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Comparative Analyses of the Attributes of Yahweh and Ra

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COMPARATIVE ANALYSES OF THE ATTRIBUTES
OF YAHWEH AND RA

A Thesis
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
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CHAPTER I

INTRODUCTION

The Old Testament contains numerous references to the gods of countries which were near the Hebrew nation. Baal, the male god of Canaan, and Ashtoreth, the female goddess, are referred to as early as Deuteronomy 23:18 and throughout the rest of the Old Testament. Ashur, the chief god of Assyria, is mentioned in Nahum (1:14, 3:1, 3:3-5, 3:13-15) and Ezekiel (22:1-4, 24:6, 24:9) as well as elsewhere. Reference is also made to Chemosh, the god of Moab (Numbers 21:29, Judges 11:24, Jeremiah 48:7) and the Philistine god, Dagon (Judges 16:23, I Samuel 5:2-5, I Chronicles 10:10). However, only a few general references to Egyptian gods can be found in the Old Testament (Joshua 24:14, Jeremiah 44:8, and others), and no mention is made of Ra, the chief god of Egypt, the land from which the Hebrews journeyed after four hundred years in slavery.

It is assumed that this long exposure to the Egyptian culture lessened the Hebrews' adherence to the worship of their God, Yahweh. This assumption is substantiated by Dr. Cehler in his book, Theology of the Old Testament, where he says:

As the Egyptians and Israelites lived together (Ex. 3:22, 12:33ff) the people could not have remained unaffected by the Egyptian culture, which was at that time already very far advanced With regard to the religious condition of the nation [Hebrews], we find that among the mass of the people the remembrance of the God of their fathers, and the promise given to them, had to be awakened. The purer worship of God which we

find among the patriarchs had been displaced by idol-worship, as may be partly concluded from express testimony (Josh. 24:14, Ezek. 20:7-9, 23:8&19), and partly from the idol-worship to which the people gave themselves during their wandering in the wilderness. The worship of the calf at Sinai, Ex. 32, is to be explained as an imitation of the Egyptian worship of Apis or Mnevis; the service of he-goats mentioned in Lev. 17:7 points to the service of Mendes (the Egyptian Pan . . .). The service also of the fire god Moloch or Milcom, which was spread in the land bounding Egypt on the east, must, as is shown by the rigid prohibition, Lev. 18:21, 20:2, have even at that time penetrated among the people All this shows that during the stay in Egypt the foundation was laid of the comingling of religions which appeared in different forms in the following centuries, and which was in general characteristic of Israel, which never was independently productive in polytheistic forms of worship.¹

It is the conviction of Dr. Schultz that although the Hebrew religion was diluted there appears to have been enough of a belief in a personal, covenant-keeping God to provide Moses with a basis from which to work.² Dr. Schultz goes on to say:

. . . the actual moral and religious condition of the mass of the people [Hebrews] in Egypt must also, of course, have been comparatively low Immorality and degredation must have been the chief characteristics of those half-settled nomads³

STATEMENT OF THE PROBLEM

The problem under consideration was to make comparative analyses of the attributes of Ra as reflected in the writings of Egyptologists and other authorities, with those attributes of Yahweh found in the Old

¹George E. Day (trans.), Theology of the Old Testament, by Gustav F. Oehler (New York: Funk & Wagnalls Co., [n.d.]), pp. 68-69.

²J. A. Patterson (trans.), Old Testament Theology, by Dr. Herman Schultz (Edinburgh: T&T Clark, 1892), p. 89.

³Ibid., p. 93.

Testament. This necessitated an inquiry into the historical and religious background of Egypt during the period 2160-950 B.C.

JUSTIFICATION OF THE PROBLEM

Comparative analyses of the attributes of these two deities may give a better understanding of the propensity towards idolatry which characterized the Hebrew people, and a better understanding of the dilution of the Hebraic concept of Yahweh as the one and only God.

BASIC ASSUMPTIONS

It is assumed that the majority of American churchgoers know enough about the Old Testament to recognize the validity of choosing Yahweh as the chief God of the Old Testament and the supreme God of the Hebrew people. However, it is also assumed that most people are not familiar enough with Egyptian religious history to understand why Ra was chosen out of all the Egyptian gods as the chief deity of ancient Egypt. Therefore a section on the religion of the ancient Egyptian people is included in chapter two showing that Ra was indeed the chief god of ancient Egypt.

