

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Man was made in the 'image of God' because he is a free, intelligent, self-conscious, and moral Personality. Some of these attributes may be found, in an inferior degree, in inferior races; but whatever premonitions of his greatness they may exhibit he stands alone and supreme; and in virtue of this solitary supremacy man, under God, is the Sovereign of Creation.—R. W. DALE.

MAN is God's image; but a poor man is
Christ's stamp to boot: both images regard.

GEORGE HERBERT.

MEN and women are introduced with equal rights; they share the government of the earth; they bear both the same image of God; they are ennobled with the same soul, although it may, in women, dwell in a weaker frame; both may claim the same prerogatives; and if there is a difference, it is in the beautiful comparison of Luther, that 'man is like the sun of heaven, woman like the moon; whilst the animals are the stars over which sun and moon rule.'—M. M. KALISCH.

DOMINION is a very solemn thing; it may oppress, crush, destroy. The Father must have a guarantee for its gentleness. What guarantee can there be but His own image—the possession of a nature tender as the divine? Ye who torture the beast of the field, have you considered the ground of your authority? Have you pondered why it is

that God has given you the dominion? It is because He meant you to have His image ere you began to reign.—G. MATHESON.

Sermons for Reference.

- Alexander (W.), Norwich Cathedral Discourses, 151.
Alford (H.), Quebec Chapel Sermons, iv. 35.
Baring-Gould (S.), Village Preaching for a Year, ii. 9.
Church (R. C.), Village Sermons, iii. 64.
Dale (R. W.), Christian Doctrine, 170.
Gibbon (J. M.), Image of God, 1.
Goodwin (H.), Parish Sermons, v. 1.
Goulburn (E. M.), Pursuit of Holiness, 102.
Gray (H.), Parting Memorial, 286.
Horwill (H. W.), Old Gospel in the New Era, 53.
Jones (W. B.), Old Testament Outlines, 4.
Kingsley (C.), Gospel of the Pentateuch, 22.
Martin (S.), Westminster Chapel Pulpit, 1878, 210.
Matheson (G.), Searchings in the Silence, 215.
Murray (A.), With Christ in the School of Prayer, 137.
Parker (J.), Sermons, i. 164.
Reeve (J. W.), Forty-two Sermons, Nos. 55, 128.
Robertson (F. W.), Notes on Genesis, 9.
Selby (T. G.), Lesson of a Dilemma, 264.
Tholuck (A.), Hours of Devotion, 370.
Woodford (J. R.), Sermons preached in Various Churches, 33.

An Archaeological Commentary on Genesis.

BY A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

XXXVII. 5. Dreams played an important part in the ancient world, as they still do in modern Egypt. Among the cuneiform tablets from the library of Nineveh are portions of a work on the interpretation of dreams, and similar treatises existed in Egypt. In the inscriptions of Gudea, the priest-king of Tello, in Southern Babylonia (*cir.* B.C. 2700), we read that all his works were commanded him by the gods, who revealed their will to him in dreams, and the explanation of his dreams was furnished him by the goddess Nina, also by means of a dream. When Teumman of Elam declared war against Assur-bani-pal, the Assyrian king entered the temple of Istar, and, 'bowing down,' besought her help, which she promised to give him, and that night 'a certain seer dreamed a dream,' in which Istar appeared with weapons in her hands, and declared that she would fight for the Assyrians and give them victory. In consequence of a dream in which the god Harmakhis appeared to Thothmes iv. when,

tired by hunting, he once lay down and slept under the shadow of the Sphinx, the sand was cleared away from that monument, and a temple built between its paws. A thousand years later, the Ethiopian king Nut-Amon was summoned by a dream to march into Egypt. And in the Greek age, when the temple of Seti at Abydos was in ruins, an oracle was established in one of its chambers, the answers coming to those who consulted it in 'true dreams' at night.

17. Dothan, now Tell Dothân, has been identified with the Tuthina of the geographical list of Thothmes III.

28. We learn from papyri and other monuments that Syrian slaves were especially prized in Egypt. Kan'amu, or 'Canaanites,' was even a synonym for 'slaves.' The introduction of the 'Midianites, merchantmen,' is difficult to account for, except upon the supposition that two accounts lay before the author of the narrative, in one of which 'a caravan of Ishmaelites,' bringing spices from

Gilead, was spoken of; in the other, Midianites from the spice-bearing countries of the south. Perhaps we ought to read 'and the merchants passed by,' the introduction of the name of the Midianites being due to ver. 36. Here the mention of the Midianites would be natural enough, as the Midianites were the regular merchants to whom the Ishmaelites would have sold the slave. That the text of the narrative is corrupt in places is clear from ver. 32, where the sense requires 'took' instead of 'sent.'

