

Exodus Defended

The first to plead his case seems right,
Until another comes and examines him
(Proverbs 18:17)

Wayne Ingalls
11/25/2018

Outline

- **Chronology**
- **Monolatry vs Monotheism**
- **Impeaching the Witnesses**
- **The “Just So” Story**
- **King Hezekiah**
- **Yeshua Confirms Moshe (Backup Slides)**

Chronology

- **Problems with Seder Olam**
- **Archaeology Indicates an Earlier Exodus**

Chronology

Problems with Seder Olam

- Seder Olam calculates that the 1st Temple was destroyed in what would correspond to 422 BCE. The actual date was 586/587 BCE, a **difference of 144** years before the Seder Olam date.
- Seder Olam **compresses the Persian period down to 34 years, losing approximately 165 years** from the currently understood chronology.
- If we **add these numbers back** in to Seder Olam's 1313 BCE date for the Exodus, we get a date **between 1457 BCE and 1478 BCE** (i.e. more than 100 years before Pharaoh Aten's death c. 1336 BCE)

Chronology

Archaeology of Jericho

- Archaeologist John Garstang excavated from 1930 – 1936 and estimated a destruction date for c. **1400 BCE**
- Archaeologist Kathleen Kenyon excavated from 1952 – 1958 and estimated a destruction date of **1550 – 1580 BCE. This dating remains the majority opinion today.**
- Jericho's walls fell first, then were burned. Stored grain was burned in storage jars (no long siege)
- **Carbon-14 dating** of the grain supply showed a latest date of **1524 BCE**, with an earliest date of 1601 BCE

Chronology

Archaeology of Jericho

- The Sheshi (Biblical Sheshai?) scarab found by Kenyon among one of Jericho's last burials in tomb H13 helps date the destruction of Jericho to 1600 – 1550 BCE:
“Scarabs of obscure Hyksos kings are not known to have been kept as heirlooms or manufactured later, and thus are a better guide to the absolute date of burial. The 15th dynasty scarab from Jericho tomb H13 would suggest a date of about 1600 BCE for the end of the use of the Jericho tombs.”

(Bienkowski, P., 1990, as quoted in Rohl, 2015, p. 312)



Chronology

Archaeology of Jericho

- The most recent dig (1997 – 2000) at Jericho (Tell es-Sultan) by Nicolo Marchetti and Lorenzo Negro of La Sapienza University in Rome confirmed a **Middle Bronze IIB destruction date** in line with Kenyon's **1550 BCE** date, having found no pottery dating to the Late Bronze I (c. 1400 BCE) (Rohl, 2015, p. 298)

Chronology

Archaeology of Hazor

- Recent discoveries at **Hazor** also show a **Middle Bronze (MB)** destruction. Joshua 11 indicates its king was **Yabin**, and that the city was utterly destroyed
- A clay tablet in Akkadian cuneiform addressed “to **Yabni**” has been found in the MB section of Hazor
- A tablet found in the archives at Mari (Amorite city) notes the king of Hazor named Yabin-Addu
- Another tablet states that Babylon had to ambassadors to Hazor, indicating its significance