DELIMITATIONS OF THE STUDY

The time of the Egyptian Middle Kingdom (2160-1580 B.C.) and the New Kingdom (1580-1085 B.C.) corresponds to the biblical time of Abraham, through the four hundred years in which the Hebrews were in Egypt, continuing through the writing of some of the Old Testament books. Because of this correspondence of time, this study has been limited to the period of history beginning approximately 2200 B.C. and ending near 950 B.C.

Research material relating to ancient Egypt and the worship of Ra was taken primarily from direct translations of the ancient Egyptian language and hieroglyphics by those translators considered by the writer to be qualified authorities on Egyptology. Material other than direct translations was used only if the material was considered as authoritative beyond reasonable doubt. Material relating directly to Yahweh was taken from the New American Standard Bible. Only Old Testament references were used in order to keep the material relating to Yahweh within the time period of history in which the Egyptian writings referred to in this study were found.

DEFINITIONS OF TERMS USED

Yahweh. This term was used as the name of the God of the Old Testament. Its use is all-inclusive in that it incorporates within itself all the names and terms which were used by the Hebrew people to describe their God. It is translated in some Bible versions as Jehovah or as LORD.

Ra. This name, which was also spelled Re in Egyptian literature, is the term used to designate the chief god worshipped by the ancient Egyptians. He was the only visible manifestation of Atum, the All, and was revealed to man in numerous forms, all of which were manifestations of Ra. The names Atum and Ra referred to the same deity. Atum was the name used to designate the unseen form and Ra to designate the visible form of the supreme god.

Attribute. The term attribute as used in this study is defined as any characteristic, quality, or action ascribed to either Yahweh or Ra. This term includes the ideas of essence, activity and office.

Primary Sources. Primary sources used in this study were: (1) those sources which contained direct translations of the Egyptian language and hieroglyphics, made by authorities in the field of Egyptology, and (2) the Old Testament section of the New American Standard Bible translation of the Holy Scriptures.

Secondary Sources. This term was used to refer to those sources which were not direct translations and which may or may not have been referred to in this study.

METHODS OF PROCEDURE

Direct translations by authorities in the fields of Egyptology and the Hebrew language were the primary sources for this study. Quotations from material relating to both Yahweh and Ra were taken from the same general time period.

This study surveyed the literature which focused on the problem under consideration involving both the ancient concept of Yahweh and the religion of ancient Egypt. Appropriate tables were included as they related to the comparative analyses of the attributes of Yahweh and Ra.

A brief summary, conclusions, and some questions raised by this study were included with suggestions for further study. This portion of the study was particularly concerned with questions indicating an apparent disjunctiveness between the attributes of Yahweh and Ra, and even within Ra himself.

SUMMARY

This chapter was devoted to the presentation of a rationale for making an inquiry into the attributes of Yahweh, the God of the Old

Testament, and Ra, the chief god of ancient Egypt.

The purpose of the study was to compare and analyze the attributes of these two deities. This was done in order to give to those interested in the Old Testament certain background information on the religion of the ancient Egyptians who lived during part of the Old Testament period. It was also the aim of this study: (1) to provide information which may furnish answers as to why the Old Testament Hebrews had a propensity towards idolatry, and (2) to better understand why the events of the Egyptian captivity period could have been one of the causes for Hebrew idolatrous practices.

CHAPTER II

SURVEY OF THE LITERATURE

This chapter was devoted to a survey of related literature as it focused on the problem under consideration. A survey of ancient Egyptian religion was also presented in order to provide a rationale for choosing Ra as the chief god of ancient Egypt and to give background information on the worship of this deity.

REVIEW OF RELATED LITERATURE

Alexandre Pianoff, in his set of books Egyptian Religious Texts and Representations,¹ translated ancient Egyptian papyri and religious texts, presenting them along with many collotype reproductions of the walls of tombs containing these texts. These ancient texts were written primarily between 1580 B.C. and 950 B.C. with some dating back as far as 3500 B.C. Much of the material on the activities and attributes of Ra was obtained from this set of books.

The Pyramid Texts was written by Samuel A. B. Mercer, Professor Emeritus of Semitic Language and Egyptology at Trinity College in the University of Toronto.² This set also contains translations of ancient Egyptian religious texts. Numerous insights into the worship of Ra are presented, especially those which pertain to man's activities after death.

