

Fort Bend Christian Academy- Honors Apologetics

Debunking the Horus-Jesus Connection

Chris Henderson

Sommer Hayes

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A TIMELINE COMPARING EGYPTIAN AND ISRAELITE HISTORY

Egyptian history can be divided into roughly thirteen time periods:¹ Each of these thirteen divisions are approximations of the acknowledged time eras of Egypt's past and have been merged with an estimated Jewish timeline thereby placing the histories of the two nations in a contextual perspective. These two timelines are referenced often in comparison. It is important to note that the estimated founding of the Israelite tribe was not until around the beginning of Egypt's Middle Kingdom era. Therefore, many of the parallels between Christ and Horus are incompatible and irrelevant due to the time gap, cultural assimilation, and, or, religious relevance to the Jewish individual in the Roman Period.

¹ *A Timeline of Egyptian History*, Ancient Egypt, accessed March 15, 2015, <http://www.ancientegypt.co.uk/time/explore/time.html>.

	Predynastic 3200-3100 BC	Early Dynastic 3100-2686 BC	Old Kingdom 2686-2200 BC	1st Intermediate 2200-2055 BC	Middle Kingdom 2055-1700 BC	2nd Intermediate 1700-1500	
				Jacob and Esau Abraham and the Covenant with God 			
C		Noah and the Flood 					
R							
E							
A //	???	???	???	c.2100 BC			
T							
I	Adam & Eve						
O				Isaac			Moses
N							
			Tower of Babel				
				Joseph and the 12 Tribes			
							10

		New Kingdom 1500-1100 BC	3rd Intermediate 1100-747 BC	Late Period 747-332 BC
2nd Intermediate 1700-1500				
				Fall of Assyria to Babylon 612 BC
			David	
				Fall of Israel
	Joshua			
			Elijah	
			& Elisha	
	The Exodus	Conquest of Canaan	c. 1000 BC	Assyrian Empire
In Egypt for 400 Years			Time of the Judges	Israel and 10 Tribes (Northern Kingdom)
c. 1840 - 1440 BC		c. 1446 BC	c. 1406 BC	721 - 612 BC
				611 - 539 BC
Moses			Ruth	
			Saul	
	10 Commandments			Fall of Judah to Babylon 586 BC (The Exile to Babylon)
			Solomon	Exiles to Je

[illegible]

Modern Era 642 AD- Current Day				Rene Descartes		Vatican II	
			Ulrich Zwingli	1596-1650 AD		1962-1965 AD	
		1484-1531 AD					
	Thomas Aquinas	John Calvin	John Locke		Karl Barth		
	1225-74 AD	1509-1564 AD	1632-1704 AD		1886-1968 AD		
						N.T.Wright	
Great Schism		Counter Reformation		Friedrich		1948-?	
1054 AD		1560-1648 AD		Schleiermacher			
				1768-1834 AD			
Roman Catholic Church							
Crusades (1096-1270 AD)							
(Scholasticism)	(Renaissance)	(Reformation)	(Enlightenment)	(Modernity)	modernity==>		
Empire (420-1453 AD)		Protestant Christianity					
Invading Ottoman Empire							
Anselm of Canterbury							
1033-1109 AD		Ottomans Overthrow	John Wesley		Billy Graham		
		Byzantine Empire	1703-91 AD		1918-?		
		1453 AD					
	John Wycliffe						
	1330-1384 AD			Jonathan Edwards		Karl F.H. Henry	
		Martin Luther	1703-58 AD		1913-2003 AD		
		and the					
		Protestant Reformation			Soren Kierkegaard		
		1517 AD			1813-1855 AD		
	Erasmus						
	(1466-1536 AD						

A MYTHICAL TIMELINE OF EGYPT

In addition to the factual timeline, a summarized timeline of Egyptian mythology proves a useful tool with which to allay the confusion naturally aroused by the Horus Myths. While the myths of Ancient Egypt are varied within the culture, a general outline can be created which will save time, providing quick reference points for those unacquainted with the Egyptian myths. However, before beginning the timeline, the Egyptian understanding of time itself must be addressed. Each entity, human, god, or otherwise, often experienced time at a different rate. For instance, an hour for the dead could be relative to a living man's entire lifetime.² Egyptians also believed in a linear 'cycle' of time. While each man experiences a past, present, and future, the cycle of time (the dating system) would start once more, from the beginning, when the reign of a new king began, a symbolic rebirth for the whole kingdom. Accompanying this cycle were reoccurring events, such as the rebirth of a king, and "the roles of cause and effect can appear to be reversed, creating temporal paradoxes."³ The following summarizes the patterns of the cycles and positions them in a linear order of time. The order of events is as follows: Chaos, the Birth of the Creator, Creation, the Birth of the Sun God, the Reign of the Gods, the Rule of the Demigods, and Chaos Returns.

Chaos

Before the universe was in existence, chaos reigned. This chaotic, or Primeval, state is described as an ocean with no borders or shape. Inside of which, different qualities of chaos exist, and after the creation these same qualities are later personified as gods and goddesses

² Geraldine Pinch, *Egyptian Mythology: A Guide to the Goddesses, and Traditions of Ancient Egypt*. New York: Oxford University Press, 2002, 57.

³ Ibid.

collectively known as the Ogdoad of Hermopolis, or The Eight. Similarly, the Primeval Ocean is named Nun and is often referred to as the mother, or father, of the Creator, Amun, due to his emergence into existence from within the oceans of chaos.⁴

Nun's existence did not cease with the dawn of Creation, rather, Nun receded to the space surrounding Earth, stretching above the stars, and beneath the furthest reaches of *Duat*, the underworld. As the oldest of the Ogdoad, Nun is often titled the Father of the Gods and, particularly during the New Kingdom Era, is considered a symbol of fertility and giver of water. All water running through and surrounding Egypt found its origin in Nun. Therefore, the flooding of the Nile is interpreted as the swelling of chaos, a sort of imbalance of *ma'at*, or order, as Egypt's primeval state grew nearer. As *isfet*, or chaos, increases, the creator requests that Nun ebb the chaotic power of his tide.⁵

In many instances, a Primeval Mound is formed within the Primeval Ocean, representing the life-giving-fertility aspect believed to exist within chaos. This mound is the first piece of land to rise from the Primeval Ocean and it is upon this land that the creator, Amun, began to form creation. Even today, the mound remains the center of the universe, the point from where creation is issued. Due to the monumental symbolism of the Mound, major temples often claimed their sanctuaries are established on the Primeval Mound.⁶

⁴ Keep in mind that often a god was given both a female and male aspect or counterpart. Often myths take the gender of the god for granted, providing male and/or female characteristics where needed. Therefore it is best not to place too much stock in the gender of a specific god or goddess.

⁵ Nun was not always associated with chaos. As Mehet-Weret, the chaos birthed the creator Ra, rather than Amun, and regenerates him every night as he descends into the abyss. Several Egyptian texts relate the belief that the world shall end when the Creator ceases to return from Nun.

⁶ During the New Kingdom Era, Osiris, god of the dead, was said to be buried beneath the Mound or to reside upon the Mound as his throne.

The Birth of the Creator

There are a multitude of myths concerning the creator's emergence into being. Upon becoming sentient, the god becomes lonely, a circumstance which, in the tightly woven society of ancient Egypt, would have seemed particularly tragic within the culture. The first breath, word, and sound, each of these things are given great reverence in Egyptian cosmogony. This self-created god first speaks the names of the Ogdoad, a foundational act which brings The Eight into a sense of identity, separating the one from the other. Often the mere power of the spoken command is said to drive back the primeval chaos, providing enough space for the Creator to begin creating the ordered world.

Other tales of manifestation emerge when Ra, the sun god, becomes integrated with Amun, the Creator. Such stories claim that the creator took upon the guise of the sun and he first shed light by sending forth one of his eyes to light Nun and search for other life within, thereby abating his loneliness. Myths also show a primeval bird breaking the silence of Nun with its call and, upon finding a place of rest upon the Primeval Mound, births the sun from its egg.

Creation

The plethora of myths concerning the Creation of the Universe is revelatory of the Egyptian mindset in regards to this aspect of Egyptian mythology. As dynasties progress, fail, and die, the rise of different centers of religious thought creates a flood of interpretations in regards to how the creator made the world. The role of Creator is attributed to Amun, Ra, Nun, Ptah, Isis, and several other gods. However, chief amongst the events of Creation is the

“establishment of *ma'at*, the divine order; the division of beings into male and female; and the separation of earth and sky.”⁷

A body, the divine essence, and the breath of life. Each of these is essential to life within the Egyptian creation narrative. As with many attributes of the Creator, the elements which strongly differentiate him are eventually personified in the form of other gods. For instance, when joined to the Creator sun god,⁸ the deity Khnum is the soul of Ra as the sun god travels through the Underworld. Khnum, when given the role of a creator,⁹ is shown with a potter's wheel upon which he shapes the bodies of animals and humans, giving them life and health. Khnum is also presented with the ability to make the bodies of gods.

The ‘breath of life’ is typically represented by the god Amun-Ra. The merging of Amun of the Ogdoad of Hermopolis and Ra, the creator sun god, occurs during the New Kingdom period. The combination of the two cults results in Amun-Ra, King of the Gods and Creator. He is known as the ‘god who made himself into millions’ by placing his breath into each and every living creature. This is a trait generally belonging to the Creator as he places a piece of his ever-replenishing essence into his creations to give them life. With this theology came the concept of all things being forms of the Creator.¹⁰

In order to begin the process of Creation, the creator requires both a heart and tongue. Representing these qualities is the trinity of Sia, Hu, and Heka. Heka, or magic, was the power

⁷ Geraldine Pinch, *Egyptian Mythology*, 61.

⁸ This phrase refers specifically to the myths identifying Ra as The Creator as seen within the Underworld Books, a collection from the New Kingdom Era.

⁹ A status not to be confused with *The Creator*. A creator deity was a personified characteristic of the Creator granted life when named by the Creator. Such deities were made from The Creator's breath, spit, heart, eye, etc...

¹⁰ This philosophy was predominant during the New Kingdom era.

by which the creator's commands are enacted. Hu serves as the sacred power of naming, a theme prevalent in Egyptian cosmogony, which diversifies all of creation. Lastly, Sia embodies perception, what would today be recognized as the power of imagination. Without Sia, the creator would not have been able to "visualize other forms."¹¹ Sia and Hu are born from the blood of Ra which dripped from the creator sun god's phallus and are shown by his side always. Sia is within the eye of Ra, enabling the god to see and understand the happenings of the world¹² while Hu is described as having spoken within the primeval darkness to name creation. The scribes of the Middle Kingdom Era¹³ often question the wisdom of Ra as Egypt enters multiple cycles of chaos, yet the myth persists into the New Kingdom Era as Sia commands the solar baroque of Ra as it sails through the Underworld.

Aside from Sia, Hu, and Heka, the patron deity of artists, Ptah, is also beheld as the Creator by cultists. He is said to have shaped all creatures, making kings from electrum, copper, and iron, and otherwise sculpting the world from clays and metals.¹⁴ The bodies of kings were held until the pharaohs came to dwell in the divine realm. The head god in the city of Memphis, Ptah, has blue skin and his staff is made from the *djed* pillar, the *was* symbol, and the *ankh* of eternal life. These represented stability, dominion, and life, three gifts bestowed unto kings by Ptah.

The creator deities maintain both male and female characteristics due to the gender ambiguity before creation. For instance, it is typical for gods of male bent to give birth to other

¹¹ Geraldine Pinch, *Egyptian Mythology*, 62.

¹² Ibid. 198.

¹³ Geraldine Pinch, *Egyptian Mythology*, 198.

¹⁴ Electrum was an alloy made from a mixture of gold and silver.

gods by methods which are considered highly unusual. The means by which Atum reproduce are seemingly vague and contradictory in separate spells of the Pyramid Texts, however, later documents, such as the Memphite Theology, clarify by connecting the events. After masturbating, Atum takes his seed into his mouth which, acting as a pre-creation womb, combines with Atum's thoughts and words, resulting in the forming of the gods Shu and Tefnut. The two are subsequently spit from the mouth and nose of Atum. Further Memphite Texts claim that the Ennead of Atum, the first nine gods created, are made in such a manner, from Atum's hand and seed, while Shu and Tefnut are made by the Ennead, who compose Atum's mouth, the same mouth which first spoke their names.

After the birth of Shu and Tefnut, Atum's identity becomes fixed as a dual deity, both that of a father and the Hand of Atum. The Hand, which arouses Atum's phallus, becomes a goddess who is Atum's consort as well as his daughter. The Coffin Texts name Tefnut as *Ma'at*—justice, order, and truth— and Shu becomes associated with Life. Other texts maintain that Shu is god of space and Tefnut, goddess of moisture.¹⁵ The siblings come together in sexual union— the first involving both distinctly male and female entities— and so, Geb, god of the earth, and Nut, goddess of the sky, are born. Once born, the children of Shu and Tefnut intertwine themselves so tightly that nothing can exist between them. Eventually, Nut conceives, but cannot give birth, as it would mean separating from Geb. Because their union halts the process of creation, Shu, in accordance with his role as the manifestation of Life, sets Geb under his feet and lifts Nut above his head, separating the two forever. He is often depicted with the Heh gods which are smaller deities who assist Shu as he holds up the sky. Though still surrounded by the Primeval Ocean, the

¹⁵ Sarah Iles Johnston, *Religions of the Ancient World: a Guide*. Cambridge and London: The Belknap Press of Harvard University Press, 2004, 26.

separation enables life to exist on earth and for the first sunrise to occur. After this point, the Creator deity is more strongly linked to the sun god Ra. With the establishment of life is born an Egyptian concept of Eternal Recurrence and Eternal Sameness which “began a great cycle in which everything had to change to survive and yet everything remained fundamentally the same.”¹⁶

Once Nut is separated from her brother, Geb, she gives birth to the brothers Osiris, Seth, and Horus, as well as the sisters Isis and Nephthys. However, Horus is not always included in this list. Seth’s nature is touched by chaos, a fact apparent at his birth as he breaks out of his mother’s womb. His birth is said to be the day that chaos enters the world of order.¹⁷

The Ennead of Heliopolis is made of four generations of gods: Ra-Atum, Shu, and Tefnut, Geb and Nut, Osiris and Isis, Seth and Nephthys. Together these nine are also known as the Great Ennead, though the term can also, more broadly, refer to the creation of the entire pantheon of gods as made by different secretions from the creator’s body.¹⁸

Unlike many religions, the human is not central to the Egyptian myths. While certain stages, such as the afterlife, are focused upon, the actual making of man is, many times, completely missing from creation myths. Beings of perception and feeling can be separated into four categories: gods, spirits, kings, and men. A spell from the Coffin Texts records the creator making gods from his sweat and forming humans from his tears, though other texts record the tears as coming from the Eye of the creator who is sent out to find company for the lonely god

¹⁶ Geraldine Pinch, *Egyptian Mythology*, 65.

¹⁷ Recall that the universe at this time is either completely ordered by the Creator after he was born, or, as was usually shown, is a small pocket of order surrounded still by the Primeval Ocean. See page 11 for further explanation.

¹⁸ Geraldine Pinch, *Egyptian Mythology*, 66.

within the primeval abyss. However, the tears the Eye sheds cannot come into full existence until the creator speaks into the chaos to create the world. The sorrow and loneliness which births humanity is usually identified as the source of man's imperfect nature and sorrowful fate. Nevertheless, the gods do provide for humanity. The four winds give life, the Nile provides food, and each man is born with the same potential.

The Birth of the Sun God

In the beginning, the creator, Ra, rules both gods and creatures alike. As creator, he often adopts various forms and is known by many names, however, none knew the name harbored within his stomach, his true name. Within Egyptian myths, the power of one's true name is dangerous information which, when spoken by one with malevolent intent, will result in the enslavement of he who is named.

In the tale of the True Name of Ra, Isis, Ra's daughter, is the most clever and most knowledgeable of the deities. And yet, even she does not know the true name of the creator. Frustrated by her inability to control Ra, Isis lies in wait until the sun god is old and decrepit. She then collects saliva which has fallen from his mouth and, with her unsurpassed skills of magic, creates a snake from both the spit and clay. This snake is lain on a path Ra frequents and rendered invisible.

Ra, unsuspecting, steps on the snake, is bitten, and virulent poison streams into his veins. His cry calls together the pantheon of gods who, after careful deliberation, seek to discover a cure for the god's poison. Isis, acting as Ra's most loyal advocate, promises to hunt down the perpetrator. As the pain heightens, Isis reveals that she has found the means to cure the sun god, but the spell requires Ra's true name. For a time, Ra is able to refuse Isis's advances, but his pain

quickly becomes unbearable. Desperate, Ra whispers his name to Isis, instructing her to tell her son Horus when he is of age and becomes ruler of Egypt. Isis then heals Ra, and by learning the name of the Creator, has guaranteed the ascension of her son, Horus, to the throne.

