon was not a great warrior; He was a builder and peacemaker, known for His extraordinary wisdom.[[26]](#endnote-26) People, such as Hiram[[27]](#endnote-27) and Sheba[[28]](#endnote-28), seem to have done things for Solomon, just because they liked him. On the other hand, ordinary Israelites seem to have been pressed into great bondage.[[29]](#endnote-29) Kings and dignitaries were happy to give him wives to curry his favor.[[30]](#endnote-30) Solomon spent nearly half of his reign in building projects.[[31]](#endnote-31) His most noteworthy building projects include the Temple of Yahweh, his palace, his Egyptian wife’s palace, numerous fortifications, military outposts; as well as high places for Chemosh, Molech, Ashtoreth, and Milcom.

One need only contrast what David captured, the City of David; with what Solomon built, the Ophel and the Temple Mount, plus much, much more to grasp the differences in behavior and nature between David and Solomon. We are emotionally enraptured over the glories of Solomon’s kingdom, and are enthralled with six-chambered gates, which may have nothing to do with Solomon; yet, we miss the cardinal essence of the kingdom: it is spiritual, not physical. It has reached its pinnacle with Solomon’s ascension to the throne; David has already sowed its seeds of destruction: it’s all downhill from there… the kingdom only lasts eighty years. In terms of physical success, some of Solomon’s successors, especially some in the northern kingdom, may eclipse Solomon’s worldly achievements. Six-chambered gates may be constructed above Solomon’s more humble work, which becomes mere foundation stones. Physical success is not the point. Six-chambered gates are not the point. Obedience to the heart values of God’s Law are what is important.[[32]](#endnote-32)

***Gates***

**Gezer**

What can be gleaned concerning Solomonic magnificence at Gezer. Gezer is certainly a fascinating city; it was a key location for trade along the Via Maris, as well as into and out of Jerusalem.[[33]](#endnote-33) It’s location is, in part, identified by boundary stones, thirteen of which have been identified to date.[[34]](#endnote-34) The city was evidently attacked or sacked several times: beginning with an unidentified EBA (3300-2100 BC) destruction,[[35]](#endnote-35) by Thutmose III (1479-1425 BC),[[36]](#endnote-36) by Merneptah (1213-1203 BC),[[37]](#endnote-37) probably by Siamun (986-967 BC)[[38]](#endnote-38), and again by Sheshonq Ⅰ (943-922 BC). The most notable find, the Gezer Calendar was discovered there.[[39]](#endnote-39) Unlike other locations, the Solomonic origin of the six-chambered gate at Gezer has not yet been called into question.

Gezer emphasizes the grandeur of the Solomonic kingdom, primarily in its status as the dowry for Solomon’s Egyptian wife. Ramesses II and Merneptah were well known for their ethnic prejudices, especially against the Libu.[[40]](#endnote-40) Pharaohs were happy to receive foreign princesses into their harems as gifts from dignitaries; yet, steadfastly refused to give Mizraim princesses as such a gift. However, Osorkon the Elder (992-986 BC) is not Mizraim; he is Meshwesh, one of those wretched Libu tribes. Siamun (986-967 BC) is most likely related to Osorkon: possibly his son-in-law. Siamun is an excellent candidate to be Solomon’s father-in-law. Solomon ascends to the throne in 970 BC, so Siamun will live for another three years. The Meshwesh connection explains the change in Egyptian marital policy. It also explains why neither the pharaoh nor his daughter were named in the Bible, which would only stir up prejudices back in Egypt. Nevertheless, Solomon’s Egyptian wife received special honors, which none of the other wives received: her own palace, a regnal porch, most likely with a throne similar to Solomon’s throne… this would be in keeping with the status of Egyptian royal families as portrayed on Egyptian monuments, where women often ruled. This may be the woman that Solomon loved;[[41]](#endnote-41) indeed, Song of Solomon may be Solomon’s wedding poem. There is not much evidence that Solomon consorted with the rest of his harem: for few children are mentioned. Rehoboam is said to be the son of Naamah, an Ammonite.[[42]](#endnote-42)

In later life, Solomon fell into idolatry over Ashtoreth, Chemosh, Milcom, and Molech.[[43]](#endnote-43) If the “high places that were before Jerusalem”;[[44]](#endnote-44) were, in fact, the ancient massebot of Gezer, which Solomon resurrected for his idolatry; this could have resulted in considerable loss of prestige and even insult to his Meshwesh queen: especially if the political arrangement also included several Meshwesh becoming crypto-Israelites. This would make sense of Sheshonq’s sack of Gezer, as a retaliation against the Israelites for any loss of dignity brought upon Solomon’s Meshwesh queen: particularly, if she turned out to be his granddaughter, and Sheshonq was morally obliged to recover her dowry.

We’ve now gone to great lengths to propose one more working hypothesis; yet, hypotheses are of no value if proof is not forthcoming. The hypothesis only helps us focus on the question: if that were true, what evidence supports it? The primary goal of investigation is to disprove the hypothesis. There can be no question that a great deal of Solomon’s grandeur and international prestige hangs on the idea that Solomon had an Egyptian queen, and Gezer was her dowry. The issue at stake here is, can it be substantiated outside of the Bible? Can it proved false by evidence found outside of the Bible? Gezer is the first place to look. Moreover, the substantiation of Solomon’s harem would also be important: indeed, it seems strange, with the large numbers involved, that evidence has not been forthcoming from other nations, evidence that verifies the existence of Solomon’s harem.[[45]](#endnote-45)

**Hazor**

Similarly, we already know that Hazor was a continuously occupied city for long periods of time, primarily because of its strategic location.[[46]](#endnote-46) It was likely an important part of Egyptian northern defenses against the Nuhašše and Hatti. Other strategic pieces of the Egyptian northern defenses may have been positioned to the south along the Valley of Jezreel and over to Pella. After the Battle of Megiddo (1465-1464 BC)[[47]](#endnote-47) and the victory of Thutmose Ⅲ (1479-1425 BC) this area ceases to be a Nuhašše stronghold, at least for a time: we prefer to think of this as a distinct culture from Canaanite culture. Since the Canaanites have a long standing history as Egyptian allies we think it more likely that the Nuhašše and Hatti were driven out of Megiddo and Hazor, and Canaanite forces installed as an Egyptian vassal city-state. This fits well with fires dated to 1450 BC at Hazor. Both Megiddo and Hazor would have been more easily supplied from harbors at Acre and Tyre. We believe that this is the case because of Egyptian references to sailing, involvement on Mediterranean islands,[[48]](#endnote-48) and a presence at Acre.[[49]](#endnote-49) Due to the 1980 work of David Ussishkin at Megiddo, the Solomonic nature of the six-chambered gate at Hazor has also been questioned.

