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Earth's Treasure Heaps! A Study of Archaeology: Booklet Number 4

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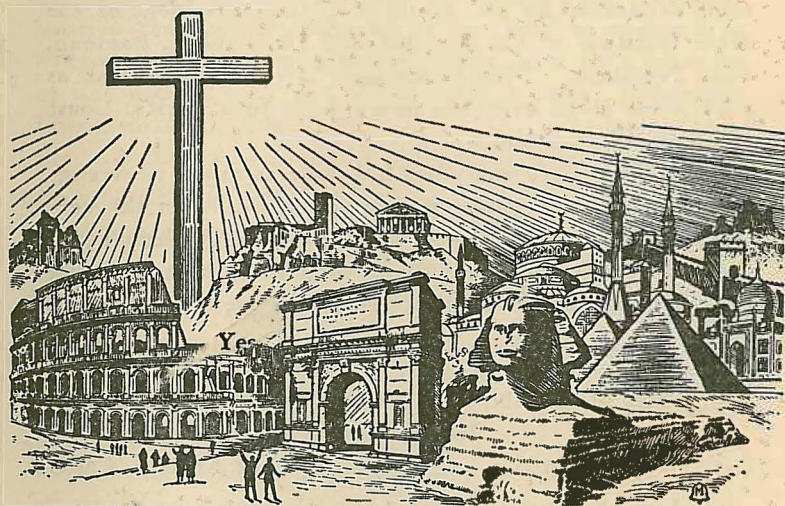
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Earth's TREASURE! HEAPS!

A Study of Archaeology



BOOKLET NUMBER FOUR

The Bible Institute of the Air

Radio Voice of

THE BIBLE INSTITUTE OF LOS ANGELES

FOREWORD

This booklet is the fourth in a series containing discussions conducted by Dr. Louis T. Talbot, President of the Bible Institute of Los Angeles, and Dr. Paul R. Bauman, Vice President. These discussions are presented just as they were given over the microphone to a Pacific Coast chain of radio stations.

No science in recent years has done as much to strengthen the belief of young people and old alike in the veracity of the Word of God as this science of Archaeology.

These booklets are sent forth with the prayer that our God will be pleased to own them and use them for His glory.

THE BIBLE INSTITUTE OF LOS ANGELES

Incorporated

Post Office Box 151

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ABRAHAM

Dr. Talbot: Dr. Bauman, unquestionably one of the most outstanding characters of the Old Testament is Abraham. He is the father of God's chosen people and the spiritual ancestor of all who have come to know and trust Jesus Christ as Lord. It is rather disconcerting therefore to hear him referred to as nothing more than a mythological character, or "the personification of a clan, a tribe, or some ethnological group" of people.

Dr. Bauman: I know what you mean, Dr. Talbot, for I have heard the same suggestion. Some of the textbooks used in theological seminaries of our land have dared to suggest that Abraham is to be regarded as a "free creation of unconscious art," as Wellhausen, the father of modern liberalism said. One critic went so far as to assert even that Abraham was originally the moon god.

Dr. Talbot: Do we have any reasons from archaeology for believing that Abraham was a real person just as the writers of the Bible regarded him, and not merely a tribe of people?

Dr. Bauman: Yes, we do. The first real evidence in this regard was brought to light a number of years ago with the discovery of several little clay tablets in Babylonia which dated back to the days of Abraham. These tablets were in the form of contracts, and usually three copies of each were made. In one a man by the name of Abraham hired an ox for a month. In another, a small farmer by the name of Abraham leased a tract of land. In still a third, dated two years after the ox was hired, a man by the name of Abraham paid his rent.

Dr. Talbot: Well, I am mighty glad to know that, but tell me, was this man the Abraham of whom the Bible speaks?

Dr. Bauman: I'm glad you asked that, Dr. Talbot, for sometimes people in their enthusiasm over-state facts. A lecturer here in Southern California several years ago said that the name of the Biblical Abraham was actually found on a house in Ur of the Chaldees. Such is not true, nor was it in the case of the tablets which were found some distance north of Ur.

Dr. Talbot: Well, of what value are these tablets then except for the fact that they date back to the days in which the Biblical Abraham lived?

Dr. Bauman: They are important because they show that the name "Abraham" was not just a personification but rather a very good personal name back in those days. If the Abraham of these tablets was a person, then there is certainly no ground for saying that the character of our Bible was anything other than a person. On the same ground, the actual existence of both Isaac and Jacob was doubted a few years ago. It is of interest to know that a little seal was found in Mesopotamia not so many years ago which bore the name, Israel, son of Rishzuni. This seal is dated by the archaeologists at about 2600 B. C. and shows that the name was in use for persons over 700 years before the time of the Biblical Israel or Jacob.—Not only that, but, on records excavated in Mesopotamia the names "Jacob-el" and "Joseph-el" have been found.

