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the Lord becomes his Advocate. The judge hears the plea, and gives his verdict. 'The Lord rebuke thee, O Satan. Is not this a brand plucked out of the fire?' Joshua is robed in his high-priestly garments and enters upon his office of 'Holiness to the Lord.'

So always the accused and accuser are there. But now the Angel of the Lord as Advocate becomes Jesus Christ the righteous. The sin is

acknowledged, but the sinner has One who is bone of his bone, who has been tempted in all points like as he is, and yet is the righteous One. So He has a standing with the judge, the right of entrance, the right of intercession. And He is the propitiation for the sinner's sins. The sinner is accepted in the Beloved. The Lord rebuke thee, O Satan; is not this also a brand plucked out of the fire?

## An Archaeological Commentary on Genesis.

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

*Bêt has-sohar*, or 'prison-house,' is a very peculiar expression, *sohar* not being found elsewhere except Cant. vii. 3 where it signifies 'roundness.' The Hebræo-Samaritan, however, has *sokhar*, and it is therefore probable that the word represents the Egyptian *Suhanu*, which has been assimilated to the derivatives from the Heb. root סוּחַר. In Old Egyptian as well as in the modern Egyptian Arabic final *n* and *r* interchange. *Suhanu* was 'the prison of the temple of Amon' at Thebes (W. Max Müller, *Asien und Europa*, p. 268) to which Thothmes III. carried 'the children of the Syrian chiefs as prisoners.' Maspero remarks that the name indicates 'a prison like those where the princes of the family of the Ottoman sultans were confined by the reigning monarch—a palace usually provided with all the comforts of Oriental life.' In Assyrian *sîru* (the Heb. *sohar*) means 'an enclosure of mud-bricks.'

XL. 1, 2. Among the officials attached to the Egyptian court, we find mention of 'the overseer of the kitchen,' 'the baker,' 'the butcher,' 'the overseer of the confectioners,' 'the overseer of the jar-sealers, who taste the wine,' and 'the milkman.'

8. When a dream could not be explained from the books on the subject, recourse was had to an official interpreter of them. An official of the kind is mentioned on a Greek stele from the Serapeum at Memphis.

11. Wine (*arp*) played a great part in the social life of ancient Egypt. But, instead of hearing of grape-juice being squeezed into the Pharaoh's cup, we ought to hear of the wine being poured into it.

Perhaps there is here some misrendering of the original document, as in the use of the word *saris*, 'eunuch,' for 'officer' (vers. 2, 7).

15. It is noticeable that Canaan is here called 'the land of the Hebrews,' and not 'Canaan' or 'the land of the Amorites.'

16. Translate 'baskets of white bread'; the Egyptian monuments mention various kinds of bread, and show that bread made of fine wheat-flour was especially prized. There are pictures representing the bread carried on the head in baskets.

17. Fancy bread and confectionery occupied a conspicuous place in the food of the ancient Egyptians, and there was a special superintendent of the bakers of fancy bread in the palace of the Pharaoh.

19. For the body of an Egyptian not to be embalmed was the worst of punishments, as it deprived him of personal immortality in the next life. The punishment described in the text was un-Egyptian, and imported from Asia. We find Amenôphis II. similarly hanging the bodies of some Syrian kings of Takhis, after they had been put to death, on the walls of Thebes and Napata in Nubia.

20. The birthday of the Pharaoh was a day of general rejoicing. In the stele of Kubbân it is said of Ramses II., 'Horus and Set rejoiced in heaven the day of his birth.' So, too, on the Rosetta Stone we are told that on 'the birthday of the good god' (in the Greek translation, 'of the king'), which was observed as a festival, there was a gathering of the priests at Memphis and a general amnesty, all prisoners being freed.

XLI. 1. The Nile is here, as elsewhere in the Old Testament, called *Yéôr*,—Yaruhu in an inscription of Assur-bani-pal, which was borrowed from the Egyptian *Atir*, 'the river,' of which the earlier form was *Atir-âa*, 'the great river.'

