

VII. Who was Moses.

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According to the Hebrew Bible, Moses was born a second-born son to Amram and Jochebe¹ of the Levi family / Ex 2: 1 /. He was to have an older brother, Aaron / Ex. 7: 7; Ex 6: 20 / and also the older sister / Ex 2: 4 /.

According to Manethe, whose work - Aegyptiaca, we know from the descriptions of Joseph Flavius, 1 lived in the former capital of the Hyksos - Avaris, a community of Egyptians who were allegedly affected by leprosy, dissatisfied with the Egyptian religion and with the help of the "Shepherds" of Jerusalem. . They were led by a certain priest Osarséf² of Ona, 3 who took the name Moses.⁴ As the name of Moses Osarséf suggests, so he could be a priest of the god Sulfur.⁵ According to a later tradition recorded in the Acts of the Apostles, Moses was taught in all the wisdom of Egypt / Acts 7 : 22 /. In Egypt, it could have been a priest or an individual preparing for a high position in the state administration.

Apion also wrote about Moses as a priest from Heliopolis.⁶ Some of his views were preserved in Flavio's controversy against Apion.

In Contra Apion, Joseph Flavius also opposed Chairemon.⁷ He wrote in his History of Egypt that the king had to cleanse Egypt of defiled people. Their leaders were Moses

¹ But also in the works of later authors; the most important of these are the writings of Julius African and Bishop Eusebius.

² Flavius I.238

³ Heliopolis; eg. June. The solar cult (cult of the god Ré), but also the cult, is associated with Heliopolis resurrection / ESE 2007 p.202, 488 /; thus the cult of the god Osiris (Gr. Osiris), who was worshiped there as part of the "Devātor". It was during the New Kingdom that Osir was increasingly understood as one aspect of the god Ré / Shaw 2003 p.289 /. Manetho was an Egyptian priest who came from Sebennyt and served as a priest of the god Ré in Heliopolis / Bárta 2017 p.89; <https://en.wikipedia.org/wiki/Manetho> /. It is therefore possible that, as a historian, he drew data on Moses' work in Heliopolis, not only from oral tradition, but also from sources unknown to us (but apparently from the temple archives to which he had access). In any case, this increases the credibility of Maneth's interpretation. According to Herodotus / History II.3 /, the priests of Heliopolis were the most educated in Egypt.

However, Moses could not hold the highest priestly office while he was in Heliopolis. The chief priests of the cult of Usir dwelt in Abyda. It was basically a priestly family, where this function was inherited from father to son (during the 19th dynasty it was a line: Hat - Mery - Wennefer - Hori - Yuyu / Vandenberg 2003 p.192 /). As long as Moses was So he was only one of many priests. But it is also possible that Maneth's Osarsef had nothing to do with Usir's name / Pientka: In the fifth year of Merenptah's reign; note.77 /.

⁴ Mousse; Flavius I.250

⁵ Flavius I.250; According to Joshua / 24: 24 /, the ancestors worshiped both the Hebrews and the Egyptian gods.

⁶ Flavius II.10

⁷ In another version, Chairomón.

and Joseph; under the Egyptian names known as Tisithen⁸ and Peteséf.⁹ The name Tisithen is derived from the Egyptian word "*iten*, aton", ¹⁰ which means sun disk; was created by the distortion of the Egyptian "*s itn*", which means "**man of the god Aton**". Thus, it is almost certain that Moses associates with Akhenaten's religion at Chairemon.¹¹ These defiled (unclean) went to Pelusia, where they met people whom King Amenofis¹² did not want to allow into Egypt, formed an alliance with them, and marched together against Egypt. ¹³

Lysimachus writes of Moses and the people who were infected with leprosy, ¹⁴ from which Tacitus also seems to draw.¹⁵ In Lysimach's understanding, Moses was an iconoclast who exhorted the people to destroy temples and altars. Hecatos of Abder described Moses as a foreigner living in Egypt who became a political leader and legislator. Artapanos attributed the organization of the Egyptian system to Moses. According to Artapan, the Greeks identified Moses with Musai and the Egyptians identified with Herm.¹⁶ Among other ancient authors who wrote about Moses, e.g. and Ezekiel.

⁸ Flávius I.290; Blackburn: On the Historical Existence of Moses. Available at:

www.mblackburn.wikidot.com/moses-exist; www.biblicalcyclopedia.com/M/moses.html

⁹ Joining Joseph and Moses and placing them at the same time is probably Chairemon's mistake. Essential in this case is Moses' Egyptian name, Tisithen, which tradition has preserved until Chairemon's time. However, there is also the possibility that Joseph mentioned here did not have to have anything to do with Joseph, known from the book of Genesis.

¹⁰ Davidová 2006 p.216; por. Pientka: Origin of the Levites, note 54.

¹¹ Apion's interpretation can also be related to Akhenaten's reform. According to him, Moses was Heliopolis a priest who received the cult of the Sun, in a city that was associated with the cult of the god Ré. Reo was also referred to as Aton's hidden light. Aton was still at the beginning of the reign of Amenhotep IV, also called Ré-Harachtej. In the very beginnings of the "Amarna Revolution", the religious ideas of Amenhotep IV. they relied on ancient foundations, the origin of which is laid in Heliopolis. In the fifth year of his reign, in the 4th month of *Pr*, he changed his name to Akhenaten and declared the construction of a new capital, Achetaton, the city of the god Aton. He then moved there. At that time, other solar deities such as Ré-Harachtej, Atum and Šu (air, glow), initially tolerated, no longer had a place in the cult. Re was Aton, and Aton was Re; lord of both horizons. Only Maat / Whip 1993 p.222 retained an important place in the Aton cult; Jacq 2002 p.227; Mertz 2011 p.250; Baines et al. 2009 p.76 /, in a general sense, as the order of the world, personified truth and justice.

Here I would just like to point out that it was the high priests of the god Ré who worked in Heliopolis (Bak - Amenemope - Meryatum / Lalouet 2009 p.175 /). If Moses was a secret believer in Aton, this would be the most convenient way for him to remain his believer and to adapt to the new conditions. Personally, I think that Moses may have been a priest in the cult of Réa rather than Usir.

¹² Since Flávius mentions King Amenophis together with Amenophis, son of Paapis, cf. pp.8-9 /, so this king should be identical with Amenhotep III. But in this particular case, you seem to have mistaken him for Merenptah; Pientka: In the fifth year of Merenptah's reign.

¹³ This may be reflected in the book of Exodus (Ex 1: 10), which describes the Egyptians' fears that the Hebrews would not unite with their enemies (apparently the "Asians" of the Elephantine Stele, as well as Flávio Solymov / Pientka: In the fifth year of the reign Merenptaha pp. 7-8 /).

¹⁴ Flávius I.304n.