**Megiddo**

Megiddo is not likely to have a Solomonic six-chambered gate;[[50]](#endnote-50) the six-chambered gate that exists appears to belong to a later period: although such conclusions are almost always hotly disputed, so that the final word is not yet in. The six-chambered gate may have been constructed using a more modest Solomonic gate as a foundation.[[51]](#endnote-51)

While other information is less spectacular (photographs and the like), Megiddo has the unique distinction of being the location for the most extensive radiocarbon reported to date.[[52]](#endnote-52) While, few conclusions can be drawn from this study, the statistical reporting is improved. Given the opportunity we will look at this report in greater detail elsewhere; still, it will have little to say about Solomonic six-chambered gates.

Megiddo also provides the possibility for the proposal of an historic timeline, consistent with the data, which could be: Prior to 1450 BC, Hazor is occupied as a Nuhašše and Hatti stronghold, limiting Egyptian access further north. In 1464 BC, after a one year journey, Thutmose Ⅲ attacks Megiddo. After the Battle of Megiddo a seven-month siege takes place.[[53]](#endnote-53) A “Fifth Campaign” raids Canaan (1458 BC), on the way south, returning from Tunip.[[54]](#endnote-54) A “Sixth Campaign” attacks Kadesh (1457 BC).[[55]](#endnote-55) A “Seventh Campaign” is led against Ullaza (1456 BC), a Phoenician town with strategic harbors.[[56]](#endnote-56) An “Eighth Campaign” is carried far north against the Naharin (1454 BC).[[57]](#endnote-57) The “Ninth Campaign” (1453 BC) concerns the harbors of Phoenicia; Keftiu, Byblos, and Sektu ships; as well as timber. Thutmose Ⅲ could have captured Hazor in 1450 BC after the Battle of Megiddo; yet there is no extant record of such a battle.[[58]](#endnote-58) Hazor is burned (1450 BC). Thutmose Ⅲ dies (1425 BC). Amenhotep Ⅱ dies (1398 BC). Joshua attacks Hazor (1364-1354 BC). Seti Ⅰ is involved at Hazor (1290-1279 BC), which may explain Hazor’s revival. Hazor dominates Israel (1212-1193 BC). Barak attacks and defeats Hazor (1193 BC). Solomon builds at Hazor (970-930 BC). Sheshonq (Shishak) attacks Jerusalem, but not Hazor (925 BC). There is no Egyptian involvement found in known Egyptian records at Hazor from 1287 BC onward.

**Other**

Six-chambered gates are found at other locations as well: Lachish, Ashdod, Hirbet Kaifeh (Qeiyafa), Samaria, Dan: others may be awaiting future discovery.[[59]](#endnote-59)

Lachish is well known for many things; yet, the six-chambered gate is not among them. Nevertheless, we were able to confirm the existence of the six-chambered gate at Lachish, including photographs. The six-chambered gate at Lachish dates to the eighth century BC, roughly two-hundred years after Solomon.[[60]](#endnote-60)

Ashdod is well known as a sea port; yet, its use as such in the tenth century is not perfectly clear: it was a principal Philistine city.[[61]](#endnote-61) We found photographic evidence of the gate at Ashdod; yet, little else: we did not find dates.[[62]](#endnote-62)

We were unable to confirm the existence of a six-chambered gate at Hirbet Kaifeh; which is also known as the Elah Fortress, because it overlooks the Elah valley.[[63]](#endnote-63)

We were unable to confirm the existence of a six-chambered gate at Samaria.[[64]](#endnote-64)

We were unable to confirm the existence of a six-chambered gate at Tel Dan.[[65]](#endnote-65)

We fear that this whole discussion of six-chambered gates has become yet another archaeological wild goose chase. If we really wanted to understand the grandeur of the Solomonic kingdom we would study the literature attributed to Solomon and seek to substantiate it from outside sources: Proverbs, Ecclesiastes, Song of Solomon. This would be an even more important line of evidence than identifying Solomon’s Egyptian queen, her father, or the Queen of Sheba: for all of these came to Solomon, because of his wisdom.

***Scripture***

Since Yigael Yadin immediately recalled 1 Kings 9:15, we wonder why he did not also remember Ezekiel 40 which has a detailed architectural description of six-chambered gates. We’re also curious to know if they match the dimensions of the gates at Hazor, and Megiddo, and Gezer.

What we need to know is if the gates are distinctive to Israelite design. Ezekiel might help us with that question. We also need to know that no such gates are built outside of Israel. Finally, we need to know that the six-chambered gates all date 970-730 BC, already under dispute; yet, of course, stone walls are impossible to date.

Ezekiel seems to describe the six-chambered gate as the main entrance of a new temple, one that had not yet been built. This raises the question, why was such a gate not found at Jerusalem; or if it was razed by Nebuchadnezzar, why is there no surviving record of it?[[66]](#endnote-66) We are left with a bit of a puzzle; there is no evident way to connect these gates with Solomon with absolute certainty. What does the Bible say?

And this is the reason for the labor force which King Solomon raised; to build the house of the Lord, his own house, the earthworks, ramparts, and the wall of Jerusalem, Hazor, Megiddo, and Gezer. For Pharaoh, king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon’s wife. And Solomon built Gezer, and lower Beth-Horon, Baalath, and Tadmor in the wilderness of the land, and store cities that Solomon had: for his chariots, for his horsemen, and whatever Solomon desired to build in Jerusalem, in Lebanon, or anywhere in the land of his dominion.[[67]](#endnote-67)

The first thing we notice is that these verses say nothing about Solomon designing or building six-chambered gates at any of these locations.

If these texts are genuine they still say nothing about Solomon designing or building six-chambered gates. Having said that, they introduce even greater questions. Solomon was allied with a pharaoh, which one? Pharaoh has broken trust with Canaanite-Egyptian allies, why would he do this? Solomon’s wife is Egyptian, how can he do this; since marriage of an Egyptian princess to a foreigner is an abomination to the Egyptians? The commonly proposed solutions were already presented.

***Influence***

How influential was Israel? We really don’t know. If every word of biblical evidence requires archaeological support, we cannot provide it: such archaeological support is not known to exist.

We previously showed that the idea of a minor/major Canaanite evolution into Israelites is scientifically unlikely. None of the evidence adduced is sensible: the calculations are simply incorrect, the archaeological methods are suspect, the 14C dating is incorrectly applied, and the dependence on migrating Canaanites associating with or being the Shasu in Yhw dies without evidence. There is no good statistical reason to disregard the biblical record of Israel’s influence. Neither is there any reason to dramatize or exaggerate it.