2. Egyptian texts call the Nile a milch-cow and compare its waters to milk. The cow-headed Hathor, who was said to 'cause the Nile to overflow at his due time,' watched over the fertility of Egypt. The seven cows were the 'seven Hathors,' the seven forms under which the goddess was worshipped in the great sanctuaries of the country. *Akht*, A.V. 'meadow,' is the Egyptian *akht*, 'reeds,' 'river-grass,' 'water-meadow.'

6. The east wind in Egypt is really a south-east wind, and is still destructive to the crops. Vegetables are as it were frost-bitten by it, and according to the fellahin it causes the corn to rot before it becomes ripe. In calling it 'east,' however, instead of 'south,' the writer speaks from a Palestinian point of view, since in Canaan the destructive wind came from the east.

8. No light is thrown on the word *Khartummim* by either Egyptian or Assyrian monuments. If Ewald's etymology of it is to be accepted, it would correspond to the Egyptian *Rekh-khetu*, 'knowers of things,' which the Rosetta Stone translates into Greek by *ἱερογραμματεῖς*, 'sacred scribes,' though the latter were rather the *Kher-hebu* of earlier times.

14. Shaving and putting on clean clothes were a primary necessity in ancient Egypt before approaching the king. Cleanliness was insisted on throughout all ranks of the people, and a mark of cleanliness was that the head and face, and sometimes the other limbs also, should be shaved. In this respect the Egyptians offered a strong contrast to the beard-wearing Syrians.

38. 'The spirit of God' is an un-Egyptian mode of representing the Egyptian idea that the 'soul' of the gods could animate certain men, animals, and things. The Mnevis at Heliopolis was 'the soul of Ra,' the sun-god; and a text at Denderah tells us how the 'soul of Hathor,' in the form of a hawk of lapis-lazuli, descended from heaven and united itself to the image of the goddess, while magicians were believed to be able to summon the souls of the dead and make them speak through the lips of their mummies. Contrariwise, the 'spirits' of demons were thought to be able to possess men. But 'the spirit of Elohim' is

Babylonian rather than Egyptian. In Sumerian belief, everything (the gods included) had its *Zi*, its 'life' or 'spirit' (Semitic Babylonian, *napisti*).

41. If Ramses II. was the Pharaoh of the Oppression—and the question has been set at rest by Dr. Naville's excavations on the site of Pithom—the four hundred and thirty years of Israelitish sojourning in Egypt takes us back to the period of the Hyksos or Shepherd kings for the age of Joseph. This agrees with the tradition in the Synkellos that Apophis was the Pharaoh of Joseph. There was more than one Apophis or Apopi among the Hyksos rulers of Egypt: in the reign of the last (Apopi Aa-ab-tai-Ra, read Aa-qenen-Ra by Dr. Naville) the war of independence broke out which ended, four generations later, in the expulsion of the foreigners, and the rise of the eighteenth dynasty under Ahmes I. (B.C. 1600). The seat of the Hyksos power was in the north, and their capital was at Zoan or Tanis, the modern San; but the authority of the first Hyksos dynasty had extended over Southern Egypt as well, and Apopi Aa-ab-tai-Ra claimed the same extent of power. An inscription of Apopi I. Aa-user-Ra has been found at Gebelên, and a Hyksos sphinx of white limestone at El-Kab, south of Thebes; and the Sallier papyrus, which gives the legendary history of the origin of the war of independence, describes Apopi Aa-ab-tai-Ra as the suzerain lord of the *hig*, or feudal 'prince' of Thebes. The successful rebellion of the latter transformed him from a *hig* into a *suten*, or 'king,' and enabled him to found a native seventeenth dynasty in Upper Egypt contemporaneous with the Hyksos seventeenth dynasty in the north. Although the Hyksos court had long become completely Egyptianized, an Asiatic would have met with a more friendly reception from it than from one of purely Egyptian origin.