¹⁵ Tacitus: History V.2

¹⁶ I will mention the alleged campaign of Moses in Ethiopia, when the Ethiopians approached Memphis and appointed Pharaoh Moses as commander of the army. Flávius / Jewish Antiques writes about it; Book II, Chapter 10 / a Artapanos. I think that the Ethiopian episode is only Artapan's and subsequently Flavio's mistake / cf. Pientka: In the fifth year of Merenptah's reign; note.84, at the very bottom. This is one of the reasons why the alleged Ethiopian wife of Moses (Num 12: 1), who appears as a Tharbis at Flávia, had to be included in this story. According to the Hebrew Bible, however, the only wife of Moses was Sipora, who is called the Kushit woman (Num 12: 1), Midjanka (King James Version) or Aithiopian (which is an incorrect translation of the name Kushitanka). That's because she was Midjanka. The Midjans were probably the southern branch of the Mitanns, and their original settlements were in the Syrian country of Kush. After me

According to Strabo, Moses was the priest who ruled Lower Egypt. Moses and the people left Egypt because they were dissatisfied with the order and religion of Egypt. Moses was an Egyptian priest who came from the highest strata of society.¹⁷

Eupolemus declared him to be the first wise man in human history. Aristobulos thought that Homer and Hesiod drew inspiration from his work. Jozef Flávius claimed that he invented the word law itself. Numenius of Apamea even claimed that Plato was a Greek-speaking Moses. There was a general consensus among many ancient writers that

To the south, some nomadic tribes of the Shas, from the area southeast of the Gulf of Aqaba, joined the Midianites. This is also confirmed by Abakuk's prophecy, where Cush is mentioned, in connection with the land of Midian / Abk 3: 7 /.

In ancient times, we know two countries called Kush (if I omit the Indian one). One of them was northern Nubia (eg eg springs), resp. Aithiopia (among ancient authors; not to be confused with present-day Ethiopia; at that time, under Ethiopia, they envisioned a territory south of Egypt, roughly in present-day Sudan).

Another country of Cush // (Gen 2: 13), was a part of northern Syria

Tell Halaf), along with Adaniya in Cilicia (Lt. also Beat Adini in Syria). And in northern Syria was the country of Cush, part of the kingdom of Mitanni. This is where the ancestors of Moses (bare Levi) came from, and some of the ancestors of Midian came from there; thus probably also the ancestors of Jetra and his daughters Sipóra / for more see Pientka: Where paradise was located www.arpoxais8.webnode.cz; Pientka: Solving the Achchiya Problem (VAP), note 433 /.

Thus, there was a misunderstanding with the compilers, or rather with the HB translators, when the Syrian Kushitan Moses' wife was considered an Aithiopian woman, which Flavius took over. And that's why they came up with her Nubian name - Tharbis. In fact, Kushitanka (in this case Midjanka) was the only Sipora.

However, the allusion to the Ethiopians being taken to Upper Egypt (and then to Memphis) may also have a historical background. After Merenptah's death, problems arose around the succession. Pharaoh Sethi II. (1201 - 1196 BC) was built by the Nubian Viceroy Amenmesse (ca. 1200 - 1197 BC), who briefly ruled Upper Egypt and seized the royal office. However, he was defeated in the next campaign north / ESE 2007 p.37; Shaw 2003 p.319 /.

Amenmesse was either the son of Merenptah and a woman of non-royal descent named Takhat (Tachet), or he was one of the many sons of Ramesses II. Some authors assume that Amenmesse was originally a scribe in Thebes and later became a vizier / Lalouett 2009 p.213 /. Today we know that for a time he ruled in parallel with Sethi II. It is believed that in the second year of Sethi II's reign, the Amenmesse seized power in Thebes and conquered Upper Egypt and Nubia before that. However, during the 2-4. year of the Amenmesse reign, Sethi II. gradually regained control of these countries. At the turn of the 4th and 5th year of his reign, the Amenmesse was defeated.

According to R. Krauss and A. Dodson, Amenmesse is identical with the Viceroy of Cush, who was known as Messuwa. They are mainly based on the fact that he was depicted with the royal uraeus on his forehead and also because on one inscription from the temple in Amade, he is called the royal son.

However, Mr Yurco disputes that Messuwy is identical with Amenmess. He points out that various depictions of Messuwy in several Nubian temples were never intentionally damaged at the behest of Sethi II, unlike another Viceroy Cush Chaemter, who was Amenmesse's vizier. This means that Sethi II. he did not consider Messuwy an enemy, which would be unlikely if he were identical to Amenmess.

Yurco also notes that the only pharaoh mentioned on the inscriptions in Messuwy's tomb in Anib is Merenptah. This leads him to the conclusion that Messuwy died during his reign and therefore cannot be the same as Amenmess.

Papyrus Salt 124 speaks of the killing of one of the chief foremen of Deir el-Medina (Neferhotep), at the time of the office of Vizier Amenmesse, who is listed here as "Msy". Some authors / R. Krauss: Moise le pharaon. 2000; Ed.de Roche / relate this to the story of the killing of an "Egyptian man" by Moses / Ex 2: 11n / and at the same time consider Amenmesse himself to be Moses <https://en.wikipedia.org/wiki/Amenmesse> . Others in "Msy" or "Mos", see Sethi-Merenptah / Lalouett 2009 p.213 /, who was so called before the accession to the throne (Sethi II.).

17 Strabón: Geographica. Book XVI.2, 34n; At first glance, there seems to be a contradiction. On the one hand, Strabo states that Moses was the priest who ruled Lower Egypt. On the other hand, he states that he left Egypt because he was not satisfied with the Egyptian order and religion. As the de facto ruler of a part of Egypt, he nevertheless had certain options to change, or at least influence, the facts with which he was dissatisfied. For an explanation of this apparent contradiction, see: In the fifth year of Merenptah's reign.

that humanity as a whole and Greek civilization in particular, owed much to its ideas. They were more than convinced of Moses' existence; they saw in it one of the world's historical figures.¹⁸

Freud considered Moses to be a native Egyptian whose legend converted them to Israelis. According to him, if Moses commanded the Jews of circumcision, then he himself would not be a Jew, but an Egyptian. He also assumed that Moses was the high priest of the cult of Aton.

Some authors¹⁹ believe that the prototype of Moses was *B3y* (Baj) ²⁰, a high Egyptian official of Semitic origin.²¹ At the time after the death of Sethi II, he was with Regent Tausret, the guardian of the underage pharaoh Siptah.²² However, Siptah gave him in the 5th year ²³ After Siptah's death, Queen Tausret became the ruler of Egypt. However, it ruled for only about two years (1191-1189 BC). After her death, Egypt fell into anarchy and Bajo's Asian followers looted many Egyptian temples.

I find it unserious to try to identify Moses with Akhenaten, whom his opponents were supposed to overthrow and expel from Palestine.²⁴ There is no historical basis for this, and it is all speculation. The same is true of the fabrication that Moses and Ramesses II. they should be brothers.

Moses is generally considered to be the founder of a monotheistic religion that worshiped a single god named Yahweh. This name is documented in Egyptian records from the 13th century. BC, as the god JHW of the Bedouins of Shasa, of the Seir Mountains, ²⁵ south of Judea, but also west of Vadi al Arab and the Gulf of Aqaba. Chassis (*s3sw*) means "moving legs"; thus transferred: nomads. They formed various groups - tribes such as: Shasu Seir (*s'rr*), *Rbn*, ²⁶ Sam'ath

¹⁸ Johnson 2007 p.39

¹⁹ De Moor JC: The Rise of Yahvism: The Roots of Israelite Monotheism. Leuven; 1990

²⁰ He considers himself a Syrian; is referred to as Hurri (Charu). Originally, he was probably a scribe and valet. It is also known by the Egyptian name Ramesses Chamerter. [https://en.wikipedia.org/wiki/Bay_\(chancellor\)](https://en.wikipedia.org/wiki/Bay_(chancellor)).