¹Alexandre Pianoff, Egyptian Religious Texts and Representations, Vol. I-V (New York: Pantheon Books, 1954-1968).

²Samuel A. B. Mercer, The Pyramid Texts (New York: Longmans, Green & Co., 1952), p. i.

The New American Standard Bible³ contains translations from the original Old Testament Hebrew language into English. All the necessary material which directly describes the attributes and activities of Yahweh was obtained from this translation.

SURVEY OF ANCIENT EGYPTIAN RELIGION

HISTORICAL SURVEY

Historical evidence apparently indicates that Egypt was one of the earliest civilizations in the order of time.⁴ This is particularly true if we consider her monuments. It is in this land that we find monuments which by far antedate any inscribed record, and which are probably nearly six thousand years old.⁵ The age of these monuments has been determined by compiling a chronology of the Egyptian kings, beginning with their first monarch, "whom all students recognize as Mena."⁶

The latest dates for Mena is, according to Bunsen, 3600 years B.C.; the earliest given by Boeckh, 5702 years B.C.; Unger, Brugsch, and Lepsius each give respectively, 5613, 4455, and 3892.⁷

Although Egyptian chronology is somewhat approximate prior to the Middle Kingdom (2160-1580 B.C.),⁸ the interest of the Old Testament scholar is particularly focused on the time of the New Kingdom (1580-1085 B.C.).⁹ This period begins with the time at which the taskmasters

³New American Standard Bible, (Carol Streams, Illinois: Creation House, Ind., 1963).

⁴J. Norman Lockyer, The Dawn of Astronomy (New York: Macmillan & Co., 1894), p. 9.

⁵Ibid., pp. 2, 20. ⁶Ibid., p. 22. ⁷Ibid.

⁸Alexandre Pianoff (trans.), The Litany of Re, Vol. IV, Egyptian Texts and Representations (New York: Pantheon Books, 1964), p. ix.

⁹Ibid.

were set over the Israelites in Egypt, which means that the Israelites had already spent approximately 300 years in Egypt.¹⁰ The twentieth dynasty of Egypt corresponds to the biblical period of the Judges and the United Monarchy from Gideon to Solomon. By taking into account the time spent by the Israelites in Egypt as slaves (400 years), a date can be arrived at which closely approximates the Egyptian Middle Kingdom period of 2000 B.C., or the time of Abram. This would be approximately 125 years before the migration of Jacob's family to Egypt. The following chronological chart will show where some of the Old Testament books fall on the time line of Egyptian history:

<u>DYNASTY</u>	<u>B.C.</u>	<u>OLD TESTAMENT BOOKS</u>
Eighteenth	1580-1314	Job(?), Genesis, Exodus, Leviticus
Nineteenth	1314-1200	-----
Twentieth	1200-1085	Numbers, Deuteronomy, Joshua, Judges, Ruth, Psalms, Proverbs, Ecclesiastes, Song of Solomon, I and II Samuel
Twenty-first	1085-950	-----
Twenty-second	950-730	Joel, Amos, Hosea, Isaiah, Jonah, Micah

Religious Survey

The gods. During the period of the Middle Kingdom Ra and Osiris were "represented as two aspects of the same divinity."¹¹ They were thought of as the processes of death (Osiris) and of resurrection, or coming to life again (Ra).¹² However, during the twenty-first dynasty

¹⁰W. T. Purkiser, Exploring the Old Testament (Kansas City, Mo.: Beacon Hill Press, 1965), pp. 418-423.

¹¹Alexandre Pianoff (trans.), Mythological Papyri, Vol. III, Egyptian Religious Texts and Representations (New York: Pantheon Books, 1957), p. 22.

¹²Ibid.