The Eye of Ra, a position attributed to many goddesses, is constantly in a state of contention with her father, Ra. Early myths place the Eye's rebellion during the return of Shu and Tefnut, but later texts record the fight as having taken place well after Egypt is made. The Eye of Ra is both the god's daughter and protector. It is her tears which create humanity and her glare which slays Ra's enemies. This same eye is sent forth by Atum-Ra to find his children Shu and Tefnut who had floated away and become lost in the Primeval Ocean. The eye goddess is able to find the twins and return them to Atum, but is enraged to find he has grown another eye to replace her in her absence. This new eye is named The Glorious One, whose tears of joy are sometimes listed as the origin of humans. To placate his angry daughter, Ra transforms her into a cobra and sets her above his brow.

Another myth describing a quarrel between the two gods results in the eye abandoning Ra to live in the southern or western deserts, presumably Nubia or Libya. Once in the deserts, the goddess embodies a wild lion and goes on a rampage, destroying all in her path. Rendered helpless without the Eye, Ra sends a messenger, occasionally several- either such as Thoth, Shu, or Onuris, to find his daughter and convince her to return to his aid. Her return is celebrated by all of creation and, pacified, she returns to Ra and is made his consort as well as mother of the sun god's new form. Often, Ra uses the rage of the Eye to his advantage. She is sent as Sekhmet, the lioness, to destroy a rebelling humanity, but is on the verge of annihilating the entire race

before the gods are able to trick her into returning to Ra. She is also seen fighting Apophis, Ra's nemesis, under many different guises such as Bastet and Wosret.¹⁹

That is not the final time Ra is required to use the Eye. Eventually, it comes to Ra's attention that a portion of humanity has been plotting against him. In response, he follows the advice of a panel of gods and sends Sekhmet, The Eyes's often lioness-like form, to destroy the rebels. The group, presumably followers of Seth, upon whom's birth chaos entered the world, ran to the desert and are there slaughtered. The second day, the Eye of Ra plans to return to Egypt and destroy the rest of humanity, but for reasons not explicitly mentioned, Ra takes pity on mankind and instructs the priest of Ra to create a brew from beer and minerals which looks like blood and then pour it into a valley. This done, the Eye enters the valley, drinks of the beer, forgets humanity, and returns to Ra drunk. In this way, humanity is spared annihilation.

Soon after the destruction of Seth's following, Ra grows weary and finds himself unable to continue ruling Earth. Osiris is then given rule over the world while Thoth is made Ra's deputy and takes the form of the moon. Nut carries Ra to the the heavens, being held up by the Heh gods and Shu, meanwhile, humanity must fight against one another and the world and die to maintain the balance of *ma'at* and *isfet*. Thus begins the Reign of the Gods.

Reign of the Gods

Egyptian lists record the rulers of the land back to the age of the gods, alternately listing either Osiris, Geb, or Ptah as the first King of Egypt after Ra, even the Great Ennead is shown as the ruling council to mirror the generational pattern of earthly succession.²⁰ Those listing Geb as

¹⁹ Geraldine Pinch, *Egyptian Mythology*, 130.

²⁰ The Great Ennead was composed of four generations of gods: Amun, Shu and Tefnut, Geb and Nut, Osiris and Isis, and Seth and Nephthys.

king display his as a chaotic rule. After Ra left the earth, Geb's authority is challenged by gods and men alike, leaving him to eventually surrender the throne to his son Osiris.

The kingdom of Osiris is a peaceful period and he is a wise ruler, however it is the death of Osiris which is more prominent in the Egyptian myths. Slain by a wild animal, trampled, and drowned, there are many spells addressing the nature of Osiris' death, but it is Seth, brother of Osiris, who is universally blamed for the murder.²¹ Afterwards, Osiris's body is either hidden or cut to pieces and spread across the country, a view held strongly throughout the Ptolemaic and Roman periods. Isis hears the wailing of the gods and knows her husband is dead. Immediately, the widow begins the search for her husband's body. Many state that Nephthys assists her sister and together they find the pieces of Osiris and Isis restores the putrified limbs.²² The love and devotion Isis displays toward Osiris during her and Nephthys's vigil over Osiris's body is novel within the Egyptian religion. Rarely are the gods ever seen possessing, much less displaying, strong emotions such as tenderness and mourning.

Knowing she is meant to bear the child of Osiris, Isis revives Osiris's sexual abilities and lays with him. From this, she is able to conceive and the pantheon of gods convene to acknowledge her triumph in the face of her husband's murder. About ten months later, Horus, son of Isis, is born. He is said to have been born in the Delta region of the Nile in the marshes where Isis hid from Seth. Horus is often in danger as a child, whether from Seth's minions or Seth himself. In one such spell, Horus is stung by one of Seth's scorpions and dies. Isis then cries out, some say her cries halt the sun god's baroque in the sky, and the sun god sends Thoth, god of

²¹ Geraldine Pinch, *Egyptian Mythology*, 78. In regards to the multiple deaths of Osiris, it is believed that the Egyptians thought a god must be killed several times before actually dying.

²² Ibid., 79. As time progressed, the pieces into which Osiris was broken grew from seven to forty-two, the number of districts within Egypt. However, the most used numbers were fourteen to sixteen.

wisdom and learning, to aid her. Thoth then combines his power with that of Isis's magic to remove the poison and heal the boy. And this is not the final time, Horus is often poisoned by creatures of chaos sent from Seth, for example, snakes, scorpions, and oryx, or is injured as a result of his own indiscretions.

Once he is of age to assume the throne, Horus initiates his war against his uncle Seth, brother and murderer of Horus's father, Osiris. It is unclear whether Seth held the throne for any significant amount of time, or is quickly embroiled in the fight for ascension with Horus. The fight between Horus and Seth typically takes form in a sexual battle. The Pyramid Texts reference the marring of Horus's Eye and Seth's testicles.²³ In the Middle Kingdom, a collection speaks of Horus reporting to Isis that Seth has been admiring the youth's body and is making several advances. Isis, in return, recommends Horus make a bargain with Seth—Horus will agree to sleep with Seth, but the god must share his magical strength with Horus in return. Horus does as Isis suggests, and gives Seth free reign, but, when laying with Seth, is careful to catch all of Seth's semen with his hand. The tale is completed in the New Kingdom age in the 'Contendings of Horus and Seth' wherein Horus brings the semen to Isis who cuts off the defiled hand before fashioning a new hand for her son. Mirroring the Hand Goddess of Atum, she arouses Horus, collects his seed in a pot, and spreads it over Seth's lettuce leaves. Upon eating the leaves, Seth becomes pregnant and births a shining disk above his head which is taken by Thoth and placed on Horus's brow, a sign that Horus is the true heir to the throne of the creator.

Also within the 'Contendings of Horus and Seth,' Horus grows irate with his mother for assisting Seth, in act or implication it is unsure, and cuts her head off. To punish the boy, The

²³ Geraldine Pinch, *Egyptian Mythology*, 82.

Ennead instructs Seth to blind him, meanwhile Thoth replaces Isis' sheared head with that of a cow's. Horus's eyes are then planted on a mountainside where they become lotus flowers.

Eventually, Hathor, Thoth, or even Isis, returns and heals Horus's eyesight.²⁴

Multiple myths concerning the Two Fighters, imply that Seth and Horus are near equals in terms of strength, while others state that because he is younger, Horus is forced to resort to craftiness to defeat Seth. For instance, the 'Contendings of Seth and Horus' speak of the time Horus challenges Seth to a race of stone boats and while Seth's boat sinks immediately, Horus wins by painting a wooden boat like stone. There are also contests in which the two sink beneath the Nile as hippopotami and the winner is determined by whomever stays beneath the waters the longest. Their mythical rivalry eventually leads to battles between their respective cults, the Followers of Horus against the Followers of Seth.

As the fighting between uncle and nephew escalated, all of creation becomes unsettled until finally, the case is brought up before a Divine Tribunal.²⁵ While there are several accounts of this trial, one of the more prominent, and older, myths feature a trial against Osiris and Seth during which, Isis and Nephthys bring in Osiris's body and Seth attempts, without success, to explain his actions against his brother. Osiris is then vindicated and is able to complete his transformation into king of the Underworld. Seth is frequently punished by having to become a boat, oxen, chair, etc...and being used to carry Osiris's body to a sacred tomb in which it is preserved, still holding great power.

²⁴ Hathor is a cow goddess often placed as the mother of Horus the Elder and, or, the nurse of Horus the Younger, son of Isis. She often appears in cow form. Thoth also shows up only occasionally to either heal the Eye of Horus after it is torn to piece, or to find it when it is lost.

²⁵ This Tribunal is typically headed by Geb, not the creator god, and takes place most often in Heliopolis.

Other stories speak of the trial being between Seth and Horus instead and of the pantheon of gods being made to choose sides. Osiris makes his presence known by sending messages from the Underworld to support Horus and subtly threatens the gods with the withholding of crops. Seth's defense lies strongly in his position as strongest of the gods and as such, forms the greatest defense against any enemies. The different representations of Seth, as well as the different contexts in which he is viewed result in various endings to this defining trial.

In an effort to appease both gods, the Tribunal decides to divide the land of Egypt between the two gods. Seth is given the Red Land, or Upper Egypt, and Horus receives the Black Land, or Lower Egypt. Before the New Kingdom Period, the depiction of the Two Lords joining together in support of the king of the land is a popular version of events. However, Memphis Theology states that all of the land is given to Horus and Seth is recalled to Ra's side and becomes one of his protectors, the god of storms, aboard the sun baroque.²⁶

Myths concerning Osiris often feature Seth being expelled from Egypt rather than compensated or even given to Horus and Isis who either punish or execute him—a fate particularly popular in first millennium B.C. Horus's reign became the archetype for Egyptian kings—they assumed the role of both successor and avenger of their predecessor while it was thought that the, now deceased, king's soul merged with the soul of Osiris. Under Horus's rule, it is said that neither the people, nor the gods knew of any evil.

Rule of the Demigods

After the definite Rule of Horus, the line between myth and fact becomes increasingly blurred. The lives of ordinary Egyptians are not frequent subject matter, though there is a

²⁶ This Theology was written at a time in which the popularity of the Followers of Seth was growing, a fact which most likely impacted the mythology of the time.

prevalent warning throughout to always show gratitude to the gods, even in adversity. The typical myth concerning ‘normal’ humanity occurred outside of Egypt on magical islands, strange deserts and valleys, and the like.

This separation from the gods is not heavily applied to the Egyptian kings. It is thought that a king’s *ba*, or soul, is able to pass into the realm of the divine and converse with the gods through dreams and visions. In accordance with the cyclical nature of Egyptian myths and thought, each king is a continuation of the fulfillment of the verdict of the Divine Tribunal. Every new king embodied Horus while his father took on the role of Osiris. The balance of *ma’at* and *isfet* is placed under the supervision of the king. He is responsible for maintaining divine order in the absence of the creator god. Humanity, through rituals, offerings, and behavior kept the gods tied to this world. While divine beings never appear in true form, it is believed that their presence can occupy statues and animals within the sacred temples.

So essential is the maintaining of *ma’at* that even history is altered to fit the cycle of time and the myth, more often, in fact, than the myth is altered to match history. Never is this so obvious as in the history of the kings of Egypt. Whenever the throne is not given to the blood heir, or a ruler is usurped, historical events are readjusted to fit expectations. For instance, a king who wishes to prove legitimacy could claim to have been chosen by Horus, or one of his many forms, as the successor. A few would be given a divine parent, or otherwise would have experienced a divine intervention. Officially, the rituals taking place during a king’s inauguration are what made him ‘the living Horus.’²⁷ There are also many events that are placed in a more positive light to express the king’s role as guardian of harmony seeing as he is a mirror of

²⁷ Geraldine Pinch, *Egyptian Mythology*, 87.

Horus's triumph over the forces of chaos.²⁸ Whenever such a triumph took place, it became identified with whomever occupied the throne at the time.

As aforementioned, it is seen as humanity's responsibility to maintain a strong connection between the earth and the divine realms and so, whenever disaster occurs, it is seen as the fault of acts of chaos or the result of neglecting the gods. In the Middle Kingdom Era, and again in the Roman Period, the future land is seen as one in chaos. In the Middle Kingdom text, hope is sown in the form of a 'king from the south' who will return truth to "its proper place, with Chaos driven outside."²⁹ The constant fluctuations between chaos and order is seen as natural for mankind, but a few writings imply the belief that one day, humanity would tip too far towards chaos and the world would be destroyed.

Chaos Returns

In line with the patterns of existence, just as the sun god must enter the abyss, fight chaos and be reborn, so must the world descend once more into the Primeval Ocean before being made anew. Egyptian texts which do imply this principle usually speak of a time when the lives of the gods are cut short, when the creator becomes one with Osiris, or when the Primeval Mound of Creation sinks once more beneath the Primeval waters. Despite these views, very rarely is a text advocating complete and permanent eradication seen, rather there is a cycle begun again, the world will be made once more, but the cycle must repeat itself first.

²⁸ In the time of mortal kings, the enemies of order would have been personified by rebels, foreign armies, and savage creatures.

²⁹Geraldine Pinch, *Egyptian Mythology*, 88. This was written in a text named 'Words of Neferti' and the savior of whom the author spoke referred to a king named Amenemhet I, a man of common origin who rose to found the Twelfth Dynasty.

THE HORUS OF MYTHS

With this rudimentary knowledge of Egyptian Myth and customs, focus may now be shifted to the fifth generation of The Ennead, more specifically to Horus, son of Osiris and Isis. The following is a small glossary featuring the chief gods who share the name 'Horus.' Each section contains a summary of the god's origin, if known, his adventures, and his various story lines. It is important to note that their identities became fused as time expired, yet there are several defining points between which to differentiate the following gods.

Horus the Elder (Harwer) / Horus the Great (Haroeris)

Nut, sky goddess and the mother of the five epagomenal days, is wife of Geb, the earth god. The two gods held one another so tightly that nothing could exist between them. Their father, Shu, the god of space, is commanded by the creator to separate his children, though some claim he is jealous of their union. And so, Shu forever holds Sky and Earth apart.

This separation allows Nut the room necessary to give birth to the children she conceives. However, the sun-god places a curse on Nut so that she is unable to give birth on any day of the year. To grant her relief, Thoth, the god of secret knowledge and wisdom, wins enough light from the moon in a board game to create five extra days during which Nut can birth her children. In this way, Osiris, Horus the Elder, Seth, Isis, and Nephthys, the children of Nut, are born.

The body of Horus the Elder, the Lord of the Sky is described thus: "his wings spanned the heavens, and his eyes were the sun and moon."³⁰ In marriage to his sister, Isis, the Sons of Horus are born. These gods are named Imsety, Hapy, Duamutef, and Qebehsenuef and guard the jars holding one's mummified organs. At times, these children are depicted protecting the body

³⁰Geraldine Pinch, *Egyptian Mythology*, 143.

of Osiris and defeating the Followers of Seth or identified with another group of demigods named the Souls of Pe and Nekhen who rule Upper and Lower Egypt after Horus' reign.

Horus the Younger/ Harsiese

After her husband Osiris is murdered, Isis revives his sexual powers to enable her conception. After ten months, the son of Isis and murdered Osiris, Harsiese, is born. Having vowed to avenge the death of his father and take the throne of Egypt, as was his birthright, Horus wages a war against his uncle Seth. Brother and murderer of Osiris, Seth and Horus fight countless battles, most of which Horus wins with the aid and counsel of his mother, Isis.³¹

When in battle, the two deities are called the Two Fighters. Their battles affected the entire cosmos, an annoyance which brought them before a Divine Tribunal. The Tribunal decides to divide the land between the two to appease them. Seth is given Upper Egypt while Horus is granted Lower Egypt. Whenever a worthy king ruled the land, the two would unite to support him.

Egyptian Hawk gods- Nekheny, Hierakonpolis, Khenty-Khety of Athribis

The hawk is one of the earliest divine images used to depict deities in Egyptian mythology. The first of Egypt's kings are represented by hawks preying on their enemies. As the popularity of Horus grows to surpass that of more locally based hawk-gods, Horus gradually absorbs their identities.