42. In the Louvre there is a stele of the eleventh dynasty relating to the prime minister Antef, who is called a 'functionary of the signet . . . alone among the multitude he bears the word to men; he declares all matters in the two Egypts; he speaks about all things in the hall of secret counsel. . . . The princes hold themselves attentive to his mouth . . . all his words come to pass without (resistance), like that which issues from the mouth of God.' Under the Old Empire, one of the highest officials in the kingdom had the title of 'the royal seal-(bearer),' the hieroglyphic representation of the seal being that of a seal-

cylinder, similar to those used in Babylonia, attached to a string. Rich robes were the usual gift of the Pharaoh to those he wished to honour. Thus, when the political exile Sinuhit was allowed to return to Egypt in the time of the twelfth dynasty, he was given 'garments of fine linen.' Collars of gold were another usual gift. 'Captain' Ahmes, who took part in the war of independence, states in his sepulchral inscription at El-Kab, that he had been presented with 'a golden neck-chain eight times in sight of the whole land.'

43. Horses were first introduced into Egypt in the Hyksos period, and from this time forward horses and chariots were plentifully used there.

The word *Abrek* (A.V. 'bow the knee') has been explained by the cuneiform inscriptions. In Sumerian, *abrik* signified 'a seer,' and the word was borrowed by Semitic Babylonian under the form of *abriqqu*. It is given in the lexical tablets as a synonym of *abkallu*, 'a seer'; *bil tertî*, 'a master of learning' (Heb. *thorâh*); *khaššu*, 'clever'; *emqu*, 'wise'; *ippisu*, 'a magician'; *mudû*, 'knowing'; and from it was derived the word *abarakku*, the title of one of the five highest Babylonian officials, which is further explained by *barû*, 'a seer.' *Abrek*, therefore, was an official title signifying 'the seer.' That Babylonian terms should have made their way into the Hyksos court was natural enough considering its Asiatic origin, and the influence of the Babylonian government, literature, and language in Canaan.

45. The first part of the Egyptian name given to Joseph is still doubtful; but it is pretty certain that in the latter part of it we have to see the Egyptian *nti-pa-ânkh*, 'of the life' or 'the living one,' *i.e.* Pharaoh. As Ka-mes, the last king of the native seventeenth dynasty, took the title of *Zaf-n-to*, 'nourisher of the land,' Zaphnath-paaneah may be *Zaf-nti-pa-ânkh*, 'nourisher of the Pharaoh,' or less probably *Zaf-n-to-pa-ânkh*, 'nourisher of the Pharaoh's land.' The practice of giving foreigners Egyptian names was common, and the monuments contain many instances of it. Thus a Canaanite from Bashan named Ben-azan, who was the vizier of Menephtah the son of Ramses II., received the Egyptian name of Ramses-em-per-Ra.

Asenath has been explained by Professor Steindorff as the Egyptian Nesi-Nit, 'the attached to the goddess Neith.' The loss of the initial *n* in *nesi* had taken place, in the case of proper names, before the Mosaic age, since we find in

the Tel el-Amarna tablets the name of Su-Bandi, *i.e.* the Egyptian Nesi-Bendidi, in Greek Smendes. As the name of Neith, the goddess of Sais, enters into that of Nit-aker, a queen of the sixth dynasty, there is no reason for asserting that a name like Asenath cannot be older than the time of the twenty-sixth dynasty.

On or Heliopolis was the city of Ra, the sun-god, and one of the oldest seats of culture and religion in Egypt. The foundation of its great temple went back to prehistoric times, and one of the two obelisks erected in front of it by Usertesen I. of the twelfth dynasty, nearly a thousand years before the lifetime of Joseph, is still the object of an afternoon's drive from Cairo.

45, 46. In the Sallier papyrus it is said of Apopi that 'the entire country paid him tribute.' As the story was written by an Egyptian scribe, bitterly hostile to the Hyksos prince, the emphatic statement that Apopi was master of all Egypt is important. The papyrus describes Apopi as holding his court at the time at Avaris, on the Asiatic frontier.

50. The high priest of Heliopolis or On ranked but little below the Pharaoh in the Egypt of the Old Empire. The office was held by royal princes, and the high priest bore the special titles of 'the far-seeing,' 'he who sees the secret of heaven,' and 'the chief of the secrets of heaven.' Under the New Empire, after the rise of the eighteenth dynasty, the office lost somewhat of its earlier power and dignity, and the high priest ranked below the civil 'governor.' It is remarkable that the Sallier papyrus expressly says: 'The impure in the city of Ra (Heliopolis) were subject to Ra-Apopi in Avaris.'

