

Who were the Hyksos?

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"THE BIBLE SAYS THE 'HYKSOS' ENSLAVED ISRAEL"

On this page You find the deciding evidence for the first canaanite Hyksos King of Egypt being the Pharaoh, who enslaved Israel. Please excuse the scientific sophistication of this page but nobody had done this job already so I had to do it here. It is the fundament for integration of three controverse evidence based perspectives - Finkelstein/Bietak (Canaanites Perspective Evidence), Rohl/Mahoney (Isrealites Perspective Evidence) and Dr. Liebi (Strict Bible Chronology fitting Evidence) -into one clarified lucid historical truth of the Second Intermediate Period of Egyptian History. But beforehand it is necessary to understand the new key source of evidence - the Qumran Book of Jubilees:

THE QUMRAN BOOK OF JUBILEES - THE CHRONOLOGY OF GENESIS AND EXODUS

Following evidence has been discovered in the Tanakh/Bible and the Book of Jubilees, originally called the Book of Divisions of the Times. It is a textual comprehensive chronology of the first two books of Moses from the beginning of time until Israel's arrival at the Holy Mountain. It contains additional background details not changing but confirming, complementing and chronologizing the biblical story. Fragments of at least 14 different Books of Jubilees were found in the Caves of Qumran, thus it belonged to the most read books of the Qumran Essenians. Essenians did not only live in an isolated Community but also for example in Jerusalem as one contemporary metropolis of the roman world empire thus their entire scriptures were easily accessible cultural property of the whole people of Israel in the roman empire, visiting Jerusalem three times a year, if possible.

For Christians: Yeashua Jesus and his disciples were living at least three times a year and at least for one week in or near Jerusalem and always in essenian quarters and homes. The Essenians are the only jewish religious group not criticized by Jesus but also the only group not mentioned at all in spite of many strong indications for his family clan and disciples for a great part belonging to the Essenians. The Book of Jubilees is cited in the Script of Damascus which confirms that it was seen to a great extent as Holy Scripture at least from the 3rd century before Christ until the 2nd century after Christ. In the time of Jesus the jewish Canon of the Holy Scriptures was still in flex and still developing. Stephanus refers in Apg7,16/Apg7,2 to the Book of Jubilees Chapter 46 and its Chronicle Jub1890. In his speech before his death he refers to the burial of Joseph's 11 brothers, the Patriarchs, and to the Almighty's first appearance to Abraham in Mesopotamia. And so refer Jacob (Jac2,23:Jub30), Peter (1Petr3,19:Jub10), Judas (Jud6:Jub5), Paul (Gal3,17:JubChronic), Marc, Mathew, Luke (Apg 17,26:Jub8-11) and John (Apoc14,6.16,5:Jub2,2) to the Book of Jubilees.

Jesus himself, his disciples and all authors of the New Testament cite and refer to the Book of Jubilees as authoritarian scripture, well known and believed in as Holy Scripture by the first Christians.

Even Jesus himself (Mt25,41:Jub5.10) confirms the Book of Jubilees identifying B'izebul/S'tan/the D'vil as the ruler of the impure ghosts. These ghosts are identified in Jub5 as ghosts of killed children of fallen angels, Nephilim, the part that was not thrown into the Abyss but stood under the top one of S'tan, called M'stema in Jub10, G'ds opponent and the highest demon. Jesus also cites the law of compensatory justice on the heavenly boards of Jub4 in Mt26,52 saying "for all they that take the sword shall perish with the sword". In Jub4 this laws practical example is Kain, who killed Abel with a stone and thus was equally killed by a falling stone in his own house. For more evidence read The Book of Jubilees, Dillmann, Rönsch, 1874, page 417-422. The Book of Jubilees also was in high regard with the old Church Fathers, eg. Epiphanius of Salamis cited essential parts of it in one of his works, nevertheless the book did not make it into the official biblical canon of the orthodox or roman church after it was omitted in the jewish canonization.

For our elder brothers, the jewish G'd fearing: The book of jubilees is a source of the famous jewish liturgical script Piyut ("Elleh Ezkerah"), which was recited on Yom Kippur, when it mentioned that Joseph was sold by his brothers on Yom Kippur. It also found its later echo in the Midrasch Tatsche and PirÄe R. Eli'ezer and Genesis Rabavati, nevertheless today rabbinical officials are convinced, it only was really respected and used by the ancient messianic jews, the first followers of Yeshua as their Mashiach.