Without needing to know exactly what David and Solomon built we can be reasonably sure that they had considerable influence.

We can be sure that David was able to bring the nation together, take the Jebusite stronghold, suppress the Philistines,[[68]](#endnote-68) and return the Ark: four things which neither Saul, nor anyone else had been able to accomplish since Joshua.

It seems to us that we need not be concerned about matters concerning Jerusalem and Hazor: the onus is on archaeology to prove or disprove them. Failing such disproof, they must be allowed to stand. Granted, it would be nice to find David’s brass plaque at Jerusalem, and Solomon’s brass plaques at Hazor, Megiddo, Gezer, and several dozen other locations. Because of the greatness of the antiquity, we would be surprised if any such artifacts turned up; yet, their absence does not constitute a disproof.

A strange piece of evidence turned up today.[[69]](#endnote-69) Psalm 48:7 says “You break the ships of Tarshish with an east wind.”[[70]](#endnote-70) Other than as a display of raw physical power, why should that be important to the topic, “The City of God?”[[71]](#endnote-71) The location of Tarshish, it turns out, is not absolutely known.[[72]](#endnote-72) Nevertheless, these things are clear: Tarshish was distant, linked with Phoenician trade in silver, and possibly gold. Both “William F. Albright[[73]](#endnote-73) (1941) and Frank M. Cross[[74]](#endnote-74) (1972)” held opinions about the identity of Tarshish; opinions they would not have entertained had not Tarshish held some archaeological importance. The silver has “lead isotope ratios that match ores in Sardinia and Spain.” This latter piece of evidence is very objective and is almost impossible to mismanage or mistake. Finally, “Christine M. Thompson[[75]](#endnote-75) (2003) identified a concentration of hacksilber hoards dating between c. 1200 and 586 BC in Israel and the Palestinian Territories (Cisjordan).”[[76]](#endnote-76) This combined evidence is consistent with the statistical inference that Israel most likely held worldwide prominence, as evinced by Tarshish-Phoenician silver trade involvement, during the reign of Solomon, but not during the reign of David.

***Alliances***

If it can be established that Solomon had political alliances with other world class nations and empires, we would be well down the road to establishing Israel’s national stature. Ethiopian tradition has no trouble with such a claim.[[77]](#endnote-77)

***Egyptians***

We left our last discussion of Egypt and her pharaohs with Psusennes Ⅰ (1047-1001 BC). Since then Amenemope (1001-992 BC),[[78]](#endnote-78) Osorkon the Elder (992-986 BC), who was “the first pharaoh of Libyan extraction,”[[79]](#endnote-79) Siamun (986-967 BC), who was ostensibly allied with Solomon,[[80]](#endnote-80) and Psusennes Ⅱ (967-943 BC)[[81]](#endnote-81) have all come and gone without much record of involvement in the Promised Land, Nuhašše, Anatolia, or Shankhar. Egypt has ceased to be a world power. The twenty-first dynasty fades from history without much notice, other than the confusion it leaves behind.

The one name that does not belong in this list is Osorkon. Osorkon was a member of the Meshwesh or Ma[[82]](#endnote-82) tribe of the ancient Berber[[83]](#endnote-83) ethnic group. Given the strong Mizraim prejudices against most things non-Egyptian, it is decidedly strange to find a Meshwesh pharaoh surrounded by Mizraim. Mizraim prejudices were rather one sided. A pharaoh might take a foreign princess to wife; yet no foreigner would be permitted to marry a Mizraim princess. In spite of this scruple, both Abraham and Joseph had Mizraim wives[[84]](#endnote-84) Moreover, the Meshwesh were enemies, specifically listed as such on the Merneptah Stele and elsewhere. The Mizraim evidently went to great lengths to keep all Berbers out of Egypt.[[85]](#endnote-85) Consequently, we believe that the most likely explanation for the presence of Osorkon’s name in the list of pharaohs is that the Mizraim have lost the power struggle and Berbers, specifically the Meshwesh now have complete control of the Nile Delta and possibly much, much more.

Sheshonq Ⅰ (943-922 BC): engages: Ham,[[86]](#endnote-86) Negeb, Raphia (Gaza), Beth-Tappuah,[[87]](#endnote-87) Adummim,[[88]](#endnote-88) Field of Abram,[[89]](#endnote-89) Aijalon,[[90]](#endnote-90) Aruna,[[91]](#endnote-91) Beth-Horon,[[92]](#endnote-92) Socho, Yehem, Gibeon, Hapharaim, Megiddo, Taanach, Shunem, Beth-Shan, Emeq, Rehob, Beth-Anath, Jordan, Mahanaim (Pella?), Rabbah, Kadesh, Tunip (Nuhašše or Syria), Hatti, Arzawa (Hittite in western Anatolia), Naharin (Mitanni or Assyria), Assyria, Shankhar, Beth-Olam (unknown),[[93]](#endnote-93) Hand of the King (unknown),[[94]](#endnote-94) Migdol (unknown),[[95]](#endnote-95) and Shasu.[[96]](#endnote-96)

***Israelites***

David (1010-970 BC)

Solomon (970-930 BC)

Rehoboam (930-914 BC)

Jeroboam Ⅰ (930-909 BC)

***Convergence***

Solomon was allied with Pharaoh, which one? We can only identify one pharaoh who would have the means, motive, and opportunity to be allied with Solomon. This pharaoh cannot very likely be Osorkon the Elder (992-986 BC), simply because his dates are too early. Even if Osorkon the Elder lives to 943 BC, he would be around seventy years old or older, and unlikely to be engineering peace treaties with Israel. His children would also be mature. This pharaoh could very likely be either Siamun (986-967 BC), the proposed alliance builder; or Psusennes Ⅱ (967-943 BC): yet, both, seemingly staunch twenty-first dynasty pharaohs, would appear to have overwhelming reasons to oppose any such alliance. Moreover, Siamun’s dates are also somewhat early. The answer seems to be that either or both Siamun and/or Psusennes Ⅱ had Meshwesh family ties. Finally, we have an unimpeachable Meshwesh candidate: namely, Sheshonq Ⅰ (943-922 BC), who is only a few years younger than Solomon. Unless an invisible candidate, not yet known to modern scholars, is discovered, Sheshonq Ⅰ is either the father or grandfather of the bride.