²¹ His insignia is evidenced by some inscriptions which state that it was he who "placed the king on his father's throne." This formulation was normally reserved for God only / Shaw 2003 p. 319 /.

The importance of his position also stems from the fact that he had a tomb built in the Valley of the Kings. (Such an unusual honor was previously granted only to Juja). In some scenes, he is depicted with Siptah in the same size, which was unprecedented in Egypt at the time. It was not until the reign of Ramesses IX, at the time of the greatest rise of the power of the Ammonite priesthood, that the high priest Amon, Amenhotep, was displayed in the same size as Ramesses IX.

/ Shaw 2003 p.323 /.

²² Siptah was not the son of Sethi's chief wife Tausret, but of the king's Syrian concubine, named Sutailla.

In addition, he was handicapped; had an atrophic leg / J. Van Dijk in: Shaw et al. 2003 p.319 / .Tausret apparently after Sethi's death, she married Siptah and thus lent Baj a certain legitimacy / Lalouett 2009 p.217 /.

²³ IFAO 1864 Ostrakon of Deir el-Medina, which is in fact a public announcement to the staff that "Pharaoh had killed the great enemy *B3y* in the 5th year, III . He died in the summer of 1192 BC, two years before Tausret took over the government. The pharaoh mentioned was certainly Siptah. He agrees with the fact that the last public appearance of Baja is known from the fourth year of the Siptah government. The purpose of this public announcement was to inform the workers in Deir el-Medina to leave work on Baj's tomb (KV 13).

²⁴ A. Osman; in part, D. Redford.

²⁵ Edom, resp. the mountains of Edom; por. Dever 2010 p.41.

²⁶ Por. with the Israeli tribe of Reuben.

(*t3 š3su s3m ° tj*), *Wrbr*, *Pysps* and also *Yhw °*, 27 which corresponds to the transcript of Yahweh. The place name *t3 š3su Jhw* (Ta Shasu Jahva) is already listed in the geographical list in the temple of Amenhotep III, in Soleba, Sudan.²⁸ It is dated to about 1360 BC.²⁹

The Chasus apparently consisted of tribes such as the Midianites (Kenans), the Esauites (Edomites; e.g., the Amalekites, the Kenites), the Ishmaelites, the Hurites, etc., most of which later became part of the Arab nation.³⁰ The last named Churiti of Seir are already mentioned in the book of Genesis (Gen. 36: 20n), but also in the Ugaritic texts, which speak of Churij Pabila, the king of the great, mighty Udum - city.³¹ It was a city-state in the later Edom, which, contrary to previous views, existed there as early as the 14th century. BC.³² Udum is also documented in Amarna correspondence. He belonged to the lands of Gar in Edom and southern Moab.

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It is generally assumed today that Moses was influenced by Akhenaten's religious reform. This is already evidenced by his name Tisithén at Chairémon. Akhenaten suppressed the cult Egyptian gods and worshiped exclusively the sun god Aton, 34 in the form of a sun disk with

27 <https://en.wikipedia.org/wiki/Shasu/> Today, it is assumed that the explanation of the name as it is presented Hebrew Bible / Ex 3:14 /, "I Am Who I Am" / Lt. Dt 32: 39 /, is not only a secondary statement, but also an original and correct etymology / ESPV 1999 p.157 / and in Masoretic vocalization it is derived from the main tribe from the Hebrew root *hjh*, which means "to be, to become". However, since the time of J. Wellhausen, the Arabic root *hvj* has also been accepted as a possible interpretation, meaning "to bind", partly because it corresponds more to the theological profile of YHVH than to the original god of weather / Sd 5: 4n; Abk 3: 3; Psalm 68: 8n; Deut 33: 2 /. Philologically, both options are possible / Berlejung 2017 p.162 /. Nevertheless, I think that the correct interpretation is given in the study Pientka: The Origin of the Levites p.12.

28 Vachala 2004

29 Shasu is depicted in Egyptian inscriptions with a determinative for the country (at Shasu *Yhw* even with a determinative for a mountain landscape - Seir?). In contrast to Israel, where there is a determinative for the people (Merenptah's stele) <https://en.wikipedia.org/wiki/Shasu> . However, this does not mean that this original Israel could not belong to the Shas tribes. Unlike those in Shas who inhabited their own territory in the Wadi al-Arab area and on both sides of the Gulf of Aqaba, Israel lived in Transcord (areas around the Moab / Ammon border, including the Arnon River basin), among other ethnicities, in a nomadic way like cattle (Gad, Reuben (Nm 32); among the Amorites).

³⁰ Interpretations I. 1991 p.161; They also contributed significantly to the ethnogenesis of the Jews / Pientka: Jews; note.3 /.

³¹ Epic of Keret, KTU 1.14.iv; Stehlik 2003 p.184n.

³² Interpretations I 1991 p.157. The surprise was e.g. also the discovery of a heavily fortified city in Jordan, on the outskirts today's Amman; Tel el-Umeiri. It was a unique city in this area, with built residential areas, which were destroyed between the end of the 13th century. BC and the middle of the 12th century. BC / Dever 2010 p.47n /. I think we will have big surprises in Transjordan in the future.

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³⁴ Akhenaten's primary goal was to limit and then eliminate the power of the priesthood of Amon. His grandfather Thutmose IV was already trying to do that. His father, Amenhotep III, still struggled to maintain a balance between the Theban, Heliopolis, and Memphis priesthods, although especially at the end of his reign, he sought to limit the power of the Ammonite priesthood and preferred the cult of the god Aton. Akhenaten had the courage to sever all relations with Amon and eventually deny him deity. It was also important to suppress the cult of Usir, which the Egyptian people never accepted. Finally, he gave up worshipping other Egyptian gods. The only god he worshiped was Aton and tolerated by Maat. Akhenaten, together with the Nefertiti, who represented the feminine principle, thus became the only and direct intermediaries, between Aton and the Egyptian people. Both became the embodiment of Aton on earth. However, this eventually became fatal for them. After the twelfth year of Akhenaten's reign, when his conception of a new religion seemed to prevail (at least among the ruling elite), several deaths occurred in his family, apparently as a result of a plague. This, in the eyes of the people, questioned his deity and at the same time they considered it a divine punishment. And that was the beginning of the end of the Amarna experiment.

It should be noted that Akhenaten's conception of Atona was universalist. He was not only the god of the Egyptians, but also of the Nubians and **Syrians**. That is why Akhenaten relied not only on the exalted but also on the foreigners who were integrated into Egyptian society / ESE 2007 p.110; Jacq 2002 p.216 /.

rays. Originally, it was one of the aspects of the Sun as a deity (Re), especially the materialized form of the Sun.

It is very likely that Moses was born to Egypt. ³⁵ His name proves it. In Egyptian, *ms (w)* means syn.³⁶ Many biblical, **but exclusively Levite, names** also have an Egyptian character.³⁷ Therefore, some authors have suggested that Moses brought out of Egypt only the tribe of the Levites.³⁸ Due to their connection with Egypt and also with Akhenaten, other facts also point out. First of all, there is an undeniable connection between Akhenaten's "Hymn to Aton" and some passages from Psalm 104 / 19-30 / , the Hebrew Bible. ³⁹ The verses of the Psalm are a summary of the Amarna hymn to the Sun.⁴⁰ Probably in the Ramessian period, a wise text was written, "The Doctrine of Amenemop." It compares to the book of Proverbs.⁴¹ It was during this period that the Egyptian influence on the "Hebrews" reached its peak, and Egyptian texts were thus able, directly or indirectly, to contribute to parts of the book of Proverbs.