Dr. Talbot: Surely, then, there can be no reason to regard Abraham as anything other than the man whose life is recorded in the Scripture. But now, I wonder if you would take our radio audience on a little expedition to the site of Abraham's home town. The eleventh chapter of Genesis tells us that he came out of Ur of the Chaldees. I understand this city has been excavated. Will you tell us something about its discovery?

ABRAHAM'S HOME

Dr. Bauman: Down among the marshes of southwestern Babylonia nearly one hundred years ago were discovered the remains of the ancient city of Ur. The place is almost inaccessible because of uncharted marshes and because of some of the fiercest tribes of Arabs who inhabit that part of the country. As early as 1853 a man by the name of Taylor was exploring among the mounds and was able to follow the outline of the city with its ancient temple. Over the surface of the ground everywhere were scattered bricks bearing the name of Ur. The most spectacular discoveries, however, were made by Sir Leonard Woolley between the years 1922 and 1934. These discoveries serve to give us an excellent background for the early life of Abraham.

Dr. Talbot: That is interesting. Would you mind giving us a brief description of the discoveries at Ur?

Dr. Bauman: Excavations showed that the city was really somewhat modern in appearance. The houses were arranged in blocks with the streets and lanes clearly shown. A typical middle-class house consisted of a sort of central court off which opened the small kitchen, reception room, and various domestic offices. A brick staircase led to a balcony around which were the various private family quarters. The average middle class home contained from ten to twenty rooms, and there is no reason for believing that Abraham was reared in anything but an atmosphere of culture—a culture which in many respects is similar to our own.

Dr. Talbot: Well, that's certainly different from the picture some people have of the ancient patriarch. Many have thought of him as a sort of desert bedouin something

like our modern Arab, with very little culture or refinement.

Dr. Bauman: That is true, and I can recall the time when I had no appreciation of the civilization of his day. It was a real interest to learn that in one part of the excavations a school was discovered, and it was possible to learn something of the nature of the curriculum from the clay tablets found there. Abraham apparently was obliged to learn the "three R's" in his day even as children do now. They wrote, but their writing consisted of cuneiform signs demonstrated by an ancient school master on a flattened lump of soft clay. Their lessons in arithmetic were also found on clay tablets. These consisted of multiplication and division tables and even lessons in square and cube roots.

Dr. Talbot: Neither of which I ever really mastered with any degree of success, Dr. Bauman.

Dr. Bauman: Well, I had my difficulties too, and we may console ourselves with the thought that we probably have plenty of company there. We can pass this point by calling attention to the fact that, whereas a generation ago the patriarchal period was declared by the critics to have been one of ignorance, it is now definitely known to have been a period exhibiting a highly developed culture. In Ur of the Chaldees long before Abraham's day, there was a well-organized system of commerce and manufacturing. Men had even learned methods of tempering gold and brass so that it would take a cutting edge. Incidentally, this is one of the lost secrets of that ancient civilization which our modern scientific age has thus far failed to rediscover. In the art of music the people of Ur also had progressed far. In the cemetery at Ur the archaeolo-

gists discovered several beautiful little harps highly ornamented by some ancient craftsman.

Dr. Talbot: This is certainly of interest to me because the discovery of musical instruments and of the working of metals is suggested in our Bible as early as Genesis four. Do the discoveries at Ur go back far enough to suggest a confirmation for the development of civilization as it is recorded in that chapter?

Dr. Bauman: Yes, they do, Dr. Talbot. The archaeologists discovered at Ur a cemetery in which an ancient queen was buried with about eighty of her attendants. With her in the grave was placed everything she would need, according to their belief, for her welfare in the next world. Revelations from this ancient death pit are marvelous beyond description, and the remarkable thing is the fact that this civilization is dated at about 3500 B. C. This is getting back close enough to suggest that the records of even Genesis four must now be considered as authentic.

ABRAHAM IN EGYPT

Dr. Talbot: I am sure that our radio audience has achieved a new appreciation of the days in which this ancient patriarch lived. There is one more question I would like to ask before the close of this broadcast. In Genesis 12:10 we read that "there was a famine in the land; and Abraham went down into Egypt to sojourn there." It has been asserted frequently that neither Abraham nor any of the people of his age went down into Egypt—that it would have been impossible for him to have entered a country from which strangers had been excluded by official decree. Has archaeology proved the possibility of his sojourn into Egypt?

Dr. Bauman: Yes it has. Near the shore of the Nile not far from Beni Hassan, about one hundred seventy miles south of Cairo, the archaeologists discovered a number of years ago a series of thirty-nine beautiful, rock-hewn tombs, dating back to the days of the Patriarchs. On the walls of one of these tombs is a painted picture representing thirty-seven figures of a tribe of people, whose rich-colored dress and features mark them definitely as Semites from Asia. There are also typically Asiatic beasts of burden. The chief of these Asiatics is called "prince," or head of the tribe. They come because of a famine; they bring gifts; and are received with distinction. This was first thought to have been a picture of Joseph, but the tomb dates back beyond his day. Thus it is no longer possible to say that Abraham could not have gone down into Egypt in days of famine, seeking bread.

