

# The Origins of Stories in the Old Testament



# Atheism Q&A

1. History of religions of antiquity (prehistory)
2. History of religions of antiquity, part 2
3. Religion and money in early civilizations
4. Ancestor worship and Veneration of the dead
5. Religions and Philosophies of India
6. Religions and philosophies of ancient China
7. Altruism and collectivism in antique civilizations
8. History of religions of antiquity
9. Origins of Judaism
10. Historical evidence for stories in the Old Testament
11. Moral lessons in the Old Testament
12. Plato philosophy overview
13. Plato on Ethics and Politics
14. Topics in Religion and Philosophy from Atheist perspective
15. Greek Gods
16. The Gods of Olympus
17. Orphism, Dionysus, and cults of Greece
18. Astro-theology





Part of Intellectual Vancouver – 6 groups ?

## Atheism Q&A

Vancouver, BC

103 members · Public group ?

Organized by Boris

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About

Events

Members

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Discussions

More

Request to join

...

### What we're about

Have you ever wondered how can anyone be an atheist? Where would morals come from, in this case? And, how can one be certain that there is no God -- isn't "agnostic" a more fair position? Whether you are atheist, agnostic, or even a believer, you can join this meetup to learn about the atheism view.

The format of each meetup will be as follows. I will present a 15-min introduction to a topic, after which every member can have up to 7 minutes to present his view (even a pro-religious one). After this round, there will be fre...


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### Upcoming events (5+)

[See all](#)

MON, MAR 4, 6:00 PM

#### Astronomy and ancient Religions

 Downtown Vancouver public library



### Organizer

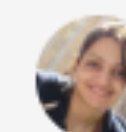
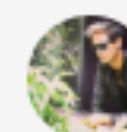
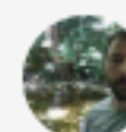
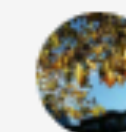
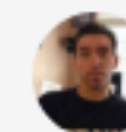
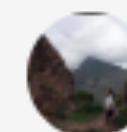
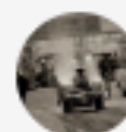
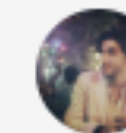
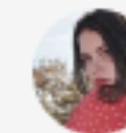
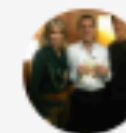
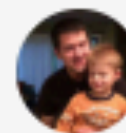


Boris

[Message](#)

### Members (103)

[See all](#)



Anatolia

Casp

Mediterranean  
Sea

The Levant

Mesopotamia

Persian Gulf

Egypt

Red Sea

Arabia





















# Archeological Findings

- ◆ Amarna Letters
- ◆ Elephantine Papyri
- ◆ Cuneiform tablets (in Ugaritic, Akkadian, Sumerian)
- ◆



# The Amarna Letters

- ◆ Correspondence between Egyptian administrator
- ◆ and, Canaan administrator (controlled by Egypt)
- ◆ 1360 - 1332 BC
- ◆ No mention of Exodus
- ◆ Mentions "Hapíru" or "Abíru": robbers, workers



# Habíru (from Amarna)

- ◆ Quote from Redford:
- ◆ Hapíru leader attacks Meggiddo. (14th century BC)
- ◆ Rewards supporters with city Schechem.
- ◆ Schehem is capital of Northern Kingdom in the Bible.
- ◆ Read "M. B. Rowton"

Whatever the reason, the '*Apiru*, as their name suggests ("dust makers," i.e. people who vacate the premises with speed) display a gypsylike quality, and proved difficult for the state authorities to bring under effective control. Their heterogeneous nature is vividly illustrated by the census lists from Alalakh, wherein one '*Apiru* band includes an armed thief, two charioteers, two beggars and even a priest of Ishtar.<sup>496</sup>



# The Elephantine Papyri

- ◆ Jewish manuscripts from 5th century BC.
- ◆ Passover Letter (419 BCE)
- ◆ Documents span a period of 1000 years
- ◆ Temple to Yahweh
- ◆ No mention of Torah, Moses, Exodus



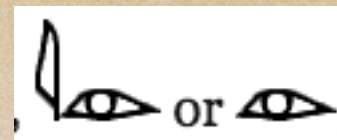


# Monotheism inside Polytheism

- ◆ Sub-gods are manifestation of attributes of top God
- ◆ Gods month into one another, and overlap.
- ◆ Reason: Astronomy — gods model behaviour of celestial objects, natural objects.