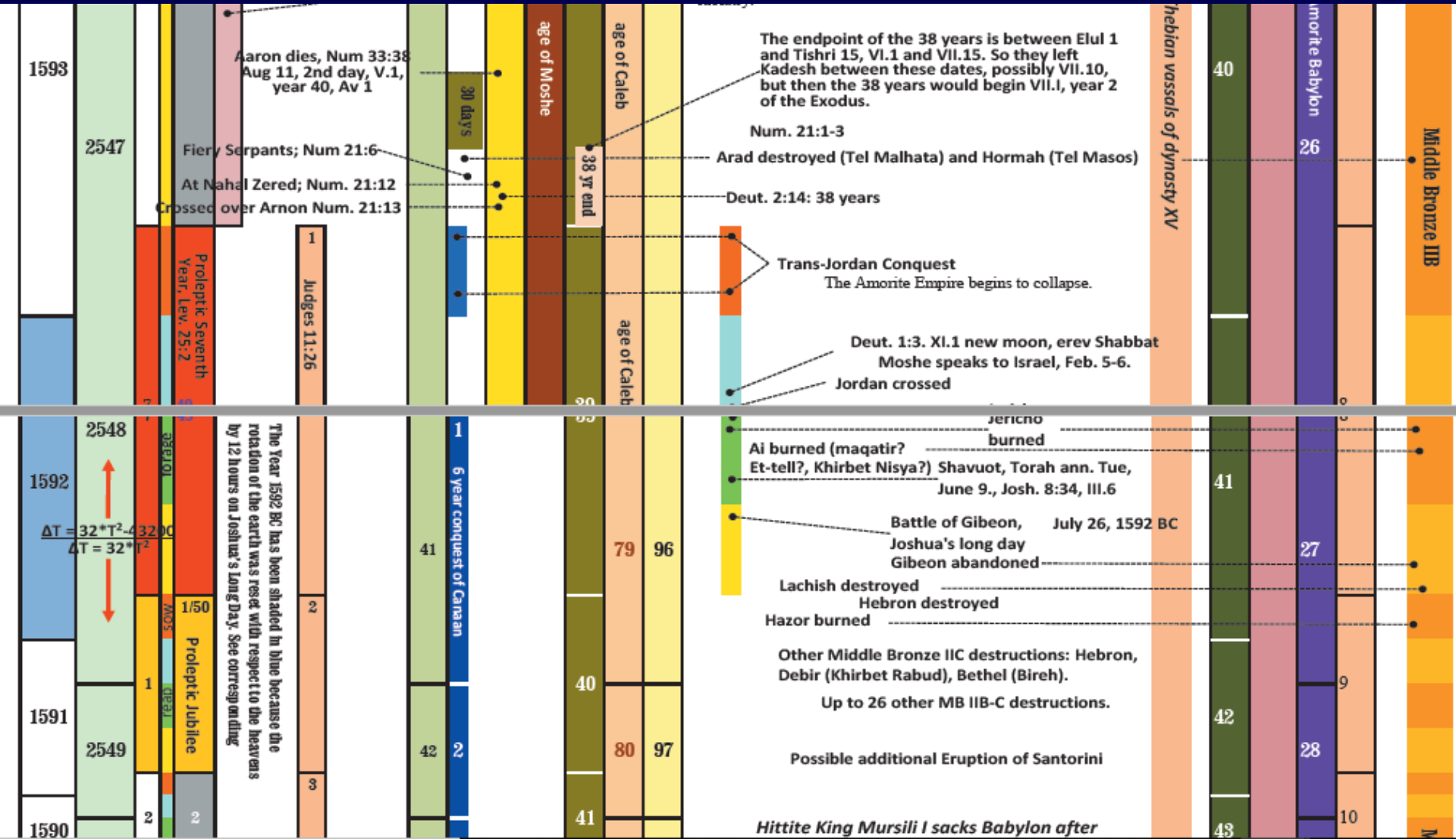
Chronology

Nile Flood Levels

- Egyptian officials recorded Nile flood levels on the gorge between Semna and Kumma, modern day Sudan. The records indicate extremely high flood levels for a period from the 22nd – 32nd of Amenemhat III (standard chronology, 1860–1814 BCE)
- This would have created catastrophic flooding in the Nile Delta, with the water not dissipating until far too late to plan and harvest. Result: Famine, **starting in c. 1838 BCE.**
- If this is Joseph's famine...**this would place the Exodus in c. 1600 BCE, in line with Kenyon's archeology for the destruction of Jericho**

Chronology

Scroll of Biblical Chronology, Daniel Gregg, 7th ed.

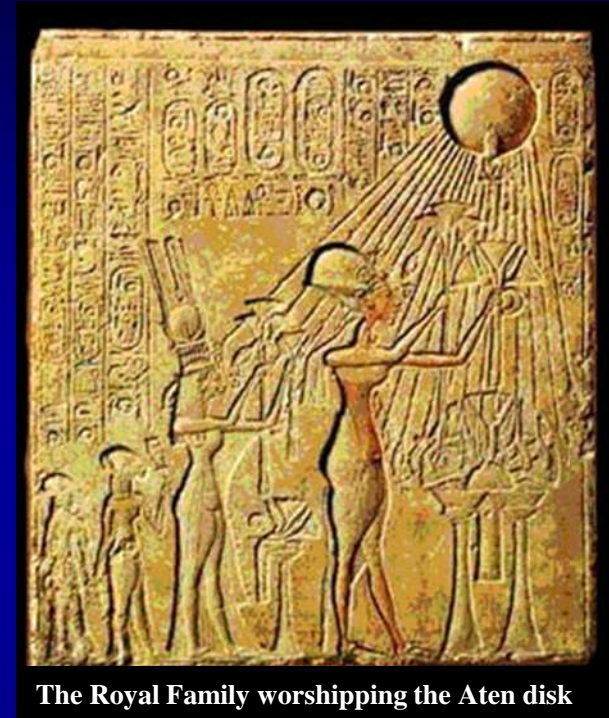


Monolatry vs Monotheism

- **Monolatry vs Monotheism Defined**
- **The Aten Hymn**

Monolatry vs Monotheism

- Given the chronology, it is possible that Akhenaten got some of his theology from Moshe.
- However, details of Atenist theology are highly speculative.
- Most scholars understand Atenism as “monolatry” rather than “monotheism”
- According to Hart (2015) the people were to worship Akhenaten; only the Royal Family could directly worship the Aten



Hart, G. (2005). The Routledge Dictionary of Egyptian Gods and Goddesses (2nd ed.).

Monolatry vs Monotheism

- “Although Akhenaten's religion did center on one god, it was not strictly monotheistic and was by no means identical to the Israelites. It seems that the Apis cult was maintained and other gods are still mentioned in inscriptions (although they are usually solar gods or personifications of abstract ideas). In fact, the names of the Aten (which were written in a cartouche) describe the god in terms of the other gods.”