Ra-Horakhty/ Horemakhet

In the beginning is chaos. The waters of chaos are called the Primeval Ocean and the Primeval goddess, Mehet-Weret, gives birth to the sun-god Ra. Carried above the waters of chaos

³¹ Some myths give Seth a hundred-year reign whereas others imply that there was only a period of struggle between Seth and his nephew to decide who will rule Egypt.

on the back of Mehet-Weret, Ra emerges from the Primeval Ocean as a golden child³² in what is the first sunrise. Merging with the primeval creator god, Ra sets out to create the universe and its laws as the King of the Gods. Each morning, Ra is reborn to the sky goddess and after riding across the sky on his solar baroque, each evening, he is absorbed once again. At night, the crew of the solar baroque must fight off the powers of chaos so that Ra can “revive the sleeping dead and renew the world.”³³

The voyage of the sun is depicted using four aspects of Ra each within the solar ship. The first, Khepri, signifies the self-regeneration of the sun at dawn. Ra-Horakhty, Ra-Horus of the Double-Horizon, is the victorious sun who rises in the east as ultimate King of the Gods. Ra-Atum is the setting sun whose death is necessary to complete the solar cycle. The fourth is a mysterious merging of the soul of Osiris and Ra in which they became ‘the United One’ and reawaken the dead and renew the world.

Harakhtes

As the sun journeys from the east to the west horizon, it is personified by the god Harakhtes. Eventually, due to the similarities between himself and Ra, ‘Horus of the Horizon’ assumes the roles of Ra, until, of course, Ra reclaims both of their roles as Ra-Harakhtes.

Horus (the Distant One)

Horus is the embodiment of kingship in Egyptian myth. Represented by the celestial falcon.

³² Alternatively, a shining bird

³³ At night, the crew of the solar baroque must fight off the powers of chaos so that Ra can “revive the sleeping dead and renew the world.”
Geraldine Pinch, *Egyptian Mythology*, 183.

Horus the Child/ Hor pa khered/ Harpokrates/ Ihy

Nut is the sky goddess and sister-consort to Geb, earth god, both of whom are born of the god of air, Shu, and his sister, Tefnut, goddess of moisture. When he takes his sister as consort, Geb embraces Nut so tightly that there is no space between them in which anything can exist. It is disputed as to whether jealousy or direct command from the creator himself pressed Shu to intervene, but either way, the result is the same and Nut and Geb are forever separated by Shu.

Soon after, Nut gives birth to four gods, Osiris, Isis, Seth, and Nephthys. Osiris then takes Isis as his bride and together they rule the land of Egypt. However, their peaceful home is soon ruptured by their brother Seth who strikes down Osiris in a plot to sow chaos. Isis, desperate to reclaim her lover's body, quickly sets out to gather the body of Osiris back to itself. The body of Osiris is deliberately cut into pieces ranging in number from fourteen to forty-two and scattered across Egypt.³⁴

With the aid of Thoth and Anubis,³⁵ Osiris' body is gathered and preserved as what becomes known as the first mummy. Realizing that the death of Osiris would leave the realm without a rightful king, Isis sleeps with the body of Osiris. The pregnancy of Isis is strangely long and painful, but from their union is born Harpokrates, the posthumous child of Osiris. Isis hides the boy in the Nile Delta, away from Seth, until Horus' coming of age when he can ascend the throne and take vengeance for his father.

³⁴ The Pyramid Texts, however, simply imply the natural disintegration of the god's body which Isis must undo with the restorative might of her magic.

³⁵ Those of the Old Kingdom saw Anubis as a most important funeral deity in charge of protecting one's tomb from grave robbers. By third millennium BCE, however, Osiris was established in his role of King of the Dead and Anubis took part as the god who first enacted the mummification process to preserve the body of Osiris.

Horus-Bes

The god Horus-Bes is a popular deity called upon for divine healing and protection. A dwarf god who often appears with his counterpart Beset and other dwarves Aha, and Hity, the four fought evil demons, chaos snakes, and foreign sorcerers. Eventually, however, Bes and Beset rise in public favor and come to be linked, albeit loosely, with Shu and Tefnut. Bes's tale creates a giant dwarf reaching from the underworld to the heavens, alternatively, he is painted as the embryonic form of the creator sun-god and merges with Horus the Child.

Harsomatus

Horus, Uniter of the Two Lands, was a child of Hathor. The deity originated in Dendara and was identical to Horus the Child.

Shed

A champion deity, this prince always appears with a circlet adorned with an antelope head. Growing in popularity at the closing of the New Kingdom, Shed is the protector and savior, overcoming dangerous creatures of chaos such as lions, crocodiles, and snakes.

Sopdu

“The Eastern Horus” of the gods Sopdet and Sah³⁶, Sopdu is a god of great strength who drives off supernatural beings and is sometimes displayed as a protector married to Hathor. He often protects the dead from eastern and southeastern forces as Lord of the East— guardian of the Eastern desert.

³⁶Geraldine Pinch, *Egyptian Mythology*, 205. These are the astronomical names equating to Isis and Osiris.

PERTAINING TO THE HORUS-JESUS PARALLELISM

There have been numerous connections drawn between Horus, a god of Egyptian myth, and Jesus of Nazareth, the God of the Christian religion. One of the main advocates of the theory, highly regarded by non-theologians, has been D.M. Murdock, pen name Acharya S, author of *Christ in Egypt: The Horus-Jesus Connection*, as well as *The Christ Conspiracy: The Greatest Story Ever Sold*, and *Who Was Jesus? Fingerprints of The Christ*. It should be noted that the works of Murdock are not considered relevant or trustworthy in any circles of academia— even those of many mythicists, however, her books continue to be a major focal point for the popular arguments against the legitimacy of Christ. For this reason, it is her explanation of events which will be refuted seeing as her work, *Christ in Egypt*, explains multiple aspects of the mainstream Christ myth perspective as seen today. In the following section, connections between Horus and Jesus shall be explored and addressed so that the question of their validity may be answered once and for all. This section will more or less progress through different aspects of the life of Christ, beginning with the events surrounding his birth before gradually moving to his acts, his death, his resurrection, and the symbols with which he is associated. The historical Jesus, His New Testament representation, and subsequent historical tradition is not heavily influenced by the Egyptian deity Horus.

1. THE ‘ONLY BEGOTTEN SON’

The Mythicist’s View: The phrase “only begotten son” is a chief description of Jesus of Nazareth. It is written by the apostle John in the New Testament and is recorded multiple times

throughout the Scriptures. However, Horus³⁷ is also seen as the “only begotten son” of the god Osiris. A comparison easily seen through his being the only child of Osiris and Isis, just as Jesus is the only son of God. This means that, Jesus’s title, so popular in Christianity, is a common label, applicable, not only to Horus, but also with the sun child sitting within the lotus who became Ra, the sun god, after being born from the primeval waters.³⁸ Ra is the only child of the primeval waters and became the creator and then the king of Creation.

The Response: To be named an “only begotten son” means that one is the only male child offspring of a parent, typically used to describe the relationship between a father and his son. Both Jesus and Horus have a father who is a god, whether that be Osiris, god of the dead, or the God of Christianity. However, the use of the phrase, or the existence of an only son, is not unique throughout history. In fact, to be the only son in an patriarchal society meant the inheritance of all the family’s attributes— an honored position that is reciprocated in many cultural deities and in society as well.

To claim Christ as the ‘Only begotten son of God’ has a more Messianic, Davidic connotation within the Jewish frame of mind. The Jews saw the Christ as the Messiah, leader, or savior, of God’s people, a man who would return them from their exile under the Roman Empire and return them to the favor of God.³⁹ To suggest that any of the Jewish people looked to Horus the Younger as a model for their proposed Messiah, the king of God’s people, akin only to King David of old, the man who would return them to favor in the eyes of God, is nothing short of

³⁷ Note that the author, Murdock neglects to specify which version of Horus she describes, using only a vague reference to make this comparison.

³⁸Geraldine Pinch, *Egyptian Mythology*, 158.

³⁹ N.T. Wright, *Jesus and the Victory of God, Christian Origins and the Question of God, Vol. 2*. Minneapolis: Fortress Press, 1996.

preposterous. The very conception of Horus the Younger negates the possibility. After being cut to pieces by his brother Seth, Osiris' body had to be pieced back together by his sister-wife, Isis. With the aid of several of the sun god Ra's escorts, Isis was able to once more make the body of Osiris whole. Afterwards, Isis stimulates the corpse of her husband and proceeds to have sex with it.⁴⁰ And by this, Horus the Younger, posthumous son of Osiris, king of the underworld, is conceived.

A son born of necrophilic origins cannot be compared to the sinless savior of an oppressed people. If anything, the parental divinity of the two is the only aspect they have in common. What this means for each religion is far different from the meaning to the other. Whereas in Egypt, Horus being the only son of Osiris made the god heir to Egypt, for a time, and avenger of his father, to the Jews, Jesus's title as Son of God meant he is blessed by God and called to lead His people to victory, and out of exile, in His name.

2. MERI AND MARY

The Mythicist's View: Around four to five centuries before the common era, the gods worshiped by the cult of Isis spread across the Mediterranean area. Naturally, Isis became the most popular of the gods worshipped, particularly in Rome, by 1st century B.C. The character of Isis is greatly influenced by the cultures through which her myths spread, especially the Greeks. Due to her timeless influence, the goddess has taken on many forms and titles, one of which is 'Mother of God.' In the Ptolemaic Period, titles "such as not only 'Mother of God' or 'God's

⁴⁰ Geraldine Pinch, *Egyptian Mythology*, 80. Some records say that Isis could not find Osiris's phallus and so, had to fashion one from gold. Others speak of a bird floating above the phallus or simply floating above Osiris and receiving his seed.

Mother, ‘ but also ‘the Great’ and ‘Giver of Life’ are affluent.⁴¹ The cult of Isis placed Isis as a creator deity, naming her “‘Lady of Heaven, Earth and the Netherworld.’”⁴² Quoting Budge and Erik Hornung, Murdock professes that as Christianity advanced to Egypt, the gods Isis and Horus the Child are so similar to Mary and Jesus that Egyptians have no problem adapting what they knew of their gods to the gods of Christianity.

Isis, the mother of Horus, is often called Meri, meaning ‘beloved’ and often a name given to gods and officials. This is a popular title in the Middle Kingdom and love itself became a very important aspect amongst the Egyptians as it was “‘the means by which one achieved a venerated state in the afterlife.’”⁴³ The Egyptians saw love as an inheritance of sorts. Love is an object bestowed upon kings by the gods and then passed down to their subordinates. The New Kingdom, however, altered this view in that certain gods became the personification of divine love. When a pharaoh receives a god’s love, it is paramount to a patronage, of a god bestowing favor. And so, to name one *Meri-Isis* would mean “‘beloved of Isis,” or, the god’s name could be merged with the hieroglyphs symbolizing ‘beloved.’ These forms can be seen in offering rituals at the end of each line of the formula as a reference to the deity in question.

As Egypt is conquered by Alexander the Great and Hellenized, Egyptian gods are Hellenized and become merged with Greek gods. Isis becomes linked with Aphrodite, greek goddess of love, or Selene, the greek goddess of the moon.⁴⁴ With the increasing popularity of the goddess Isis, and her association with the goddess of love, her name would have been used in

⁴¹ D.M. Murdock, *Christ in Egypt: The Horus-Jesus Connection*. New York: Stellar House Publishers, 2009, 123.

⁴² Ibid.

⁴³ D.M. Murdock, *Christ in Egypt*, 125.

⁴⁴ Ibid., 132.

tandem with the title *Meri* so often that the Christians most likely would have taken that name for that of their heroine upon inventing their religion. Because they could not speak Egyptian, the ‘disciples’ most likely noticed the constant use of *meri* in regards to the gods and used it to their advantage.⁴⁵ While in the original greek the name of Jesus’ mother is actually ‘Maria,’ this alteration is probably a result of the already popular use of Meri in reference to Isis. And while the connection has been made that Mary’s name came from the latin root ‘mari’ meaning sea, “it would be beyond ‘coincidence’ that *an Egyptian virgin mother of God was evidently called Mery centuries before the Jewish virgin mother of God was likewise named.*”⁴⁶ Etymologists have surmised that ‘Mary’ is derived from ‘Miriam,’ a Hebrew name which means ‘rebellion,’ however this is highly unlikely due to the anti-rebellion sentiments within the New Testament, in fact, the Scriptures seem to indicate “*utter submission to God*” as is implied within the meaning of ‘beloved’ as divine love includes the participation of the superior and the subordinate. To say that ““Isis was never called Mery”” is a faulty argument due to the fact that she is not only “much *beloved* by many millions of people over a period of centuries to millennia but also...she was most definitely labeled many times during that period with the epithet of *Mery* in the Egyptian...”⁴⁷ There is more than her name that exposes Christ’s mother’s connection to the Egyptian goddess Isis, in fact it is perhaps the most seemingly dividing factor between Mary and other divine mothers: the virgin birth.

The Greeks and the Egyptians both worshipped a *virgin mother*. In Greece, in the city of Alexandria, was a goddess named Kore whose mother, Demeter, was revered as such. Demeter

⁴⁵ D.M. Murdock, *Christ in Egypt*, 134.

⁴⁶ Ibid., 135.

⁴⁷ D.M. Murdock, *Christ in Egypt*, 138.

has been equated to a Hellenized version of the goddess Isis, proving that the notion of a virgin mother was already in existence before the birth of Christ. Further proof can be found in the Paschal Chronicle, or the Chronicle of Alexandria, wherein the author has claimed that the Egyptian priests were told by the biblical prophet Jeremiah that “their idols would be shaken, and it would come to pass by a child-savior born from a virgin, lying in a manger. Therefore they deify a virgin child-bearer and worship a newborn child placed in a manger.”⁴⁸ Jeremiah is supposed to have been born in seventh century B.C., however both Isis and Horus were already being worshipped long before the prophet’s time. The writer goes on to tell King Ptolemy, the recipient of the Chronicle, that the origin of the custom is “a mystery, taught by a respectable prophet to their fathers.”⁴⁹ This is a clear confession as to the pre-existence of a virgin birth producing a divine son within Egyptian tradition *before* the supposed birth of Jesus. So, not only was this practice ancient, but it was not popular due to it being called a mystery and not well-documented, and still, it was well known enough by the priesthoods and the rulers.

There still exists an argument insisting that Isis has sex with the dead body of Osiris after replacing his missing phallus must be later versions of the original myth due to the rare mention of such detail. There is however, a later myth depicting a bird, as Isis, which simply hovers above Osiris’s body and then becomes pregnant with Horus.⁵⁰ This image is found in the temples of Abydos, with the phallus, as well as those in Dendera, wherein Osiris is shown without the organ as the bird simply floats above him. And while there are multiple accounts of the

⁴⁸ D.M. Murdock, *Christ in Egypt*, 139.

⁴⁹ Ibid., 138. An excerpt from French Abbe Charles Francois Dupuis from the College de France, in his book *The Origin of All Religious Worship*. Lived from 1742-1809.

⁵⁰ D.M. Murdock, *Christ in Egypt*, 149. The images of this event sometimes leave out Osiris’s phallus, but sometimes it is included.

impregnation of Isis, as was seen earlier, she is still revered as a virgin. Murdock sites further evidence from Jan Assman reporting,

“the *locus classicus* or first mention of the impregnation of Isis occurs in Pyramid Text 366:632a-633b/T 198, ...the impression is given from the text that it is a description of the Nile (Osiris) overflowing its banks, spreading its ‘seed’ on the land (Isis) in order to create Horus. In this myth, then, we are also not discussing *sexual intercourse* in the human sense, and Isis’s soil remains ‘virginal’ or renewed each year...”⁵¹

In regards to use of the word ‘virgin’ in Egyptian hieroglyphics, the *Theological Dictionary of the Old Testament* says that the word for a female virgin is seen in the Pyramid Texts, used both in a general sense and in regards to a young woman who could be married. The phrase ‘the great virgin’ is used three times in the texts and in the Temple of Seti I, in Abydos, Isis names herself the Great Virgin *despite having had a son*. These parallels only become more frequent as apocryphal texts and Gnostic writings are consulted. Gerald Massey summarized the Luxor Temple Nativity Scene images and discusses his findings which include tales of the mother of Amenhept whose mother birthed him as a virgin.⁵² Thoth prophesies the birth then “‘the god Kneph (in conjunction with Hathor) gives life to her.’”⁵³ Once the child is born, it is worshipped as “‘The Pharaonic representative of the Aten sun, the *Adon of Syria*, and Hebrew Adonai, the child-Christ of the Aten cult...”⁵⁴ There are multiple interpretations arguing whether the queen, also a representation of Isis, remains a version, or if there is an unseen sex seen in the tale, however, the interpretation by Egyptologist Hellmut Brunner is presented as such:

“1. Hathor, in the middle, embraces the queen on the left, with Amun on the right.