# Arí





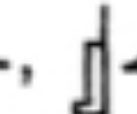





- ◆ “arí” means in Egyptian: “to make, to do, to create, to form”.
- ◆ represents “limbs” or “attributes” of top god, perceived as other deities.
- ◆ all deities proceed from the term “Aus-arí”



# Egyptian top-god

- ◆ Egyptian religion had an abstract creator from which all other gods derive.
- ◆ So did the Canaanans with top god El and children.



THE name of the Egyptian god-man, which is commonly known by its Greek form "Osiris," is written in hieroglyphs with the signs , , , , , , , , ,



# El Shadday

- ◆ Elohim is El + his children
- ◆ Elohim is plural
- ◆ Appears 48 times in OT.

I appeared to Abraham, to Isaac, and to Jacob, as El Shaddai, but by my name YHWH I did not make myself known to them.

וארא אל־אברהם אל־יצחק ואל־יעקב באל  
שדי ושמי יהוה לא נודעתי להם:



# Moses vs Dionysus

- ◆ There are similarities between the stories.
- ◆ Dionysus: god of wine
- ◆ Also, Dionysus = Osiris



# Sínaí vs Neesah

- ◆ Sínaí is anagram of Nysa
- ◆ LXX is the Septuagint (translation of Old Testament into Greek.)

## ***Nysa-Sinai Connection***

Sanford also thus averred that Nysa was an anagram of Sinai. The Greek word for Nysa is Νῦσα, which could be pronounced “Neesah,” while the LXX for Sinai is Σίνα, the pronunciation of which is “Seenah.”

Summarizing these correlations popularized centuries earlier by Sanford, English Egyptologist Dr. Samuel Sharpe (1799–1881) added: “Nysa was an Egyptian method of spelling Sinai backward; and...Mount Sinai had been for untold ages, before the reputed period of Moses, a ‘holy hill,’ the fabled resort of the gods.”<sup>[1041](#)</sup>



# Dog Companion

- ◆ Moses had a companion Caleb
- ◆ Caleb means “dog” in Hebrew
- ◆ Dionysus had companion dog.
- ◆ Osiris had brother Anubis, with head of jackal. (like a dog)



Canis Minor  
(little dog)

Orion

Canis Major  
(big dog)





# Intellectuals who noticed the connection between Moses and Dionysus

- Dr. Samuel Sharpe (1799 - 1881) -- Egyptologist
- Dr. Gerhard Vossius (1577 - 1649), aka Gerhard Johan Voss, aka Gerrit Janszoon Vos. (devout Christian, stating that Greeks copied all myths from Hebrews).
- Samuel Bochart, 17th century. Claimed that Phoenicians spread the Jewish religion to the Greeks.
- Rev. Theophilus Gale (1628 - 1678), cited biblical chapter and verse in which Greek poets allegedly plagiarized the Bible.
- French Catholic priest Louis Thomassin (1619 - 1695), says that Orpheus gives Dionysius the name "Mises", which means born from the water. (Much like Moses was rescued from a river.)
- English bishop Dr. Simon / Symon Patrick. (1626 - 1707)
- Pierre Danet, 1700s. Says that Orpheus gives the title to Bacchus as the "lawgiver" (much like Moses), attributing to him a double law (either like the "Two Tables of the Law" or "Deuteronomy" of Moses). States that "Plutarch undertakes to prove that Bacchus is the God of Hebrews and that all the observations of the Jews are nothing else but the ceremonies of Bacchus".