Monolatry vs Monotheism

- “Furthermore, it seems that the personal relationship with the Aten did not extend to the common people, just the Royal Family. Akhenaten and his family are frequently shown worshipping the Aten or simply enjoying everyday activities beneath the protective rays of the Aten disk, reinforcing the link between the king and his god. Ordinary people could not worship the Aten directly, they worshipped the King and the royal family. This gave the king absolute power over secular and religious life in Egypt.”

Monolatry vs Monotheism

“The mark of monotheism is not the concept of a god who is creator, eternal, benign, or even all-powerful; these notions are found everywhere in the pagan world. It is, rather, the idea of a god who is the source of all being, not subject to a cosmic order, and not emergent from a pre-existent realm; a god free of the limitations of magic and mythology”
(Kauffman, 1977, p.29).

According to this definition, the worship of Aten may have had some characteristics of monotheism (i.e. possibly the lack of mythology and magic) but is better defined as monolatry because...the Aten never loses its identification with the sun disk. (Cross, 2013, p. 7).

Kaufmann, Y. (1977). *History of the Religion of Israel, Volume I*

Cross, A. (2013). Psalm 104 and the hymn to Aten

Monolatry vs Monotheism

“(N)ever loses its identification with the sun disk” is clear from inscriptions from the unfinished tomb of Atenism’s only known high priest, Meryra, in Akhetaten/Amarna:

"Adoration of Aten when he rises on the eastern horizon of the sky. How beautiful is your dawning, O living Ra"

"Adoration of Aten when he sets in the West horizon of the sky. Your setting is beautiful, O living Ra"

The Aten Hymn and Psalm 104

- The Hymn to Aten only appears on a wall relief in Ay's unfinished tomb in Akhetaten/Amarna (not accessible to the public)
- How could a hymn from the Amarna period reach King David long after Akhenaten's name was erased? (Moshe brought it out and David or an Israelite scribe found it hundreds of years later might be the mother of all conspiracy theories)
- Is it possible that the influence went in the other direction?
- Psalm 104 resembles the hymn to Aten, but it also closely resembles Bereshiyt/Genesis 1
- Is Akhenaten's source Bereshiyt/Genesis 1?

Derived from Cross, A. (2013). Psalm 104 and the hymn to Aten

Impeaching the Witnesses

- **Manetho**
- **Freud**

Manetho

- Josephus quoted Manetho in *Against Apion*, but wrote that Manetho's stories about Moshe were:
 - “Lies,” “fiction,” “ridiculous,” “absurd,” and “the silliest.”
 - Chronologically inaccurate. According to Josephus, Manetho depicts Moshe 518 years too late (*Against Apion I*, section 38).
- Manetho stated that the Hyksos (“foreign rulers,” mistakenly understood as “Shepherd Kings” by Josephus) were kicked out of Egypt and established Jerusalem. Josephus (not Manetho) says those shepherds were his forefathers (*Against Apion I*, section 16). The Hyksos were not “Shepherd Kings,” so Josephus is mistaken.....but the Hyksos did not establish Jerusalem either.

**Josephus, *Against Apion I*, retrieved from:
<http://penelope.uchicago.edu/josephus/apion-1.html>**

Manetho

- Early 3rd c. Ptolemaic priest/historian
- Roman historian Plutarch (a contemporary of Josephus) thought Manetho was a priest of the Ptolemaic religion of Serapis, a derivation of Osiris and Apis (a Greco-Egyptian religion designed to unite the realm).
- Manetho as “counterhistory” (Funkhstein, A. and Biale, D): 3rd c. example of **anti-Semitic** and **xenophobic** writing (Israel is depicted as Asiatic lepers whom Pharaoh defeated and expelled)
- Late 3rd c. Ptolemaic persecution of the Jews in Egypt is recorded in 3 Maccabees

Manetho

The View of Egyptologist Jan Assmann

- “Manetho does not refer to the Jews at all, let alone to the Bible. He speaks of Egyptian outcasts under the leadership of an Egyptian priest, whose equation with Moses is a **gloss**, because it comes only at the end and as an afterthought”²² (Assmann, 1997, pp 33-34).
 - Textnote #22 to the above: “**There is general consent that the mention of Moses in Mantheto’s text must be regarded as a later addition**....But it is equally possible that Manetho wrote the gloss himself in order to conform to Hecataus’ version, which he probably knew.”
- In the Hecataus version, Moses establishes Jerusalem. See Backup Slides

On Freud's Theory

The View of Egyptologist Jan Assmann

- “Arthur Wiegall, another Egyptologist with a less solid philological background, established the parallels between Egyptian and Biblical monotheism or between Akhenaten and Moses even more closely. Was Psalm 104 not a Hebrew translation of Akhenaten’s hymn? Were not the Egyptian “Aton” and the Hebrew “Adonai” the same name?” (Assmann, 1997, pp 23 – 24).
- This question is answered by Assmann (1997) in footnote 2 to chapter 2: “They were not, of course. But Freud was strongly influenced by Wiegall’s suggestions.”
- Freud wrote an “historical novel” about Moses and Aton (p. 24)