Pharaoh has broken trust with Canaanite-Egyptian allies, why would he do this? The Meshwesh have no trust relationships with the *Kinaḫḫu* or *Ka-na-na* and Mizraim: they are, in fact, long standing enemies and now the Meshwesh have conquered and subdued Mizraim; even, evidently, taking its name, priesthood, and all their titles. There is no impediment whatsoever in a Meshwesh attacking a *Kinaḫḫu* town like Gezer, and killing all its inhabitants: it was probably on the Meshwesh, “Strategic cities to defeat or destroy,” list anyway. To complete this domination of all things Mizraim, the Meshwesh need a way to control all of the *Kinaḫḫu*. Not only is this not a breach of trust, it is a strong positive step in Meshwesh world progress.

Solomon’s wife is Egyptian, how can he do this; since marriage of a princess to a foreigner is an abomination to the Egyptians? Simply not a problem for the Meshwesh; the problem for us is that we don’t know who she is. It is not even clear that either Siamun or Sheshonq have a marriageable daughter. What does seem clear is that the Meshwesh may have had strong Nubian relationships; that this daughter may have been swarthy, possibly even black; that she was in all respects, Solomon’s first and beloved wife; that she may be the specific heroine of Song of Solomon; and that she would have been Queen of Israel, except for her religion.[[97]](#endnote-97) Who she is will remain a mystery: she may not have been Sheshonq’s personal daughter, she may have been a granddaughter, or other important family member we do not know. In any case, we have no scientific reason to doubt the biblical record. As far as Sheshonq is concerned, this is a strong political move giving him effective control of all *Kinaḫḫu* territories up to the boarders of Nuhašše.

“Libyan concepts of rule allowed for the parallel existence of leaders who were related by marriage and blood. Sheshonq and his immediate successors used that practice to consolidate their grasp on all of Egypt. Sheshonq terminated the hereditary succession of the high priesthood of Amun. Instead he and his successors appointed men to the position, most often their own sons, a practice that lasted for a century.”[[98]](#endnote-98)

***Conclusion***

It is unlikely that David built the City of David: the biblical record maintains that he occupied an existing castle or fortress, which is consistent with the 14C dating. Nor is it likely that Solomon designed or built six-chambered gates, other than the one at Gezer. The claim leading up to this debate is that Jerusalem is an insignificant cow town. However, Israelite influence and prominence are not dependent on the City of David or on six-chambered gates. We found an excellent indication of Solomon’s fame in massive hoards of hacksilber found in Cisjordan.

We also approached a realistic assessment of Israel’s size, since that seems to be in dispute, by comparison with contemporary world population, by evaluation of census decline, and by observation of spiritual condition.

Finally, we extended our study of Egyptian-Israelite convergence to include Sheshonq Ⅰ. Here we found an excellent fit for the destruction of Gezer, alliance between Israel and the Meshwesh, and a reasonable connection for Solomon’s wife.

[[99]](#endnote-99)

1. There are so many problems with this verse that we scarcely know where to begin:

   The verse has חוֹמַ֣ת which explicitly specifies the wall: it has nothing to say about six-chambered gates. Indeed, a search for gates seems to indicate that six-chambered versions are nowhere discussed in the Bible. Solomon built the house of Yahweh, his own house, the land fill, the wall of Jerusalem; as well as Hazor, Megiddo, and Gezer. The word wall is specifically applied to Jerusalem; not to Hazor, Megiddo, or Gezer: so we cannot even say with necessity that Solomon built walls or anything else at Hazor, Megiddo, or Gezer. We are pretty sure that Solomon built something at Hazor, Megiddo, or Gezer; yet, we have no warrant from the Bible to specify what was built.

   The verse is defective in MT; it was transported to or from [1] 3 Kings 10:22 LXX from or to this location. 3 Kings 10:22 reads:

   “ὅτι ναῦς Θαρσὶς τῷ βασιλεῖ Σαλωμὼν ἐν τῇ θαλάσσῃ μετὰ τῶν νηῶν Χιράμ, μία διὰ τριῶν ἐτῶν ἤρχετο τῷ βασιλεῖ ναῦς ἐκ θαρσὶς χρυσίου καὶ ἀργυρίου καὶ λίθων τορευτῶν καὶ πελεκητῶν. 22α Αὕτη ἦν ἡ πραγματεία τῆς προνομῆς, ἧς ἀνήνεγκεν ὁ βασιλεὺς Σαλωμὼν οἰκοδομῆσαι τὸν οἶκον Κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ τὸ τεῖχος ῾Ιερουσαλὴμ καὶ τὴν ἄκραν, τοῦ περιφράξαι τὸν φραγμὸν τῆς πόλεως Δαυὶδ καὶ τὴν ᾿Ασσοὺρ καὶ τὴν Μαγδὰλ καὶ τὴν Γαζὲρ καὶ τὴν Βαιθωρὼν τὴν ἀνωτέρω καὶ τὴν ᾿Ιεθαρμὰθ καὶ πάσας τὰς πόλεις τῶν ἁρμάτων καὶ πάσας τὰς πόλεις τῶν ἱππέων καὶ τὴν πραγματείαν Σαλωμών, ἣν ἐπραγματεύσατο οἰκοδομῆσαι ἐν ῾Ιερουσαλὴμ καὶ ἐν πάσῃ τῇ γῇ, τοῦ μὴ κατάρξαι αὐτοῦ. 22β πάντα τὸν λαὸν τὸν ὑπολελειμμένον ὑπὸ τοῦ Χετταίου καὶ τοῦ ᾿Αμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Χαναναίου καὶ τοῦ Εὐαίου καὶ τοῦ ᾿Ιεβουσαίου καὶ τοῦ Γεργεσαίου, τῶν μὴ ἐκ τῶν υἱῶν ᾿Ισραὴλ ὄντων, τὰ τέκνα αὐτῶν τὰ ὑπολελειμμένα μετ᾿ αὐτοῦ ἐν τῇ γῇ, οὓς οὐκ ἐδύναντο οἱ υἱοὶ ᾿Ισραὴλ ἐξολοθρεῦσαι αὐτούς, καὶ ἀνήγαγεν αὐτοὺς Σαλωμὼν εἰς φόρον ἕως τῆς ἡμέρας ταύτης. 22γ καὶ ἐκ τῶν υἱῶν ᾿Ισραὴλ οὐκ ἔδωκε Σαλωμὼν πρᾶγμα, ὅτι αὐτοὶ ἦσαν ἄνδρες οἱ πολεμισταὶ καὶ παῖδες αὐτοῦ καὶ ἄρχοντες καὶ τρισσοὶ αὐτοῦ καὶ ἄρχοντες τῶν ἁρμάτων αὐτοῦ καὶ ἱππεῖς αὐτοῦ.