Osiris seems to have been "superseded by Amon, who, as the sun-god Re, cares for those in the netherworld."¹³ Such names as Ra, Osiris, Isis, Atum, and Nu-t "are common to all religious compositions of this New Kingdom period."¹⁴

The religious aspect of this period in Egyptian history was of a pantheistic nature yet appeared strikingly monotheistic. Creation was depicted as the "self-manifestation of the All, who, being one, yet assumes different aspects or forms."¹⁵ In the twenty-first dynasty, it was represented as a subdivision of the divine force, Atum, as was depicted on the lid of a coffin of that time period:

I am One who became Two.
I am Two who became Four.
I am Four who became Eight.
I am One who protects Himself.¹⁶

Another inscription has been translated as, "the Eight gods were thy first form until thou didst complete them, being one."¹⁷

So the One manifested himself as a plurality of Eight yet remaining himself the One. Atum, the All, first manifested himself as Nuu, or Nun, the water abyss, out of which arose Ra, the fiery disk of the sun. "I am Atum (the All) when I was alone in the watery abyss. I am Re in his manifestations."¹⁸

Although Ra was the only visible manifestation of Atum, the supreme god, he was the one who apparently had been worshipped as the One God. This worship of Ra amounted to a pantheistic belief in one god

¹³Ibid., p. 15. ¹⁴Pianoff, Litany of Re, p. 19.

¹⁵Ibid., p. 17. ¹⁶Pianoff, Mythological Papyri, p. 12.

¹⁷Ibid. ¹⁸Pianoff, Litany of Re, p. 18.

even though he manifested himself in "a hundred forms and names."¹⁹ As early as the nineteenth dynasty, the Litany of the Sun stated that Ra manifested himself in practically all gods. They were not only identical with him in power but he was identified as being one with Nuu (the abyss), Qeb (the earth; sometimes spelled Geb), and Shay (destiny).²⁰ It was said even of the earliest inhabitants of the Nile Valley that "we are in the presence absolutely of the worship of the Sun and the accompanying Dawn [Isis]." ²¹

Ra appears to have found recognition as sun-god as early as the second dynasty (circa 2700 B.C.).²² In the Book of the Dead, which is dominated by Ra and Osiris, Ra is seen as the sun-god or the god of the day who is born in the morning by the sky-goddess Nu-t, and is swallowed by her at night.²³ Many times in Egyptian literature Ra is found compounded with other names such as Amen, Sabak, and Chnemu, which may possibly refer to the various positions of the sun.²⁴

Osiris is the god of the night and the Netherworld. After Ra is swallowed by Nu-t, he meets with Osiris in the Netherworld where they are united into one as the United Soul or His Two Souls.²⁵ But these two gods, Ra and Osiris, are only "aspects of the perpetual cycle of existence symbolized by the Shen-sign (☐) or by the representation of

¹⁹Louis Herbert Gray (ed.), The Mythology of All Races, Vol. XII (New York: Cooper Square Publishers, Inc., 1964), p. 221.

²⁰Ibid. ²¹Lockyer, op. cit., p. 2. ²²Gray, op. cit., pp. 24-25.

²³Pianoff, Mythological Papyri, p. 6.

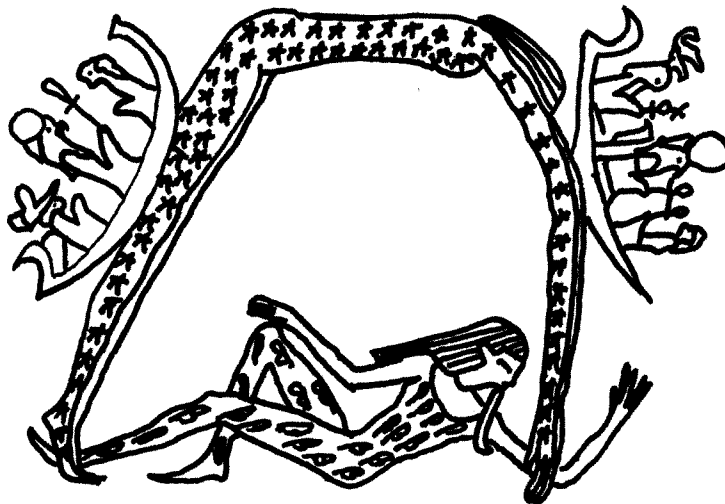
²⁴Lockyer, op. cit., p. 25.

²⁵Pianoff, Mythological Papyri, p. 6.

the cosmos--the goddess Nu-t, who, as the vault of heaven, bends over the reclining figure of the earth-god Geb."²⁶ The barge in which Ra rides across the sky sails from east to west across the back of Nu-t during the day (see Plate 1)²⁷ and passes inside her body at night to be born again the next day.