The “Just So” Story

- Menorah
- M-n, the Senet game
- The “Tabernacle” in King Tut’s Tomb
- Djejutymose/Thutmose IV

Mn-Kpr-Re is not the Root of Menorah

Don't "Joseph Smith" the Cartouche



נר נור

Nor/Ner translates as “**lamp**”
by itself in **Exodus 27:20, 1**
Samuel 3:3, & 1 Kings 11:36

- Mn-Kpr-Re doesn't mean “symbol of divine light,” but “enduring form of Ra/Re”
- That is not a 7 branch Menorah (see next slides)
- The root word for *Menorah* isn't m-n מנ
- The מ prefix translates as “from”
- *Menorah* literally means lampstand



Senet, Not a Menorah

I 1		saa	recognize, know, understand.
I 2		men	draughtboard.
I 3		—	draughtsman.

Budge, Sir E. A. W. (1920). *An Egyptian Hieroglyphic Dictionary*, Vol 1., p. cxlvi.

5 draught-board (*znt*)¹ For unknown reason, phon. *mn*,² exx. *mn* 'remain'; *'Imn* '(the god) Amūn'; *mn* 'wax'.

¹ For this word, see L. D. ii. 61, a; when it has the draught-board as det., this is much more elaborately made than the sign for *mn*, ex. *Urk.* v. 4, 12. ² Reading from a large number of Coptic equivalents, exx. *moun* 'remain'; *Amoun* 'Amūn'.

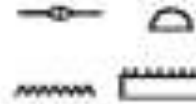
Draught-board (*znt*) from Gardiner's sign list, Y5.

Gardiner, Sir A. (1927) *Gardiner's Sign List*. (1927). p. 534




Senet, Not a Menorah

Senet (board game)



snt

Petty, B. (2016) *English to Middle Egyptian Dictionary: A Reverse Hieroglyphic Vocabulary (English and Egyptian Edition)* . p. 202

 /mn/men/Y5/ senet game board

Y5



Game board

Phono. *mn*. In
imn "Amun"
mn "remain."

Y6




Game piece

Det. or Ideo. in
ib3 "game
piece," "dance."



Senet, Not a Menorah

That the game was both very old and very popular can be seen from the fact that the glyph  **mn**, representing a *senet* board with playing pieces on top, is found in the earliest hieroglyphic inscriptions, honoring the king Narmer (also known as "Menes"), from around 3100 B.C., and that it went on to become one of the most common of hieroglyphic symbols. Game boards were also a common item in the burial equipment of Egyptians from all levels of society, so that they might continue to enjoy it in the afterlife (Click [here](#) to read about King Tutankhamen's *senet* board!).

Donelly, T. (1999) with acknowledgment to Kendall, T., Department of Egyptian and Ancient Near Eastern Art, Museum of Fine Arts, Boston



Senet, Not a Menorah

Tomb paintings of people playing senet also underwent a striking change in the Eighteenth Dynasty. No longer included among the daily life scenes, they now appeared in a decidedly religious context of ritual scenes, some of which were from the *Book of the Dead*. The descriptive annotations or captions accompanying these paintings took on a similar change away from the practical and toward the religious. Tomb inscriptions at this time refer to the player as a deceased contestant playing in the necropolis against an invisible adversary - his own soul. This may explain why so many New Kingdom tomb paintings show seemingly opponentless senet players. (The graphic on the right is a wall painting in a Theban tomb shows Nebem'at the "Servant in the Place of Truth", playing senet with his wife Meretseger. The text reads "sitting in the pavilion, playing senet, knowing three and finding two.")



Piccione, P. A., (1980). In search of the meaning of Senet. *Archaeology*.

Retrieved from:

<https://web.archive.org/web/20080918080211/http://www.gamesmuseum.uwaterloo.ca/Archives/piccione/index.htm>

Senet, Not a Menorah

Recap:

When an Egyptian saw this: 

They didn't think this:

A modern might see 

and remember this (from Chanukah):

But when an Egyptian saw this 

They thought this:



And this (from Tut's Tomb)

Djehutymose = Yehudah Moshe?

But it sounds like it to me! Nope, not to an Egyptian.



- Djehuty, aka Thoth, aka Hermes (Greek) means “He Who is Like the Ibis”
- Nothing to do with *Yehudah*.



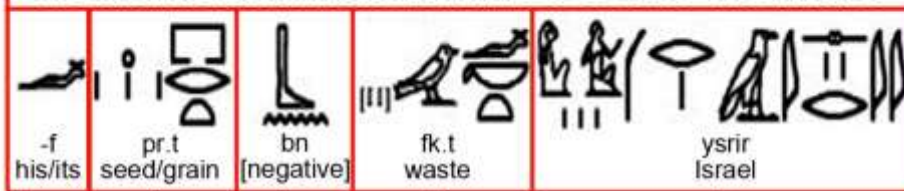
You can tell this is the god Djehuty/Thoth because he has the head of an **Ibis**

Djehutymose = Yehuda Moshe?