   <https://www.ellopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=11&page=10>

   Gates are not to be found in this lengthy passage either; rather wall (τεῖχος), to fortify (περιφράξαι), barrier or defense (φραγμὸν), and works (πραγματείαν) which he worked (ἐπραγματεύσατο) are all named; together with cities or locations: Jerusalem, akran (hill, tower, top), City of David, Assour (Hazor), Magdal (Megiddo), Gadzer (Gezer), Upper Bethoron (Bethhoron), Ietharmath (possibly Baalath), chariot cities, and cavalry cities. Except for walls and towers at Jerusalem, none of these fortifications is specified: glascis, moats, and other defenses could all be in view. We only know that Solomon built something at these other places.

   From the preceding context, it is clear that Solomon did the bulk of his construction on the Temple Mount; the first half of his reign was concerned with constructing the Temple of Yahweh and his palace at that location. These verses simply tell us how he funded and supplied his projects. The mention of Hazor, Megiddo, and Gezer are minor footnotes, afterthoughts in such a context.

   The core grandeur of Solomon’s kingdom is not to be found in this triad of cities. Solomon spends more time describing his throne (1 Kings 10:18-20; 2 Chronicles 9:17-19), and his wife’s palace (1 Kings 7:8 [45-49 LXX; 9:24) than he spends in concern over the triplex.

   LXX identifies at least two other locations: do these have six-chambered gates as well?

   Are chariot cities (armored divisions) and horse cities (cavalry divisions) also characterized by six-chambered gates? Far, far, far too much has been made of this topic: six-chambered gates are not very important after all. [↑](#endnote-ref-1)
2. Six-chambered gates are spectacular and showy: “Close, but no cigar.”

   Tel Megiddo: <http://en.wikipedia.org/wiki/Tel_Megiddo>

   Tel Hazor: <http://en.wikipedia.org/wiki/Tel_Hazor>

   Tel Gezer: <http://en.wikipedia.org/wiki/Gezer>

   <http://unamsanctamcatholicam.com/history/biblical-archaeology/97-history/biblical-archaeology/542-solomonic-gates-hazor-megiddo-gezer.html>

   A fairly detailed architectural discussion of six-chambered gate layouts is found in Ezekiel 40. It would be more constructive if we could prove that six-chambered gate designs were not used or found in other civilizations of the era. If six-chambered gate design is unique to Israelite culture it goes a little way toward establishing how advanced and powerful Israel may have been at the time. We also need to know what pragmatic strategic and tactical function such gates provided in combat: how were they used? Were they anything more than impressive intimidation? Shrewd adversaries would just go around them: a dirt ramp would defeat a glascis, and a weaker section of the wall could be breached. Why attack a bull head on? [↑](#endnote-ref-2)
3. Yigael Yadin (1917-1984), Israeli archaeologist. Works: Qumran Caves, Masada, Hazor, Tel Megiddo, Dead Sea Scroll translation.

   <http://en.wikipedia.org/wiki/Yigael_Yadin> [↑](#endnote-ref-3)
4. So here at Hazor, we have evidence which BBS originally dated at 1250 BC, and burned wheat dated to 1450 BC. Now we have (possibly conflicting) evidence from the same site which, if Solomon’s, must be dated to 970-930 BC. We also have strong evidence from two distinct lines of provenance to establish the chronology and historicity of Solomon: both the biblical and the Egyptian provenance. Now we must find ways to make accurate distinctions between neighborhoods: for their dates must necessarily range from 1450-925 BC or beyond. It is equally evident that Hazor was in continuous habitation, and never abandoned, not until the Assyrian invasion. This makes vulnerability to scavenging within the city and resultant distorted dating a distinct possibility. Part of the difficulty in sorting this all out is that Yadin leapt to a conclusion that has no support anywhere in the Bible. [↑](#endnote-ref-4)
5. In 1980 David Ussishkin presented strong evidence that this hypothesis had failed at Megiddo. Whatever Solomon’s building program was, it may not be tied to the six-chambered gates with any certainty. Gezer is possibly Solomon’s. Megiddo is almost certainly not Solomon’s. Hazor, more like Megiddo than Gezer in construction, is left in doubt. The glory and extent of Solomon’s kingdom does not stand or fall on the basis of six-chambered gates.

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

   <http://cojs.org/back-to-megiddo/>

   <https://samsontours.com/stop/the-six-chambered-israelite-gate-at-megiddo-160> [↑](#endnote-ref-5)
6. We can never be sure of a “single governing authority” from such gates. Evidently, at least part of their construction proceeded during times of great divisiveness, and polarization. Archeological problems cannot be solved by focus on the spectacular. The hard, dirty work of stratification analysis is the only way to establish what Solomon or anybody else did or did not do throughout Cisjordan. [↑](#endnote-ref-6)
7. The only reason that Egypt comes into play here is because of the close association with Sheshonq Ⅰ. If Siamun was Solomon’s father-in-law, as we suspect he was; Sheshonq Ⅰ is just as easily grandfather of the Israelite queen. This would make her Meshwesh, rather than Mizraim. We might get a larger picture of the grandeur of Solomon’s kingdom by pursuing the history of Judaism in Ethiopia, were it not for the many claims of legend: still, such history is attested by both the Bible and Al-Quran. There are a lot of people in this world that believe their religion to stem from Solomon’s momentous meeting with Sheba.

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

   [https://en.wikipedia.org/wiki/Sheshonq\_I](https://en.wikipedia.org/wiki/Shoshenq_I)

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

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

   <https://en.wikipedia.org/wiki/Quran> [↑](#endnote-ref-7)
8. The actual 1406 BC census is 603,550 of men over 20. We estimated that there were also 185,974 male children under 20. This gives a population of 789,524 males, which grows at 1.06% a year to 1,205,280 in 40 years. At this point the original 603,550 all die leaving a 1366 BC census of 601,730 over 20 and another 371,994 under 20, leaving a total male population of 973,697. We estimated the female population to mirror this number exactly, resulting in a total population of 1,947, 358, just under two million. Thus, we have revised our previous estimates downward from 2.4 to 2.0 M. Their total number could be even smaller than this; we don’t see how it could possibly be larger. [↑](#endnote-ref-8)
9. These numbers seem alarmingly, impossibly small. Given an assumption of a 12,000 year span of time and a current world population of a little less than 7.5 billion; a doubling time of 366-367 years is expected: a 0.19% growth rate, which is already very low. The reported figures are 1000 years doubling time: a 0.07% growth rate. Since contemporary growth is slightly above 1%, less than 70 years doubling time; we can only attribute such low growth rates to infant mortality, famines, plagues, natural disasters, and the like. These figures indicate that primitive man had a very rough go of it.