⁵¹ D.M. Murdock, *Christ in Egypt*, 149. Murdock received her interpretation of the text from Samuel Mercer.

⁵² Ibid., 174. Amenhept, possibly Amenhotep, is a line of pharaohs who ruled within the 18th dynasty.

⁵³ D.M. Murdock, *Christ in Egypt*, 173.

⁵⁴ Ibid., 174.

2. Amun is on the right, with another figure on the left (the god Thoth? King Thothmes IV?)
3. Amun, on the left, turns back and looks at Thoth, who is holding scrolls.
4. The queen is sitting on the left, Amun on the right, of the platform being supported by the two goddesses. Amun is holding an ankh to the queen's nostril.
5. Khnum is on the left, with Amun on the right.
6. Khnum on the right fashioning the king and his *ka*, with Hathor on the left holding an ankh or cross of life.
7. Thoth announces to the queen
8. Khnum is on the left and Hathor on the right of the queen, Hathor holding an ankh to her nostril, while Khnum holds one to the back of her head.
9. The queen is sitting on a couch surrounded by five figures on the left and four on the right, one in a group of three holding the baby. Below this couch appear 10 beings, while underneath them are three Anubis figures, three Horuses and the deities Thoueris/Taurt and Bes.
10. Hathor presents the divine child to Amun.
11. Amun is on the right in a throne, holding the baby, with Hathor in the middle saluting and another figure (Mut?) on the left.
12. In this scene several *ka* are being eld and/or nursed by a number of figures.
13. The divine child and his *ka* are being carried by the two Niles.
14. Horus presents the divine child and his *ka* to Amun.
15. Once again the divine child and his *ka* are presented to a company of gods and others.”⁵⁵

While quite a few see these scenes as implying an orgy of sorts, others such as Hellmut Brunner translates this scene as “his [the god Amun's] love (it) went into her body.”⁵⁶ Whereas William Murnane translates the same scene as “Love of him coursed through her limbs.”⁵⁷ Clearly, there is no ground to interpret this as a sexual encounter, for the love which fills the queen can also mean romance, not the ‘organ of love’ indicated by Richard Carrier. This also applies for later scenes where sexual innuendos have been implied, nothing can be supposed for there is nothing particularly sexual about the afore-described gathering, rather the “phallus signs are

⁵⁵ D.M. Murdock, *Christ in Egypt*, 179-180.

⁵⁶ Ibid., 183-184.

⁵⁷ D.M. Murdock, *Christ in Egypt*, 183-184.

often used to indicate maleness, rather than sexual intercourse.” If the Egyptians felt no need to hide the most intimate features of a man or woman, why would they wish to cloak the conception images behind innuendos and suggestive symbols? Therefore, even if it is believed that the sex scene was simply removed from Luxor, this could also be said for the Virgin Mary as “the removal of eroticism from this scene...would simply render this scene as the Virgin being fecundated by the Father God, which is what happened in the Christian tradition as well, with an innocent 12-year-old subjected to the will of God in her impregnation.”⁵⁸

The Response: In Egyptian culture, *meri* is used to name one blessed. The title “Meri-Isis” is popular in the Papyrus of Nu—a text written in the Middle Kingdom era of Egyptian history. Linking such a title to the mother of Christ is quite a stretch of the imagination seeing as the middle kingdom era lasted from 2055 to about 1770 BCE, meaning that the end of the era is nearly 200 years before the estimated birth of Moses.⁵⁹ And so, the middle of the Middle Kingdom era still places the origin of the title *Meri* nearly 2000 years before the birth of Christ in approximately 4 BCE.

Furthermore, the name of the mother of Jesus is not Mary as is dictated by popular culture. Her hebrew name continues to be much disputed, but many theologians favor the assumption of the name *miryam*, the name of Moses’ sister in the Old Testament.⁶⁰ And, seeing as the Egyptians enslaved the Israelites, it is even more unlikely that Moses’ hebrew mother named her daughter after the manner of the goddess of their oppressors. Regardless of the origin

⁵⁸ D.M. Murdock, *Christ in Egypt*, 191.

⁵⁹ *Moses and Hatesheput*, accessed March 25, 2015,
<http://www.biblearchaeology.org/post/2009/02/27/Moses-and-Hatshepsut.aspx>.
 The closest estimation scholars have deduced places Moses’s birth at about 1526 BCE.

⁶⁰ A. Maas, *The Name of Mary*, (New York: Robert Appleton Company, 1912) accessed April 10, 2015,
<http://www.newadvent.org/cathen/15464a.htm>.

of the name, the fact still remains that Jesus's mother is prophesied about in Scripture before the time of Jesus. This can be seen in Genesis 3:15, the first mention of a Savior redeeming mankind, and Isaiah 7:14. In the latter verse, Isaiah's prophecy uses the Hebrew word *alma* to describe the woman's position rather than another Hebrew word, *betula*. *Betula*, in modern Hebrew, can be used to describe a virgin, but Hebrew spoken in the Old Testament, this can be used to describe a married woman who has slept with a man. Meanwhile, *alma* refers to a young woman who had never had sexual relations with a man. Therefore, when Murdock equates the scene at the Temple of Luxor with Mary's status as a virgin and with various other goddesses who were titled virgins despite various sexual relations, she is incorrect in doing so. Mary specifically had no sexual relations and was unmarried, whereas the others were either married, had sex, or both.

During the Roman Period, the relationship between Osiris, Isis, and Horus the Younger was particularly well-known and highly regarded. The Jews would have been quite acquainted with the circumstances surrounding Horus the Child and, or, Horus the Younger's birth⁶¹—events which are far from an immaculate conception. Isis conceived Horus by bedding the animated corpse of her slain husband. Meanwhile the Jews see dealing with dead bodies as becoming unclean, much less having sexual relations with one, and would not condone the adoption of such a deity as a template for a future Savior. As Murdock seems to forget, if she is accusing the disciples of creating this myth, she must address the sentiments of the time. If the *Jewish* disciples wished to revitalize their religion, their initial move would not have been to build the Savior, whom the entire Israelite population is looking to for ultimate deliverance since before

⁶¹ See pages 27-28 for descriptions.

the time of Moses, around a well known, heathen god whose birth varies in its degree of ‘Condemned by YHWH’ based on which tale is told that day— a story ranging from a birth of questionable conception to necrophilic conception.

As for the Luxor Temple scene, it is broken into two parts. The first, which Murdock explains in detail, is the relief found on the temple walls which only shows Amun touching the queen’s hand and goes no further. However, there is a text that accompanies this picture which describes the “sensuous” encounter between the god Amun and queen wherein the god takes the form of her husband, sleeps with her, and causes her to conceive a son who is guarded by various deities as he matures.⁶² This myth is reminiscent of the typical Egyptian understanding of kings and gods in that time period.⁶³

3. THE TIDINGS OF A STAR AND THE ARRIVAL OF THE WISE MEN

The Mythicist’s View: Tradition dictates that there were three wise men who found the baby Jesus after being guided by a star to his manger. Similarly, there are three stars also named the ‘Three Kings’ in the belt of Orion constellation. These three stars appear on the belt of Orion, preceding the end of the flooding of the Nile and the coming of the winter solstice. The Book of the Dead and the Pyramid Texts name Orion as Osiris, father of the gods, who is led by Sirius across the sky each year.⁶⁴ The annual occurrence of this event is seen as a symbol of the soul’s journey through the netherworld and the eventual resurrection of the dead. Even when Osiris is connected to the Nile as it floods and is ‘reborn,’ the rising of Orion is still associated with the rebirth of Osiris.

⁶² Geraldine Pinch, *Egyptian Mythology*, 23.

⁶³ See above, “Rule of the Demigods” page 22.

⁶⁴ D.M. Murdock, *Christ in Egypt*, 204.

The star Sirius is the name of one of the brightest of the stars in the sky, and along with the Orion constellation, has long been worshipped by Egyptian priests. Due to the central doctrine of *ma'am* and *islet*, the Egyptians had a long history of studying the stars and patterns in the sky, becoming a very astrologically advanced people. With this came a deep understanding of the comings and goings of the stars. One such star was the Eastern Star, Sirius which rose in tandem with the sun around the time of the summer solstice and the flooding of the Nile.⁶⁵ The flood is personified as Osiris being born again, an event shown with a heavenly sign, a star. This annual event “*heralded the birth of the Egyptian Messiah thousands of years before the Christian era.*”⁶⁶ A point especially poignant coupled with the fact that this event was also a resurrection as well as the star goddess, Sirius or Sopdet, was seen as waking Osiris from the dead. Murdock sites spells from the Book of the Dead, the Pyramid Texts, and the Coffin Texts as evidence linking Isis to Sirius, except in the instances wherein the Isis is the land, and the Greek tradition of Sirius being the to the multiplicity of relationships between the gods and aspects of creation, one of the symbols of certain gods was based in astrology. For instance, Thoth was symbolized as the moon and Ra as the sun. Therefore, one may look upon the prophetic news of Thoth, stating that Isis would bear Osiris’s child as a mirror of the star which led the wise men to Bethlehem seeking Christ.

The Response: The magi in question are only mentioned in Matthew 2:1-12 and are then never seen again. Matthew does not record their number, names, place of origin, rank, or anything else about them. From the name itself, *magus*, is derived their place of origin. This term

⁶⁵ D.M. Murdock, *Christ in Egypt*, 200.

⁶⁶ Ibid.

is Old Persian and refers to a group of the priestly caste in ancient Persia.⁶⁷ Some, such as Mary Boyce, an authoritative scholar on the subject of Zoroastrianism, relates in her series, *A History of Zoroastrianism: The Early Period*, a theory that the magi are Zoroastrians.^{68 69} Seeing as the magi had to have noticed the star, found it to be irregular, and traveled all the way to Jerusalem to investigate, it is probable that they are astrologers and possess the necessary resources to narrow down their search to Israel. The city of Babylon at the time is a center of Jewish studies and so, the magi could have come across the prophecy of Balaam and followed the evidence.⁷⁰ Of course, this is all supposition, but far more probable than the magi being created by a handful of fishermen who decided to create a nativity scene based upon three annual stars and one larger one.

As for the quantity of three, this practice probably originated in the naming of the three gifts, though the Oriental Church holds that there were twelve magi. Also, setting aside the misguided popular culture of modern day, none of the Church Fathers attest to any of the magi being kings.⁷¹ This tradition seems to be based upon Psalms 72:10 which says, “May the kings of Tarshish and of the coastlands render him tribute; may the kings of Sheba and Seba bring gifts!”⁷² However, this does not prove that the magi are kings or from whence they came or went.

⁶⁷ *Magus*, Oxford University Press, 2015,
<http://www.oxforddictionaries.com/us/definition/learner/magus>.

⁶⁸ John Hinnells, *Mary J. Boyce*, accessed April, 24, 2015,
<http://www.iranicaonline.org/articles/boyce-mary>.

⁶⁹ Mary Boyce, *A History of Zoroastrianism: The Early Period*, Brill Academic Pub, 1996.

⁷⁰ Ibid. The prophecy of Balaam is found in Numbers 24:17. “I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead[a] of Moab and break down all the sons of Sheth.”

⁷¹ W. Drum, *Magi*, (New York: Robert Appleton Company, 1910) accessed April 25, 2015,
<http://www.newadvent.org/cathen/09527a.htm>.

⁷² The Holy Bible, English Standard Version. Crossway Bible, 2000.

As of now, their identities, numbers, and origin remain a mystery to all. Therefore, any comparison must lie in the fact that Horus is often found being honored by many dignitaries, both gods and human, at birth. This is only to be expected seeing as Royal-Birth myths were quite prominent in the Dynastic Eras of Egypt's history and the depiction of the pharaoh as Horus, heir to the throne and avenger of his father's death, was also a time honored practice. A pharaoh often had at least one divine parent, and the myths often were used to explain dynastic shifts, and justify the removal of unjust or weak rulers. So, there are a plethora of examples which can be linked to some this aspect of Jesus's birth.

4. BIRTHDAY CELEBRATIONS

The Mythicist's View: *Sol Invictus*, or the birthday of the 'Unconquered Sun,' was a practice in Ancient Rome since the reign of Emperor Aurelian who built a temple to Sol Invictus in 247 A.D. The temple was commemorated on the 25th of December, the day on which the sun was reborn. Contrastingly, Christians did not establish the celebration of Christ's birthday until about fourth century A.D. and even then, it was a deliberate "*contrivance by Christian officials to usurp other religions...*"⁷³ The astrological origin of this date for Christ's birth is shown again in the placement of St. John's day, six months earlier on the date of the summer solstice. A clue to this is seen in John 3:30 wherein John makes a vague reference to Christ, that for Jesus to increase, John must decrease, just as the sun does when moving from winter to summer solstice.

Before the date was even dedicated to Jesus, it was a birth date for the gods Mithra, Dionysus, not to mention similar celebrations around the globe. Due to the stillness of the sun from December 21st to the 25th, myths began to say that the old sun was dying and the new sun

⁷³ D.M. Murdock, *Christ in Egypt*, 81.

was born on the 25th, resurrected. Plutarch, in his work, “Isis and Osiris,” claims that the birth date of Horus the Child is the winter solstice. Ancient Egyptians celebrated the birth of Horus on the Winter Solstice, a practice adopted by modern Christians to celebrate the birth of Jesus on December 25.

The Response: Tertullian is one of the earliest authors to mention March 25 as the beginning point for calculating the actual birth of Christ.⁷⁴ Tertullian is a Christian theologian who lived from about 150-207 A.D. and he records that Christ died on this day. Apparently it was a well established tradition celebrating the Annunciation and conception of Jesus Christ.⁷⁵ Afterwards, time was calculated to nine months past March 25, the typical average period in which a woman holds a baby, and the date December 25 was chosen. To place the conception of Christ on March 25th is a Western practice, while January 6th is the Eastern tradition, resulting in a slight difference in the date.⁷⁶ The commentary by Hippolytus shows that December 25th was a known date even before the first mention of Sol Invictus in 274 A.D.⁷⁷ Initially, Sol Invictus is believed to have begun December 25, 274 A.D., but it was not an annual festival, occurring only every four years, and is not historically documented as having begun that day. Its first appearance on the calendar reveals that Christmas was added at the same time as Sol Invictus.

⁷⁴ Joseph Cardinal Ratzinger, *The Spirit of the Liturgy*, San Francisco: Ignatius Press, 2000.

⁷⁵ Andrew McGowan, “How December 25 became Christmas,” *Bible Review*, 2002.

⁷⁶ Joseph Cardinal Ratzinger, *The Spirit of the Liturgy*.

⁷⁷ T.C. Schmidt, *Hippolytus of Rome: Commentary on Daniel*, Seattle: CreateSpace Independent Publishing Platform, 2010.

In addition to this, it is also interesting that early Christians do not address the subverting of any pagan religions as their motive for the placing of Christmas.⁷⁸ The Church fathers were most eager to understand Christianity, often admitting whenever practices have any ulterior origins, such as evangelism, Tertullian's analysis of Gnosticism, and their adoption of symbols. This lack of transparency is uncharacteristic of the early Christians, but if the birth date of Christ *is* a subversive technique, devised by the apostles to undermine opposing gods, it is not a defining factor as far as proving the legitimacy of the 'Christ and Horus connection' is concerned.

5. HEROD AND HERUT

The Mythicist's View: This comparison was not discussed by Murdock, but was found on many mythicist websites and blogs. After the birth of Horus, Herut tried to have Horus murdered. After the birth of Jesus, Herod tried to have Jesus murdered. To hide from Herut, the god That tells Isis, "Come, thou goddess Isis, hide thyself with thy child." Similarly, to hide from Herod, an angel tells Joseph to "arise and take the young child and his mother and flee into Egypt." "The infant Horus was carried out of Egypt to escape the wrath of Typhon. The infant Jesus was carried into Egypt to escape the wrath of Herod. Concerning the infant Jesus, the New Testament states the following prophecy: 'Out of Egypt have I called my son.'"⁷⁹

The Response: Horus the Younger's uncle, Seth, and his minions did seek Horus' death while he was a child. The myths of Harpocrates feature many instances wherein the child was

⁷⁸ *Christmas, Saturnalia, or Sol Invictus?*, accessed March 30, 2015, <http://www.jonsorensen.net/2011/12/13/christmas-saturnalia-or-sol-invictus/>.