Egyptian steles: “Israel” (not “Yehudah”)

The “Israel” Merneptah Stele (1205 BC)

“Israel is laid waste. His seed is no more”



The princes are prostrate saying:
“**Shalom!**”

Not one of the Nine Bows lifts his head:
Tjehenu is vanquished, Khatti at peace,
Canaan is captive with all woe.

Ashkelon is conquered, Gezer seized,
Yanoam made nonexistent;

Israel is wasted, bare of seed,

Khor is become a widow for Egypt.

All who roamed have been subdued
By the King of Upper and Lower Egypt,
Banere-meramun,

Son of Re, *Merneptah, Content with
Maat,*

Given life like Re every day.

Djehutymose = Yehudah Moshe?

Egyptian pedestal: “Israel” (not “Yehudah”)

Israel Berlin Relief Pedestal,
1350? BCE



Ashkelon Canaan Israel

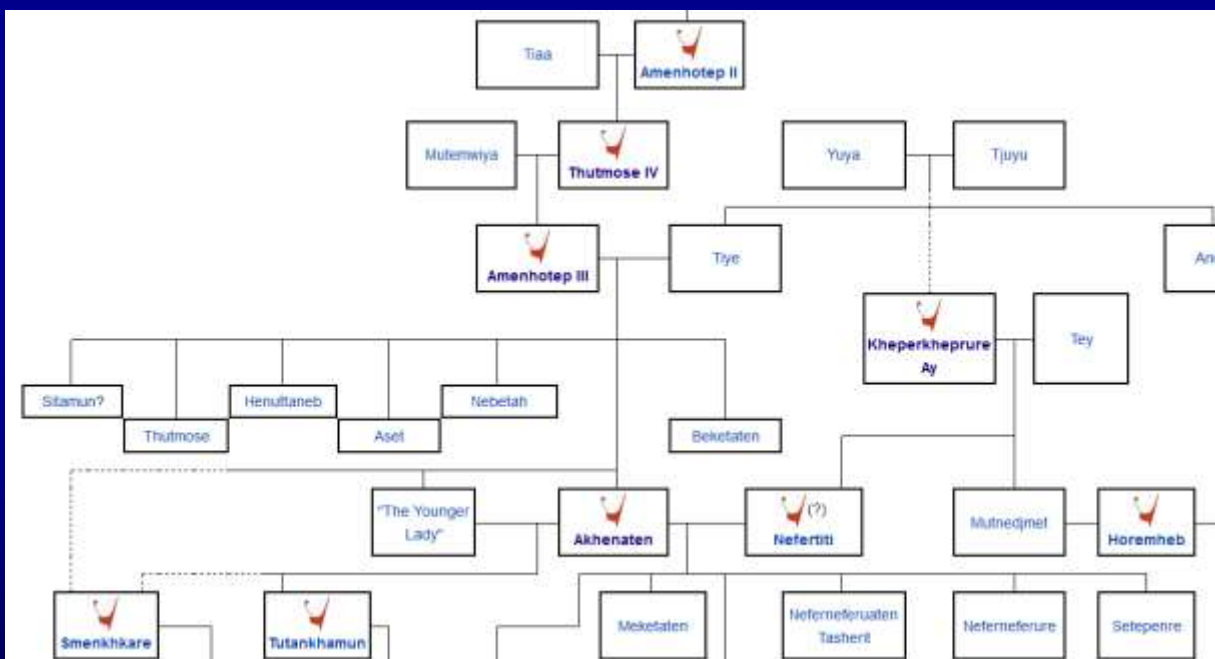


Israel: Adding back the broken edge

The Berlin relief has been dated in a range as early as Amenhotep II (1400 BCE) or Amenhotep III (1360 BCE) and as late as Ramesses II (1213 BCE)

Djehutmose/Thutmose IV wasn't Moshe

But if he was, Akhenaten got “monotheism” from him, and not the other way around, predating Atenism



Also, Thutmose IV wasn't an Atenist. The statue depicts him with god Montu-Ra and goddess Hathor in the temple of Amun-Ra at Karnak

King Tut: No Tabernacle

A Response to “King Tut had a full blown Moses Tabernacle in his tomb”

King Tut did not have a Tabernacle

- In his burial chamber, King Tut had a golden shrine covering three more “nested” shrines to cover his sarcophagus and his 3 coffins. The god Osiris is depicted on the outer shrine
- In the treasury room, King Tut had a shrine with jars for his guts inside. The shrine was “guarded” by statues of 4 goddesses: Selket, Isis, Nephtys, and Neith

King Tut's Sarcophagus Shrine



- 1-most outer shrine
- 2-linen pall
- 3-inner second shrine
- 4-inner third shrine
- 5-inner most fourth shrine
- 6-granite sarcophagus
- 7,8,9-coffins