   <https://en.wikipedia.org/wiki/World_population#Population_growth_by_region> [↑](#endnote-ref-9)
10. Exodus 38:26 [39:3]; Numbers 1:46; 2:32 [↑](#endnote-ref-10)
11. The total number of male children would be larger than this, Numbers 3:43 [↑](#endnote-ref-11)
12. Numbers 26:51 [↑](#endnote-ref-12)
13. MT has 426,700, Judges 20:2, 15, 17; 21:9 [↑](#endnote-ref-13)
14. MT has 330,000, 1 Samuel 11:8 [↑](#endnote-ref-14)
15. Doubtless, this is not the whole story. It demonstrates that Saul did not have widespread national support at this time; and that Israel did not have a united resolve for facing the Philistines. 1 Samuel 13:15 [↑](#endnote-ref-15)
16. Any way you slice this, both the Israelite census and the committed Israelite combatants are following a downward trend line at this point. Whether this is attributable to actual deaths or fear of the Philistines makes little difference. Saul is little more than a petty warlord. MT has 210,000, 1 Samuel 15:4 [↑](#endnote-ref-16)
17. Even though David sinned in taking this census, it indicates a striking change in Israelite morale, and roughly a modest 0.2% growth rate. Who can say how many of these are crypto-professors? 2 Samuel 24:9 [↑](#endnote-ref-17)
18. Here is another indicator of growing morale. 1 Kings 3:8; 8:5 [↑](#endnote-ref-18)
19. Rahlfs has 60,230 following the B reading. O has 7,230. MT has 7,232. Until we learn better, we believe that 60,230 is the preferred, more representative LXX reading. In either case, it appears that Ahab has restored the downward trend, and no wonder: both he and his wife are morally bankrupt. The number 7,230 indicates that Ahab has already lost his kingdom, it is so pitifully, unbelievably small. Now, why would text fabricators writing at 950, 850, 600, and 500 BC write such an embarrassing episode into their attempt to justify their post-exilic existence? No? This account of Ahab and Jezebel is too realistic to be fabricated. 1 Kings 20:15 [21:15] [↑](#endnote-ref-19)
20. – 0.37% per year [↑](#endnote-ref-20)
21. This is the exact opposite of the BBS hypothesis. [↑](#endnote-ref-21)
22. Here is another opinion,

    <http://www.bibleinterp.com/opeds/ident357928.shtml>

    <http://www.keytodavidscity.com/the-israeliteproto-aeolic-capital/>

    <http://www.discoverthebiblelands.com/best-of-the-best/bible-places-todd-bolen/> [↑](#endnote-ref-22)
23. Such building, inside an existing Jebusite fortress indicates more of a renovation or remodeling. The Gihon evidence was found outside of the Jebusite fortress. Besides, anybody can drop a young seed inside an old structure, which would be the general case. After over four-hundred years of possession (1003-586 BC), we will have a challenge sorting out which king built what: it’s almost all un-datable stone. Until someone develops a way to date stone, we’re stuck (Luke 19:40).

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

    2 Samuel 5:4-9, 11 [↑](#endnote-ref-23)
24. More specifically, Hiram built the house. 2 Samuel 5:11; 1 Chronicles 14:1 [↑](#endnote-ref-24)
25. 2 Samuel 7:5; 12-16 [↑](#endnote-ref-25)
26. 1 Kings 4:29-30, 34; 5:12; 10:4, 23-24; 11:41 [↑](#endnote-ref-26)
27. 1 Kings 5:1-2, 7-8, 10-12, 18; 7:13, 40, 45; 9:11-12, 14, 27; 10:11, 22 (the comment about apes and peacocks may be spurious) [↑](#endnote-ref-27)
28. 1 Kings 10:1, 4, 10, 13; 2 Chronicles 9:1 [↑](#endnote-ref-28)
29. 1 Kings 9:20-21; 12:4 [↑](#endnote-ref-29)
30. The outcome was disastrous. 1 Kings 11:3 [↑](#endnote-ref-30)
31. 1 Kings 3:1; 5:18; 6:1-2, 14; 7:1; 9:1, 10, 15, 17, 19; 9:24-25; 10:4; 11:7, 27; 2: Kings 28:13 [↑](#endnote-ref-31)
32. Exodus 20; Psalms 1, 19, 119 [↑](#endnote-ref-32)
33. <https://en.wikipedia.org/wiki/Gezer>

    <http://bibleatlas.org/gezer.htm>

    <https://www.bibleplaces.com/gezer/>

    <https://www.haaretz.com/archaeology/1.798934>

    <http://www.land-of-the-bible.com/Gezer>

    <https://www.timesofisrael.com/discover-gezer-israels-lost-city/> [↑](#endnote-ref-33)
34. <https://en.wikipedia.org/wiki/Gezer#Boundary_stones> [↑](#endnote-ref-34)
35. <https://en.wikipedia.org/wiki/Gezer#Early_Bronze_Age> [↑](#endnote-ref-35)
36. <https://en.wikipedia.org/wiki/Gezer#Tiglath-Pileser_III_and_the_Neo-Assyrian_period> [↑](#endnote-ref-36)
37. <https://en.wikipedia.org/wiki/Merneptah_Stele#Lines_26.E2.80.9328> [↑](#endnote-ref-37)
38. <https://en.wikipedia.org/wiki/Gezer#Identifying_the_pharaoh> [↑](#endnote-ref-38)
39. <https://en.wikipedia.org/wiki/Gezer#.22Gezer_calendar.22>

    <https://en.wikipedia.org/wiki/Gezer_calendar> [↑](#endnote-ref-39)
40. <https://en.wikipedia.org/wiki/Meshwesh> [↑](#endnote-ref-40)
41. Song of Solomon 1:5 [↑](#endnote-ref-41)
42. 1 Kings 14:21, 31; 2 Chronicles 12:13 [↑](#endnote-ref-42)
43. 1 Kings 11:5, 7, 33; 2 Kings 23:13 [↑](#endnote-ref-43)
44. 2 Kings 23:13 [↑](#endnote-ref-44)
45. We wonder if Solomon was known by a different name among other cultures and nations? [↑](#endnote-ref-45)
46. <https://en.wikipedia.org/wiki/Tel_Hazor>

    <http://bibleatlas.org/hazor.htm>

    <https://www.bibleplaces.com/hazor/>

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

    <https://www.biblicalarchaeology.org/daily/news/scorched-wheat-may-provide-answers-on-the-destruction-of-canaanite-tel-hazor/>

    <https://www.haaretz.com/israel-news/a-3-400-year-old-mystery-who-burned-the-palace-of-canaanite-hatzor-1.453095>

    <https://www.biblicalarchaeology.org/daily/biblical-sites-places/biblical-archaeology-sites/hazor-excavations-amnon-ben-tor-reveals-who-conquered-biblical-canaanites/>

    <https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-israel/royal-archives-tel-hazor/>

    <https://www.christiancourier.com/articles/100-city-of-hazor-and-old-testament-accuracy-the>

    <https://www.christiananswers.net/dictionary/hazor.html> [↑](#endnote-ref-46)
47. According to “The Armant Stela”, Thutmose Ⅲ proceeded immediately to Megiddo, “His majesty made no delay in proceeding to the land of Djahi,” which seems to favor a sea invasion over a death march by land (ANET: page 234). Another report indicates a land invasion through Aruna (Wadi Ara). Wilson has a similar account of a march lasting a year (ANET: pages 234-238, “The Annals of Karnak”). “I had many ships of cedar built … near Byblos (ANET: page 240, “The Barkal Stela”).”