⁷⁹ *The Parallels Between Horus and Jesus*, accessed February 29, 2015, <http://hubpages.com/forum/topic/42035>.

attacked by hippos, snakes, scorpions, and other creatures of chaos.⁸⁰ Seth sought to rule Osiris' kingdom and Horus, being the legitimate son, was a threat to Seth's claims of validity. And so, the only way to regain the throne was for Seth to overcome Horus in battle. But, as a baby, Horus could not defend himself and so, Isis and various other deities attempted to protect him.

Jesus of Nazareth was born into a conquered Jewish nation ruled by the Roman Empire. The Roman hierarchy placed Jerusalem under the rule of Herod the Great, a Roman vassal king who ruled from 37- 4 B.C. Herod's reign was permeated with strife and death from securing his throne, to putting several of his sons to death, atrocities all recorded in the records of Josephus, a Jewish historian.⁸¹

This parallel is not a parallel at all. The only similarity existent is the acknowledgment that both had to escape danger as children. Egypt itself was under Roman rule in Christ's time and he must escape Herod, the vassal king appointed over Israel, at the time. Meanwhile, myths depicted Horus as being pursued by Typhon, the Greek perception of Seth, hold true to the expected patterns of Seth seen predominantly in the evolution of Egyptian Myth. Tales which removed either boy from the scene of conflict as an infant are only natural. Many myths do not even mention Horus leaving, instead they record the child being hidden by Isis and various animal-gods in the Nile Delta.⁸²

⁸⁰ See above, "Horus the Child/ Hor pa khered/ Harpokrates/ Ihy" page 27.

⁸¹ Tierney, J., *Herod*, (New York: Robert Appleton Company, 1910) accessed April 18, 2015, <http://www.newadvent.org/cathen/07289c.htm>.

⁸² Geraldine Pinch, *Egyptian Mythology*, 145.

6. THE MISSING YEARS AND THE BAPTISMS

The Mythicist's View: Gerald Massey in his book *Ancient Egypt* finds that from the ages of twelve to thirty, neither Horus nor Jesus have any recorded life, however the tales of both reappear upon their being baptized, the former by Anup and the latter by John the Baptist. According to Murdock, it is “disturbing” that Jesus’s followers did not feel the need to discover the greater half of their Messiah’s life and that the only accounts of it are apocryphal texts speaking of “a dreadful account of a cruel, young magician.”⁸³ Furthermore, in Egypt, ““childhood ended about the twelfth year... and the transformation of the boy into manhood began, the *full adulthood was not attained until thirty years of age*...”⁸⁴ The Jews celebrate a boy’s Bar Mitzvah, his thirteenth birthday, the time at which he becomes a man, while girls become women at twelve. Massey states that gnostic Jesus wore ““The long lock of Horus, the sign of childhood...until he attained the age of twelve years, when he was changed into a man.””⁸⁵

Astrologically, the ages of twelve and thirty are surprisingly significant. Horus, in the form of the rising sun, was said to visit the earth until the age of twelve, or high noon, the twelfth hour. At this time he transforms into the more mature god Re, or Osiris, a transformation which would impress the other gods as he takes on their forms. “*It could be said that Horus does his father’s work in the temple at the age of 12.*”⁸⁶ There is also the existence of the twelve signs of the zodiac to consider, each division set at thirty degrees, or the twelve months with thirty days

⁸³ D.M. Murdock, *Christ in Egypt*, 210.

⁸⁴ Ibid. 212.

⁸⁵ D.M. Murdock, *Christ in Egypt*, 213.

⁸⁶ Ibid. 214.

each. Osiris can also be said to die at 28 as according to the number of days in a lunation, at the end of which could symbolize the death of the god. However, Osiris is not the only one to reappear at age thirty.

The god Anubis, or Anup, the god of the underworld, drawn with the head of a jackal, though occasionally in human form, was known as the child of either Osiris or Seth and Nephthys, sister of Isis, just as Mary was related to Elizabeth, mother of John the Baptist.⁸⁷ Anubis was seen in the putrefaction of the dead rituals, he could be seen as preparing the way to the next world, much like John the Baptist who is seen as preparing the way for Christ. Furthermore, both John and Anubis are messengers and the former was associated with the cross, the latter with a similar symbol, the ankh.⁸⁸ Then, of course, John the Baptist, in the Book of John the disciple, is said to bear witness to light, just as Thoth, or Anubis, serve the Sun as a lunar god. It is also seen that John's birthday is celebrated on the summer solstice and Anubis is the “*personification* of the summer solstice.”⁸⁹ The connection between the two clarifies the meaning of John 3:30 which says, “He must increase, but I must decrease.”⁹⁰ This indicates an astrological influence upon the gospel seeing as this phrase does not seem to describe a human being and John, being the most Egyptian of the gospels, is the only one in which this phrase is written.⁹¹ In light of this, the phrase refers to the decreasing of the length of the days as the winter solstice approaches and their subsequent increase as summer solstice approaches.

⁸⁷ D.M. Murdock, *Christ in Egypt*, 236.

⁸⁸ Ibid., 236

⁸⁹ D.M. Murdock, *Christ in Egypt*, 240.

⁹⁰ John 3:30.

⁹¹ D.M. Murdock, *Christ in Egypt*, 240.

In the New Kingdom Era, Anubis was seen as the son of Osiris and as a result, Anubis received recognition for many of Horus's roles. In funeral rituals, the body of the dead was bathed in the Tent of Purification, or baptized, and anointed, or, in Greek, *Christed*.⁹² It was only through purity that one could be resurrected. The Pyramid Texts mention the 'Lake of the Jackals' probably a result of the jackals' role of preventing the rotting of dead bodies.⁹³ Also, in spell 96 of the Book of the Dead, the deceased mentioned is said to be "he who dwells in his Eye," which would be Horus, and in the following spell asks the Staff of Anubis to be purified in the "lake of propitiation and of equipoise." And so, just as Jesus asked John the Baptist to baptize him, Horus asked Anubis to perform a baptism as well.

As far as baptisms are concerned, there is a ritual of purification wherein the deceased is revived—similar to the cleansing of a Christian baptism. The dead are also granted a new name, just as the Christians are, being called Osiris. Contrary to popular opinion, the word baptism, the Greek root being *bapto*, is not Christian, rather it is found in numerous texts written before the time of Christ and in secular texts. For example, the Pyramid Texts state that the "sun god purifies himself in the morning in the Lake of the Field of Rushes."⁹⁴ in other words, the sun god, or Horus, must pass through the baptism to be reborn, or resurrected.⁹⁵ It should be noted that because the word baptism did not exist at the time of John, the title baptist can be replaced with *purifier*, a role in agreement with that of Anubis.

⁹² D.M. Murdock, *Christ in Egypt*, 249.

⁹³ Ibid.

⁹⁴ D.M. Murdock, *Christ in Egypt*, 247.

⁹⁵ Ibid.

The Response: Horus' lack of history in his middle life can be attributed to the chaotic history of Egypt itself. In fact, up until the 1800s, knowledge of Egyptian mythology itself was extremely spotty, an ignorance broken only by the discovery of the Rosetta Stone in 1799. With a history of over 2000 years of creating separate gods to reign over different districts, cities, and regions, as well as cosmological, funerary, royal, provincial, historical, and cosmogenic myths, it is natural that much was lost simply in the sands of time. The silence observed in the life of Christ between about 12 and 30 years of age are even more logical than that of Horus. He was unimportant. Neither the Jewish priests and scribes, nor the common man would take the time to record the seemingly inconsequential life of a child, no matter how disobedient or perfect he was. It is not until Christ begins performing miracles and attains a following that he becomes 'newsworthy.' For this reason, He reappears at 30 in the prime of his ministry.

This being, Anup, does not exist within Egyptian Myth, nor is the act of baptizing seen within Egyptian texts. While there is a hint of washing performed before a pharaoh approached the gods, it is an act performed solely on kings and only done by the gods. The term baptizing was used by Alan H. Gardiner who took the word from the greek word for cleansing through water. This idea was further inspired by a picture of Ramses III wherein two gods, possibly Horus and Seth, are standing at the king's sides pouring *ankh* and *was* symbols of eternal life and dominion. This implies that it was a spiritual cleansing of some sort which completed the sanctification of the king who, though for all means and purposes was presented as divine, still needed to prepare his body before entering the divine realm.⁹⁶

⁹⁶ Andre Dollinger, *The House of Morning*, accessed April, 20, 2015, http://www.reshafim.org.il/ad/egypt/institutions/house_of_morning.htm.

7. SET AND SATAN VERSUS HORUS AND JESUS

The Mythicist's View: The rivalry between Horus and Seth is grounded in the legitimacy of either's right to the throne of Egypt. Seth has murdered Osiris to gain the throne, however Isis foils his plot by reviving Osiris and becoming pregnant with his child. In this, one could technically say that Osiris is reborn as Horus and, upon his death, Horus will become Osiris. The Father and the Son are one just as Jesus is seen as one with God. In this same way, Christ can be linked to Osiris in that both suffered a cruel death at the hands of his enemies.

Seth was not always viewed as evil, in fact he was worshipped until the Roman period wherein he became identified with the demonic serpent Typhon. Just as Satan is named a serpent, so is Osiris' enemy Set-Typhon and Ra's nemesis Apophis.⁹⁷ E.A. Wallis Budge's translation names the serpent Sata in his Papyrus of Nu translation, a snake who grows and dies just as does the rest of creation. *Sata* is described as living in the *Duat*, or the underworld. Through this land, Ra-Osiris must traverse on his sun baroque each night before being reborn as Harakhtes.⁹⁸ Because Ra-Osiris had to fight through Apophis-Sata to be reborn and Horus battled daily against Set-Typhon, it can be assumed that the two gods of chaos are the same god.⁹⁹ "Hence, it can be truthfully stated that Set is *Satan*, and the battle between Jesus and Satan— Light versus Darkness— represents a formula rehash of the far more ancient contention between Horus and Set."¹⁰⁰ The identical identities of Set and Satan are further seen as both of them rebel against

⁹⁷D.M. Murdock, *Christ in Egypt*, 74. Other names for Apophis include: Apap, Apop, Apepi, etc..

⁹⁸ See page 26.

⁹⁹ D.M. Murdock, *Christ in Egypt*, 74-75.

¹⁰⁰ Ibid., 75.

their divine origin and, in regards to Jesus and Horus, the two represent the alter ego of their respective opposite, locked in an everlasting struggle.

Horus and Set, in Egyptian myth, personify good and evil, leaving Christ and Satan as their Christian duplicates. Horus was attacked in the desert by his arch-rival Set just as Jesus was ambushed in the desert and tempted by his arch-rival Satan. In addition to this evidence, both Set and Satan have titles such as, Prince of Darkness and Serpent of the Night.¹⁰¹

The Response: Seth and Horus had a strange relationship based on their ever-changing status within Egyptian mythology. Because gods were personified by so many different items and were personifications of more than one concept, their natures and purposes were due to change in multiple myths. Seth, for instance, represented Upper Egypt, the Red Desert, Chaos, Strength, Storms, and Foreign Powers, and so, at times Horus and Seth try to kill one another, others they team together to fight for Egypt. They divide the kingdom between each other, or Horus and Isis behead Seth, or Seth attempts to conquer Horus sexually and Thoth is born from their union, or Seth attempts to conquer Horus sexually and Horus poisons Seth's food and a crown is born, or Seth plucks out Horus's Eye. Basically, there are numerous renditions of this tale throughout time and all the regions of Egypt.¹⁰² By the Roman rule, however, Seth was a villain often called Typhon by the Greeks, a god who rebelled and was destroyed by Zeus. The spells for which he was used involved separating lovers as Seth had separated Isis and Osiris, or destroying an enemy as Seth-Typhon had destroyed Osiris.

¹⁰¹ D.M. Murdock, *Christ in Egypt*, 76.

¹⁰² See above, "Reign of the Gods" page 18-21.

All cultures have a way of addressing the apparent evils of the world from death, to disease, sickness, etc...and seeing the avid personification of the Egyptians, it is not surprising that they too have a personification for these things. Seth began as a personification of strength, but over time his brute force became interpreted as evil rather than defensive. Satan, actually much like Typhon, rebelled against God and was cast from YHWH's presence. Now he is allowed to remain and interfere with those upon the world to test the people of YHWH, but also, God presents His creation with a choice. To choose Him freely, or go the way of sin and death.¹⁰³

8. OF THE TWELVE

The Mythicist's View: There have been numerous groupings of twelve throughout history such as the the gods of Olympus, the months of the year, hours of the day or night, and the Tribes of Israel. Hellmut Brunner names twelve gods inscribed upon the temple walls at Deir el Bahari, two of whom are Osiris and Horus.¹⁰⁴ This grouping of Horus and twelve is seen again, in the structure of the temple of Horus at Edfu, built within the early Ptolemaic Period. This temple has twelve pillars, an architectural edition which could represent the twelve months, hours, and the company of twelve gods. Horus has no disciples, or students, he has attendants, but only when granted the attributes of the sun-god Ra. On his boat, as he traverses the sky, Ra-Horus, most likely Ra-Horakhty, is accompanied by roughly twelve gods who protect his body as he sails through the underworld. This was a prominent depiction in the New Kingdom era.

The Book of Amtuat, or Amduat, the bulk of which was written in the New Kingdom Era, was found in the tomb of Thutmose III, pharaoh of 15th century B.C., and contains, in the

¹⁰³ James 1:14-16.

¹⁰⁴ D.M. Murdock, *Christ in Egypt*, 263.

seventh division, an image of Horus surrounded by twelve gods.¹⁰⁵ The Coffin Text spell found in a tomb at Thebes, Horus and the ““twelve gods of the hours”” are said to protect Osiris’s tombs and aid Ra as he travels through the Underworld.¹⁰⁶ Again in ‘Belzoni’s Tomb,’ Horus and Isis are both present on the sun god’s baroque and before them, the twelve stars guide the ship through the hours of the night.¹⁰⁷ This scene is repeated once more in the tenth section of the Book of Amtuat as Horus the Elder leads twelve of the dead to the ““Fields of the Blessed”” just as Jesus leads his twelve disciples to eternal life.¹⁰⁸ Some manuscripts describe the twelve including Horus, but others depict Horus leading the twelve before Ra, a parallel to Christ leading the disciples by the will of His father. While the masses probably would not have known that particular tale of Horus recorded in the Amtuat, it would have been well known to the priesthood.

Because the primary spot for the twelve gods to be seen is the boat of the sun god as his sailors, protectors, aids, and followers, it is not a far stretch to equate this to the twelve followers, or fishers of men, who were led by Jesus. Especially once all of the references to fishing and the spells to aid fishermen, etc...are accounted for.¹⁰⁹ Combining their knowledge of Horus’s Twelve with the god’s placement and role under Ra and Horus, the creators of Christianity could easily have found their inspiration for the twelve disciples in Egypt.

¹⁰⁵ D.M. Murdock, *Christ in Egypt*, 270.

¹⁰⁶ Ibid., 270.

¹⁰⁷ D.M. Murdock, *Christ in Egypt*, 271.

¹⁰⁸ Ibid., 271.

¹⁰⁹ D.M. Murdock, *Christ in Egypt*, 276-277.

The Response: When stating her position, Murdock states that the masses would not have known about the Horus tales recorded in the Book of Amduat, only priests, priests with whom the average Israelite would not have come into contact with in order to divulge such information. It seems that beyond superstitious practices, the average Egyptian was not involved in the particulars of religion, by which it is meant, the thousand, plus gods existent in the Egyptian mythology. In fact, there were gods for the hours of the day, the days of the year, and the months of the year. This was instead left to the priests and cultists to determine and record. Not only this, but the middle-class and lower-class Egyptians could not read or write, therefore, the knowledge of the wealthy classes, priests, and royal family, must be consulted leaving no choice but to assume their views are that of the majority. The flaws that arise in this process are numerous. Information which Murdock assumes is well known, may only be a royal interpretation, a family myth, or priestly knowledge.

Murdock forgets in her surmising that the disciples were Jews. Jews who saw Christ as the fulfillment of a promise made to the Israelites centuries before they were ruled by Rome.¹¹⁰ Therefore, Christ choosing the twelve disciples would have been a blatant reflection of the establishment of the Twelve Tribes of Israel. As a historically conscientious people, the Israelites would have seen the unspoken connection immediately and understood that Jesus was declaring the arrival of the New Israel, an Israel free, returned from exile and restored to YHWH's favor.¹¹¹

¹¹⁰ N.T. Wright, *Jesus and the Victory of God*, 219.

¹¹¹ Ibid.