King Tut's Box for His Guts



King Tut's Canopic Jar Shrine

This golden shrine contained the alabaster chest that contained the 4 canopic miniature coffins for his lungs, liver, stomach, and intestines 36

Isis and Nephthys are not *Keruvim*



In Egyptian lore, Isis and Nephthys, as kites (a bird of prey), ferried Osiris to the Netherworld

On King Tut's 3rd level shrine, the goddesses Isis and Nephthys, are depicted with wings

The *Mishkan* (Tabernacle)



Depiction of the *Mishkan* based on the Biblical description (Shemot/Exodus 25 – 26)

Keruvim

Ark of the Covenant as depicted by Temple Institute, Jerusalem



**These have 2 on each side,
for a total of 4 wings**

If someone says: “Look, those are *Keruvim*,” ask how many wings they have.

Look closely. How many wings do these have?

***Keruvim* have 4 wings (Ezekiel 10)**

***Seraphim* have 6 wings (Isaiah 6:2)**

King Hezekiah

- King Hezekiah's Seals
- 2 Kings 20:1-11
- The Symbology
- Isaiah Calls Him Out

King Hezekiah's Seal

From Hebrew University of Jerusalem, Press Release 2/12/2015

The symbols on the seal impression from the Ophel suggest that they were made late in his life, when both the Royal administrative authority and the King's personal symbols changed from the winged scarab (dung beetle)—the symbol of power and rule that had been familiar throughout the Ancient Near East, to that of **the winged sun—a motif that proclaimed God's protection, which gave the regime its legitimacy and power, also widespread throughout the Ancient Near East and used by the Assyria Kings.** (continued on the next slide)

Retrieved from: <https://new.huji.ac.il/en/article/28173>

King Hezekiah's Seal

From Hebrew University of Jerusalem, Press Release 2/12/2015

(Continued) This change most likely reflected both the Assyrian influence and Hezekiah's desire to emphasize his political sovereignty, and Hezekiah's own profound awareness of the powerful patronage given his reign by the God of Israel. While the changed Royal administrative symbol imprinted on the King's jars used the motif of a sun with wings extended to the sides, Hezekiah's personal changed symbol had a **sun with sheltering wings turned down and a life-symbol at the end of each wing**. This special addition of the symbol of life may support the assumption that the change on the King's personal seal was made after Hezekiah had recovered from the life-threatening illness of *shehin* (II Kings 20:1-8), when the life-symbol became especially significant for him (ca. 704 BCE).

King Hezekiah's Seal

(2 Kings 20: 1-11, NJPS)

20:1 In those days Hezekiah fell dangerously ill. The prophet Isaiah son of Amoz came and said to him, "Thus said the LORD: Set your affairs in order, for you are going to die; you will not get well." 20:2 Thereupon Hezekiah turned his face to the wall and prayed to the LORD. He said, 20:3 "Please, O LORD, remember how I have walked before You sincerely and wholeheartedly, and have done what is pleasing to You." And Hezekiah wept profusely. 20:4 Before Isaiah had gone out of the middle court, the word of the LORD came to him: 20:5 "Go back and say to Hezekiah, the ruler of My people: Thus said the LORD, the God of your father David: I have heard your prayer, I have seen your tears. I am going to heal you; on the third day you shall go up to the House of the LORD. (continued)

2 Kings 20 Provides the Explanation for Hezekiah's New Seal

King Hezekiah's Seal

(2 Kings 20: 1-11, NJPS)

20:6 And I will add fifteen years to your life. I will also rescue you and this city from the hands of the king of Assyria. I will protect this city for My sake and for the sake of My servant David." 20:7 Then Isaiah said, "Get a cake of figs." And they got one, and they applied it to the rash, and he recovered. 20:8 Hezekiah asked Isaiah, "What is the sign that the LORD will heal me and that I shall go up to the House of the LORD on the third day?" 20:9 Isaiah replied, "This is the sign for you from the LORD that the LORD will do the thing that He has promised: Shall the shadow advance ten steps or recede ten steps?" 20:10 Hezekiah said, "It is easy for the shadow to lengthen ten steps, but not for the shadow to recede ten steps." 20:11 So the prophet Isaiah called to the LORD, and He made the shadow which had descended on the dial of Ahaz recede ten steps.

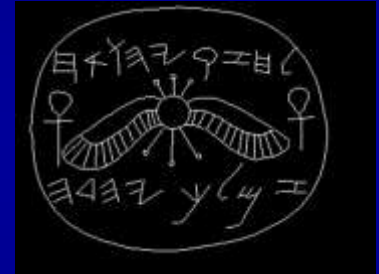
2 Kings 20 Provides the Explanation for Hezekiah's New Seal

King Hezekiah's Seal

The Ankhs Do Not Imply Allegiance to Egypt

- The new (winged) seal contains the ankh, the symbol for life, and the wings on the sun are pointed down, indicating the sun is going up (i.e. backwards) in accordance with the sun going backwards 10 steps on Ahaz's sundial.

(Q: Does "LXX" indicate Roman influence?)