DNA-Analysis results have proven recently that many scrolls were not written in Qumran but outside so that the Qumran scrolls represent "a cultural matrix of the greek-roman Judaea and their jewish believe of the second century BC".

In the 3rd to 2nd century BC the first canonizing attempt was made by the hellenistic jewish elite in Alexandria Egypt. They naturally did not include the most antipagan and thus antihellenistic Holy Scripture into their Septuagint. The book of jubilees. First because it attacked dangerously their hellenistic lifestyle and second because it is the only scripture claiming to be completely and directly dictated by the Angel of the Lord to Moses which until the end of time will be controversially discussed between stronger and weaker believers like all parts of the Holy Scriptures particularly challenging the faith eg. the gigantic division of the sea into a path between huge wave walls . After the 2nd century AD the Book of Jubilees only remained being an official Holy Scripture in the Tanakh of the Ethiopian Jews (Beta Israel) and in the Bible of the Ethiopian Christians, who were originally jews Act8,27 like in Israel. Thus for both it has been belonging from the very beginning up until today to the Holy Scriptures, the Word of God. There is no evidence for conflicts between jews and early christian jews in Ethiopia like in Israel and Asia in the first centuries. This explains, why it was not dismissed by the jews or later by the christians of Ethiopia like in Israel and the Roman Empire. The Jewish Apostels and the first Jewish Followers of Yeshua Jesus strongly believed in the Book of Jubilees as Holy Scripture. Jewish ancient writings confirm that the first Christians occupied it in the eyes of the Jews for their messianic message, therefore the jewish officials dismissed it later in canonical discussions. Even Paul (Shaul) as highly educated jewish Pharisee cited the strongly tradition dedicated Book of Jubilees. In later centuries, the christian/messianic jews tragically did get ousted and lost in history and the jewish scripture canon became a

following authority for the selection of the Old Testament Canon for the 'pagan' Christians. Thus the Christians later dismissed it also. At last Christians and Jews are harmonally convinced today, that it never was seen as a credible script with authority or even as a Holy Scripture in the time of the Second Temple, which is refuted by the Qumran Script of Damaskus: "A Quote of the Book of Jubilees in the Script of Damaskus CD16,3 shows, that it was also recognized as canonical." Source: German Wikipedia, Buch der Jubiläen

(for simplification for the reader hereinafter Wikipedia will be the referred source if no special source is mentioned, when citing in quotation marks)

EVIDENCE A B C FOR THE FIRST CANAANITE HYKSOS KING BEING THE PHARAO WHO ENSLAVED ISRAEL IN EGYPT

EVIDENCE A: THE HYKSOS IN THE QUMRAN BOOK OF JUBILEES

The Book of Jubilees: Following Text is a part of Capital 46 of the summaric content overview of the comprehensive 15th century ethopian and 5th century latin script of the Book of Jubilees by Herrmann Rönsch in 1874.

Rönsch combined Dillmanns Translation of an Ethiopian Version with a recieved puzzle of Fragments of one half of the latin version from the 5th century of the old monastery library of Bobio, Italy.

Content of the 5th century roman translation fragments, that differs from the ethiopian translation, is written in cursive

"The Canaanite King (Memkeron) kills the egyptian one and chases after the Egyptians, but he has to withdraw in front of the new king back to Canaan ...
(22 years later) the egyptian King battles with the canaanite one, while the Isrealites burry their (11) Tribe Fathers (in Sichem) ...

***After having defeated the Egyptian King, the King of Canaan makes the plan to
opress the Isrealites and executes his plan. Built Cities of these are Phitom,
Remesa/Romasse and Oon. Under the pressure the children of Israel, who are an
abdorrence to the egyptys, multiply."***
Jub46,14

The 6th century original latin critical sentence is:

"Et cogitavit rex Chanaam cogitationem pessimam ut adfligeret eos."

Jub46,14 Ambrosiana C 73 46:12-48:5

Source: Book of Jubilees, Dr. August Dillmann, Herrmann Rönsch, investigated and explenated Translation from Ethiopian and from 6th century Latin, Leipzig 1874, page 237, Capital 46, page 161, 14th Footnote and page 86 Capital 46 14.

The Translation of the latin fragment (*in cursive*) Ambrosiana C 73 from the 5th century by Rönsch clearly identifies the King of Canaan Memkeron as the new ruler of Egypt, who

enslaves Israel. This corrects the misleading interpretation of the one millennium younger ethopian script by Dillmann, where you find two short sentences and the second sentence pronomina subject shall not refer to the first sentence subject as plausible but to the object:

"And the King of Canaan defeated the King of Egypt and closed the Gates of Egypt. - And he (the King of Egypt) made a bad plan against the children of Israel to plague them and spoke to the people ..."