# Intellectuals who noticed the connection between Moses and Dionysus

- Bishop of Avranches, Dr. Pierre Daniel Huet. (1630 - 1721). Suggests that Homer was Egyptian, not Greek, and read all Moses stories, and plagiarized them.
- Voltaire (1694 - 1778), says: "The ancient poets placed birth of Bacchus in Egypt; he is exposed on the Nile and it is from that event that he is named Mises by the first Orpheus, which in Egyptians, signifies 'saved from the waters'..."
- American theologian Rev. Jonathan Edwards (1703 - 1758). Says: "Blind heathen [Homer] has heard of Moses' biblical adventures and imitated them..."
- John Bell, publishes "New Pantheon", in 1790. Presents Moses-Dionysus arguments in detail.
- French professor Charles Dupuis. (1748-1809), compares Dionysus miracles with those of Moses and Jesus.
- Rev. William Jillard Hort. (early 19th century)
- Le-Brun, French Novelist, (1753-1835), remarks in "Doubts of Infidels": says "the history of Moses copied from history of Bacchus." Both born in Egypt, both passed Red sea on dry ground. Both lawgivers. Both picked up in box that floated on water. Both striked a rock and made wine come out of it. "Bacchus was worshiped in Egypt, Phoenicia, Syria, Arabia, Asia and Greece, before Abraham's day".



# Intellectuals who noticed the connection between Moses and Dionysus

- John Bellamy (1818)
- Rev. Clarke (1836)
- British magistrate Godfrey Higgins (1772 - 1833)
- Darlington (1832) concludes that pagans copied the Bible.
- Rev. Dr. Robert Taylor (1784 - 1844). Asserts that certain biblical figures are mythical, not historical. Recited various Moses-Dionysus parallels.
- Gerald Massey (1828 - 1907). English poet and writer on spiritualism and Ancient Egypt. Finds yet another parallel: "Bacchus have said to have married Zipporah, a name of Venus, one of the seven planets. The priest of Midian had seven daughters; Moses married one of them, whose name was Zipporah."





Ethics of Old testament



# Song of Hanna (book of Samuel)

“My heart rejoices in the Lord; my strength is exalted in the Lord. I smile at my enemies, because I rejoice in Your salvation.

“No one is holy like the Lord, for there is none besides You, nor is there any rock like our God.

“Talk no more so very proudly; let no arrogance come from your mouth, for the Lord is the God of knowledge; and by Him actions are weighed.

“The bows of the mighty men are broken, and those who stumbled are girded with strength. Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble.



# Song of Hanna (book of Samuel)

“The Lord kills and makes alive; He brings down to the grave and brings up. The Lord makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory.

“For the pillars of the earth are the Lord’s, and He has set the world upon them. He will guard the feet of His saints, but the wicked shall be silent in darkness.

“For by strength no man shall prevail. The adversaries of the Lord shall be broken in pieces; from heaven He will thunder against them. The Lord will judge the ends of the earth. “He will give strength to His king, and exalt the strength of His anointed.”



# Free Will

Man's consciousness shares with animals the first two stages of its development: sensations and perceptions; but it is the third state, conceptions, that makes him man. Sensations are integrated into perceptions automatically, by the brain of a man or of an animal. But to integrate perceptions into conceptions by a process of abstraction, is a feat that man alone has the power to perform—and he has to perform it by choice. The process of abstraction, and of concept-formation is a process of reason, of thought; it is not automatic nor instinctive nor involuntary nor infallible. Man has to initiate it, to sustain it and to bear responsibility for its results. The pre-conceptual level of consciousness is nonvolitional; volition begins with the first syllogism. Man has the choice to think or to evade—to maintain a state of full awareness or to drift from moment to moment, in a semi-conscious daze, at the mercy of whatever associational whims the unfocused mechanism of his consciousness produces. — Ayn Rand