There are other clues that may indicate the influence of the Mosaic religion by the Akhenaten reform, ⁴² or the Egyptian environment in general. The only Amarna god, Aton, and the only god of Israel, are not depicted in an anthropomorphic form. Both Akhenaten and Moses were direct and exclusive intermediaries between God and their people.

Some of the laws that Moses postulated according to the Hebrew Bible may have had a model in

³⁵ If he physically existed at all. The circumstances surrounding the birth of Moses are full of legendary elements, as evidenced by his salvation by Pharaoh's daughter. It is reminiscent of the story of the birth of Sargon of Akkadian and similar stories that circulated in the Far East at the time. However, it is possible that the story of Moses' birth drew only from Cyrus' legend (Cyrus the Great, the liberator of the Jews from the Babylonian captivity). It says that one king wanted to get rid of the dreaded child by releasing him on the water. However, the boy was saved and became king / Interpretations I. 1991 p.209 /. It is therefore probable that this part of the book of Exodus was written in a post-exile period. A similar motif occurs in the myth of Romulus and Remus. In general, it can be stated that this topic is part of the so-called founding myths.

In one of the oldest parts of the Hebrew Bible, in Mary's "Song of the Sea" (Ex 15: 1-21), Moses is not even named. The oldest Israeli confession of faith Magnolia Dei / Deut. 26: 5-10 / , Moses in connection with the liberation from Egypt, does not mention at all / Dever 2010 p.256 /. However, based on the facts I stated in note 3, it is very likely that Moses actually existed. Manetho, as a Heliopolis priest, would certainly not have invented another Heliopolis priest, Osarsep-Moses. And the question also arises, why did Manetho, as an Egyptian priest, need to mention Moses (Osarsef, who took the name Moses) if he had nothing to do with Egypt?

³⁶ This is evidenced in the names of pharaohs such as Thutmose, Ahmose, Kamose ai. However, in Hebrew, "mošé" is interpreted as "pulled out of the water" / Interpretations I. 1991 p.210 / .

³⁷ E.g. Pinchas, Chur, Hofni, Pasur, Asir, Putiel, Merari, Kashir; / Kosidowski 1985 p.121; Interpretations I. 1991 p.224 /. For example, Pinchas in eg. written as "*p3nhsy*" means Nubian (or dark-skinned man), but in Hebrew. is interpreted as a "bronze mouth." Merari; v eg. "*Mrry*" means "to love," but hebrew. the interpretation is "hot." Asir is derived from the name of the god Usir, resp. z eg. *wasir*. Putiel is a hybrid word: Canaan. "El" means god and eg. "*P3dy*" means "to give," that is, "God-given." Even Aaron is (wrongly) considered an Egyptian name. It can allegedly be interpreted from Egyptian ,rn, which means "big is his name" / ESPV 1999 p.37 /. The name Issachar (the man of the god Sokar) can also be interpreted from Egypt.

³⁸ Johnson 2007 p.51

³⁹ Davidová 2006 p.225n; Matula 2010 p.331

⁴⁰ In this case, it does not matter whether the Egyptian "Hymn to Aton" is based on older templates (eg the hymn in honor of Amon-Rea). Some authors assume that the Hymn and the Psalm are two examples of a literary tradition that has evolved in the First East for hundreds of years / Mertz 2011 p.252 / .

⁴¹ Main chap. 22:17 - 24:22; Mertz 2011 p.336n; Davidová 2006 p.260n.

⁴² Por. see note 103

in the Egyptian environment.⁴³ Moses also instituted a special priestly caste with a high priest at the head. The Egyptian influence on the establishment of this caste is also evident in the liturgical dress, ⁴⁴ described in the Hebrew Bible. ⁴⁵ Moses also codified the moral elements, which were originally an Egyptian. The Ark of the Covenant (tebah) also comes from Egypt, as a box containing cult objects.

The cult of the golden calf can also testify to the Egyptian influence.⁴⁷ The story itself about Joseph has an analogy in the Egyptian short story "About Two Brothers", ⁴⁸ which was popular mainly in the 12th century. BC.

Some of the names known from the story of Joseph were truly Egyptian. It is e.g. Putifar, ⁴⁹ Asenat, ⁵⁰ Cáfenat Pánéach.⁵¹ The book of Exodus also lists some Egyptian realities: the construction of the towns of Piramesse⁵² and Pitóm.⁵³ Pi-chirot is also mentioned there, which was once a canal

⁴³ E.g. "Ten" according to some authors, has its origins in the texts of the Book of the Dead. Some of these commandments are probably based on ethical and moral principles of maat.

⁴⁴ The priests at Mennefer wore a breastplate, like the breastplate of the high priest of Israel / Ex 28; Heller 2010 p.79 /.

However, a similar breastplate was discovered in a royal tomb in Byble / Interpretations I. 1991 p.305 /.

The high priests wore a golden flower on their turbans, and later the king wore a "nezer" headdress that had the shape of a flower.

Noth saw an equivalent in Egypt, where Pharaoh wore a serpent in the form of a snake - uraeus / Interpretations I. 1991 p.307 /.

⁴⁵ Kosidowski 1985 p.119. The mere introduction of Jozef to the office of vizier is presented realistically. Pharaoh put on his ring, put it on his robe, and put a gold chain around his neck (gold of honor). And he made him to ride in the second chariot of the king / Gen. 41: 42n; Hyksósovia. Before Joseph was brought to Pharaoh, they shaved him and changed his clothes.

This also points to Egyptian customs / Interpretations I. 1991 p.170 /.

⁴⁶ According to the Hebrew Bible, circumcision was a sign of the covenant between God and Abraham (Gen. 17: 6-14).

Abraham was able to become acquainted with this custom in Egypt / Gen. 12. But it is more likely that this habit did not accompany at all / Pientka: In the fifth year of Merenptah's reign; note.108 /. Abraham (tribe Abam-ram) was a Terachite and for a time lived in Charran, which was the center of the cult of Sin, but also in other cities in the area of the river Bali, where Dagan was worshiped. So originally he could have been a fan of them. In Canaan, however, he apparently worshiped the deities of Elov (El Shadai, El Eljon, El Olam), but also of the Baal type. In neither case was the worship of this cult conditional on circumcision. The fact that the circumcision was introduced by Moses indicates that the Hebrews did not seem to have done it before / Pientka:

In the fifth year of Merenptah's reign; note.108 /.

It is also very unlikely that the Terachites would be followers of Yahweh. At the time, they were not in contact with the Shasa tribes from which they could take over his cult; they lived mainly in Hebron and later in the Sichem region. Their stay in Kadesh, Sinai, in Gerar and in Bersheba of Negev (especially Isaac), was only an episode, if they ever lived there (HB still mentions the Philistines). Indo-Iranians, from whom Šasu took over the cult of Yahweh (originally perhaps Djau) / Pientka: Origin of the Levites; p.12 /, in the time of Abraham they were still established in northern Syria; they penetrated the south only later (unlike the "bearers").