    <https://en.wikipedia.org/wiki/Battle_of_Megiddo_(15th_century_BC)>

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

    <http://cojs.org/back-to-megiddo/> [↑](#endnote-ref-47)
48. Both Keftiu (Crete) and Isy (Cyprus), ANET: pages 242-243 [↑](#endnote-ref-48)
49. ibid [↑](#endnote-ref-49)
50. <https://en.wikipedia.org/wiki/Tel_Megiddo>

    <http://bibleatlas.org/megiddo.htm>

    <https://www.bibleplaces.com/megiddo/> [↑](#endnote-ref-50)
51. Ussishkin, David, “Was the ‘Solomonic’ City Gate at Megiddo Built by King Solomon?” *Bulletin of the American Schools of Oriental Research*, No. 239 (Summer, 1980), pp. 1-18 (JSTOR), <http://www.jstor.org/stable/1356752>

    Based on strata and related evidence quoted from the Ussishkin article:

    The stratum ⅣA gate is “later than Solomon.” Solomon’s ordinary gate is beneath it in “stratum VA-ⅣB.”

    A “radical change took place between strata VA-ⅣB and stratum ⅣA.”

    The “square” gate at Gezer, versus the “rectangular” gates at Hazor, and Megiddo are not identical in plan and size.

    The Gezer gate is most likely Solomon’s.

    Six-chambered gates are also found at Ashdod, Lachish.

    “Six-chambered gates [appear to be] popular throughout the tenth and ninth centuries,” and not exclusively used “in royal cities.”

    “The gates at Hazor and Megiddo were constructed at different times.”

    A cartouche of Ramesses Ⅲ found at Megiddo, stratum VIIB dates that stratum and everything above it to post 1193-1162 BC.

    A Sheshonq Ⅰ stele found at Megiddo, fixes the destruction of stratum VA-ⅣB to 925 BC. Since the gate was not destroyed, it was likely built later.

    Because the span of strata from VIIB to VA-ⅣB includes the life of Solomon he probably has more artifacts here.

    Megiddo’s six-chambered gate does not attest to the glory of Solomon’s kingdom.

    With Megiddo in doubt, there is good reason to doubt Hazor, as well. [↑](#endnote-ref-51)
52. <https://journals.uair.arizona.edu/index.php/radiocarbon/article/download/16899/pdf> [↑](#endnote-ref-52)
53. ANET: page 238, “The Barkal Stela” [↑](#endnote-ref-53)
54. ANET: page 238 f, <https://en.m.wikipedia.org/wiki/Tunip> [↑](#endnote-ref-54)
55. ANET: page 239 [↑](#endnote-ref-55)
56. ibid [↑](#endnote-ref-56)
57. Anatolia “after sailing” ANET: pages 239-241 [↑](#endnote-ref-57)
58. The only reference relating Thutmose Ⅲ to Hazor in any way, appears to be Wilson’s list. ANET: page 242 [↑](#endnote-ref-58)
59. <http://biblicalisraeltours.com/2016/10/6-chamber-ancient-gates-of-israel/> [↑](#endnote-ref-59)
60. <https://en.wikipedia.org/wiki/Tel_Lachish>

    <http://www.biblearchaeology.org/post/2016/10/04/Desecrated-Gate-Shrine-Discovered-at-Tel-Lachish.aspx#Article>

    <https://www.biblicalarchaeology.org/daily/biblical-artifacts/artifacts-and-the-bible/ancient-latrine-king-hezekiahs-reforms/> [↑](#endnote-ref-60)
61. <https://en.wikipedia.org/wiki/Ashdod#History> [↑](#endnote-ref-61)
62. <https://i.pinimg.com/736x/5d/18/0e/5d180efa93aa94e63955373f923c0c28--agape.jpg>

    <https://books.google.com/books?id=mFL0__dIdlcC&pg=PA90&lpg=PA90&dq=six-chambered+gate+at+Ashdod&source=bl&ots=gq77aAfcAb&sig=g3dIs_UL253o6hJBsRWBB_f60uA&hl=en&sa=X&ved=0ahUKEwiD6tuq-PXXAhVG3GMKHWSKCdwQ6AEIUjAI#v=onepage&q=six-chambered%20gate%20at%20Ashdod&f=false> [↑](#endnote-ref-62)
63. <https://en.wikipedia.org/wiki/Khirbet_Qeiyafa>

    <https://wikivisually.com/wiki/Elah_Fortress> [↑](#endnote-ref-63)
64. <https://en.wikipedia.org/wiki/Samaria>

    <https://en.wikipedia.org/wiki/Samaria_(ancient_city)> [↑](#endnote-ref-64)
65. <https://en.wikipedia.org/wiki/Dan_(ancient_city)>

    <http://yehuditrose.com/wp-content/uploads/2015/03/Tzfat-to-Tel-Hatzor-117.jpg> [↑](#endnote-ref-65)
66. <http://www.biblicalarchaeologytruth.com/the-solomonic-nature-of-the-east-gate.html>

    <https://en.wikipedia.org/wiki/Golden_Gate_(Jerusalem)> [↑](#endnote-ref-66)
67. MT – 1 Kings 9:15-19; LXX – 3 Kings 10:22 α

    <https://www.ellopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=11&page=10> [↑](#endnote-ref-67)
68. The Bible does not say that David crushed the Philistines; rather, he seems to have won them over by shrewd alliances: it seems as if two Philistine units became his personal bodyguards: namely the Cherethites and Pelethites, which were associated with the Gittites from Gath. 2 Samuel 8:18; 15:18; 20:7, 23; 1 Kings 1:38, 44; 1 Chronicles 18:7