The King of Egypt in brackets is Dillmanns interpretation instead of a translation, and it is a grammatically wrong one. Confirming Dillmanns interpretation James C. VanderKam (The Book of Jubilees 1989) assumes the 5th century text passage to be a false latin translation with a misleading apposition and the one millennium younger 15th century ethopian translation to be the correct original.

Prof. Dr. Klaus Berger (The Book of Jubilees 1981) confirms Rönschs Translation of the King of Canaan becoming the new Pharaoh of Egypt and enslaving Israel as the most plausible original text content of the book of jubilees based on the latin translation of the 5th century which is the oldest translation of the book of jubilees at all. Future palaeographically analysed yet unidentified Qumran fragments of the 2nd century BC with words of this sentence will be able to further proof the 5th century sentence translation being the original one and not the one millennium younger 15th century translation.

Further and deeper reexamination of unidentified Qumran text fragments by Qumran sources subject matter experts will additionally confirm the findings of the 5th century AD with findings of the 2nd century BC.

EVIDENCE B: THE HYKSOS IN THE BIBLE (NT AND OT TORAH)

The Second Book of Moses, Exodus, introduces in Chapter 1 Verse 8

"a new King, who did not know Joseph"

How was it possible that Joseph, the saviour of Egypt out of famine after complete eighty years of rulership over Egypt and only 21 years after his death (see page Chronology) was not known by a new egyptian pharaoh?

The answer is found in the Stephanus Speech in the New Testament Act7,18. A more precise old greek literal translation option leads to following elucidating translation:

***"... until a 'heteros' FOREIGN RULER (= Hyksos),
who did not know Joseph, 'anistemi' rose up in ENMITY against Egypt.
This one acted with cunning against our lineage and mistreated the fathers,
so that they had to abandon their babys, so those didn't stay alive."
Act7,18***

The used greek word "heteros" stresses the different nature and strangeness of something and often means foreign: For example in Act2,4 it is sometimes translated misleadingly into "other tongues" while Act2,5.6 clearly shows that instead "foreign languages" hits exactly the point. In 1606 BC - the biblical time of the authorship of the Second Book of

Moses - there was no difference between the meaning of a 'foreign king' and a 'ruler of foreign lands' both translated as 'Hyksos' in ancient writings of Egypt. "anistemi" used intransitively like here means to rise up in enmity against.

2Mo1,9.10 becomes strikingly more plausible and self-explaining as result, when **2Mo1,8** is translated from canaanite instead of egyptian perspective:

"There a 'hadas malak' FOREIGN RULER (= Hyksos) who did not know of Joseph 'qum' rose up in enmity against egypt .. and spoke to his people: 'Look, of the people of the children of Israel is many and more than us. Well on we want to dampen them with cunning, that of their will not become so many; because where war would arise against us, they might although like to switch to our enemies and fight against us and exit to the Land (of Canaan).'"
2Mo1,8.9.10 Luther Bible of 1534

"hadas" means generally new, but in Yer31,31 Hes11,19 and Psalm 33,3 it means primarily different, unknown, strange. In 5Mo32,17 "hadas" even describes an unknown, strange and *foreign* religion. Yesaya 7,17 uses the same hebrew word "malak" for a certain Ruler of Foreign Lands: the Ruler of Assur.

"qum": 5Mo22,26 Psa3,2 Psa68,2 Isa14,22 Isa28,21 and Am7,9 all use "qum" as rising up in enmity against somebody.

In the 3rd century BC egyptian priest Manetho counts the number of the Hyksos as two hundred and forty thousand. The Torah/Second Book of Moses counts the number of male grown up Israelites as over six hundred thousands, this was over 2 million people in total. Egypt counted 3 to 5 million people that time. This leads to the conclusion that only a foreign canaanite king instead of an egyptian pharaoh as speaker of these sentences does make sense.

Further and deeper reexamination of relating unidentified Qumran text fragments will additionally confirm the findings.

EVIDENCE C: CANAANITE ASSUR IN THE BOOK OF JUBILEES AND THE BIBLE

In his end time prophecy for Israel Yesaya (10,24) says

***„Therefore Adonai Elohim Tzvaot - the Lord God Zebaoth - says:
'My people living in Tziyon/Zion, do not be afraid of Ashur/Assur,
even when he strikes you with a stick and raises his staff against you,
the way it was in Egypt.'"***
(CBJ Complete Jewish Bible)

This leads to the question, when did Assur strike Israel with a stick and raise his staff against Israel in Egypt?