The fact that the ancestors of the Hebrews worshiped foreign deities is also indicated by HB; both in Mesopotamia / Joshua 24: 2 / and in Egypt / Joshua 24: 14 /. He even directly names the gods of the Amorites, whom the fathers of the "sons of Israel" served, in the land of the Amorites in which they lived; that is, in southern Canaan and Jordan / Joshua 24: 15 /.

In Egypt, priests were mainly circumcised when they took office. However, it was not an exclusively priestly emblem and was also performed on adolescent boys / Whip 1993 p.153 /. However, it was performed on Hebrew boys on the eighth day after birth.

⁴⁷ Por. God Hapi (Ápis).

⁴⁸ ESE 2007 p.342; Some authors assume that Sethi II was the forerunner of the characters in this story. and Amenmesse.

⁴⁹ Pa-di-pa-ré. This means: "(the one whom) gave (god) Re" / Kosidowski 1985 p.76 /.

⁵⁰ That is, "belonging to the goddess Neit."

⁵¹ This means: "God says: long live" / Kosidowski 1985 p.76 /. According to another interpretation, it is the title "savior of the world" / Interpretations I. 1991 p.172 /.

⁵² Per Ramesse, today's Cantir.

⁵³ Today's Tell el-Maschuta. However, she sometimes identifies with Sukkot in Wadi Tumilat. The nearby Tell el-Retabi is also mentioned as a Pitoma. They were found there. also Hyksós graves (Polish-Slovak research). In this regard

the eastern edge of the Delta and the Philistine Road / Ex 13: 17 /, which was a busy artery leading from Egypt through Gaza to the city of Tiro.⁵⁴

Such a large number of references to Egypt in the book of Genesis and especially Exodus is certainly no coincidence. There is no doubt that they reflected reality and some of the stories in these books had to be associated with Egypt.

55

In 1887, a feudal woman in Tell el-Amarna dug out clay tablets with wedge lettering. I will not be here to elaborate on the history of this discovery, it is sufficiently (?) known. Suffice it to say that she discovered the Amarna archives, in which the correspondence of the pharaohs with the rulers of the Far East from the time of Amenhotep III was preserved. Akhenaten and Tutankhamun. The woman belonged to the Beni Amran tribe, 56 whose members had only recently settled here. It was originally a Bedouin tribe.⁵⁷ Ben Amran translated as "sons of Amram." ⁵⁸ And Amram⁵⁹ was the father of Moses. Is it just a coincidence, then, that the tribe that bore the name of the Father of Moses settled in el-Amarna, ancient Achetaton, which was built by the heretical pharaoh Akhenaten, and his religious ideas influenced the Levites and Moses himself?

Kathath, Amram, and Moses belonged to the Levites. During the Exodus, the Levites, according to the Hebrew Bible, became a priestly caste in Kadesh, Sinai.⁶¹ The etymology of the name Levi is uncertain; there are different interpretations. Some researchers believe that it is related to the root "lvh", which means to spin, ⁶² perhaps in connection with the serpent.⁶³ Albright compared the name Levi with the Minean (South Arabic) designation for the priest: "lavi'u" and the priestess "lavi'at." ⁶⁴ A similar wording comes from inscriptions in the Arab settlement of El-Oi, located to the east. from the former territory of the Midianci; the priests of the god Vadd⁶⁵ were called "lv" and the priests the "lvt" .⁶⁶

According to the Hebrew Bible, Levi had three sons, who were named Gershon, and Kohath, and Merari, Gen. **46:11** ; Num 3: 17 /. So it is only a coincidence that Aton's high priest in Achetaton was called

is an interesting mention mentioned on papyrus Anastasi / VI. 51-61 /, **from the reign of Merenptah** (1212-1202), about a group of Edom Bedouins (Shasa), which received permission to settle near the city of Pitom in Wadi Tumilat, ie in the biblical Goshen, to keep themselves and their herds alive / Vachala 2004; Interpretations I 1991 p.182; Finkelstein, Silberman 2010 p.63 /. After all, this is a time close to the Exodus!

⁵⁴ Vachala 2004

⁵⁵ Dever 2010 p.54; cit. from the work of JK Hoffmeier. For other references in the Hebrew Bible to Egypt, see: Interpretations I. 1991 p.177n.

⁵⁶ Zamarovský 2003 p.23

⁵⁷ <https://en.wikipedia.org/wiki/amarna>

⁵⁸ It can also be translated as "children of Amram"; por. bene kedem = children of the east.

⁵⁹ The name Amram is assumed to be of Hebrew origin. Amran is another grammatical variant of the name Amram. Imram and Imran are Islamic variants. In Hebrew. "Am" means people, resp. divine relative; "Frame" means noble, which was the designation Bálovo, resp. Hadadovo / Interpretations I. 1991 pp.91, 408 /. This name is even derived from eg.

Amon Ra, which is unlikely. However, it is also possible that his original name was Amirani, which was "Georgian" Prometheus, attached to Mount Amaranta, in the Caucasus / Komorovsky 1986 p.52 /.

⁶⁰ Here I would like to point out a kind of historical-geographical awareness of nations; see e.g. Goths and northern Black Sea, Germans / Germans and "Drang nach Osten", etc. Testing of Y-DNA haplogroups in today's offspring of members of this strain would shed more light on the matter.

⁶¹ Kadesh-barnea in the wilderness of Sin.

⁶² Interpretations I. 1991 p.409

⁶³ Por. Leviathan from the Hebrew Bible, Ugarit. Litan, Greek. Ladon. However, I don't think it has anything to do with the name Levi.

⁶⁴ Interpretations I. 1991 p.409

⁶⁵ "love" / Homola in: Bednářiková, Homola, Mýřinsky 2006 p.318 /.

⁶⁶ Kosidowski 1985 p.117; Pientka: Origin of the Levites p.11-12

Merire? 67 He stood at the top of the pyramid of power, like the viziers Ramos, Aper-el and Nacht, or the high dignitary Amenhotep, the son of Hapu. The Libyan name Merari is generally believed to be of Egyptian origin; is derived from the name Merire (*mrry*) and means: "beloved by the god Re". Of course, this alone does not mean that they are the same people. But it's a really strange coincidence that Levi's son Merari had almost the same name as the high priest of the cult of Aton, especially after what I mentioned above.⁶⁸

Merire is identical with Merineit, whose tomb was discovered in 2001 in Saqqara.⁶⁹ In this tomb is the inscription that Merineit was originally a priest of the temple of the god Aton in Memphis. ⁷⁰ During the reign of Akhenaten, Merineit, then as Merire, became high priest of the god Aton in Achetaton. At the end of his career, at the beginning of Tutankhamun's reign, Merire returned from Achetaton to Memphis and changed his name to Merineit. He became the high priest of the goddess Neit.⁷¹ It was for him, a very significant power, social and professional descent.

