

An Archaeological Commentary on Genesis.

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XLII. 6. *Shallit*, 'governor,' is Aramaic and Assyrian rather than Hebrew; but we appear to have the word in Salatis, the name of the first Hyksos Pharaoh. The attitude of 'smelling the earth,' as the Egyptians called it, is frequently depicted on the monuments, and had to be adopted by the inferior when ushered into the presence of his superiors.

11. *Kènim*, 'true men,' is parallel to *arad kitti*, 'faithful servant,' the expression used by the writers of the Tel el-Amarna tablets when protesting their loyalty to the Pharaoh.

15. 'By the life of the king,' or of 'Pharaoh,' was a common Egyptian oath, and *ânkh*, 'life,' accordingly, also means 'to swear.'

23. The interpreter was an old institution in Egypt. One of the high officials of the court was 'the first interpreter of his majesty the king,' and Dusratta, king of Mitanni, in one of his letters in the Tel el-Amarna collection, speaks of Khanê the Egyptian 'dragoman' (*targumannu*). In a lexical tablet the Sumerian *pal* is explained by the Assyrian *turgumannu*, 'interpreter.'

26. It is noteworthy that only asses and not camels are laden with the sacks of corn (*kèlè*, different from the *saq*, or 'bag,' into which the provender and the silver were put). This is in accordance with the testimony of the pictures on the Egyptian monuments. So in the tomb of Khnumhotep, at Beni-Hassan, the thirty-seven Asiatics, with their Sheikh Abisha, who brought stibium to Usertesén II. of the twelfth dynasty, are represented as accompanied only by asses.

27. The *mâlôn*, or 'rest-house,' was similar to those established by Thothmes III. in Canaan, of which the Pharaoh says in his annals that 'the rest-houses were provided with every kind of provision as their tax for each year required.'

30. The expression 'the man' here and in xliii. 3, 6, 14, reminds us that the Egyptian called himself *romi*, 'man,' the people of Egypt being the *romet*, or 'men.'

XLIII. 11. Present is here *minkhâh*, 'meal-offering'; cp. the Egyptian *hotep*, 'offering to the

gods of bread and fruit,' as well as 'reconciliation by means of a gift.'

23. Compare the introduction of the letters from brother sovereigns in the Tel el-Amarna collection: 'Unto me is peace; unto thee, thy country, thy wives, thy children, thy officers, thy horses and thy chariots, may there ever be peace!'

27. Mr. Tomkins compares the phrases in Egyptian letters of the nineteenth dynasty: 'I am very well off; I am alive'; 'Setemua is in good plight; he lives,' and adds that to an Egyptian who looked forward to a happy life beyond the grave, to be alive and to be well off were not necessarily the same thing.

28. Literally 'there is peace to thy servant our father,' as in the Tel el-Amarna letters.

32. The Asiatic was accounted by the Egyptians 'impure.'

34. Pictures and inscriptions show that the Egyptians were given to excess in wine and beer.

XLIV. 2. The silver cup had a special name in Egyptian, *yenra*.

4. If Joseph was the vizier of a Hyksos Pharaoh, the 'city' would have been either Zoan or Avaris, on the Asiatic frontier. The distance to Palestine was, therefore, not great.

5. The use of divining cups lasted in Egypt down to the days of Iamblichus (iii. 14). What they were like we may gather from the bowls found by Layard in Babylonia, the inner surfaces of which are covered with exorcisms against evil spirits. Magical names and words were inscribed upon them, and prevented any evil happening to him who drank out of them. Even pronouncing certain magical words over an object was sufficient to convert it into an amulet.

15. Egyptian papyri contain many indications of a belief in the power of magic to discover secrets, such as thefts and other crimes.

XLV. 8. There may be an allusion to the class of Egyptian priests called 'divine fathers,' and in *âdôn*, 'lord,' to the Egyptian word *adon*, 'agent' or 'representative.'

10. The excavations of Dr. Naville in 1884 at Saft-el-Henneh showed that here was the site of Qesem or Qos, called Pha-kussa in Greek geography, the capital of the Arabian nome. As Goshen is written Gêshem in the Septuagint, the land of Goshen will have corresponded with the Arabian nome. It thus comprised the modern Wadi Tumulât, south of Zoan, along the line of the Freshwater Canal. It is bounded on the east by Tel el-Maskhuta, the ancient Pa-Tum or Pithom, near Ismailiyeh, and on the west by Belbês and Zagazig. The name of the 'Arabian nome' indicates its proximity to the desert as well as the nature of its population. Menepthah II. says of Pa-Bailos (the modern Belbês), 'the country around was not cultivated, but left as pasture for cattle because of the strangers, having been abandoned since the times of old.' As Menepthah II. was the son and successor of Ramses II., the Pharaoh of the Oppression, 'the strangers' referred to may well have been the Israelites. A despatch to the same king, dated in his eighth year,

states that certain Shasu or Bedawin, from Edom, had been allowed to pass the Khetam, or Fortress, of Menepthah-Hotephirma, in the district of Succoth (Thuku), and make their way to the lakes of the city of Pithom, in the district of Succoth, 'in order to feed themselves and their herds on the possessions of Pharaoh.' The advantage of settling the family of Jacob in Goshen was threefold: it was near Zoan, the Hyksos capital; while forming part of Egypt, it was nevertheless not inhabited by the Egyptians themselves; and it was better suited to the needs of the nomad Asiatics and their herds and cattle than any other part of the country.

11. If the first part of Joseph's Egyptian name is *Zaf*, 'nourisher,' there may be an allusion to it here.

19. It was during the Hyksos period that waggon and horses were introduced into Egypt. Like the chariot (*merkobt*, Canaanitish *merkâbâh*), the waggon (*âgolt*, Can. *'agâlâh*) was borrowed from Canaan, as is shown by its name.

The Temptation of Christ.

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III.

THE conclusion of our second inquiry into the literary character of the communication made by Jesus to His followers regarding His temptation is briefly that the narratives need not be taken literally, but may be, nay, must be, interpreted symbolically. Where can we look for certain guidance in our next inquiry into the significance of each of the three temptations? If the narrative is throughout symbolical, it will not itself at once suggest the facts figuratively presented; but must be made intelligible by the entire historical situation of Jesus, at the time when the temptation took place. It came just after the baptism in Jordan, when, by the descent of the Spirit, Jesus was endowed with supernatural powers for His Messianic ministry, and by the voice from heaven was confirmed in His consciousness of filial relation to God. It was the certainty of this filial relation to God, and the possession of powers hitherto unexercised, that formed the moral situation of

Jesus when He withdrew from Jordan to the wilderness. The certainty of a unique relation to God suggested various uses of the supernatural powers, which at first sight did not appear inappropriate or inconsistent. The moral insight and vigour of Jesus appeared in the stripping off of the disguises, and the discovery of the evil concealed in each suggestion. The temptation was a test of moral insight as well as a trial of moral vigour. The exact significance which we give to each separate temptation depends, however, on the aspect of the unique relation to God, which we emphasize, as presumably the more prominent for the mind of Jesus, either the personal, or the official. Was His filial relation to God viewed by Jesus as a personal privilege, or as an official function? Without at this stage deciding which of the two views is more probable, let us see what significance the temptations assume in each case.

1. Let us assume that Jesus thought of His