Dr. Talbot: It is truly marvelous to see how time and time again the oldest records in our Bible have been confirmed by archaeological discovery. Let someone rise to challenge the authenticity of God's word and it seems that the Spade immediately comes to the defense of the Bible. I believe this subject is of sufficient interest, Dr. Bauman, to ask you to spend another day upon the life of Abraham, telling us something of the way this wonderful science has shed light on the record of several events associated with his life.

ABRAHAM AND THE KINGS

Dr. Talbot: In anticipation of this broadcast, I have been thinking about some of the events connected with Abraham's life. I found in the fourteenth chapter of Genesis a historical record containing a number of long names. The Bible says "all Scripture is given by inspira-

tion of God and is profitable" (II Tim. 3:15). A record like this, at least on the surface, is not particularly edifying. Can you suggest something as to the value of such a portion of Scripture?

Dr. Bauman: I am glad for this question, Dr. Talbot, because it serves to illustrate some of the value in archaeological investigation. I remember the time when this chapter meant very little to me, especially because of the long names it contained. But, do you know that when one is desirous of testing the historical accuracy of a document nothing is more important than names? Names, dates, and places are really the pins with which history is fastened. A few years ago Genesis 14 was a favorite battle ground for the critics. This cannot be said today.

Dr. Talbot: Well, I am certainly happy to know that. Would you mind telling us how this came about? You will recall that the chapter tells of five small kings of Sodom and its neighborhood rebelling against Chedorlaomer whom they had served for twelve years. Chedorlaomer in turn had three subordinate allies; namely, Amraphel, King of Shinar; Arioch, King of Ellasar; and Tidal, King of Goim. The men of Sodom and their allies were defeated and despoiled. Among those led away captive by the victorious four was Lot. When Abraham heard of the disaster that had befallen his nephew, he promptly armed his trained servants, and together with his confederates dashed after the invaders whom he "smote." From the slaughter of the four kings, he returned to Sodom with the spoil and the captives, including Lot. Does archaeology in any way confirm the accuracy of this story?

Dr. Bauman: Yes, it does. Not so many years ago critics had said that this was a record of imaginary wars be-

tween four traditional kings of Mesopotamia, and five of the Jordan valley—wars invented to add glory to an imaginary Abraham. They had attacked the story on two points: first, the historicity of the four kings; and secondly, the possibility of a king of Elam having made war in the Jordan valley as early as the time of Abraham. These four kings have been identified through inscriptions. A tablet now in the British museum gives the names of three out of the four. Chedorlaomer was proved to be the overlord of the first three mentioned in the chapter. The discovery was valuable not only because of its testimony concerning the historical accuracy of the record, but because it illustrates the way God determined to care for His Word. The value of names in testifying to the accuracy of the Scripture record alone justifies their having been put into the Bible.

LAW CODE OF HAMMURABI

Dr. Talbot: Just a moment ago, you mentioned Amraphel as the Hammurabi of the famous law code. I have heard much about this ancient code of laws. Of what value was its discovery to the student of the Bible?

Dr. Bauman: Yes, most scholars agree in their identification of Amraphel as the Hammurabi of the famous code. Phonetically these names are the same. The code of laws consisted of two hundred eighty-two items of legislation. His code of laws has been compared many times with the law of Moses; and some have suggested that Moses borrowed from this code in the formation of his own. However, the Code of Hammurabi consists of civil legislation, while the laws of Moses are primarily religious. Hammurabi's code is especially valuable, because it was the law of the land in the days of Abraham, and it throws light on some of the events in the lives of the Patriarchs.

Dr. Talbot: I wonder if you would mind giving our audience one illustration of the way this discovery and archaeology in general have helped to make the Bible record more understandable.

Dr. Bauman: I will be glad to cite one incident in the life of Abraham which to the average person has seemed perhaps just a bit strange. You will probably recall, the story of the birth and early life of Ishmael. Sarah, Abram's wife, was childless. Because of this condition, she suggested that Abram take her handmaid, Hagar, as his concubine and through her raise up children who would legally be Sarah's.

Dr. Talbot: I recall that story and am glad you mentioned it, and I remember that after the birth of Ishmael, Sarah, one day, seeing Ishmael mocking, demanded that Abraham send both the child and his mother away. Does Archaeology account for this strange procedure?

Dr. Bauman: Yes, indeed it does. One of the laws in the Code of Hammurabi says, "If a man has espoused a wife and she has not granted him children and he has set his face to take a concubine, that man shall take a concubine; he shall cause her to enter into his house. That concubine he shall not put on an equality with the wife." In the code, a woman jeopardized her status by considering herself on a par with the chief wife. Now you will notice, Dr. Talbot, this is exactly what happened in the case of Abraham and Sarah. She was childless. God had promised them children, but instead of waiting for God to fulfill His promise in His own way and in His own time, they took matters into their own hands. They took advantage of an opportunity which the law of the land in their day offered them. This custom is seen not only in

the law code of Hammurabi but also in the discovery of what are known as the Nuzi Tablets. Thus it is that archaeology throws light on the patriarchal times and customs.