36. Potiphar is an abbreviated form of the Egyptian Potipherah (xli. 46), *i.e.* Pa-du-pa-Ra, 'the gift of the sun-god.' Such names were common in Egypt after the age of the twenty-second dynasty (of Shishak), and more especially under the twenty-sixth dynasty (of Psammetichus). Egyptologists have therefore argued that the narrative of Joseph cannot be earlier than the tenth century B.C. But, Mr. Tomkins has pointed out, the progress of Oriental archæology has shown, time after time, that the 'supposed proof of a negative from the limitation of one's own knowledge, is not to be called a proof at all,' and that a stele of the time of Thothmes III., now in the Louvre, contains the name of a certain Pa-th(u)-Ba'al, who must have lived in the age of the Hyksos, and been of Semitic descent. The abbreviated form of the name seems to indicate that it was familiar to Semitic mouths. The form, however, is curious, as we should have expected Pi-di-phar. But we find Puti-el in Ex. vi. 25 (corresponding to Pa-thu-Baal); and Esar-haddon writes the name of the Egyptian prince Pa-du-Bast in exactly the same way, Pu-tu-Bisti. In the Tel el-Amarna tablets the Egyptian article usually appears as *Pa*, but sometimes also *Pu*, and even *Bi*. Potiphar is called 'the eunuch of Pharaoh,' and Ebers notes that although monogamy was the rule in ancient Egypt, the Pharaoh had many wives, and that in a scene at Beni-Hassan (of the twelfth dynasty), two eunuchs are represented watching over some women at the loom. Rosellini also has noted the representation of eunuchs on the monuments (ii. 3. pp. 132 *sqq.*). Modern instances in Turkish lands show that eunuchs can be married and keep harems. But it is possible that the word *rab* has dropped out before *saris*; in this case we should have the Assyrian title Rab-sa-resi (Rab-saris in 2 Kings xviii. 17), 'prince of the chiefs.' See, however, xl. 2, where the use of the word is

strange. It is uncertain whether we should translate 'captain of the guard' or 'chief of the cooks'; there was a 'superintendent of the cooks' (*sefdu*) in the court of the Pharaoh, and a priestly official was named the *sefdi*, or 'slaughterer.' In the Tel el-Amarna tablets the 'bodyguard' is called *tsabi bitate*, literally 'the soldiers of the palace,' as opposed to the *tsabi matsarti*, 'the soldiers of the guard' on foreign service, the *tsabi yidati* or 'auxiliaries,' the *tsabi saruti* or 'militia,' and the *khabbati* or Bedouin irregulars. An 'officer' is named *rabitsu*, 'the liar in wait,' of which in one of the letters *zukin* (perhaps Heb. *sokên*) is said to be the Canaanitish equivalent.

XXXVIII. 1. In the *Travels of a Mohar*, Adullam is coupled with Zidiputha, which, under the form of Zidiputh-el, is placed by Shishak in the south of Judah.

3. 4. It is a curious coincidence that in Sumerian *eri* and *unu* alike meant 'city.'

12. Sennacherib, in the account of his campaign against Hezekiah, speaks of having captured 'Eltekeh and Timnah' (*Tammâ*).

14. Render 'in the opening of 'Enayim' ('the two springs'). It is called 'Ani, 'the two springs,' in the list of Thothmes III. Probably there was a chapel at the spot to the god of the spring.

18. The dress of the Babylonian gentleman was not complete without his seal-cylinder for sealing documents, his staff, and his bracelets; see *Herodotus*, i. 195.

21. The *qedeshah* ('harlot') was the 'consecrated' prostitute of Asherah and Ashtoreth, who was called by the same name in Phœnician. The Assyrian word was *qadistu*, and in an old table of Babylonian laws we read, 'Hereafter the *qadistu* may ply her calling in the street.'