9. THE MIRACLES

The Mythicist's View: It is no question as to whether Christianity is the only religion to claim the occurrence of miracles. It is not. In fact, nearly every religion lays claim to the happenings of miracles as a way to prove they are the one true faith. The powers of Isis were worshipped long before Jesus was invented and she was revered as a Healer, using magic to heal maladies of all kinds. Isis was a Savior in that she miraculously healed men and she raised Osiris and Horus, from the dead. Furthermore, Horus makes bread for Osiris's body, to propitiate it, or is seen giving Osiris bread and beer, much like when Jesus gives his disciples wine and bread.¹¹² Bread seems to be an essential part of the Egyptian life as it is referenced in the Book of the Dead quite a bit. Unsurprisingly, the most Egyptian of the gospels, John, speaks with “*emphasis on the 'bread of God,' 'bread of life,' and 'bread from heaven.'*”¹¹³

As far as controlling the waters is controlled, the Egyptians revered the water to a high degree. In the Book of the Dead, Murdock draws notice to a reoccurring theme, the controlling of the water. For instance, in Raymond O. Faulkner's translation, Osiris pleads to Hapi, the god of the Nile, for ““power over water like Sakhmet who saved Osiris on that night of the storm.””¹¹⁴ There is also Seth who is defeated by Horus, and seeing as Seth is the lord of storms, it could also be said that Horus conquered The Storm. This mirrors Jesus's alleged act of calming the storm in the gospels.

¹¹² D.M. Murdock, *Christ in Egypt*, 288.

¹¹³ Ibid., 290.

¹¹⁴ D.M. Murdock, *Christ in Egypt*, 294.

One last miracle will be analyzed, the resurrection of Lazarus. To this end, Murdock has created a chart to summarize the probable origin of this Christian tale.¹¹⁵ Within the chart will be a conglomeration of Egyptian manuscripts translated by Samuel Mercer, Raymond O. Faulkner, Peter Le Page Renouf, and Christian Bunsen, and Samuel Birch to which Murdock has matched segments of scripture from John, what she attests is the most ‘Egyptian’ of the gospels. Each column summarizes the similar points of comparison found in Egyptian texts when juxtaposed with the Christian narrative.

Egyptian Texts	Gospel of John (KJV)
<p>[The Osiris]...was born in Heliopolis [Annu]...(PT 307:483a/W 212)</p> <p>[The Osiris is] anointed with the best ointment...(PT 576:1511a/P 518)</p> <p>Behold this King, his feet are kissed by the pure waters... (PT 685:2065a/N 519)</p>	<p>Now a certain [man] was sick, [named] Lazarus, of Bethany, the town of Mary and her sister Martha. (It was [that] Mary which anointed the Lord with ointment, and wiped his feet with her hair...(Jn 11:2)</p>
<p>Two sisters, Isis and Nephthys, come to thee; they hasten to the place in which thou art. (PT 593:1630a-b/M 206)</p>	<p>Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. (Jn 11:3)</p>
<p>“O Osiris the King, you have gone, but you will return, you have slept, [but you will awake], you have died, but you will live.” (PT 670:1975a-b/N 348)</p>	<p>These things said he: and after that he saith unto them, Our friend Lazarus slept; but I go, that I may awake him out of sleep...Then said Jesus unto them plainly, Lazarus is dead. (Jn 11:11-14)</p>
<p>I am...the Lord of Resurrections, who cometh forth from the dusk and whose birth from the House of Death. (BD 64)</p>	<p>Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live... (Jn 11:25)</p>
<p>...as the mourning-women of Osiris call for thee. (PT 667a:1947b/Nt 243)</p> <p>Isis weeps for thee; Nephthys calls thee... (PT 619:1750c-1751a/M 399)</p>	<p>And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee... When Jesus therefore saw her weeping... (Jn 11:28, 33)</p>

¹¹⁵ D.M. Murdock, *Christ in Egypt*, 305-307.

<p>The tomb is open for thee; the double doors of the coffin are undone for thee... (PT 676:2009a/N 411)</p> <p>Flesh of [the Osiris], rot not, decay not, let not thy smell be bad. (PT 417:722a-b/T 228)</p> <p>Horus has exterminated the evil which was in [the Osiris] in his four day (term)... (PT 419:746b/T 225)</p>	<p>Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days. (Jn 11:38-39)</p>
<p>I am Horus, Osiris N., I will not let thee sicken. Come forth, awake, I will avenge thee. (PT 620:1753a-b/N 11)</p> <p>Let them who are in their graves, arise; let them undo their bandages. (PT 662:1878a/N 388)</p> <p>O N., live, thou shalt not die. Horus comes to thee; he separates thy bandages; he casts off thy bonds. (PT 703:2201c-2202a/N 615)</p>	<p>And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. (Jn 11:43-44)</p>

Horus and Osiris are both featured acting out, or performing, the actions attributed to Jesus and those he came in contact with. From controlling the water to raising the dead, Horus and his father can be seen doing actions similar to, if not exactly the same as, the miracles attributed to Christ, demonstrating that in all likelihood, the Christians used Egypt as their template.

The Response: It comes as no surprise that both Horus and Christ were able to perform miracles. The performance of miracles would have demonstrated dominion over creation for both the Jews and the Egyptians. However, the purpose of the miracles is quite different for each being. The relationship between man and gods, as understood by the Egyptians, dictated a sort of bartering relationship. The gods acted independently of mankind, dwelling in planes separate from men's own, only sojourning to Earth at brief intervals and taking on different forms. The role of the Egyptian cult was to strengthen the connections between the world of the gods' and

dead, and that of man so as to enable more frequent travel. These links were re-enforced by an exchange system. The cults offered up sacrifices, etc...and were granted blessings and support in return. Therefore, whenever Horus performs a miracle, his ulterior motive, or obligation, must be understood. Often it was performed with magic for a particularly faithful disciple.

Jesus, however, rarely, if ever, performs miracles exclusively for his people. He healed and cast out demons, to bring glory to God at all times.¹¹⁶ He did not require any gifts or sacrifices, he did not even want the matter discussed, instead, he tailored his miracles to fit the needs in the area before moving to another location. Even more astounding than the miracles would have been Christ claiming the authority to forgive the sins of men. Such a claim was seen as blasphemous to the Jews, at the least. In Jewish history, performing miracles, while not common, was not an alien occurrence. The Torah told of many famous prophets who nearly always performed miracles, or of God performing miracles for his people through a prophet or king.¹¹⁷

The stilling of the ocean is symbolic in both Egyptian and Israelite history. In several ancient cultures, the ocean is seen as a chaotic force, untamable by man. Egyptian religious history claims the world began as a primeval, or chaotic, ocean. Similarly, the recording of the Great Flood and of the Parting of the Red Sea demonstrates the authority of the Israelite God over the powers of the world and the Egyptian gods.¹¹⁸ The elements were worshipped, or at the least deified, by nearly every religion and culture for mankind has long attributed higher powers

¹¹⁶ John 8:54.

¹¹⁷ The Torah is the canonical text used in Judaism— it is also the Christian Old Testament. See Judges, First and Second Chronicles, and the Minor Prophet collection (such as Amos, Obadiah, Nahum, etc...) of the Bible for prime examples of prophets and kings through whom God blessed the Jews.

¹¹⁸ This subversive text is seen especially in the instance of the Plagues, Exodus 7-12.

to that which he has not understood. The dominion over the ocean would have been a powerful message to send in any ancient culture, therefore the existence of this parallel is to be anticipated.

Because the Pyramid Texts are composed of works created in the earlier time period of Egypt, first, the early views of death and funeral rights will be addressed. Egyptian texts are *reflective* of the Egyptian religion, not definitive. Rather than consult religious text to affirm their beliefs, the Egyptians simply documented what was believed in that particular area at that particular time— hence the significant variations seen in each city, tomb, and spell. Nor were any ‘canonical’ collections in existence. The culture of the time believed that the written word was “god’s speech” therefore any text written could technically be considered ‘sacred,’ a status determined not only on the recording of the knowledge, but also on the age of a particular document.¹¹⁹ Nevertheless, modern scholars have had to use their own discretion to divide sacred and non sacred material, typically leaning towards those dealing with or associated with, funerals, worship, and liturgy.¹²⁰

The death of Osiris falls largely under funerary texts due to the dominate doctrine placing Osiris as god of the dead. Funeral spells are seen in three main forms: ritual, personal, and apotropaic.¹²¹ The first is addressed to the dead themselves or to the gods on behalf of the dead and used in the funeral ceremony. The second were said by the deceased’s spirit as it journeyed through Duat and written in first person narrative, while the last, apotropaic, were spells concocted to protect the tomb from desecration. The Pyramid Texts which Murdock is particularly fond of using to prove the relation between Lazarus and Osiris, are eight hundred

¹¹⁹ Johnston, Sarah Iles, *Religions of the Ancient World*, 623.

¹²⁰ Ibid.

¹²¹ Johnston, Sarah Iles, *Religions of the Ancient World*, 623.

separate spells inscribed upon numerous royal pyramid walls during the Old Kingdom Era. Due to the flexible use of spells in Egyptian culture, Murdock, just as the Greek and Roman civilizations did, is able to manipulate the nature of these myths fairly easily. For instance, in a simple “formula, against the bite of a dog...is then mythologized as Seth against Osiris and Apophis against the sun, and eventually the patient is identified with Horus the son of Osiris and Isis. But Horus is also called the founder of the earth, and in the end Yaho [YHWH], Sabaho, and Abiaho are addressed, probably as forms of Horus.”¹²² The nature of Egyptian myths allow them to be interpreted to fit multiple situations and religions at the sculptor’s will. Therefore, it is the relevant time period to which we must look for motive.

There are thousands of years of history located between the time of Christ and the original stories Murdock claims place Horus over Osiris’s resurrection. Murdock makes a mistake in relying so heavily upon texts written in the Old, Middle, and New Kingdom eras. Written on ancient tombs, preserved papyrus, or restricted to priests only, basically, this is knowledge to which the disciples would not have been privy—though she never clearly states exactly who ‘created’ Christianity. Either way, if comparisons are to be made, Murdock must defend her position with the religious views held in the Roman Period of Egyptian history—or whichever views are closest in time to the individuals who she professes created Jesus.

10. THE SERMON ON THE MOUNT

The Mythicists’ View: Both Horus and Jesus of Nazareth delivered a Sermon on the Mount. This was not an argument which was discussed within Murdock’s research in *Christ in Egypt*, however it was mentioned multiple times in atheistic reports as a fact. Jesus’s Sermon on

¹²² Johnston, Sarah Iles, *Religions of the Ancient World*, 625-626.

the Mount is recorded in Matthew 5-7. In his Sermon Jesus discusses loving one's neighbor, the admirable attitudes expected of his followers, and further characteristics which will set apart those who follow his way. As for Horus, perhaps he spoke from a mountain in a spell or text, hence the comparison.

The Response: The author could find no instance wherein Horus spoke in a manner similar to that of Jesus on the Mount. If one follows the methods of the current mythicist defenses, most likely a generalization was created (perhaps that because a Sermon is a dissertation or a speech, and Horus made many of these and because he spoke once on a mountain centuries before Jesus was alive, then obviously the Christians must have copied this moment from this moment) and carried out to a most improbable conclusion. What Christ spoke upon was not supported by Egyptian culture. Herodotus, the 'Father of History' and first known to collect information methodically, if not completely accurately, named the Egyptians "the most god fearing of all people,"¹²³ a generalization that does not correspond with the modern understanding of Egyptian society. The traditional Egyptian wisdom texts and autobiographies are actually quite secular, and seem to indicate that "the unbroken authority of fully developed tradition required little scriptural or institutional support to function properly."¹²⁴ This observation is not absolute, but is supported by passages speaking on the Temple of the Great God and several of the Pyramid Texts wherein it is the priestly and cultic actions which receive the majority of the focus rather than the acts of the laity.¹²⁵ There is also a distinct deficiency in the area of prohibitives existent in the didactic literature of the masses, perhaps the reason for

¹²³ Johnston, Sarah Iles, *Religions of the Ancient World*, 565

¹²⁴ Ibid.

¹²⁵ Johnston, Sarah Iles, *Religions of the Ancient World*, 565.

this is the priority of educating the priests and cultists over the common people.¹²⁶

Fundamentally, perhaps, the Egyptians would have agreed with some of Christ's words, such as the warnings against anger and giving to others, but in regards to sins, the Egyptians saw certain sins as 'lighter' in weight than others so that when Anubis, or sometimes Osiris or the creator, judged you, some sins would be dismissed and others weighed heavier than some. There is no reason to believe that Horus speaking on a mountain would have been a popular image, much less that the Jews or 'Creators of Christianity' would have found one or two spells buried in a royal tomb, unearthed it, and used it to write three chapters in the Bible.

11. TRANSFIGURATION

The Mythicist's View: Both were transfigured on the mount. As with the former parallel, this is not discussed by Murdock in her text, but nevertheless seemed to be a rather popular supposition on many atheistic blogs and defenses. It is probably meant that the transfiguration of Jesus on a mountain is comparable to when the gods would reveal their true form to mortals. This principally is shown occurring to the pharaohs and not the masses, just as the disciples could be said to be 'set apart' from the world.¹²⁷

The Response: First, it is important to find what is meant when the gospels record the Transfiguration. A recounting of the event can be found in Matthew 17:1-13, Mark 9:2-13, and Luke 9:28-36. The word itself was not used until 14th century A.D. and means to change in appearance, such as a metamorphosis, or an "exalting, glorifying or spiritual change."¹²⁸ So, it is

¹²⁶ Johnston, Sarah Iles, *Religions of the Ancient World*, 565-566.

¹²⁷ Geraldine Pinch, *Egyptian Mythology*, 86.

¹²⁸ *Transfiguration*, Merriam-Webster Incorporated, 2015, accessed April 27, 2015, <http://www.merriam-webster.com/dictionary/transfiguration>.

known that whatever occurred on the mountain, Jesus himself changed in appearance to reveal a form of glory. Further clarification may be found by reading the accounts in context. “Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”¹²⁹ Either six to eight days after he spoke these words, Jesus took Peter, James, and John, three of his disciples, and was transfigured before their eyes. Because the Bible was not originally broken into chapters, it is probable that this verse holds the key to what actually happened. According to Pope Benedict,

“... the placing of this saying immediately before the Transfiguration clearly relates it to this event.

Some—that is to say, the three disciples who accompany Jesus up the mountain—are promised that they will personally witness the coming of the Kingdom of God 'in power.'

On the mountain the three of them see the glory of God's Kingdom shining out of Jesus. On the mountain they are overshadowed by God's holy cloud. On the mountain—in the conversation of the transfigured Jesus with the Law and the Prophets—they realize that the true Feast of Tabernacles has come. On the mountain they learn that Jesus himself is the living Torah, the complete Word of God. On the mountain they see the 'power' (*dynamis*) of the Kingdom that is coming in Christ.”¹³⁰

The Kingdom of God, to the Israelites, spoke of Israel's God becoming King.¹³¹ N.T. Wright, in his book, *Jesus and the Victory of God*, strives to convey the Jewish mindset of Christ and Jesus's entrance into that society, removing the twenty-first century mindset which has resulted in a misunderstanding of the depth of Jesus's actions and their impact amongst the Jewish society. Because Jesus was raised a Jew, his works and messages should be interpreted through this sense first and foremost. Judaism had kept tradition alive for centuries, using

¹²⁹ Matthew 16:28. This phrase is repeated before the scene of transfiguration in Mark 9:1, “‘Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.’” And Luke 9:27, “‘But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.’”

¹³⁰ Akin, Jimmy, “Ten things you need to know about Jesus' Transfiguration,” *National Catholic Register*, Feb. 21, 2013.

¹³¹ Wright, N.T., *Jesus and the Victory of God*, 204.

symbolic actions, such as festival and sabbaths, to keep the memory of YHWH's works alive. Their hopes and expectations were encased in a meta-narrative the "first century Jews would have perceived as a complex but coherent whole..."¹³² The *fact* of Israel's God becoming King is the essence of what this phrase, 'Kingdom of God' meant to the Jews. It was the *hope* and *expectation* that Israel's god was coming and would bring about the "vindication of Israel, victory over the pagans, the eventual gift of peace, justice and prosperity."¹³³ And so, when Jesus is transfigured on the mountain before the *Jews*— Peter, James, and John— it is the embodiment of God's glory as He fulfills this promise before them that they see, a promise which, for the Jews, holds generations-worth of hope and expectation.

The purpose of the Transfiguration is to prepare the three apostles for the trial, suffering, and crucifixion of Jesus.¹³⁴ It shows them that God's Kingdom is arriving and will not be ended by death. It gives them a message of hope to sustain them in their approaching time of need. The transfiguration of Christ is therefore, not an exposure of his godhood as it would have been in Egyptian myth wherein the gods reveal themselves to the pharaohs in the heavenly plane.¹³⁵ Instead, it was Christ embodying the glory of the Kingdom, a sign which would give his followers hope and courage for the difficult path ahead of them.