DESTRUCTION OF SODOM

Dr. Talbot: There is another question which I am sure many of our friends would like to have answered. It concerns the destruction of the cities of the plain as given in the Bible. I know that some investigation has been made bearing upon the destruction of Sodom and Gomorrah. Have the ruins of these cities ever been located?

Dr. Bauman: No actual remains of the cities have been brought to light, but explorations by Drs. Albright and Glueck showed that a Canaanite civilization existed in that part of the country in the days of Abraham and that this came to an end suddenly about the twentieth century B. C. Their investigations proved also that the land was formerly "fertile" and "well watered" as the Bible declares it to have been in the days when Lot chose to make his abode there. Many believe that the ruins of these cities now lie below the waters at the Southern end of the Dead Sea.

Dr. Talbot: Well, the Bible says that these cities were destroyed by fire and brimstone which was rained out of heaven. This suggests phenomena of a very peculiar nature. What does archaeology have to say about this?

Dr. Bauman: Dr. Kyle, who was associated with Professor Albright in his work in the region around the Dead Sea wrote a book entitled "Explorations of Sodom." Permit me to answer your question, Dr. Talbot, in Dr. Kyle's own words, "A bituminous region, a great stratum of

rock-salt capped by sulphur-bearing marls and conglomerates cemented by bitumen, an explosion of pent-up gases which collect in such geological formations, blowing the burning sulphur high up into the air, and the waters of Jordan coming down and dissolving the ruptured rock-salt stratum—all this provides for exactly what the Bible describes and for the conditions found there today; the pillar of smoke rising up to heaven, the rain of fire and brimstone falling . . . and the catching of Lot's wife in the cataclysm and her incrustation with salt."

Dr. Talbot: From what you have said, the sulphur deposits and the bitumen to be found there today certainly answer the Biblical description of brimstone given in the Bible. Are pillars of salt actually to be seen in that region?

Dr. Bauman: Yes, a number of them. Also, at one place there is a stratum of rock salt about one hundred fifty feet thick. The bitumen of which Dr. Kyle spoke is asphalt. It is the "slime" of Genesis 14:10 which tells us that "the vale of Siddim was full of slimepits." Anyone visiting the region around the Dead Sea can readily see that some great convulsion of nature took place there. Geologists say that this convulsion took place about the time described in the Bible. To use the words once more of Dr. Kyle, "Every item of the story of Sodom and Gomorrah has been certified by scientific evidence."

Dr. Talbot: Thank you. I am sure this discussion has been one of real profit to our many friends.

JOSEPH

Dr. Talbot: Now, the phenomenal rise of Joseph to a position of power in Egypt second only to that of Pharaoh

the King has always been a source of real wonder to me. The story reads almost like a fairy tale. While it affords no great problem to those of us who have proven the truth of the Bible by testing it out in everyday life and experience, yet I am wondering if you can give any explanation from the field of archaeology suggesting how this young man, a Hebrew slave and a foreigner, could be exalted to such a position.

Dr. Bauman: This is one of the most remarkable stories in the entire field of Biblical research, and a whole volume could be written on this subject alone. It is of real interest to see the way many times even wicked men are used of God to carry out His purposes and plans. Thus it was in the case of Joseph. There had come into Egypt about twenty-three hundred B. C. a foreign dynasty of kings who held sway over that country as conquerors for more than seven hundred years. They are known to us as the Hyksos or Shepherd Kings. Racially they were Asiatic, and they were hated by the Egyptians; but Joseph, himself a Semite, would be in a position of favor almost from the very beginning. It is of interest to learn also that their capital city was San, the Zoan of the Bible. It was here that the children of Israel eventually settled when they came to the land of Egypt.

Dr. Talbot: It has been declared by some, that these events were written by a Hebrew scribe centuries after the children of Israel left the land of Egypt. Is there any evidence with which to refute such a statement?

Dr. Bauman: Yes, there is. Dr. A. E. Yahuda, the celebrated scholar in the Egyptian language, made a careful study of the language of the Pentateuch. He gave particular attention to the story of Joseph. The record is so amazingly accurate in its use of Egyptian words and

phrases and its reference to Egyptian customs that in his opinion the account could never have been written by anyone except an eye-witness to the scenes described.

Dr. Talbot: Is there anything from archaeology which throws light upon the story of Joseph's experience at the house of Potiphar, or his imprisonment?