- Q: Doesn't the ankh indicate Egyptian influence?
- A: Egyptian origin is not the same as Egyptian influence. Minoan and Anatolian (Luwian) hieroglyphs from more than 1,000 years before Hezekiah used the ankh symbol for "life." They were not pledging allegiance to Egypt nor claiming to be the rightful Pharaoh.

King Hezekiah's Seal

Winged Sun Disks: Sign of Royal Authority

- Q: But what about the winged sun disk? Surely that indicates Egyptian influence.
- A: Archaeology shows winged sun disks as a sign of royal authority used by the **Hittites** (enemies/rivals of Egypt) approximately 700 years before Hezekiah. The **Sumerian** and **Assyrian** empires also used this symbology, showing divine protection for their king (with no claim to the Egyptian throne nor an alliance with Egypt). (Continued on next slide).

King Hezekiah's Seal

Winged Sun Disks: Sign of Royal Authority

- Q: But what about the winged sun disk? Surely that indicates Egyptian influence.
- A: (Continued). The Prophet Malachi, writing some 300 years after Hezekiah, provides insight into the meaning of the king's symbology:

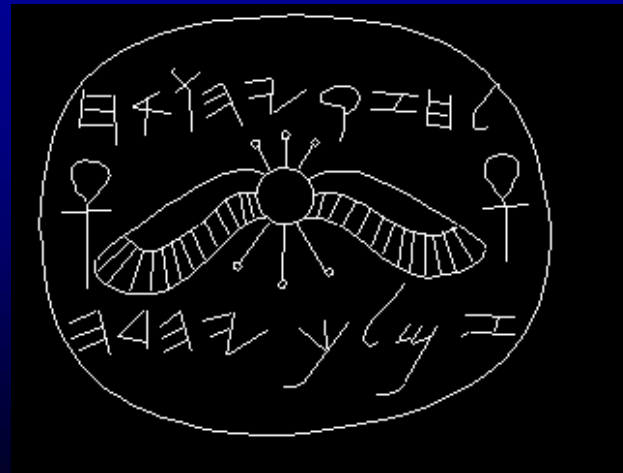
Mal 3:20 (4:2) (TLV) “But for you who revere My Name, the **sun of righteousness will rise, with healing in its wings**. Then you will go forth and skip about like calves from the stall.”

King Hezekiah's Seal

The "Aten Lines" Do Not Resemble Hezekiah's Seals

- Q: But what about the "Aten lines"?
- A: I can't find any depictions of winged sun disks from the Akhenaten period.
- But, Aten lines

Do not resemble this or this



(From LMLK jar handles)

King Hezekiah

The Prophet Isaiah called out the righteous King Hezekiah

King Hezekiah walked in the way of King David, but made some blunders of Biblical proportions and was called out by the Prophet Isaiah:

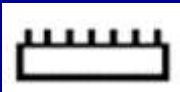
- The Prophet Isaiah strongly chastising Judah over trusting in (and seeking an alliance with) **Egypt**, although King Hezekiah is not specifically named here (**Isaiah 30**).
- The Prophet **Isaiah rebuked King Hezekiah** over seeking the approval of the **Babylonians** and showing them the Temple treasury (**Isaiah 39/2 Kings 20**). Hezekiah was told that Jerusalem would eventually be conquered by Babylon and his descendants taken into captivity. What was Hezekiah's attitude? We'll, at least it won't happen in my lifetime. It means that safety is assured for my time as king. (**Isaiah 39:8**).

Summary

The assertions that Atenism influenced Moshe were refuted by:

- **Chronology**
- **Monolatry vs Monotheism**
- **Impeaching the Witnesses**
- **The “Just So” Story**
- **King Hezekiah**

Conclusion

- Chronology based on Archaeology shows Exodus pre-dated Akhenaten
- Manetho's "Moses" was a gloss
-  = Senet, not a Menorah
- Djehutymose: Nothing to do with Yehudah
- Tut: No Tabernacle
- King Hezekiah: Was not claiming Djehutymose's throne

Backup Slides

The Testimony of Yeshua

- Yeshua Confirms Moshe
- Yeshua's Credibility

Yeshua of Nazareth Confirms Moshe

- Yeshua of Nazareth confirmed that the Moshe of the Bible is the True Moshe
 - And that Moshe wrote the Torah
 - For example: And He answered and said to them, "What did Moses command you?" (Mark 10:3)
- Yeshua of Nazareth's credibility is the Resurrection

Yeshua of Nazareth Confirms Moshe

- The Case for the Resurrection of Yeshua using the “minimal facts” approach:
 - The data are strongly evidenced
 - The data are granted by virtually all scholars, even the skeptical ones (e.g. Bart Ehrman)
- History 101: The following support historical claims:
 - Multiple, independent sources
 - Attestation by an enemy
 - Embarrassing admissions
 - Eyewitness testimony
 - Early testimony

In the Case for the Resurrection, the NT is not assumed to be inspired or necessarily reliable, but ancient literature containing 27 books/letters, and then using only the data accepted by nearly every scholar, including the skeptical ones