Merire's father was a civil servant named **Khaut**,⁷² resp. *Khawt*. ⁷³ This name is conspicuous resembles the menu of the Kahat of the Hebrew Bible, who had a brother, Merari / Gen 46:11. This can no longer be just a coincidence. Although Kahat and Merari (along with Gershon) are referred to as the sons of Levi, this does not mean that Levi, as an eponymous ancestor, actually physically existed.⁷⁴ The name Levi the designation of priests: "lv"; Lv't was ⁷⁵ or even the designation probably only by social status. So it is possible that Kahat (Khaut, Chaut) was the father of Merari and the brothers were made into them only by the compilers of the Hebrew Bible. ⁷⁶

Due to the fact that Amenhotep, the son of Hapuvov, worked mainly during the reign of Amenhotep III. and probably even at the beginning of the reign of Amenhotep IV, it is possible to assume that he was one of the teachers (except for Parennefer, for example)

67 Matula 2010 pp.199, 260

68 In Akhenaten's time, high career progression was not an obstacle of low or foreign origin / Kosidowski 1985 p. 74 /.

69 No remains were found there after the burial of Merineit (perhaps his remains were taken by the Hebrews to Canaan / Pientka: Origin of the Levites. Note 54 /). Surprisingly, the tomb itself has been preserved in good condition; only the names of Akhenaten and Nephertiti were removed.

70 The high priest of the god Aton, in the region of Memphis, was Aper-el at the time. He worked there during the reign of Amenhotep III. He was also the vizier of Lower Egypt. He had the title of commander of combat cars. He died during the reign of Amenhotep IV. - Akhenaten, probably in the first years of his reign. He was buried in Saqqara (tomb of I.1 Bubasteion). His name is believed to be of Semitic origin. It is probable that his ancestors came from Syria-Palestine, but to draw far-reaching conclusions that he was e.g. Hebrew, is unfounded.

By the way, the fact that Merire was Aton's priest in Memphis at a time when Aper-el was the high priest of his cult there, as well as the possible fact that the ancestors of both came from Syropalestina, suggests a closer relationship between them. Not without significance is the fact that Merire succeeded Aperel as Aton's High Priest; but not in Menneferi, but in Achethaton.

71 <https://en.wikipedia.org/wiki/Meryneith>; www.osiris.net/tombes/amarna/meryra/e_meryra_01.htm

72 <https://en.wikipedia.org/wiki/Meryre>

73 <http://www.saqqara.nl/excavations/tombs/merineitmeryre/finds>

74 Por. Pientka: Origin of the Levites; note.45. This is a discrepancy in the number of generations. While Joshua was separated from Joseph, the son of Jacob, 12 generations, so did Moses and Aaron from Levi, another son of Jacob, only four generations. In other words, the relationship between the genus Benei and Jacob's family is not demonstrable. The most natural explanation seems to be that Levi's family was added to Jacob's family tree later / Pientka: Origin of the Levites; p.7 / a Levi, unlike Kahat, Merari, Amram and Moses, did not physically exist at all.

The name Lévi was just the name of a priest, resp. the priestly family (the Mine "lavi" and the Midian "lvt").

75 Originally it could have been the designation of the priests at the IE mariyannu caste.

76 So that they can insert their alleged eponymous ancestor - Levi.

not only the prince himself, who later changed his name to Akhenaten, but also a young man named Merire, who later became Aton's high priest. Manetho's speech seems to be important in this context: Amenophis the son of Paapissa⁷⁷ told his namesake, Pharaoh Amenophis, ⁷⁸ that he would be able to look into the face of the gods if he would cleanse the land of people sick with leprosy and other unclean.⁷⁹ Pharaoh Amenophis sent these people to the quarries east of the Nile, ⁸⁰ to work separately from the other Egyptians. *"They were among them"*

⁷⁷ Amenhotep, son of Hapuov.

⁷⁸ In this case, only Amenhotep III can be involved. Therefore, it can be assumed that the efforts for religious reform began in his time. Although the rise in the importance of the solar cult can be observed since the time of Thutmos IV. (1400-1390 BC), and at the end of the reign of Amenhotep III. (1390-1352 BC) became decisive.

The initiators of the new religious ideas may have included foreigners living in Egypt, mostly from Syria-Palestine, but also people who came from Mitanni; especially the members of the procession of the Princesses of Mitna / Davidová 2006 p.217 /, ie also the Levites and their adherents, to whom the descendants of the Terachites can be assigned.

It is possible that the old, Syrian-Phoenician name of the deity ° adonī: "my lord" was associated with the Egyptian god Aton, and thus considered Aton as their master and their god. By the way, it was the Israelis who used the place of propria "Yahweh", the appellation "Adonai" / Heller 2010 p.299 /. In the New Kingdom period, Canaanite deities were often identified with Egyptians; e.g. Rešef with Herishef, Lady of Bybl with Hathor, Baal with Sutech, etc. / RT

Sparks: Canaan in Egypt: archeological evidence for a social phenomenon. ResearchGate 2014 p.40 /.

Note: The name of this deity (Adonis) was called the small river in Lebanon, today's Nahr Ibrahim. The waters of this river regularly turned red every year, which evoked the color of the blood. It is possible that this was also the inspiration for one of the "Egyptian wounds" / Ex 7: 17n; ESPV 1999 p.13 /.

These new religious ideas seem to have affected many people. Aj Amenhotep III. gradually, the more he worshiped Aton. It is also important that already during his life, he was in Nubian temples (eg in Soleba), deified / Shaw 2003 p.276n; Tyldesley 2001 p.48 /.

Already at the end of the reign of Amenhotep III. there were deep differences in Egypt's own society. Dissatisfaction grew in various sections of society and turned against the influential power of the Ammonite priesthood and the privileged position of the Amun cult, which was the ideological support of both the priestly class and the old nobility, with its disproportionate privileges / Richter 1973 p.131n /. The most radical of those who embraced these new religious ideas also wanted to eliminate the power of the priesthood of Amon.

Amenhotep III. apparently frightened of this growing social and religious movement and tried to separate its members from Egyptian society / Flávius I.235 /. His son Amenhotep IV. on the contrary, he was enthusiastic about these ideas and began to engage in them himself. **It is therefore clear that he appointed people from this circle to the most important positions in the state administration and cult.** And in this, even free but poor peasants, who mainly consisted of infantry, the largest part of the Egyptian army, were willing to support him.

They hoped that their position would improve.

Not without significance is the fact that Akhenaten's father was actually half Mitannec. Also in Akhenaten's mother Teje, some researchers assume Mitannian origin (Juju ancestors).

Interestingly, the name of the god Atona appears in the international context for the first time, in the time of Thutmos IV, in connection with the princes of Naharina (Mitanni), who bring him gifts. The text says that: *forever subject to the government of Atona* "...

/ Matula 2010 p.103 /. Aton thus acts as the "lord" of the inhabitants of Syropalestina (Adonaj).

After Akhenaten's death, these people, who apparently renounced the worship of Aton, were mostly not persecuted, even though their social and power status (Merire-Merineit) had diminished. But their descendants (Tisithen - Osarséf - Moses), they already had the sign of Cain, because at least since the reign of Haremheb, there has been an effort to erase any monument to the Amarna period. They were marked as unclean. The situation worsened during the reign of Ramesses II, who had a new capital built in the area of the former Avarida (Tell ed-Dabáa, Cantir) - Per Ramesses (Piramesse). The old town of Avaris (eg Hatueret; since the time of Thutmose III. It was called Peru-Nefer / Cline 2019 p.37 /), inhabited by exiles who were in contact with the Shepherds (Hyksos), expelled to Judea / Flávius /. These included the Terachites, Apira, and probably members of some Levi families. These at the time of Ramesses II. were used in the construction of its sites and in other construction projects.