Dr. Bauman: Yes, there is an Egyptian story known as "The Tale of Two Brothers" which has been compared with the story in the Bible. Its only value lies in the fact that it suggests the scandal of Joseph's day to have been a common thing at that time. The houses of overseers are now known to have been built in the manner which the story suggests. Also a few years ago Egyptian records revealed a fortress called Saru on the Palestinian frontier of Egypt. The documents show that this was a special prison where the political offenders were placed. You will recall that Joseph was confined in "a place where the king's prisoners were bound" (Gen. 39:20). It seems quite likely that this was the prison where Joseph was held.

Dr. Talbot: Well, what about his experience at that time with the chief butler and the chief baker?

Dr. Bauman: It is certain, that the pharaohs of Joseph's day had both. There are many pictures on the walls of Egyptian tombs showing a butler serving or a baker directing the process of bread making. In one a baker is pictured with a basket of bread on his head in the manner described in the Bible (cf. Genesis 40:16). A number of years ago a receipt was found, given by Pharaoh to his chief baker for a hundred thousand loaves of bread.

Dr. Talbot: Things of this kind certainly put the stamp of historical accuracy upon the story, don't they? But

tell me, is there any light on the story of Pharaoh's dream? You remember—the one about the seven fat cattle which came up out of the river. These were followed by seven lean cattle, and we are told that the lean cattle ate up the fat ones (Genesis 41:1-4).

Dr. Bauman: In the first place, we should remember that the cow was sacred to the Egyptian goddess, Hathor by name. There were seven districts in Egypt, and each had its Hathor cow. In a tomb near Thebes, Egypt, today may be seen a painting of these seven sacred cows. It is not surprising that Pharaoh saw seven well-favored cattle in his dream. These would have been considered by him an omen of good. It was the fact that these seven fat cows were followed and eaten by seven lean ones, which disturbed him. Such a thing called for an explanation. Certainly the dream reflects the history and customs of Egypt.

Dr. Talbot: It was the custom of Semitic people in general to wear beards, yet we read that when Joseph came forth from prison to stand before Pharaoh, he shaved himself (Genesis 41:14). Why did he do this?

Dr. Bauman: The wall paintings in the tombs always portray the Egyptians as a clean-shaven people. Indeed, when men entered the presence of Pharaoh, it was customary among the priests to shave the whole body and put on clean garments. It is evident that Joseph knew Egyptian court custom and was careful to seek the favor of the king.

JOSEPH'S EXALTATION

Dr. Talbot: Well, I am somewhat interested in the possible significance of the gifts which Pharaoh lavished upon

Joseph after the interpretation of his dream. We are told that "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had" (Genesis 41:42-43). Does archaeology suggest anything as to the meaning of all this?

Dr. Bauman: The ring was not just a gift of appreciation from Pharaoh. Rather, as a literal translation of the text shows, it was a signet or seal ring. With this act, Joseph was recognized as vizier of Egypt, and he was henceforth to be permitted to use the king's name on various legal documents of the land. As for the "vestures of fine linen" in which Joseph was arrayed, it is interesting to note that linen garments were a specialty, though not necessarily exclusive, of the upper and priestly classes. The act was in keeping with Joseph's new position. There was a ceremony known as the conferment of "the gold of praise," or simply "the gold," in the days of Joseph. Therefore, when he was invested with the gold neck chain, it was not simply the reception of a present from Pharaoh, but a special ceremony showing in a spectacular manner the investiture of a high state dignitary, among the plaudits of the people. A number of pictures may be seen among the various Egyptian antiquities which portray this very ceremony. Riding in the "second chariot" with runners going before him, as Joseph did (Genesis 41:43) was characteristic of that day. It would not have been the custom many years before, inasmuch as it was the Hyksos, or Shepherd Kings, of whom I have spoken before, who introduced horses into Egypt. However, from this time and afterwards there are many pictures showing chariots in sumptuous official apparel, with runners employed to clear the way for high state personages.

Dr. Talbot: In the forty-first chapter of Genesis, the Bible records a number of duties and privileges accorded Joseph at the time of his exaltation. Are these, too, confirmed in the archaeological records?

Dr. Bauman: In this connection we are particularly enlightened by details for the office of vizier preserved in the tomb inscriptions of a man by the name of Rekh-My-Ra, a vizier who lived not so long after Joseph. Speaking of this inscription, Dr. Yahuda, the eminent British archaeologist says, "The whole description of his installation into office is so vividly reminiscent of the Joseph narrative that it can be regarded as an authentic confirmation of the Bible narrative and, even more, as an illustrative commentary on the details furnished by the narrator."

Dr. Talbot: Apparently, next to the king, the vizier was the highest dignitary in the state. It is evident that he had the authority to issue all orders and carry out the royal command, for we read that Pharaoh said to Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt" (Genesis 41:44).

Dr. Bauman: That is exactly right. In the king's absence, the Vizier was the actual ruler, and in the king's presence, no person or matter could reach the king except through the vizier's mediation. Thus archaeology gives us a new revelation of the deeper meaning of the text, for Joseph is perhaps the most remarkable type of Christ in the Bible, and in the Egyptian custom of Joseph's day, we are reminded of the words in I Tim. 2:5: "There is . . . one mediator between God and men, the man Christ Jesus." And again Jesus said, "I am the way . . . no man cometh unto the father but by me" (John 14:6).