Yeshua of Nazareth Confirms Moshe

- Fact 1: Yeshua was crucified:
 - Tacitus
 - Lucian of Samosata
 - Mara bar-Serapion
 - Talmud Bavli, Sanhedrin 43b (next slide)
 - “That he was crucified is as sure as anything historical can ever be.” (John Dominic Crossan, Jesus Seminar)

Yeshua of Nazareth Confirms Moshe

- AND A HERALD PRECEDES HIM etc. This implies, only immediately before [the execution], but not previous thereto. [In contradiction to this] it was taught: On the eve of the Passover Yeshu the Nasarean* was hanged. For forty days before the execution took place, a herald went forth and cried, He is going forth to be stoned because he has practised sorcery and enticed Israel to apostacy. Any one who can say anything in his favour, let him come forward and plead on his behalf. But since nothing was brought forward in his favour he was hanged on the eve of the Passover and the eve of the Sabbath** Ulla retorted: Do you suppose that he was one for whom a defence could be made? Was he not a Mesith [enticer], concerning whom Scripture says, Neither shalt thou spare, neither shalt thou conceal him? With Yeshu however it was different, for he was connected with the government [or royalty, i.e., influential]. (Talmud Bavli, Sanhedrin 43a, Soncino translation and notes).
- *”The Nasarean” appears in the Munich Codex
- ** “The eve of the Sabbath” appears in a Florentine ms.

Yeshua of Nazareth Confirms Moshe

- Fact 2: Yeshua's *talmidim* believed that Yeshua rose and appeared to them:
 - Paul: Skeptical scholars grant that Paul wrote 7 NT books, including 1 Corinthians
 - Oral Tradition: An early creed, dated to within 5 years of the resurrection by skeptical scholars, is recorded in 1 Cor 15:3-7
 - Written Tradition: Gospels, Clement of Rome, Polycarp
 - They believed it: 7 ancient sources testify to willingness to suffer and die

Yeshua of Nazareth Confirms Moshe

- Fact 3: Paul existed, and was changed from persecutor to believer
 - Paul
 - Luke
 - Clement of Rome
 - Polycarp
 - Tertullian
 - Dionysius of Corinth
 - Origen

Yeshua of Nazareth Confirms Moshe

- Fact 4: Ya'akov/James, the brother of Yeshua of Nazareth, suddenly changed
 - Conversion: Gospels, Creed of 1 Cor 15, Paul and Acts identify his leadership
 - Martyrdom: Josephus, Hegesippus, Clement of Alexandria

Yeshua of Nazareth Confirms Moshe

- Fact 5: Empty tomb
 - Not accepted by nearly every scholar, but attested by:
 - Jerusalem factor: Produce the body
 - Enemy attestation (they stole the body)
 - Embarrassing witnesses (women)

More Backup Slides

Hecataus of Abdera

Greek historian, 4th c. BCE

- “The leader of this colony was one Moses, a very wise and valiant man, who, after he had possessed himself of the country, amongst other cities, built that now most famous city, Jerusalem, and the temple there, which is so greatly revered among them.
- “He instituted the holy rites and ceremonies with which they worship God; and made laws for the methodical government of the state. He also divided the people into twelve tribes, which he regarded as the most perfect number; because it corresponds to the twelve months within a whole year.”

Hecataus of Abdera

Greek historian, 4th c. BCE

- “He made no representation or image of gods, because he considered that nothing of a human shape was applicable to God; but that heaven, which surrounds the earth, was the only God, and that all things were in its power.
- “But he so arranged the rites and ceremonies of the sacrifices, and the manner and nature of their customs, as that they should be wholly different from all other nations; for, as a result of the expulsion of his people, he introduced a **most inhuman and unsociable manner of life.**”

Note: Attributed to Hecataus by Diodorus Siculus, 1st c. BCE. Many scholars believe that the attribution is spurious. Assmann (1997) holds that Manetho knew of this version.

The LMLK Seals

The 4 Wings

“The Cherubim [“KRB”] shall be with wings spread upward, sheltering the [Ark of the Covenant’s] Cover [“KPR”] with their wings...”

–Exodus 25:20



Grena, G. (2014) LMLK Lecture: Judahite Tithes vs. Assyrian Taxes, NEAS 2014

Chronology

Shawn vs. Seder Olam

- Seder Olam: Exodus, 1313 BCE
- Shawn: Exodus 1450 BCE, during a discussion of the movie *Patterns of Evidence: Exodus (POE)*

Also poe is moving exodus from 1250 ramses to 1450 during the djehuti mose dynasty. Instead of moving exodus further from akhenaten he moved it much closer to akhenaten

He puts it right smack during during the djehuti mose reign at 1450bc so I very much agree with poe vs the late 1250

The Aten Hymn and Psalm 104

- Before we leave the subject....Egyptologist David Rohl's New Chronology solution to the similarities between the Aten Hymn and Psalm 104 is that Akhenaten and King David were actually contemporaries.....