Assur strikes Israel with a stick in Egypt in the Qumran Scripture's Book of Jubilees Chapter 46 Verse 6:

"Because Makamaron (Makamaron=latin, Memkeron=ethiopian,

Magron=SeferHaj1238), the king of Canaan, when he inhabited (or occupied) the land Assur, fought in the valley with the king of Egypt. And he killed him there and chased after the Egyptians until he reached the Gate of Ermon (Heropolis). And he was not able to entry because a second new king was king for Egypt and he was stronger than him ... And Joseph died ... And the king of Egypt went out to fight with the king of Canaan ... And the king of Canaan defeated the king of Egypt ... And the king of Canaan made an evil plan against the children of Israel so that he tormented them ... and they built ... Pythom, Ramasse and Oon ... And they enslaved them by force."

In 2Mo14 Assur is raising his staff against Israel 123 years after their invasion in the biblical year 1729 BC when the last 'Hyksos' Pharaoh as original Canaanite King from Assur is chasing after them through the wilderness of Sinai to the Sea of Acaba in the biblical year 1606 BC (see Moses Pharaohs).

The town and land name **Assur**/Ashur is called "land of the sons of Shem" in the old scriptures: Assur was a son of Shem, son of Noah. Canaan as son of Ham, son of Noah, received the land of Northwestern Africa when Noah distributed the land to his tribes Jub9,1. Noah let all of them promise with curse not to occupy others lands Jub9,14. Canaan did not finish his travel to Northwestern Africa but stayed in the land from Libanon to the Nile (Levante) and occupied it, since then it was called Canaan. The former original land of Shem's son Arfaksad. In the time of Joseph, Canaan for a second time occupies a land of the sons of Shem, namely Assur, mixes up with their people and so infects Assur with his curse.

Assur/Ashur as location of origin of the Canaanite 'Hyksos' Pharaohs is confirmed by Manfred Bietaks excavated evidence. Based particularly on temple architecture, Bietak argues for religious practices of the Hyksos at Avaris defining the "spiritual home" of the Hyksos as "in northernmost Syria and northern Mesopotamia" which fits to Assur. The mentioned valley of the first battle before 1750 BC is likely to be the Kabhur River Valley, being the heart of Assur's lands for a millenium. Thus the second semite 'Hyksos, Rulers of Foreign Lands' in Egypt were now Canaanites with from Assur left marks on their kingship. In the time of the second battle which ended with the 'Invasion of the Hyksos' in 1729 BC Mut-Ashkur (Hurrian name) is estimated to be king of Assyria (1730 BC to 1720 BC).

CONCLUSION

These were the **"two or three witnesses"** 5Mo19,15 Mt18,16 for the conclusion, the 'Hyksos' Kings were Canaanite Pharaohs, who subjugated Israel into 123 years of slavery. Manfred Bietaks Excavations and Israel Finkelsteins Interpretations additionally confirm the Canaanites to be the only plausible candidates for the self-appointed 'Hyksos' Pharaohs of the 15th Dynasty.

Thus the Holy Scriptures did not "forget" completely the Canaanites from Assur being the Pharaohs, who enslaved the people of Israel and later chased after them to the 'Red Sea' Yam Suf. This is cleared up further at the end of the page 'Moses Pharaohs'. The explanation for why the Canaanite King Makamaron from Assur in the first battle "was not able to entry because a second new king was king for Egypt" and why such a rapid mentioned establishment of a second new Pharaoh as Pharaoh for Egypt was so easily possible meanwhile is explained in the following page 'Josephs Pharaohs'.

After 80 years (1Mo41,46-1Mo50,26 Jub40-46) of stability and peace for Egypt and Israel under Joseph's Family Rule and 22 years (Jub46) after Joseph's death, the Canaanites took over the role as Semite 'Hyksos, Ruler of Foreign Lands' as Manetho correctly described. To finally sum it up - once more:

THE BIBLE SAYS THE 'HYKSOS' ENSLAVED ISRAEL.