⁷⁹ The lower priesthood in Egypt was called *vab*, ie "clean" / Heller 2010 p.78; Davidová 2006 p.204 /. Their opposite is "unclean", ie priests who have somehow been defiled (for example, by Amarna's heresy). Thus, the term "does not clean up" in this case is a legal and religious term and not a medical one. Therefore, they were not so called lepers, but those who had committed wickedness in the sight of the Egyptians.

⁸⁰ U Tury.

and some educated priests afflicted with leprosy. That Amenophis, the wise prophet, feared that he and the king would invoke the wrath of God if they forced the gods to appear against their will.⁸¹ He feared that the "unclean" would have allies and rule Egypt for 13 years⁸². When the people at the quarry had been in trouble for a long time, they asked the king to give them a place to stay and a shelter. The king gave them the then abandoned city of Pastierov⁸³ Avaris, which had long been dedicated to Typhon.⁸⁴

Apparently these "unclean," were the priests and laity who worshiped Aton and wanted to limit the power of the priesthood of Amon; even later, after the death of Akhenaten, when they remained faithful to the Amarna religion.⁸⁵ This also applies to descendants Merire and other Levites; thus also Osarseph (Moses), who became their leader. We must understand leprosy here only as a metaphor.⁸⁶ And as such, it was then transformed into one of the Egyptian plagues.

The tomb of the High Priest Merire in Achetaton was very showy.⁸⁷ Its interior decoration depicts the royal family and a look into the interior of the Great Temple of Aton.⁸⁸ Even Merire's portraits, unfortunately damaged, come from there.⁸⁹

We know of another man named Merire (Merire II), who was one of Akhenaten's closest advisers and was buried in one of the northern tombs of Achetaton.⁹⁰ He had the title of royal scribe, was treasurer, herald of Queen Nefertita and head of the harem.⁹¹ Apparently he was a relative relations with Merire - Merineit.

One of the others buried in the tombs of Achetaton was the chief servant of Aton and the administrator of the Panehsei granaries.⁹² He recalls the name of the biblical Pinchas, who was the son of Eleazar and the grandson of Aaron / Ex 6:25 /. He became the third Jewish high priest / Sd 20:28; por. aj Nm 25: 1n /. Of course, these are not the same people; importantly, however, the name appears in both el-Amarna and the Hebrew Bible. Another Pinchas was the son of High Priest Eli in Shilah / 1.Sam 1: 3 /.

So this name was the name of the **priestly** family both in Amarna (Panehsei - Aton's supreme servant) and in the Hebrews (Pinchas - high priest of the Yahweh cult). As well as Merire (Atonov high priest) and Merari (Merarii were an important family of priests / Nm 3: 33 /).

⁸¹ Flávius I.235, 236; Manéthó: Aegyptiaca; the words of Amenophis the son of Paapis.

⁸² Pientka: The Dating of Moses' Exodus. note.62. In addition, Lt. Gen. 1: 9n, where the Egyptians fear that the "people of Israel" will not join the enemies of Egypt.

⁸³ Hyksósovia.

⁸⁴ The Greek equivalent of the Egyptian god Sutech and the Canaanite Baal. Sutech was actually worshiped in the town of Avaris (Lt. Stela 400 years; / Mynářová 2015 p.49; Vandenberg 2003 p.112 /) and had his own temple there. The Hyksos also worshiped him as one of the few Egyptian gods. He was also worshiped as the chief god of Per Ramesses, which was located in the area of the former Avarida, during the reign of the Ramesses.

⁸⁵ Matula 2010 p.325n. Hekataios of Abder writes in a similar sense. He cites the religiously different behavior of foreigners as the cause of the plague, which caused the adversity of the gods.

⁸⁶ Moses and other priests were certainly not lepers / cf. note.79 /. Flávius also lists the reasons /I.256-257; I.279-285 /.

⁸⁷ Tomb no. 4 northern groups. Overview of the tombs in Achetaton at:

https://de.wikipedia.org/wiki/Liste_der_Felsengräber_von_Amarna

⁸⁸ Matula 2010 p.199

⁸⁹ Matula 2010 p.209. A double stela was also found in Merire's tomb in Saqqara, depicting Merire and his wife Anuy. www.saqqara.nl/excavations/tombs/meryneithmeryre/find

⁹⁰ Tomb No.2.

⁹¹ Matula 2010 p.199 https://en.wikipedia.org/wiki/Meryre_II

⁹² Matula 2010 p.202

There is another name known from Achetaton, which is similar to the biblical. It is Maanachtutef who was the leader of the workers.⁹³ His position was matched by the modest house he had in Achetaton. He recalls the name of Manasseh, who was the son of Joseph and the Egyptian Asenat / Gn 41: 50n; 46: 20 / .⁹⁴

It is most remarkable that the names of some of the highest-ranking people in Achetaton almost coincide with the names of the Levi. And at the same time it is almost certain that Moses religion was influenced by the Amarna reform. I do not think I will be far from the truth if I state that some members of the Levi family held high positions in Achetaton, whether as high priests, priests, military dignitaries, or senior government officials. And as such, they had to get to know Akhenaten and the whole royal family very well, especially Merire, as his title shows.⁹⁵

Why did Moses (?) Establish the cult of Yahweh⁹⁶ and not the cult of Aton, even though his family was very close to Akhenaten's religious reform? It is not just because, according to the Hebrew Bible, he was in exile with the Midianites, ⁹⁷ who worshiped a god named Yahweh. The Levites, from whom Moses came, were in fact missionaries who spread this religion among the people of Canaan. However, with them, the solar cult has never been very widespread. ⁹⁸ They worshiped especially the deities associated with the lunar cult, and the Yahweh also belonged to them.⁹⁹ Moses, resp. his followers, from Akhenaten's reform, essentially adopted only the idea of monotheism and liturgy.¹⁰⁰ The cult of Yahweh itself was reminiscent of Canaanite religious, but also, in part, Egyptian

⁹³ Matula 2010 p.262

⁹⁴ This might indicate that some of the descendants of the Terachites were already active in Amarna; in particular, they could be used in the construction of Achetaton. It was there that they were able to come into contact with the Levites for the first time. A few kilometers south of Amarna, B. Kemp has been researching a large burial ground since 2013, where the deceased, who did not belong to the elite part of society, were buried. Numerous injuries and bone wear indicate that these were very difficult to work manually.

⁹⁵ The bearer on the king's right hand. On the wall of Merire's tomb is an inscription in which Akhenaten addresses Merire with the words: " , in the sanctuary, in the temple of Aton, in Achetaton "... / Avdiyev 1955 p.230n /. This is the so-called honey honor.

⁹⁶ It is not at all certain that Moses instituted the cult of Yahweh. For an alternative interpretation, see: Pientka: In the fifth year of Merenptah's reign.

⁹⁷ The Midianites were partly the southern branch of the Mitanns (they came from Syria, to the Gulf of Aqaba, among the tribes Chassis with which they gradually merged). Therefore, it is characteristic that Moses, after escaping from Egypt, headed according to HB right there, to his distant relatives. Where the paradise was. www.arpoxis8.webnode.cz; Pientka: VAP, 2016, note 433 /.

⁹⁸ Except for the Amorites (namely the Danish) and the Indo-European ethnic group.