¹³² Wright, N.T., *Jesus and the Victory of God*, 206.

¹³³ *Ibid.*, 204.

¹³⁴ Catholic Church. *Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II*. Vatican City: Libreria Editrice Vaticana, 1997.

¹³⁵ Geraldine Pinch, *Egyptian Mythology*, 85.

12. TO GLORIFY THE FATHER

The Mythicist's View: The Pyramid Texts record a conversation in which a phrase quite similar to that uttered by Christ in Matthew 3:17 is spoken. "At PT 1/T 5 [], the sky goddess Nut, speaking from *heaven* regarding the deceased, who assumes the role of Osiris, remarks, '... This is my son, my first born...this is my beloved, with whom I have been satisfied.'" Matthew 3:17 reads, "...and behold, a voice from heaven said, 'This is my beloved Son, with whom I am well pleased.'"¹³⁶ Both Horus and Jesus's purpose was to give glory to their fathers.

The Response: Horus, as Osiris' son and heir could, indeed claim to glorify Osiris' soul by honoring his memory and inheriting the rule of Egypt. A reign that did not particularly pan out. Historical myths place Horus and Seth, at a Divine Tribunal, being given a divided Egypt, Set receiving Upper Egypt, and Horus receiving the Lower.¹³⁷ This reflected the chaos of the Intermediate Periods as dynasties clashed and were overrun. Eventually, once the Ptolemaic Period, and later the Roman Period, began, Set's identity was altered somewhat. He transformed from opposer of Horus and Osiris, to the unlikely ally of Egypt, until he was finally identified with Typhon, or Apophis, the god of Chaos and arch nemesis of Ra, the sun god.

The phrase taken from Matthew 3:17 refers to the baptism of Jesus by John the Baptist in the Jordan River. After John baptizes him, Jesus rises from the waters and YHWH pronounces that Jesus is the servant of the Lord. Whereas the voice of Nut is speaking to the dead who have become one with Osiris, god of the dead seeming to be expressing approval of the deceased's

¹³⁶ D.M. Murdock, *Christ in Egypt*, 31.

¹³⁷ See above, "Reign of the Gods" page 19-21.

actions, probably during his life. Approving of the past life of a dead man and claiming a living man as your obedient servant on earth are not comparable.

13. THE CRUCIFIXION

The Mythicist's View: In regards to the Christian crucifixion, it is not the actual nailing to a cross to which a comparison is drawn, rather it is the fact of their death, such as Osiris being torn to pieces and Horus dying by scorpion sting.¹³⁸ No, it is with the cross itself that Egyptian influences can be found. The Latin root of crucify is *crucifigere* meaning 'to fix to a cross' and can refer to an image of a man on a cross, or a crucifix which certainly existed before the apparent time of Christ.

That the cross predates Christianity is easily proven. The Greek god Prometheus is punished by being tied to a "cross-beam' both on an ancient pot and in the writing of Lucian (c. 125-180 AD/CE)..."¹³⁹ The words of Christ in the gospels also indicates the awareness of the cross as a concept already established.¹⁴⁰ Murdock next uses passages from Tertullian's, a Church father living from c. 160-c. 240, *Apology* and *Ad Nationes* to reinforce the history of cross worship before Christianity was established. For instance the *ankh* is similar to the Christian's cross and is also called the "cross of Horus."¹⁴¹ The ankh is an anthropomorphized cross representing humanity too an extent, just as the Egyptian "crooked cross," also known as a swastika, is a human figure. Next, Murdock pulls a chapter from *Octavius* written by the Christian apologist Minucius Felix who "denied that the Christians worshipped either the cross

¹³⁸ E.A. Wallis Budge, *Legends of the Egyptian Gods: Hieroglyphic Texts and Translations*. Dover Publications, 1994, 183.

¹³⁹ D.M. Murdock, *Christ in Egypt*, 337.

¹⁴⁰ Murdock here refers to Acts 10:39, 13:29 ; Matthew 16:24 ; Mark 10:21 ; and Luke 14:27

¹⁴¹ D.M. Murdock, *Christ in Egypt*, 339.

or a ‘criminal’ upon it...”¹⁴² Shu, son of Atum who was merged with Horus towards the common era, is sometimes seen holding ankhs and is in a cross-like shape as he separates earth from the sky. From here Murdock makes several comparisons to Horos the Limiter, a Valentinian Gnostic god, and Horus before linking the two with Jesus and ending with a note on the religion. “The Valentinians with their bizarre Egypto-Greco-Syro-Judeo-Gnosticism, were a force strong enough to be reckoned with that Tertullian felt the need to learn this complex and tedious cosmology in his attempt to refute it.”¹⁴³

Many more prototypes for the cross are seen in images of Horus and the gods. Horus as the ‘sun of righteousness’ is drawn with wings stretched out in the sky, a position mimicked by winged goddesses and the arms of gods. Many times this stance is one of providing protection, or, in regards to Horus , healing with his wings— a phrase describing Jesus in Malachi 4:2.¹⁴⁴ Lastly, there is a temple made in the Ptolemaic era on the island of Philae, possibly where Isis buried the heart of Osiris, with the head of Osiris upon a cross, or a Nilometer.¹⁴⁵ The Kilometer was a device used to measure the Nile and as the personification of the Nile, it was appropriate to place Osiris atop the device. Facing the image are the *Merta* the mourning forms of Isis and Nephthys, a scene reminiscent of the two women weeping before Jesus when he was on the cross.¹⁴⁶ This is repeated several times with Osiris sometimes as the ‘cross-like djed’ pillar or with ‘cross-like’ ram horns. There is also a rendition of the death of Osiris wherein his body is

¹⁴² D.M. Murdock, *Christ in Egypt*, 339.

¹⁴³ Ibid., 346.

¹⁴⁴ D.M. Murdock, *Christ in Egypt*., 347.

¹⁴⁵ Ibid., 349.

¹⁴⁶ D.M. Murdock, *Christ in Egypt*, 349-350.

hidden within a tree— this could be said to be Osiris placed on a cross. In these manners, it is not surprising that the Christians took the ancient cross symbol and placed their god upon it.

The Response: Horus's depiction as a falcon stretched across the sky is not a grounds for comparison with Christ's death. Nor is his crossing the sky in the sun god's baroque, or holding the *ankh* of eternal life. Death by cross was introduced to *Rome* in 3rd century B.C. and quickly established as the most shameful and brutal modes of death. For 500 years, the Romans perfected this craft until it was finally outlawed in the 4th century A.D. by Constantine the first.¹⁴⁷ Gods with arms outstretched are not similar to the symbol of death seen in the Roman Period. More specifically, Shu, the god occasionally shown holding the earth and sky apart with arms outstretched arms, is not a mirror of Jesus on the cross. Seeing as they took over Egypt in around 30 B.C., this practice must have been fairly old, seeing as they would have been using it for over 100 years by the time of Christ. Before the Romans inherited this method, there is no evidence of the Egyptians using it to punish criminals.

Jesus's death was explained by his disciples as “a sacrifice for the sins of humankind (Rom. 3:25), the vehicle for the inauguration of a ‘new covenant’ between God and humanity (Hebrew 8-10).”¹⁴⁸ The death of the unblemished sacrificial lamb was what it took to cover the shame of Adam and Eve after the Fall, the fall of Humanity from the presence of YHWH. And subsequently, it took the Son of God dying a brutal and shameful death, taking upon himself the full wrath of the Creator of the Universe even though he was without sin, to pacify YHWH.

¹⁴⁷ Bloemfontein, “The History and Pathology of Crucifixion,” *National Center for Biotechnology Information*, 2003.

¹⁴⁸ Johnston, Sarah Iles, *Religions of the Ancient World*, 233.

14. THE TWO THIEVES

The Mythicist's View: A god surrounded by two companions, or even two thieves, can be seen in several religions, including Mithraism, but particularly in Egypt, the gods Anubis and his contemporaries feature the main likenesses to the gospel story. "Anubis is identified with the lunar god Thoth or Tehuti, who represents Hermes, the notorious *thief* of Greek mythology who steals from Apollo, the *sun god*."¹⁴⁹ Anubis is depicted as a jackal, an animal that is known for stealing, and he is accompanied in the underworld by Aan, the baboon, yet another animal connected to thievery. Aan and Anubis are often together in the afterlife, Anubis judging the dead and Aan standing at the Lake of Fire. Their roles mirror the heaven and hell associations given the two thieves on either side of Jesus when he was crucified. In one of her earlier books, *Suns of God*, Murdock states that the sun god is crucified constantly as he crosses the equinoxes and when the sun wanes at the end of the year.¹⁵⁰ Meanwhile, the thieves are stars, zodiac signs, or constellations which steal the sun's strength as winter approaches.

The Response: This claim is largely pointless. The existence of the two thieves does little in the way of proving that Jesus is a myth. As stated before, the Egyptian myths were written generally and with over one thousand gods in one collection, it is inevitable that Murdock will find at least one comparison somewhere. Whether that be in a tale recorded in fifth century B.C. by Herodotus, or a sun hymn written in the New Kingdom. Strangely enough, Murdock persists in looking to the stars for a connection to the origin of the life of Jesus when, if she

¹⁴⁹D.M. Murdock, *Christ in Egypt*, 360.

¹⁵⁰ D.M. Murdock, *Christ in Egypt*, 363.

continues to insist the disciples created it, the creators were fishermen, not astrologers, priests, or Egyptians. Leaving one to wonder exactly *who* she thinks the ‘disciples’ really are.

15. THE BURIAL AND RESURRECTION

The Mythicist’s View: The mysteries of death were a topic of great concern to the Egyptians and the content of their manuscripts make this particularly apparent. There is also the building of the pyramids which Egyptologists believe to be “‘resurrection machines’” built to restore their inhabitants to life. In the Book of the Dead, the two sections, the second and third, speak of living continually just as Ra had and the other of being reborn like the sun. This hope seems related to the myth which claimed that the sun died each night only to be reborn every morning.

Resurrection machines, or pyramids, were named such by Drs. Davies and Friedman who stated that rebirth was the hope of every Egyptian.¹⁵¹ If one could reach the afterlife and be with Ra, then one could hope to be reborn with him as well every sunrise. Dually existent was the notion that just as Osiris was reborn with the flooding of the Nile, so would the dead be regenerated with him.¹⁵² The pyramid itself was a sort of re-creation of the Primeval Mound of Creation and within the king was recreated into a spirit, or *akh* before uniting with the gods above and resurrecting each morning. When speaking on resurrection, Osiris is the first god to be mentioned, simply due to his role as the annually flooding Nile, the moon, the setting sun, and the vegetation—namely corn—each of which could be said to die either annually, monthly, or daily and be resurrected once more. Murdock draws attention to the Festival of the Seeking of

¹⁵¹ D.M. Murdock, *Christ in Egypt*, 378.

¹⁵² Ibid.

Osiris which lasts three days. In those three days, Osiris is buried and Isis searches for him and on the fourth day, Horus calls his father forth from the grave. This is similar to the resurrection story of Jesus who was buried for three days and rose again.

The Passion play named the Mysteries of Osiris in the town of Abydos was an annual play conducted to celebrate the death and resurrection of Osiris. It was largely due to this that the cult of Osiris spread through the Mediterranean, shortly followed by the cult of Isis. In the Festival, there would be a temple ritual followed by mourning as the body of Osiris was moved, and then a fight between Seth and the followers of Osiris would be acted out before Osiris' body was hidden. At the end of three days, Osiris would be found and complex rituals would be performed to revive him.

This three day disappearance is not all that different from the three day burial of Christ, in fact it is quite similar, especially since myth dictates that this was the time in which Isis had to search for the pieces of Osiris's body. Once more, the life of Horus, or rather his death, correlates with that of Jesus. Horus, as the sun, descends into the underworld and is named Horus of the Netherworld.¹⁵³ This is another name for Osiris for whom rising from 'sleep' out of then 'tomb' is a common occurrence. Resurrection is even a theme in the Old Testament, for instance, in Hosea 6:2 it is written, "After two days he will revive us; on the third day he will raise us up, that we may live before him."¹⁵⁴ This theme is seen again in the story of Jonah when he is swallowed by a fish for three days— an image which could be a metaphor for the Underworld

¹⁵³ D.M. Murdock, *Christ in Egypt*, 383. From the Coffin Texts, spell 74

¹⁵⁴ Ibid., Hosea 6:2 taken from RSV.

and is all the more important because Jesus compares his own future death to Jonah's sojourn in the belly of the 'fish.'¹⁵⁵

There are multiple heroes in mythology which descend to Hades, Duat, Hell, the Underworld, etc...to retrieve information, souls, treasures, and more. By way of explanation, Christians have said that Jesus went to Hell in the *triduum* and, as recorded in the Gospel of Nicodemus, saved souls from hell.¹⁵⁶ As for the anastasis, Isis raises Horus from the dead after he is killed by the scorpions of Set. There is also evidence of Horus entering Hades and opening the caverns in which the souls of the dead are held captive.¹⁵⁷ He could also be said, as the living form of Osiris, to die and rise again each morning.

The Response: Murdock has done a decent job at describing the supposed purpose of the pyramids, one festival in a town nearly 400 miles up the Nile— and many more miles from Galilee, a single spell, picked from 1,185, naming Horus 'Lord of the Netherworld,' written in the Middle Kingdom Era (see timeline above), and interpreting concepts in such a way that she may reach a favorable conclusion. She fails to look at the Egyptian funerary practices of the Roman Period during which the disciples would have been born—supposing that is who she believes created Christianity. She also neglects to explain just how the disciples, who live in Galilee, would have heard of a single play in Upper Egypt in one town occurring once a year. Especially since they, apparently, cannot even understand Egyptian.¹⁵⁸

¹⁵⁵ D.M. Murdock, *Christ in Egypt*, 384.

¹⁵⁶ Ibid., 385-386.

¹⁵⁷ D.M. Murdock, *Christ in Egypt*, 387.

¹⁵⁸ Ibid., 134.

The Ptolemaic and Roman rule resulted in the synkrisis of Egyptian funerary customs and ideas. Tradition expanded to include foreign practices such as cremations, once thought by Egypt to be a sign of disbelief in the idea of the “preserved corpse as eternal home for the incorporeal self.”¹⁵⁹ However, Egyptian tradition also began to be applied within foreign contexts as well resulting in a nearly equal transfer of knowledge and blending of cultures.¹⁶⁰ This means that death and the afterlife were determined by cultural influence, geographical region, and social class.¹⁶¹ Thereby rendering any attempt to pinpoint the beliefs in Galilee severely improbable, not to mention rash as at that point one is only grasping at generalizations and straws, not concrete fact, or even defensible opinions.

Osiris was torn to pieces by his brother Set and ‘resurrected’ by his wife and several other gods, however he decided to stay in the underworld. Horus dying as a child due to scorpion bite and being resurrected by Thoth, god of wisdom and secret knowledge, and his mother, Isis, is not comparable to Christ’s death and resurrection.¹⁶² First, one must determine what is meant by ‘resurrection.’ In Egyptian mythology, there are three distinct planes, the first for the gods, who were believed to operate principally on a separate plane than that of humanity, the second was earth, on which humanity dwelled, and third was Duat, or the Underworld.¹⁶³ When Osiris is killed by Seth, his power-hungry brother, Osiris’s ba, it is believed, enters Duat while his body remains behind and is preserved as a mummy. His resurrection would be a revival, or elevation

¹⁵⁹ Johnston, Sarah Iles, *Religions of the Ancient World*, 475.

¹⁶⁰ Edwards, Preface I.E.S., *A General Introductory Guide to the Egyptian Collections in the British Museum*. *British Museum Publications*, 1976, 225-226.

¹⁶¹ Johnston, Sarah Iles, *Religions of the Ancient World*, 475.

¹⁶² E.A. Wallis Budge, *Legends of the Egyptian Gods*, 183-187

¹⁶³ Johnston, Sarah Iles, *Religions of the Ancient World*, 156.

to a higher position, within the Underworld. In regards to Christ, however, his resurrection means that he died, just as a man would have, but was returned to life, on the earth, and occupied his body once more. And upon reoccupation, was elevated to sit at the right hand of YHWH in heaven. Heralding that with him, the kingdom had come, Jesus completed the battle by defeating sin and death—the true enemy of YHWH— and left to YHWH’s side. And so, after a manner, one could broadly connect the deaths of Osiris and Jesus in that both *died* and were elevated, but the circumstances, roles, outcomes, and intentions are completely different.