XXXIX. 7, etc. There is a close resemblance between the narrative in Genesis and the beginning of an Egyptian romance, *The Tale of The Two Brothers*, which was compiled out of older materials by the scribe Enna for Seti II., the grandson of Rameses II., while he was still crown-prince. We are told that there were once two brothers, the elder of whom was named Anup, and the younger Baba. Anup had a house and wife, 'and his younger brother lived with him as a son.' One day Anup sent Baba from the field where they

were working to the house to fetch some seed-corn. Then the story proceeds, according to Brugsch's translation: 'And his younger brother found the wife of his elder brother occupied in combing her hair. And he said to her, Rise up, give me seed-corn, that I may return to the field, for thus has my elder brother enjoined me, to return without delaying. The woman said to him, Go in, open the chest, that thou mayest take what thy heart desires, for otherwise my locks will fall to the ground. And the youth went within into the stable, and took thereout a large vessel, for it was his will to carry out much seed-corn. And he loaded himself with wheat and dhurra, and went out with it. Then she said to him, How great is the burden in thy arms? He said to her, Two measures of dhurra and three measures of wheat make together five measures which rest on my arms. Thus he spake to her. But she spake to the youth and said, How great is thy strength! Well have I remarked thy power many a time. And her heart knew him. . . . And she stood up and laid hold of him, and said unto him, Come, let us celebrate an hour's repose; the most beautiful things shall be thy portion, for I will prepare for thee festal garments. Then was the youth like unto the panther of the south for rage, on account of the wicked word which she had spoken to him. But she was afraid beyond all measure. And he spake to her and said, Thou, O woman, hast been like a mother unto me, and thy husband like a father, for he is older than I, so that he might have been my begetter. Wherefore this great sin which thou hast spoken unto me? Say it not to me another time, then will I this time not tell it, and no word of it shall come out of my mouth to any man at all. And he loaded himself with his burden and went out into the field. And he went to his elder brother, and they completed their day's work. And when it was evening the elder brother returned home to his house. And his younger brother followed behind his oxen, heavily laden himself with all the good things of the field, and he drove his oxen before him to bring them to the stable. And behold the wife of his elder brother was afraid because of the word which she had spoken, and she took a jar of fat and was like unto one to whom an evil-doer had offered violence, since she wished to say to her husband, Thy younger brother has offered me violence. And her husband re-

turned home at evening according to his daily custom, and found his wife lying stretched out and suffering from injury. She poured no water over his hands, as was her custom; she had not lighted the lights for him, so that his house was in darkness, and she lay there ill. And her husband said to her, Who has had to do with thee? Lift thyself up! She said to him, No one has had to do with me except thy younger brother, since when he came to take seed-corn for thee he found me sitting alone, and said to me, Come, let us make merry an hour, and repose: let down thy hair! Thus he spake to me; but I did not listen to him (but said), See, am I not thy mother, and is not thy elder brother like a father to thee? Thus I spake to him, but he did not hearken to my speech, but used violence with me, that I might not tell thee. Now if thou allow him to live, I will kill myself. Then the elder brother began to rage like a panther; he sharpened his knife and took it in his hand.' The sun-god, however, came to the help of Baba. First the cows warned him that Anup was intending to kill him, then, as he fled from his pursuer, a river full of crocodiles was interposed between him and his brother. In the morning he convinced Anup of his innocence, who returned home and put his wife to death.

14. Chabas believed that he had found the name of the Hebrews in the hieratic papyri at Leyden, under the form of 'Apuriu. The 'Apuriu are described as foreigners who were employed in digging stone for the buildings of Ramses II. and his successors. But the identification has been doubted, since, according to an inscription at Hammamât, Ramses IV. of the twentieth dynasty employed 800 'Apuriu to transport his blocks from the quarries there, and in another inscription they are stated to have belonged to the 'bow (or auxiliary force) of the Anuti barbarians'—that is to say, the barbarian tribes east of the Thebaid. Some of these tribes, however, may have been Semitic Bedouin, as they are to-day, and the name of 'Apuriu may have lost its ethnic meaning and come to signify simply 'drawers of stone,' just as the name of the Nubian Mazai came to signify first, 'the police,' and then 'soldiers' generally. Brugsch makes the 'Apuriu 'sailors.'

20. The Egyptian law did not allow a master to punish his slave with death for the crime of which Joseph was accused; see Diod. i. 77.