⁹⁹ Por. e.g. inscription on the islands: Egeljaú, which means "young bull of Yahweh" / Bardtke 1988 p.59 /. Taurus is associated with the lunar cult / Lt. aj 1Kr. 12: 26n /. Por. and the Egyptian god Iah, who was the god of the moon. It is a deity taken from Palestine; Jaú, Jah: Jahve; these theophoric elements are present e.g. in personal currencies on Samara islands / Dušek 2013 p.187n /.

As I have already indicated, Yahweh was originally a god of Indo-European descent / Pientka: The Origin of the Levites p.12 /. In this context, it is interesting that Zeus transformed into a bull (the abduction of Europe) and Jupiter Dolichénsky, originally a Syrian deity (Kommagen), was depicted standing on the back of a bull, holding a lightning bolt in his hand.

¹⁰⁰ For example, in Amarna, the most common species of food-producing mammals, pigs were found. p.220 /. But for the Hebrews, they were unclean animals; they were forbidden to consume them.

cult practices from the 19th dynasty; for example. liturgical clothing, magic, rituals, etc. 101 The Temple of Solomon, as described in the Hebrew Bible, was ideologically based on these Canaanite and traditional Egyptian masterpieces¹⁰² and not the Amarna. It is e.g. a courtyard to which the common people also had access, the building of the temple itself and a roofed, dark shrine ¹⁰³ to which only the high priest (or pharaoh as high priest) could enter . very difficult to enforce with the Hebrews. Even at the time of the kingdoms of Judah and Israel, they worshiped together with Yahweh other deities, such as the goddess Asher, who acted as his wife.¹⁰⁶ Both in Amarna, ¹⁰⁷ and in Judea and Israel, the people did not cease to worship their ancient gods.¹⁰⁸

As I write in "The Exodus of Moses," Moses certainly did not live to be 120 years old. claims the Hebrew Bible. It is Moses' death that hides a mystery. According to the text in Deut. 34: 7: ... *"Moses was then in his twentieth years, when he died, and his eyes were not dim, without the force departing from him"* ... some authors assume that Moses was murdered. In Deuteronomy 32: 48n is

¹⁰¹ This is also possible because Moses and those who took part in the Exodus lived in the time of Ramesses II. and his successors. Thus, they knew Akhenaten's religion only indirectly. After all, at that time, any monument to the Amarna period was destroyed. Moses, resp. his successors, therefore, drew from the realities of the end of the 19th dynasty. On the other hand, according to Maneth, Osarsef-Moses gave his followers laws that are contrary to the Egyptian religion. One of them was an order for the Hebrews to kill and consume animals that the Egyptians considered sacred (bull, ram). Furthermore, it was an order not to worship the Egyptian gods and to associate only with people who took the same oath / Flávius I. 239; por. also Tacitus: History V.4 /.

¹⁰² I am writing ideologically; architecturally, the models can be found in northern Syria (Tel Tayinat, Ain Dara) or in Palestine (Arad; Aharoni's research / Segert in: Moscati 1969 p.340; Moulis 2011 /).

These are megaron-type temples. We meet a similar one, already in the late Bronze Age, in Chasora.

¹⁰³ Unlike the open and sunbeams accessible in Achetaton. According to Apion, Moses, **following the example of his ancestors** (the followers of Aton), had a prayer house built in the open air. It was oriented to the east, to Heliopolis / Mikschik: Moses outside the Bible; p.14. Diploma thesis. UK Prague 2016. This also testifies to the solar cult and inspiration from the Amarna reform. The Temple of Aton in Achetaton was also unroofed, and thus accessible by the sun's rays (the god Aton).

¹⁰⁴ Davidová 2006 p.193n.

¹⁰⁵ Dever 2010 p.145. Rather, it is a form of henotheism. Attempts to introduce monotheism are noticed until later, under King Hezekiah, but it was mainly a major reform during the reign of King Josiah, after 622 BC. This tendency finally prevailed only in the post-exile time, in the time of Ezra.

¹⁰⁶ E.g. inscriptions in the locality Kuntilet Ajrud and Chirbet el-Qóm / Dušek 2013 pp.179n, 211n /. About worship of Canaan deities by King Solomon, see: 1. King. 11: 4-8.

¹⁰⁷ Davidová 2006 p.243

¹⁰⁸ Shaw 2003 p.302; Berlejung 2017 p.155n. Traces of the original Canaanite religion can also be found in the Hebrew Bible.

The God of Israel (northern tribes), originally the Canaanite father of the gods El, was also called El Eljon - God the Supreme / Deut. 32: 8 /, El Shadaj - God Almighty / Ex 6: 3 /, El Olam - God of Eternal / Heller 2010 p. .290n /.

The plural Elohim was also used; gods. At the same time, there are direct and indirect references to Canaanite gods such as Shagar / Isa 14: 12-15 /; Rešef / Dt 32:24; Psalm 78: 48 /, Deber / Abk 3: 5; Psalm 91: 3.6 /, Mikal / Sd 17 / and so on.

The very name Isra-el is a reference to Ela and not to Yahweh.

Psalm 29 also depicts Yahweh, originally the god of the Shas tribes (southern Palestine, St. Sinai, Gulf of Aqaba), as the god of the storm; has similar attributes as Baal-Hadad. It is even assumed that Yahweh and Baal-Hadad are two different names of the same god / Berlejung 2017 p.163n /. However, it is more likely that Yahweh than the original

IE god of heaven and weather, has taken over some of Baal-Hadad's attributes. At the same time, Yahweh in the Hebrew Bible also appears as an ancient deity of war / Psalm 74: 12n /.

Psalm 82: 1 speaks of an assembly of gods. This is a direct loan from the Canaanite religion / Stehlík 2003 p.295 /. Yahweh was only one of many gods in this assembly, presided over by the father of the gods El. Only in the later period of Yahweh, as the god of hosts, did he replace Ela.

It is also a fact that some texts of the Hebrew Bible are heavily influenced by Ugaritic (Canaanite) and generally pre-Eastern (especially Mesopotamian) literature and religious texts.

an allusion to the guilt that Moses and his people committed against Yahweh. It is therefore possible that he became the victim of a conspiracy, or was simply killed, respectively. executed.¹⁰⁹

There is circumstantial evidence that Moses was not a Hebrew. This was when the Lord sent him to them as his envoy, and with the knowledge of God's name and three signs, he was to be assured that he would be accepted by these people.¹¹⁰ Then Moses

He rebelled against the Lord: ... *"Please Lord, I am not an eloquent man" ...* / Ex 4: 10 /. ... *'And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people' ...* / Ex 4: 29n /. So Moses did not speak Canaan (Proto-Hebrew) well, his mother tongue was Egyptian, and he may have spoken the Hurricane and some Indo-Iranian.¹¹¹ Aaron was Moses' interpreter.

Unlike Moses, he remained in Egypt and was certainly in contact with the Hebrews. The proof that Moses was not physically handicapped, but did not really speak the Canaanite language, is in Ex. 5: 1 ... *"Then Moses and Aaron came and told **Pharaoh** "* ... to speak Egyptian and therefore had to speak this language. Unlike the Canaanite language, which was spoken only by Aaron.

So who was Moses? It is possible that the figure of the biblical Moses was created by transforming several historical figures from the end of the 19th dynasty into one person.¹¹²

¹⁰⁹ The allusion to this may be in Psalm 106: 32.

¹¹⁰ Interpretations I. 1991 p.218

¹¹¹ Exile to the Midianites.

¹¹² More details Pientka: In the fifth year of Merenptah's reign.