Dr. Talbot: Well, that is about the finest example we

have had yet of the way this wonderful science enhances the beauty of the Scriptures. Much is said in this same chapter concerning the powers given to Joseph. He apparently became the supreme administrator of the crown lands, the country as a whole being under his supervision, for we read that Pharaoh said, "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou" (Genesis 41:40). Does our present knowledge of ancient Egyptian custom confirm such great authority and power?

Dr. Bauman: Indeed, it does, Dr. Talbot. In the tomb of the very vizier of whom I spoke a few minutes ago, can be seen the high court in which he sat to dispense justice. Before him are the forty law-rolls on two mats. On both sides stand the scribes, ushers, and officials of the court. There are also pictures showing a vizier wearing signet rings.

Dr. Talbot: Well, at the time of his exaltation, Joseph was given the name and title, Zaphenath-paneah (verse 45). This name is somewhat of a tongue-twister for us today. I understand it was an Egyptian name. Do you know what it meant?

Dr. Bauman: According to Dr. Yahuda, Joseph's Egyptian name meant "food for the land is this living one." Once again we see Joseph as a marvelous picture of another who said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever" (John 6:51).

HIS GENTILE WIFE

Dr. Talbot: I note that Pharaoh gave as a wife to Joseph "Asenath, the daughter of Potiphera, priest of On" (verse 45). Was this also an Egyptian name?

Dr. Bauman: Wallace Budge, the well-known archaeologist, gives as the meaning of Asenath, "devoted to Neith." This Neith or Net was a female goddess much revered in the Delta of the Nile. Apparently Joseph took unto himself a Gentile bride and again became a picture of One who should "visit the Gentiles to take out of them a people for His name" (Acts 15:14). Thus we who were once devoted to the gods of this world have been given to another to become His bride.

Dr. Talbot: To me, this is all intensely interesting. I am sure that many of us this morning are finding things in the story of Joseph we have never seen before. As I glance on down into this chapter, I note that during the seven years of plenty Joseph gathered corn into the storehouses. From the Biblical description, these must have been many in number. Have the remains of any been discovered?

Dr. Bauman: Yes, they have. The ruins of Egyptian granaries may be seen today in what was known in the time of Joseph as "the land of Goshen." More than this, little models from the tombs tell us exactly how these granaries were constructed.

Dr. Talbot: Is there any evidence that famine in Egypt continued for such an extended period of time as that recorded in the story of Joseph?

Dr. Bauman: Yes, here is the translation of an inscription of one, Baba, an Egyptian notable. He says, "When a famine arose lasting many years, I issued corn to the city each year of famine." This, by some, is believed to refer to the famine in Joseph's time, and, so far as is known at present, there is no certain chronological reason why it should not.

Dr. Talbot: There are many other questions, which I should like to have answered, but there is time for only a few more. I want to speak of the entrance of Joseph's brethren into Egypt. We are told that their father, Israel, gave them instructions to "take of the best fruits of the land in your vessels, and carry down the man a present" (Genesis 43:11). Was this customary court procedure in Joseph's day?

Dr. Bauman: Yes, it was. From this passage it appears clearly that they prepared to offer him the present in a solemn manner. We now know from the Egyptian monuments that the etiquette would not allow any foreigner to make a present to the vizier of the king without the observance of a prescribed ceremony. At Beni Hasson, the archaeologists found a picture in which Canaanite notables in their characteristic Semitic garb are offering presents to the king. They appear in multi-colored coats reminding us of the coat of many colors Jacob lavished upon Joseph and because of which he became an object of envy in the eyes of his brethren.

Dr. Talbot: There is one detail about which I have heard some question. In Genesis 45:19 we read that Pharaoh commanded Joseph to send wagons into Canaan for his aged father, the women, and the children. Were there wagons in Egypt at this time?

Dr. Bauman: You will recall, that the Hyksos kings of Joseph's day had introduced horses into Egypt; however, from the text we cannot be sure if Pharaoh sent wagons or ox-carts. In either case, the account is accurate from an historical standpoint. According to Dr. Yahuda, "This is not to be regarded merely as a generous act of courtesy on the part of the King, but as a very fine trait in the

ruler who was desirous of sparing his minister the embarrassment of letting the families of his brethren enter Egypt in the Asiatic fashion as depicted in Egyptian reliefs, the men riding on asses and the women carrying their children on their backs or arms following on foot."

SHEPHERDS AN ABOMINATION

Dr. Talbot: Well, there is another detail given concerning their entry into Egypt which seems just a bit puzzling. When Joseph's brethren were about to be presented to Pharaoh, their royal brother gave them instructions to say in his presence, "Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; *for every shepherd is an abomination unto the Egyptians*" (Genesis 46:34). Now, my problem is this: if Joseph wanted his brethren to receive the favor of Pharaoh, why would he give them instructions to inform the king of Egypt that they were shepherds inasmuch as "every shepherd was an abomination unto the Egyptians"? That seems like strange procedure indeed.