PLATE 1

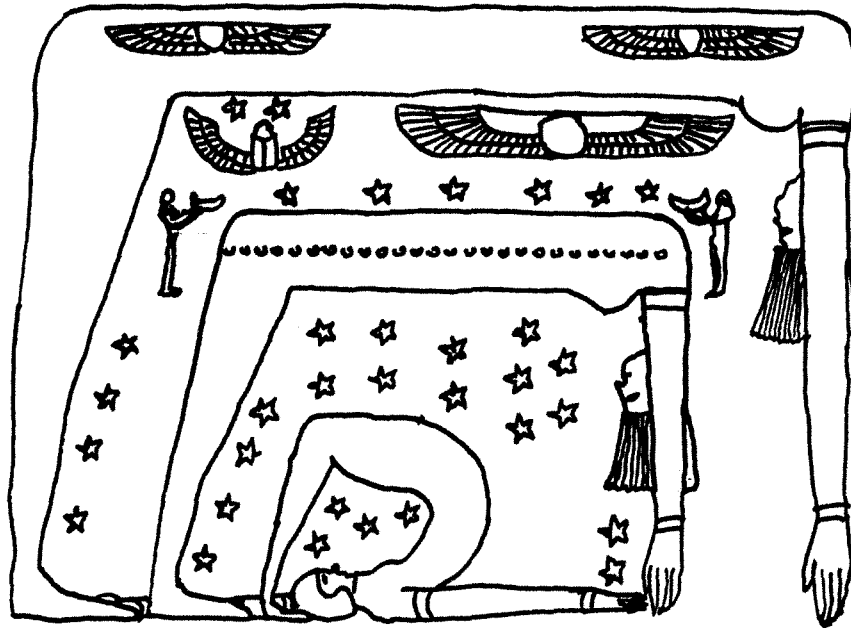
THE SOLAR BARGE SAILING ACROSS NU-T



A variation of this illustration (see Plate 2) may be a representation of the unequal paths of the sun and stars above the horizon because of their change of position from near the equator to nearer either pole. This drawing shows Nu-t as a double representation, one larger figure bending over a smaller figure with the male figure of Geb at the bottom center.²⁸ Nu-t is accompanied by a band of stars which indicates her position as the sky-goddess.

²⁶Ibid. ²⁷Lockyer, op. cit., p. 35. ²⁸Ibid., pp. 34-35.

PLATE 2

DOUBLE REPRESENTATION OF NU-T

Nu-t has also been found represented by a figure

. . . in which the band of stars is accompanied by a band of water. This suggests the Jewish idea of the firmament. We read of the firmament in the midst of the waters, which divided the water from the waters, the waters above being separated from the waters below the firmament.²⁹

Life and death. Life and death were very important events to the ancient Egyptians. It has been said of them:

No people of the ancient world glorified death to such an extent as the Egyptians. Life, as understood to them, was the glorious life after death. The coffin was the Lord of Life. The west . . . was the region of life: the place of death to be passed through to achieve resurrection. Life and Death, like day and night, were equally transitory, and as life ended in death, so death led to new life.³⁰

In the Book of the Dead, Ra is shown in several stages of

²⁹Ibid., pp. 33-34. ³⁰Pianoff, Mythological Papyri, p. 3.

transformation from death to life.³¹ Man was also seen as passing through several stages in death while going through the Netherworld to where the righteous followers of Ra shared in the luxurious life of the gods.³² Here they became kings and judges of the departed, stars, guests in the royal barge of Ra, or took on lunar and solar characteristics.³³ The wicked dead, however, were quickly annihilated by the many demons "who inhabited the underworld or by the stern guardians who watch the roads and gates to the kingdom of Osiris. If they reached his tribunal they were condemned to a second death."³⁴ They would be immediately torn apart by the forty-two judges, the monstrous watch-dog of Osiris, the fire-breathing dragon, or be led by the baboon, Thout, to a sinner's doom and a hell which was filled with flames and biting serpents.³⁵ They might also be condemned to drowning in the abyss, cast into the lake of flames, ovens, or boiling oil, or be dissected with knives by swarms of evil spirits.³⁶ These punishments meant either instantaneous annihilation or prolonged suffering and eternal torture. The only way to be certain of an escape from this evil fate was "virtue and piety to the gods."³⁷ If one was to expect eternal bliss with Ra, and not eternal punishment in the Netherworld, he had to worship Ra (in one or more of his forms) with loyalty and truth. The life of the ancient Egyptian was so closely linked with the worship of Ra that his whole culture appeared to have revolved around the adoration and worship of this one god.