    <https://en.wikipedia.org/wiki/Cherethites_and_Pelethites> [↑](#endnote-ref-68)
69. July 21, 2015 [↑](#endnote-ref-69)
70. Tarshish is a descendent of Japheth, through Javan (Genesis 10:4; 1 Chronicles 1:7). See also 2 Chronicles 9:21; 20:36, 37; Esther 1:14; Psalm 72:10; Isaiah 2:16; 23:1, 6, 10, 14; 60.9; 66:19; Jeremiah 10:9; Ezekiel 27:12, 25; 38:13; Jonah 1:3; 4:2. [↑](#endnote-ref-70)
71. Clearly, “The City of … God,” is the topic or theme of the Psalm since it is mentioned three times explicitly, and more obliquely referred to in other places. Nor should we miss the possessive; this is “The City of Our God.” This Psalm, written by Korah for public worship, reveals that monotheism, the specific monotheism of Israel was not always so rare in Israel as BBS claims. [↑](#endnote-ref-71)
72. <https://en.wikipedia.org/wiki/Tarshish> [↑](#endnote-ref-72)
73. <https://en.wikipedia.org/wiki/William_F._Albright> [↑](#endnote-ref-73)
74. <https://en.wikipedia.org/wiki/Frank_Moore_Cross> [↑](#endnote-ref-74)
75. The University of Akron, Akron, Ohio, no other biographical data at this time.

    One paper: Thompson, C., and Skaggs, S. (2013). King Solomon's Silver? Southern Phoenician Hacksilber Hoards and the Location of Tarshish. Internet Archaeology, (35).

    <http://dx.doi.org/10.11141/ia.35.6>

    One book review:

    <http://www.ajaonline.org/online-review-book/1526> [↑](#endnote-ref-75)
76. <https://en.wikipedia.org/wiki/Tarshish>

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

    <http://intarch.ac.uk/journal/issue35/thompson_index.html>

    <http://www.ajaonline.org/online-review-book/1526> [↑](#endnote-ref-76)
77. Evaluating the credibility of Ethiopian tradition is well beyond the scope of this paper; yet, it seems to us that this is a necessary task if we are to cast doubt on Solomon’s worldwide influence. One wonders if the Haile Selassie Ⅰ blood line can be verified as Israelite from a simple DNA test.

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

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

    <https://en.wikipedia.org/wiki/Beta_Israel> [↑](#endnote-ref-77)
78. <https://en.wikipedia.org/wiki/Amenemope_(pharaoh)> [↑](#endnote-ref-78)
79. <https://en.wikipedia.org/wiki/Osorkon_the_Elder>

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

    <https://en.wikipedia.org/wiki/Egyptian_faience> [↑](#endnote-ref-79)
80. <https://en.wikipedia.org/wiki/Siamun> [↑](#endnote-ref-80)
81. <https://en.wikipedia.org/wiki/Psusennes_II>

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

    We have a few questions about the Dakhla Oasis. Is the Dakhla Oasis Egyptian or Libyan territory in 1052-943 BC? Is the Dakhla Oasis ethnically Egyptian or ethnically something else during the period 1052-943 BC? What is the relationship between the people of the Dakhla Oasis and the Berbers and Egyptians?

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

    <https://en.wikipedia.org/wiki/Berbers> [↑](#endnote-ref-81)
82. <https://en.wikipedia.org/wiki/Meshwesh>

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

    <https://en.wikipedia.org/wiki/Sea_Peoples> [↑](#endnote-ref-82)
83. Sometimes generically called Tjeḥenu by the Egyptians [↑](#endnote-ref-83)
84. They are Hagar (Genesis 16:3) and Asenath the daughter of Potipherah priest of On (Genesis 41:45). [↑](#endnote-ref-84)
85. Indeed, the “concentration camps” of Ramesses Ⅲ, may have set the stage for the rise of Meshwesh power in Egypt.

    <https://en.wikipedia.org/wiki/Meshwesh> [↑](#endnote-ref-85)
86. Ham may be elsewhere; still, it is also a term for Egypt: or possibly Ammonite territory. [↑](#endnote-ref-86)
87. Joshua 15:53 [↑](#endnote-ref-87)
88. Joshua 15:7; 18:17 [↑](#endnote-ref-88)
89. Very likely this is the Cave of Machpelah. For those looking for historicity for Genesis, this may be the oldest reference to Abram outside of the Bible. [↑](#endnote-ref-89)
90. A valley town, Joshua 21:24; Judges 1:35; 12:12; 1 Samuel 14:31; 1 Chronicles 6:69; 8:13; 2 Chronicles 11:10 [↑](#endnote-ref-90)
91. Most likely Araunah, 2 Samuel 24:16, 18, 20, 21, 22, 23, 24 [↑](#endnote-ref-91)
92. Joshua 10:10, 11; 16:3, 5; 18:13, 14; 21:22; 1 Samuel 13:18; 1 Kings 9:17; 1 Chronicles 6:68; 7:24; 2 Chronicles 8:5; 25:13 [↑](#endnote-ref-92)
93. Since this is such a commonly used name for Jewish cemeteries, we wonder if it could attest to an Israelite burial ground or early synagogue. It means house of eternity or eternal house or home. [↑](#endnote-ref-93)
94. This may not be a place at all. It may speak to the Egyptian practice of amputating the right hands of vanquished enemies. Rehoboam’s sin may have cost him his right hand: this may have been too shameful to mention in the Bible. In this context and medical era, the loss of a hand probably meant loss of life. It indicates more than loss of power. It indicates total humiliation, and even in death, removal of standing or status before the pantheon of which the king (pharaoh) was usually considered a member. Far worse than emasculation, the removal of the hand symbolizes the total annihilation of personhood: consignment to Hell. Psalms 76:5; 78:42, 61; 80:17 ANET, “Amen-em-heb”: pages 240 f, 242

    <http://www.livescience.com/22267-severed-hands-ancient-egypt-palace.html> [↑](#endnote-ref-94)
95. Migdol means tower. There are many of them. Perhaps the most prominent of them is located in the eastern Nile Delta. [↑](#endnote-ref-95)
96. ANET: pages 242, 246, 263, 294

    [https://en.wikipedia.org/wiki/Sheshonq\_I](https://en.wikipedia.org/wiki/Shoshenq_I) [↑](#endnote-ref-96)
97. 1 Kings 7:7-9; 2 Chronicles 8:11 [↑](#endnote-ref-97)
98. [https://en.wikipedia.org/wiki/Sheshonq\_I#Domestic\_policy](https://en.wikipedia.org/wiki/Shoshenq_I#Domestic_policy) [↑](#endnote-ref-98)
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