Dr. Bauman: This passage, was really never clearly understood until recent years. It is true that every shepherd was an abomination unto the Egyptians, for let me remind you that the land of Egypt at this time was under the domination of the Hyksos or Shepherd Kings. While Asiatic shepherds would be an abomination unto the Egyptians (for the Egyptians hated the Hyksos conquerors) such men would on the other hand be welcome by the ruling dynasty of Egypt because of racial kinship, and may I remind you again that it was in the land of Goshen that these Hyksos kings ruled.

Dr. Talbot: It is certainly wonderful to see the way the records contained in the word of God dove-tail into the customs and practices of the ancient peoples. There is time for just one more question. What about the burial customs? I understand that both Jacob and Joseph were embalmed.

Dr. Bauman: It is evident that the writer was well acquainted with Egyptian embalming procedure and customs of mourning. The process of embalming was highly developed and a most interesting procedure. It is estimated that the most expensive method of embalming, such as was doubtless used by Joseph, would cost at least \$1250. It is not surprising that the Egyptians mourned seventy days for Jacob (Genesis 50:3). Such was the customary period in the case of dignitaries. Egyptian funeral processions were accompanied by great mourning. This has always been characteristic of Pagan people. There is a real contrast here. While Christians sorrow, yet, praise God, we "sorrow not, even as others which have no hope." Jacob and Joseph were godly men, but the hopelessness of the Egyptian religion which prevailed all around them was certainly one of the chief reasons for the removal of God's people from Egypt in the days of Moses, a few centuries later.

THE BIRTH OF MOSES

Dr. Talbot: One of the most fascinating chapters of Old Testament history is the story of the birth and life of Moses. Like the story of Joseph's rise to power, when we consider the fact that Moses was born in a foreign land, condemned from the very beginning to death, his people living in a state of slavery—then to think that he lived to become heir to the throne of Egypt, the greatest empire

of his day—well, all of this to the skeptical mind is almost incredible. It seems to me that as detailed a story as that of Moses and the exodus of God's people from Egypt should find some parallel in the history of that land. Can we profitably discuss the Biblical record in the light of archaeological discovery?

Dr. Bowman: We surely can and I shall be most happy to do so. You know, the work of the archaeologist is a little like fitting together the pieces of a jig-saw puzzle. One usually has the real picture on the outside of the puzzle box. As the parts are put together, the picture which begins to emerge corresponds to the picture on the outside of the box. So it is with archaeological work. In God's Word we always have the clear portrait. As we fit together pieces of evidence taken from the ground, a picture begins to emerge. It is simply amazing to see how, after these pieces are all located and properly fit together, the picture constructed by the archaeologist corresponds to that which is found in the Bible. Over and over again this has proven to be the case. It is because of this remarkable correspondence that the honest investigator is compelled to believe the Bible is true.

Dr. Talbot: Well, let us try to fit together some of the parts of our archaeological jig-saw puzzle in relation to the life and work of Moses. As we look back over the story of Joseph, which we recently discussed, we find that his rise to power corresponded with the Hyksos domination of Egypt and that these Hyksos kings, racially connected with the Hebrews, would naturally have been sympathetic toward them. In Exodus 1:8 we read, "Now, there arose up a new king over Egypt which knew not Joseph," and we are told that with this change of attitude began the oppression of God's people in Egypt. Does Egypt

tian history record any sweeping change in the rulership of Egypt?

Dr. Bauman: Yes it does. We now know that these Hyksos, or Shepherd Kings, were driven out of Egypt by Amasis, who lived less than a century before Moses was born. The Egyptians hated the foreign Hyksos, and they would also hate the Hebrew people who had been favored by them. With the expulsion of the Hyksos and the ascendancy once again of native Egyptian rulers began persecution of Semitic people in and around Egypt. Thus, the first piece of our "puzzle" fits perfectly into the Biblical picture.

Dr. Talbot: It surely does, but can you tell us a bit more about the statement in verse eleven, "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses" (Ex. 1:11). Have these cities been located?

Dr. Bauman: Yes, in 1883 Professor E. Naville identified the site of Pithom, and subsequently Sir Flinders Petrie found Raamses in a mound a few miles to the west. While credit for the construction of these cities was taken by Rameses II, who lived about two hundred years later than the generally accepted date for the birth of Moses, yet it is a well-known fact that Rameses II was somewhat of a plagiarist—that is, he was in the habit of taking credit to himself for the work of his predecessors. His work at Pithom and Raamses may have been one of reconstruction. Suffice it to say, however, that these cities mentioned in the Bible have been identified.

Dr. Talbot: Was there anything in the discoveries to indicate the truth of the well-known story of "bricks without straw?"