16. THE 1000 YEAR REIGN

The Mythicist’s View: Christians have long held to the belief that Christ would return in his ‘Second Coming,’ bind Satan, and rule with his saints on Earth for one thousand years, a doctrine called Christian chiliasm. Egyptian culture holds its like in the ‘House of a Thousand Years,’ a structure mentioned on a stela belonging to a king of Nubia named Harsiyotef/ Heru-Sa-Atef, or some similar rendition, meaning “‘Horus, son of his father.’”¹⁶⁴ This building symbolized a physical temple and coming reign that was anticipated on earth. The inscription reads, “‘And on another occasion, when the House of a Thousand Years began to fall into ruin, I rebuilt it for thee.’”¹⁶⁵ The king went on to dedicate resources to the restoration of the house, fulfilling his oath and representing the broader Christian hope.

The thousand year cycle is also seen with the ancient bird, the phoenix which lives for five hundred years and, according to the Latin writer, Martial, is renewed every thousand years.¹⁶⁶ The bird is said to return to Egypt only at the death of the parent bird and is thought to

¹⁶⁴ D.M. Murdock, *Christ in Egypt*, 420.

¹⁶⁵ Ibid.

¹⁶⁶ D.M. Murdock, *Christ in Egypt*, 421

be based on the Benu-bird, an actual bird which is seen in Heliopolis and called the ‘soul of Re’ and in the early dynastic period, was seen as the symbol of man’s resurrection.¹⁶⁷ The phoenix is the *ba* of Ra, essentially his soul, though it was shown as Osiris in manifest or his corpse.¹⁶⁸ Because of the bird’s association with the sun, it was also a symbol of the death and life of Osiris. Archibald Sayce writes that the phoenix could also be aligned with the Golden Hawk who represents Horus. Due to these connections, Horus represents the thousand year reign. even the Roman historian Seneca, whose writings apparently helped create Christianity, submits that the phoenix is an example of Jesus’s resurrection.¹⁶⁹ Therefore, it is valid to conclude that Horus is the original ruler of the thousand year reign.

The Response: As for the building comparison, it is mentioned on a stela given to the Egyptian king of the 26th Dynasty, one of the final rulers (404-369 B.C.) before the Ptolemaic Period. Murdock’s almost careless association, disregards centuries of anticipation begun with the Second-Temple Jews as seen in Isaiah 4:2-6, 24:23, 25:9-10, 35:3-6 and verse 10, 40:3-5 and verses 9-11.¹⁷⁰ These listed are only a small portion of the verses to which N.T. Wright points for examples of the unfulfilled hope the Israelites harbored since the time of Solomon—about 1,000 B.C.— of YHWH’s return.

The phoenix myth, like much of Egyptian Mythology, is very convoluted and uncertain, but it is thought that the bird is inspired by the Bennu bird. However, since its creation, Christianity has not been particularly aniconistic. In fact, Christians typically take objects already

¹⁶⁷ D.M. Murdock, *Christ in Egypt*, 423.

¹⁶⁸ Ibid., 424.

¹⁶⁹ D.M. Murdock, *Christ in Egypt*, 426.

¹⁷⁰ Wright, N.T., *Jesus and the Victory of God*, 616-622.

existent and express them with an inner meaning which reflects their beliefs. For instance, the cross, a tool of death has become a symbol of Jesus's sacrifice, or the pelican, a bird which uses her own blood when needed to nourish her young, was a symbol of the Eucharist in medieval Europe.¹⁷¹ Likewise, the phoenix was adopted as a symbol of the resurrection, as was the peacock, and of eternity.¹⁷²

17. TITLES

The Mythicist's View: While the Christians seem to think that the titles of Christ are unique to his legacy, this is not true. The concepts from which Jesus's titles originated are, in fact, Egyptian in origin. In the Coffin Texts, an Egyptian god names himself a savior and the dead, as Osiris, or Horus, are named the "Saviour-god." Osiris can be seen as a savior through his role as an Egyptian king, taking command of creation after Ra left his creation. He is also a savior of the dead after a fashion seeing as he became god of the dead. Chapter 125 of the Book of the Dead regards Osiris as the "Lord of Truth,' 'Lord of the Two Truths,' 'Great God, the Lord of Right and Truth.'"¹⁷³ The title 'Lord of Truth' is sometimes given to Thoth, as god of wisdom, or Ra, Lord of Ma'at. In section 142 of the Book of the Dead is a list of titles for Osiris among which is written 'Protector,' or 'Shepherd' and Horus serves as a guide for spirits across the sky.¹⁷⁴ Horus's association with a shepherd implies a more intimate relation between the pharaoh and his people, a guide, rather than a distant lord.

¹⁷¹ Coleman, C., *Birds (in Symbolism)*, (New York: Robert Appelson Company, 1907) accessed April 23, 2015, <http://www.newadvent.org/cathen/02576b.htm>.

¹⁷² Ibid.

¹⁷³ D.M. Murdock, *Christ in Egypt*, 311

¹⁷⁴ Ibid., 312. A more extensive list of titles is provided on page 329 of *Christ in Egypt*, by D.M. Murdock featuring titles such as: "Lord of Lords, King of Kings... Savior... Lord of All... Lord of Resurrections, Lord of Righteousness..." and many more found in the Book of the Dead.

As for Osiris, since it seems the dead relied upon the death of Osiris and his subsequent resurrection to enable their own immortality, it is plausible to state that Osiris died for man's sins.¹⁷⁵ It can also be claimed that Horus, who pleads in the Hall of Two Truths for both the dead and Osiris, redeems them in the afterlife. Osiris also is called the *krst* far before Jesus is so entitled the Christ. The hieroglyph essentially means mummy, or embalmment and the phrase *neb karat*, or *neb queries* means 'lord of the sarcophagus' and in the Coffin Texts are renditions meaning 'lord of the tomb,' or 'lord of the funeral.' Therefore, *Krst* is a title belonging to Osiris and much like Osiris, Jesus is embalmed and his body anointed with frankincense and myrrh. Interestingly enough, these two spices are also placed on Osiris's body and gold, the other gift given Jesus at birth, is a symbol of the sun.¹⁷⁶

The Response: In tandem with Murdock's beliefs, the titles of Christ are not particular to him alone. Much like the symbols, titles for Jesus were adopted over time, or made, to reflect his actions, purpose, authority, and express love, honor, etc... So, it is natural that some titles are similar to those used by other religions to express similar emotions. However, as Murdock pointed out earlier, the disciples could not understand Egyptian, so such similarities would be lost on them anyway. The embalming of Jesus's body and the gifts given him at birth have similar explanations. Both were practices of the day, bodies were embalmed to prevent rotting, or at least kill the smell of putrefaction, and the gifts of the magi were typical gifts designed to honor any king or foreign dignitary. It would be peculiar to find that such practices had not been

¹⁷⁵ D.M. Murdock, *Christ in Egypt*, 313.

¹⁷⁶ *Ibid.*, 316-317.

followed to bury Christ, or that the magi traveled hundreds of miles without expecting to find a king worthy of honor or acknowledgment.

A SUMMARIZATION OF THE PARALLELS

1. THE ONLY BEGOTTEN SON

The Mythicist's View: As the only sons of their respective deities, Horus and Jesus may both be called by the title 'only begotten son.'

The Response: To be an only son is not unusual, but for the Jews, naming Jesus the 'only begotten son' has a deeper meaning. It names him the leader and savior of the people of God and due to this, cannot be compared with any version of Horus.

2. MERI AND MARY

The Mythicist's View: The mother of Jesus has been fashioned from Isis, mother of Horus. Their likenesses extend from names to their virgin status.

The Response: Mary was most likely named after Moses's sister Miryam in the Old Testament and as for their virginity, Isis was married and had to sleep with the corpse of her husband to conceive whereas Mary was unmarried and slept with no one. Murdock supposes that the disciples invented her from Isis, but Mary's conception was prophesied by Isaiah and the unusual birth of Christ is recorded in Genesis— far before Isis was called 'meri.'

3. THE TIDINGS OF A STAR AND THE ARRIVAL OF THE WISE MEN

The Mythicist's View: The tale of the three wise men guided by a star is taken from the star gods forming Orion's Belt and the Sirius who leads the three stars, known as the 'Three Kings' across the night sky. Sirius heralds the rising of the Nile just as the star leading the wise men told of the birth of Jesus.

The Response: Murdock is implying that a handful of fishermen saw four stars and created nativity scene from the event. Her suppositions use the popular culture of today as a note

of comparison when in actuality, the number of wise men, their origin, names, and rank are all unknown. Some say twelve, others three (this is due to the three gifts the wise men bring to Jesus) and they are called kings because of a single bible verse in Psalms 72.

4. BIRTHDAY CELEBRATIONS

The Mythicist's View: Jesus's birthday is on the birthday of the sun, *Sol Invictus*, and methodically placed to usurp the births of multiple sun gods who were celebrated upon this date before Jesus's birthday was established.

The Response: The birth of Christ was calculated before the first mention of *Sol Invictus* in 274 A.D. and Eastern Christians celebrate his birth on January 6th. The church fathers and apostles up to, and past, this point have been largely transparent in explaining any subversive techniques, and to be silent on this subject would be highly uncharacteristic.

5. HEROD AND HERUT

The Mythicist's View: A god named Herut attempted to have Horus slain, but Horus was able to escape by fleeing Egypt. Similarly, Jesus had to flee to Egypt to escape Herod who attempted to kill Jesus.

The Response: This is not a parallel, the only likeness being that both were running from danger. Horus is typically shown hiding in the Nile Delta to avoid Seth and avenge his murdered father, Osiris. Jesus is born into turbulent times under a paranoid vassal king of the Roman Empire who crushed rebellions.

6. THE MISSING YEARS

The Mythicist's View: Jesus and Horus each are strangely missing between the ages of twelve and thirty and are then baptized. At twelve, both Jewish and Egyptian boys left boyhood

at twelve and at thirty, Egyptian boys are seen as men. Jesus is baptized, or purified, at about thirty, and Horus is seen being baptized as well.

The Response: The chaotic history of Egypt is a strong contributor to the missing data in regards to Horus, and with a history of over 2000 years of attiring myths and practices has naturally led to the destruction of many materials. As for Jesus, he simply was not important between these ages. It is not until he is around thirty years of age that he begins to perform miracles and amass a following.

7. SET AND SATAN VERSUS HORUS AND JESUS

The Mythicist's View: Set-Typhon and Apophis are the equivalents of Satan in Christianity, each set locked in eternal struggle.

The Response: To have good and evil entities is characteristic of nearly all religions, however, Christianity is not a dualistic belief. Unlike Horus and Seth, Satan is not comparable in strength to YHWH or Jesus, he is simply permitted to test YHWH's people for now and present the choice of sin and death or righteousness and life.

8. OF THE TWELVE

The Mythicist's View: Groups of Twelve are often shown being lead by Horus and protecting Osiris in the underworld. Jesus is then given a similar entourage of twelve to match that of Horus.

The Response: To lead the Jews, Jesus would have operated symbolically, intentionally choosing twelve disciples as a reflection of the Twelve Tribes of Israel to relate that he was declaring the arrival of YHWH's kingdom. The Egyptians were insignificant in this gesture.

9. THE MIRACLES

The Mythicist's View: Christians are not the only religion with miracles, nearly all religions have them and Horus performs many of the same ones Jesus does such as calling the storm and raising others from the dead.

The Response: Performing miracles demonstrates dominion over the earth, a theme prominent in both Egyptian and Jewish cultures, however the meaning of these miracles is different between the two. The Egyptians considered miracles as part of a bargain, the people's worship for the god's occasional service, and neither *needed* the other. Jesus's miracles were much the opposite. He always rejected praise and instead praised YHWH, requiring nothing of himself and often instructing those blessed to be silent.

10. THE SERMON ON THE MOUNT

The Mythicist's View: Horus and Jesus both spoke upon a mountain, giving a 'Sermon on the Mount.'

The Response: Evidence of this could not be found, but the Egyptians were strangely non-religious people considering all of their gods and religious texts, nevertheless there are rarely any prohibitive statements in their texts, rather sins are judged at one's death, some lighter than others, whereas Jesus specifically warns against certain behavior and describes the lives his followers are to live.

11. TRANSFIGURATION

The Mythicist's View: Jesus's transfiguration on a mountain, seen in Matthew, Mark, and Luke, is a parallel of when the Egyptian gods reveal their true form to mortals.

The Response: The Transfiguration of Jesus was not an unveiling of godhood, it was an embodiment of the glory of YHWH's kingdom, a hope which would sustain the disciples in the face of the coming weeks of wherein Jesus would be crucified and the apostles's faith tested.

12. TO GLORIFY THE FATHER

The Mythicist's View: Both Horus and Jesus seek to bring glory to their fathers and similar phrases are spoken over them from the sky.

The Response: God spoke after Jesus's baptism to affirm that Jesus was the chosen servant of YHWH. The sky goddess to whom Murdock refers spoke of to the dead, seeming to approve of their actions in a pass life. The two instances are not compatible.

13. THE CRUCIFIXION

The Mythicist's View: The cross existed before Christianity was established and was seen in forms such as the ankh, outstretched arms, and the Nilometer.

The Response: The cross was known as a tool of brutal torture far before Christ's birth and was associated with death for centuries whereas the ankh represented life, the arms were motions of protection or the sky, and the Nilometer measured the depth of the Nile. While the last two are improbable connections, the ankh is close, however, because the more prevalent association with the cross and death, Jesus' death and subsequent resurrection would be recognized as him conquering death rather than gaining eternal life by dying.

14. THE TWO THIEVES

The Mythicist's View: Various gods presented as pairs have thief connotations and associations which relate to the two thieves said to hang beside Jesus on the cross.

The Response: If, as Murdock claims, the disciples did not know how to speak the Egyptian language, how would they have made these comparisons and fabricated two dying thieves. The existence or non-existence of the thieves is of no consequence to Murdock's argument rendering it a meaningless supposition.

15. THE BURIAL AND RESURRECTION

The Mythicist's View: The Egyptians believed that the sun god died every night and rose again each morning. This is shown in Osiris who dies, is hidden for three days, and is resurrected and in Horus who is seen descending into the Underworld to free the dead captives.

The Response: In the Roman Period wherein Jesus was born, the Egyptians had so merged with the various culture, that their burial culture was dictated by social and regional variations making it nearly impossible to know what the prevalent practice was in Jesus's region, even if one did ignore the social aspect. Murdock keeps any comparisons vague enough to create a truth which is valid in an obscure sense, but cannot hold up under close inspection.

16. THE 1000 YEAR REIGN:

The Mythicist's View: The Second Coming of Christ is derived from both the stela of the king of Nubia, which speaks of the "House of a Thousand Years," and from the Egyptian myth of the Phoenix.

The Response: The Israelites have anticipated the return of their savior since before the reign of Solomon— at least 700 years before the reign of King Heru-Sa-Atef. As for the phoenix, there is question as to its origin, which may not be Egyptian, but it was used by the Christians to represent Christ's death, resurrection, and eternity, not the thousand year reign.

17. TITLES:

The Mythicist's View: The titles and symbols thought to be unique to Christ, such as the sun, Christ, Saviour-God, and Lord of truth, are of Egyptian origin.

The Response: The Christians took symbols and titles which were reflective of the attributes, purpose, and actions of Christ, some of which originate from different religions, therefore overlap is to be expected.

CONCLUSION

The arguments of the Horus-Jesus mythicist rely so heavily on guesswork and hypothetical situations that it is implausible. As exposed in many of the responses, major manipulation of the text as well as broad textual interpretation were the only methods by which claims could appear legitimate. Murdock herself made several key mistakes in her research, cutting corners by ignoring the finer points of Egyptian, Jewish, and Christian history and culture, not to mention basing most of her research on the works of radical politician and poet, Gerald Massey.

Gerald Massey was born in 1828, an unschooled boy who taught himself English as well as many other languages, including, apparently, Egyptian hieroglyphs, and was a poet whose mythological analyses completed later in his life, are in high demand today as they aid in the creation of hypothetical conclusions. By no means should the reader discount his contributions, rather, be implored to avoid relying too heavily on his works. Murdock falls into this trap and uses the excuse “there are many instances where even ‘properly credentialed’ individuals are in gross error in their perception of the data...”¹⁷⁷ To successfully present such a monumental argument, Murdock should have taken into account the stronger evidence presented by modern researchers. Her failure to do so, to relegate Massey, a child in the world of Egyptology, to the position of her chief source in her research, was a mistake. By relying upon his hypothetical comparisons, Murdock grows cocky, disrespecting her opponent, Christianity, and neglecting key research that renders her argument dubious at absolute best.

¹⁷⁷D.M. Murdock, *Christ in Egypt*, 16-21.

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