³¹Ibid., p. 7. ³²Gray, op. cit., p. 176. ³³Ibid.

³⁴Ibid., p. 170. ³⁵Ibid., pp. 179-180. ³⁶Ibid., p. 180.

³⁷Ibid.

CHAPTER III

COMPARISON OF THE ATTRIBUTES OF TWO DEITIES--YAHWEH AND RA

It was the purpose in this chapter to compare and analyze various characteristics ascribed to Yahweh and Ra by their worshippers. This was done in both textual and tabular form.

UNIQUENESS

In the Old Testament Yahweh is known by many names. He is called "Mighty One" in Psalm 50:1 and "King" in Psalm 29:10. He is also unique in that He is called the "Rock" (Isaiah 44:8), "Most High" (Psalm 9:2), "Holy One" (Proverbs 30:3), and "I Am" (Genesis 3:14). This idea is noted in that the worshippers of each deity considered certain characteristics of the one worshipped as being unique to that deity. It was said of Ra, "many are his names."¹ He was called the "Unique One,"² "first Primeval One,"³ "Primordial One,"⁴ "Ancient One,"⁵ and the "First One."⁶

¹Alfred Wiedeman, Religion of the Ancient Egyptians (New York: Charles Scribner's Sons, 1915), p. 117.

²Alexandre Pianoff (trans.), Mythological Papyri, Vol. III, Egyptian Religious Texts and Representations (New York: Pantheon Books, 1964), p. 13.

³Ibid.

⁴Alexandre Pianoff (trans.), The Shrines of Tut-Ankh-Amon, Vol. II, Egyptian Religious Texts and Representations (New York: Pantheon Books, 1955), p. 6.

⁵Pianoff, Mythological Papyri, p. 14. ⁶Ibid.

These terms appear to describe a god who was the very first of all creatures or things, as is said of Yahweh in Isaiah. There it is said of Him, "I am the first, and I am the last, and there is no god besides Me" (44: 6). Isaiah 45:18 says, "I am the LORD, and there is none else," and in 41:4 Yahweh states, "I, the LORD, am the first." Daniel calls Him the "Ancient of Days" (7:9) while Psalm 90:4 tells us that "before the mountains were born, or Thou didst give birth to the earth and the world, even from everlasting to everlasting, Thou art God." There appears to be a striking similarity between Yahweh and Ra. The Egyptian god was called the "One and only one"⁷ while Deuteronomy 6:4 says "the LORD is one!"

Ra was said to have come into being "in thy name Kheprer (He Who Comes Into Being),"⁸ and said, "I become, I fashion myself."⁹ This is quite different from Genesis 1:1 which simply states "In the beginning God" and Exodus 3:14, "I AM WHO I AM." Yahweh does not come into being at a point in time. Ra was called "the god who came into being by himself"¹⁰ and "the God One who came into being in the beginning of time."¹¹ The contrast is between Ra, the god who created himself at a point in time and Yahweh, the God who always was. (See TABLE I, p. 17)

⁷Wiedeman, op. cit., p. 116.

⁸Alexandre Pianoff (trans.), The Pyramid of Unas, Vol. V, Egyptian Religious Texts and Representations (New York: Pantheon Books, 1968), p. 5.

⁹Alexandre Pianoff (trans.), The Tomb of Ramesses VI, Vol. I, Egyptian Religious Texts and Representations (New York: Pantheon Books, 1954), p. 120.

¹⁰James B. Pritchard (ed.), The Ancient Near East, An Anthology of Texts and Pictures (London: Princeton University Press, 1958), p. 3.

¹¹Sir E. A. Wallis Budge, Books on Egypt and Chaldaea (London: Routledge and Kegan Paul Ltd., 1953), p. 13.