Dr. Bauman: The Bible declares that these were "store cities." At Pithom the archaeologists discovered immense numbers of chambers with extraordinary thick brick walls obviously used for the storage of grain and other things. However, the most interesting discovery was that in many places the bricks varied, a number of courses of bricks made of almost pure Nile mud, and then a number of courses of bricks made in the usual way; i. e., mixed with chopped straw or stubble. There is also documentary evidence from an Egyptian Papyrus in which a man who had to supervise or construct a building says, "I am not provided with anything; there are no men for making bricks and there is no straw in the district." This offers a striking parallel to the complaint of the Hebrew supervisors to Pharaoh in Exodus 5:16, "There is no straw given unto thy servant, and they say to us, make bricks."

Dr. Talbot: Are there in the documents any representations of Egyptian task-masters?

Dr. Bauman: Yes, there are. Pictures have been found setting forth the complete process of brick making. These pictures show the taskmasters standing over the workmen with their rods ready to oppress and flog them to their heart's desire. An interesting diary of a taskmaster is described by Dr. Yahuda, and in many ways it forms a remarkable parallel to the situation described in Exodus.

PHARAOH'S DAUGHTER

Dr. Talbot: Well, it seems to me, as if we have been able to fit together several more pieces of our archaeological jig-saw puzzle. But here is one which, I venture to say, will be a bit more difficult to find. Can we identify the Pharaoh's daughter who drew Moses out of the waters of the Nile?

Dr. Bauman: That is not as difficult as we might suppose, Dr. Talbot, thanks to recent discoveries. According to our best accepted chronology, a king by the name of Thotmes I ascended the throne of Egypt shortly before the birth of Moses. Because he was not of royal blood, his position on the throne in his own right was somewhat insecure. This he strengthened by taking to himself as queen a woman of royal blood through both her parents. To these two were born four children, three of whom died in infancy. Later, his wife died, and he was left with a sole surviving daughter. Thus there came on the scene at just the proper time a "Pharaoh's daughter" who would be destined to inherit the throne of Egypt, and she could well have been the "Pharaoh's daughter" of whom the Bible speaks.

Dr. Talbot: Well, that piece certainly fits, and it is a most interesting one indeed! What was the name of this princess?

Dr. Bauman: She is known to us as Hatshepsut, and she lived to become the most powerful woman in all of Egyptian history. From the time of her mother's death, she shared the throne with her father to strengthen his position. Altogether she ruled for a period of about fifty-four years, and Moses could well have been forty years of age at the time she died.

Dr. Talbot: Could it be, then, that Moses' flight to Midian at the age of forty was partially due to her death?

PHARAOH OF THE OPPRESSION

Dr. Bauman: That is altogether possible. Apparently for political reasons she was married to Thotmes II, a half brother. After his death, she married Thotmes III, a

nephew. Both of these were mere figureheads during her lifetime, and they were obliged to take orders from her. We know that Thotmes III hated her bitterly, for upon her death, he tore down all her statuary, removed as many of her inscriptions as possible, and literally tried to erase all memory of her from the history of Egypt. Could this have been due to the fact that Queen Hatshepsut had adopted Moses as her legal heir, thus displacing Thotmes III? That such was possible is still more evident when we realize that at her death this man seized the throne through a piece of political trickery. Thus Thotmes III emerges as the Pharaoh who probably oppressed the Israelites during the forty years Moses spent in the land of Midian.

Dr. Talbot: Well, I must confess, that the pieces of our puzzle thus far certainly fit together in a remarkable fashion. The expulsion of the Hyksos corresponds with the beginning of the oppression; the reign of Queen Hatshepsut corresponds with the birth and early life of Moses; and the ascendancy of Thotmes III, who hated this queen, corresponds with the flight of Moses to Midian. Now, we are told that Moses spent forty years in the land of Midian, and "it came to pass in process of time, that the king of Egypt died" (Exodus 2:23). Then God said to Moses, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Exodus 4:10). Just when did this man, Thotmes III, die?

Dr. Bauman: That this final piece of evidence fits accurately into the picture may be seen by the fact that Thotmes III reigned fourteen years in a position subservient to Queen Hatshepsut; then he reigned forty years by himself. Thus the period of his reign corresponds with the

forty-year sojourn of Moses in Midian, and the time of the king's death corresponds well with the return from Midian for the liberation of God's people.

Dr. Talbot: Well, the king who next ascended must have been the Pharaoh of the Exodus. What was his name?

Dr. Bauman: Amenhetep II. It is significant that he was a less powerful figure politically than his predecessor. This may give us a natural reason for the return of Moses to Egypt at the death of Pharaoh. Amenhotep II was undoubtedly the pharaoh under whom the Plagues of Egypt occurred.

Dr. Talbot: What a splendid example all this has been of the way our Bible harmonizes with secular history. The pictures correspond, and our faith is strengthened. Our time is up for this morning, but in our next discussion I should like to ask you a few questions about the Plagues of Egypt.

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