54. The statement that the famine extended from Egypt into 'all lands' indicates a Palestinian point of view, since it was Egypt only, where there was no rain, that would be affected by a failure of the Nile. In Palestine the crops depended upon the rainfall, and whether the Nile were high or low made no difference to them. Egypt, however, supplied Canaan with corn, whenever there was a deficiency of it in that country; thus, in the Tel el-Amarna tablets the governor of Phœnicia speaks of corn being sent to the starving people of Gebal and Tyre, and the Hittites of Kadesh were similarly supplied with corn by Menephtah the son of Ramses II. If, therefore, the crops failed in

Canaan during the seven years' famine in Egypt, it must have been because a deficient rainfall in Palestine happened to coincide with a series of deficient Niles in Egypt. There have been other cases of deficient Niles for seven successive years. The Arabic historian, El-Makrizi, describes one which lasted from A.D. 1064 to 1071, and was the cause of a terrible famine. A hieroglyphic inscription, discovered by Mr. Wilbour on the island of Sehêl, south of Assuan, similarly records a famine and a low Nile lasting 'for seven years.'

It is possible that the famine of Joseph is that referred to in the tomb of a certain Baba at El-Kab, who lived in the latter days of the Hyksos rule. Here Baba is made to say: 'When a famine arose, lasting many years, I issued out corn to the city.'

56, 57. 'All the face of the earth,' 'all the

earth' (not 'all lands'), is in opposition to 'the land of Egypt.' The Hebrew writer seems to have misunderstood the Egyptian idiom which called Egypt 'the two worlds' or 'lands.'

The public *larit*, or 'granary,' was an important institution in Egypt, especially under the New Empire, and 'the superintendent of the granaries' was an official of high rank. He, in fact, provided the corn out of which the salaries were paid to all the officials, soldiers, and serfs, and was consequently the finance minister of the day. Once a year he presented to the Pharaoh the 'account of the harvests of the north and the south.' The corn was collected from the estates of the Crown, as well as from the tributes of foreign nations. In Babylonia, where the Government also had a monopoly in corn, there were similar granaries, the superintendent of which was termed *satam*.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A BURIED SPHINX. BY WALTER W. CRUMP, M.A. (*Andrews*. Crown 8vo, pp. 55. 1s. net.)

This book—probably meant to serve as a Christmas or New-Year booklet, for it is attractively produced—recalls some of the literary flavour and more of the evangelical warmth of the late Professor Drummond. It opens with a happy exposition of the heart of the two familiar texts, Jn 17<sup>3</sup> and 1 Jn 4<sup>7, 8</sup>. Its four chapters are then described as: The Revelation of Life, The Focus of Life, The Biogenesis of Life, and The Test of Life.

MAGIC DIVINATION AND DEMONOLOGY. BY T. WITTON DAVIES, B.A., PH.D. (*Clarke*. 8vo, pp. 130. 3s. 6d.)

The full title of this volume (which is published also in Leipzig) is 'Magic Divination and Demonology among the Hebrews and their Neighbours, including an Examination of Biblical References and of the Biblical Terms.' And they who know Professor Witton Davies know with what joy he will hunt the biblical terms to the very roots under which they have rushed for refuge, and how indifferent he will be to lay out his prey for the admiration and advantage of the onlooker. The volume is indeed an amazing combination of care

and carelessness, of the enthusiasm of scholarship and its indifference. It is probable that Professor Witton Davies, who has rejected the infallible authority of the pope and the Bible, deliberately declines to offer in their place the infallible authority of scholarship. These are the materials, he says; work on them, make them—as much as you find good in them—your own.

Messrs. James Clarke & Co. have also published another volume of their 'Small Books on Great Subjects,' *The Making of an Apostle*, by R. J. Campbell; and an attractive little book by Dr. George Matheson, *The Bible Definition of Religion*.

An edition of the Golden Legend, or rather, to use its own title, *Leaves from the Golden Legend*, has been edited by H. D. Madge, LL.M., illustrated by H. M. Watts, and published by Constable in the daintiest, most pleasing form. The same publisher has issued a serious plea for *Human Immortality* by Professor James of Harvard. It is the Ingersoll Lecture for 1898, and handles the so-called scientific attitude of some minds with skill and purpose.