TABLE I

QUALITY: UNIQUENESS

YAHWEH	RA
"Mighty One"	"many are his names"
"Rock"	
"King"	
"Most High"	
"Holy One"	
"I AM"	
"I am the LORD, and there is none else"	"Unique One"
"I am the first and I am the last, and there is no god besides Me"	"first Primeval One"
"Before the mountains were born, or Thou didst give birth to the earth and the world, even from everlasting to everlasting, Thou art God"	"Primordial One"
"the Ancient of Days"	"Ancient One"
"I, the LORD, am the first"	"First One"
"The LORD is one"	"One and only one"
"I AM WHO I AM"	["comes into being"] "in thy name Kheprer (He Who Comes Into Being)"
"I am the LORD, and there is none else"	"I become, I fashion myself"
"There is no God besides Me"	"the god who came into being by himself"
"In the beginning God"	"the God One who came into being in the beginning of time"

KNOWLEDGE

Both Yahweh and Ra were accorded the attribute of mind. Yahweh, in speaking to Jeremiah (32:35), said, "nor had it entered My mind." Ra was called the one "who made heaven and earth in his mind."¹² He was also spoken of as the "Lord of Manifestations of what is in his head,"¹³ but the counsel of Yahweh "stands forever, the plans of His heart from generation to generation" (Psalm 33:11). In Genesis 1:26 Yahweh says, "Let us make" and in Egyptian literature Ra "beheld what he would

TABLE II

QUALITY: KNOWLEDGE

YAHWEH	RA
"nor had it entered My mind"	"who made heaven and earth in his mind"
"The counsel of the LORD stands forever, the plans of His heart from generation to generation"	"Lord of Manifestations of what is in his head"
"Let us make"	"beheld what he would make"
"the eyes of the LORD move to and fro throughout the earth"	"sees the whole earth hourly"
"His understanding is inscrutable"	"lord of understanding"
"His understanding is infinite"	

¹²Pianoff, Mythological Papyri, p. 13.

¹³Alexandre Pianoff (trans.), The Litany of Re, Vol. IV, Egyptian Religious Texts and Representations (New York: Pantheon Books, 1964), p. 23.

make."¹⁴ He "sees the whole earth hourly"¹⁵ and was called the "lord of understanding."¹⁶ This indicated a constant knowledge of what was happening and a close correlation with what is said about Yahweh in II Chronicles 16:9, "for the eyes of the LORD move to and fro throughout the earth." Other references state that the understanding of Yahweh "is infinite" (Psalm 147:5), and "inscrutable" (Isaiah 40:28). Both of these deities appear to have been all-knowing beings who were aware of man's activities. (See TABLE II, p. 18)

CHANGELESSNESS

Stability of character and stability of essence are qualities seen in both the Egyptian deity, Ra, and the Hebrew God, Yahweh. Concerning the latter, the book of Numbers (23:19) says, "God is not a man that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good?" Yahweh has a quality within His nature which makes it impossible for Him to make a wrong decision. Isaiah said, Yahweh "is not a man that He should change His mind" (40:28). Ra also was given the quality of stability. He was called the "stable one"¹⁷ and it was said of him that "his decision does not waver"¹⁸ and "his word is stable."¹⁹ He was called "Unchanging,"²⁰ and the one "who has no lessening."²¹ A part of this ability not to change was the ability never to become tired or

¹⁴Pianoff, The Shrines of Tut-Ankh-Amon, p. 6. ¹⁵Ibid., p. 7.

¹⁶Wiedeman, op. cit., p. 114. ¹⁷Ibid.

¹⁸Pianoff, Mythological Papyri, p. 14 ¹⁹Ibid.

²⁰Pianoff, The Tomb of Ramesses VI, p. 145. ²¹Ibid., p. 159.

weary, and both Ra and Yahweh were found to have this ability. Yahweh "does not become weary or tired," according to Isaiah 40:28, and Ra was called the one "who is never weary."²² (See TABLE III, below)

TABLE III

QUALITY: CHANGELESSNESS

YAHWEH	RA
"God is not a man that He should lie, nor the son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good?"	"stable one" "his decision does not waver" "his word is stable"
"He is not a man that He should change His mind"	"Unchanging" "who has no lessening"
"does not become weary or tired"	"who is never weary"

DURATION

The Old Testament portrays Yahweh as the eternal and everlasting God. Genesis 1:1 states that God was "in the beginning" and there are many other references which refer to His durability. Moses proclaims, "Before the mountains were born . . . even from everlasting to everlasting, Thou art God" (Psalm 90:2). Isaiah calls Him the "Everlasting God" (40:28), as does Genesis 21:33.

Ra was likewise accorded the qualities of duration and eternity.

²²Pianoff, Mythological Papyri, p. 14.