THE 'HYKSOS' INVASION AND THE MEANING OF THE WORD 'HYKSOS'

The Holy Scriptures together with Archeology prove 1729 BC is the exact real time of the Hyksos Invasion: "Pharaoh moved out to battle with Memkeron the King of Canaan .. and the King of Canaan defeated the King of Egypt and closed the Gate of Egypt .. After having defeated the Egyptian King, the King of Canaan makes the plan to oppress the Israelites and executes his plan. Built Cities of these are Phytom, Rammasse and On. Under the pressure the children of Israel, who are an abhorrence to the Egyptians, multiply." (compare Röscher/Dillmann Book of Jubilees, page 237, Chapter 46 and page 161, 14th Footnote)

Manetho, an Egyptian pagan historian of the 3rd century BC, is cited with "G'd (not one named G'd of many G'ds) was ungracious to Egyptian King Timaos and smote Egypt .. the enemy came from east, conquered the land easily, burnt down cities, destroyed temples and initiated massacres and *ENSLAVEMENT* ..." Toatimaos/Timaos is Greek spoken. Old Egyptian spoken it means Dedumose, a Pharaoh of the 14th Dynasty in the Second Intermediate Period, the so-called 'dark period'.

Manetho (cited by Josephus) explains the meaning of Hyksos by saying "Their race as a whole was called Hyksos, that is 'king-shepherds'" for "hyk" in sacred language means king and "sos" in common speech is shepherd or shepherds, hence the compound word 'Hyksos'. Leading science rejects any biblical facts confirming ancient writings. This explains why no leading scientist knows that the Bible says the Exodus took place 1606 BC. Most of relating ancient sources know that the Exodus took place in the time of Hyksos Expulsion and many explain how ancient chronology has to be understood (see page Moses) but leading science has not only declared that the Bible is a compendium of political motivated lies (watch page Overview link Israel Finkelstein); most relating ancient writings have as far as they confirmed a biblical fact as historical also been declared by leading science as untrustworthy. Without disproving reliable evidence.

The Controversy about the meaning of the name Hyksos, Heka-chasut in Egyptian, translated as "Rulers of Foreign Lands" on the one hand and as "Shepherd Kings" on the other hand is now dissolved as both being correct: On the one hand it was standing for a peaceful prosperous co-reign of foreign shepherds, according to 1st Moses 47,6 Amenemhet III made Joseph's brothers the tribe leaders shepherd kings over all his sheeps and cattle. In 1Mo47,16 all flocks of sheep and cattle of Egypt were sold by the Egyptians for grain to Joseph and so went into control of Israel's tribes. This led to the title "Shepherd Kings". At the end of the famine all Egyptians had sold their entire properties, land and even their freedom to Joseph, who "gave it all to Pharaoh". The Pharaoh owned now the entire land and people of Egypt and received 20% of every yearly harvest, this sudden tremendous concentration of power and wealth is historically confirmed by science not being able to find a reasonable evidence based explanation for this phenomenon.

FIRST 'HYKSOS' JOSEPH ONLY GLORIOUS RULER OF FOREIGN LANDS

Joseph was the most famous and only popular "Ruler of Foreign Lands", 'Hyksos' in egyptian history. He left the only statues of a Ruler of Foreign Lands. "All the egyptians were honoring the children of Israel for all of Joseph's lifetime" Jub 46:2. But after this first peaceful settlement of hebrew *semites* followed a second brutal invasion of canaanite *semites* with destruction, massakers and enslavement. 112 years of stable peace were followed by 123 years of oppression of Egypt and *Enslavement of Israel*. The enslavement could not stop the tremendous growth of Israel and the more and more growing Avaris mud huts town. In light of amazing similarities Avaris Excavator Manfred Bietak first calls the inhabitants 'Proto' Israelites, later he turns back to 'Canaanites', hanging on to the first chapter explained 'Exodus Ramses Time' paradigm. Avaris as excavation project depends on restrictive egyptian permission conditions. Egypt expressly rejects any israelian historical influential past in Egypt.

The canaanite 'Hyksos' are the contrasting second period of semitic "Rulers of Foreign Lands" of the Second Intermediate Period in Avaris and Egypt. But up until today they are identified as the 'only' Hyksos. Manetho's account from the 3rd century BC, as recorded by Josephus in the 1st century AD, describes the Hyksos Invasion as armed foreign invasion with little resistance, burnt cities, destroyed temples and *Enslavement*. Sharek, in greek Salitis, was not only the "Pharaoh, who did not know Joseph" but is also the most plausible rival candidate for destroying Joseph's first Statue in Avaris and deleting his name from all inscriptions as common temporary reaction. Joseph's second statue in the Vasall Kingdom of Thebes without his name remained intact (see page Joseph)