He was called the "Everlasting One,"²³ the "Maker of Time, . . . beyond all time."²⁴ "Eternity carries his might while he reaches the end of everlastingness."²⁵ His duration applied to the past and through the present into the future, as was indicated when it was said of him, "Thou art To-day and Yesterday; Thou art To-morrow."²⁶ Not only was Ra the "maker of eternity,"²⁷ but he was the one "who takes hold of the limits of eternity."²⁸ This would appear to denote the same characteristics as those of Yahweh, Who was in the beginning of eternity and will be in the end of eternity. (See TABLE IV, below)

TABLE IV

QUALITY: DURATION

YAHWEH	RA
"The everlasting God, the LORD"	"Everlasting One"
"in the beginning God"	"maker of eternity"
"Before the mountains were born, or Thou didst give birth to the world, even from everlasting to everlasting, Thou art God"	"Maker of Time, . . . beyond all time" "Eternity carries his might while he reaches the end of everlastingness" "Thou art To-day and Yesterday; Thou art To-morrow" "who takes hold of the limits of eternity"

²³Pianoff, The Tomb of Ramesses VI, p. 159.

²⁴Robert S. Hillyer, The Coming Forth by Day (Boston: B. J. Brimmer Co., 1923), p. 32.

²⁵Pianoff, Mythological Papyri, p. 13. ²⁶Hillyer, loc. cit.

²⁷Wiedeman, Religion of the Ancient Egyptians, p. 112.

²⁸Pianoff, Mythological Papyri, p. 13.

TRANSCENDENCE

The ancient Egyptians and the Old Testament Hebrews believed they could not completely know their deity. Ra was a superior being who resided "in heaven."²⁹ Nehemiah addresses Yahweh as "LORD God of heaven" (1:5). Ra was spoken of as him "whose soul is on high,"³⁰ and Yahweh is said to be "on high forever" (Psalm 92:8). The transcendence of Ra was reflected by his titles, "Regulator of the hours,"³¹ and "Lord of Years."³² David tells of the supremacy of Yahweh by stating: "My times are in Thy hand" (Psalm 31:15) and Moses declares, "a thousand years in Thy sight are like yesterday when it passes by, or as a watch in the night" (Psalm 90:4). These two deities controlled time and in a veiled way dominated all creation. Ra, "the Unknown One,"³³ was a god "whose real Essence is Unknown."³⁴ He existed "without being known,"³⁵ his abode was hidden,³⁶ and it was said of him, "no one knows thy going."³⁷ The Old Testament speaks of Yahweh as also being transcendent. Job says, "God is exalted, and we do not know Him" (36:26), and "the Almighty--we cannot find Him" (37:23). Asaph states that God's "footprints may not

²⁹Samuel A. B. Mercer, The Pyramid Texts, Vol. I (New York: Longmans, Green & Co., 1952), p. 56.

³⁰Pianoff, The Shrines of Tut-Ankh-Amon, p. 27. ³¹Ibid., p. 6.

³²Pianoff, The Tomb of Ramesses VI, p. 159.

³³Pianoff, Mythological Papyri, p. 14.

³⁴Pianoff, The Litany of Re, p. 42.

³⁵Pianoff, Mythological Papyri, p. 14.

³⁶Wiedeman, op. cit., p. 113.

³⁷Pianoff, The Shrines of Tut-Ankh-Amon, pp. 8-9.

TABLE V

QUALITY: TRANSCENDENCE

YAHWEH	RA
"O LORD God of heaven"	"in heaven"
"But Thou, O LORD, art on high forever"	"whose soul is on high"
"For a thousand years in Thy sight are like yesterday when it passes by, or as a watch in the night"	"Lord of Years"
"My times are in Thy hand"	"Regulator of the hours"
"My mouth shall tell of Thy righteousness, and of Thy salvation all the day long; for I do not know the sum of them" "Who understands the power of Thine anger, and Thy fury, according to the fear that is due Thee?"	"the Unknown One" "whose real Essence is Unknown" "without being known"
"The Almighty--we cannot find Him"	"hidden is thine abode"
"Thy footprints may not be known"	"no one knows thy going"
"God is exalted, and we do not know Him"	"Mysterious One"
"For My thoughts are not your thoughts, neither are your ways My ways, . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts"	"He Whose Mysteries Are Hidden"
"Go your way, Daniel, for these words are concealed and sealed up until the end time"	"the One who speaks out of the Mysteries"

be known" (Psalm 77:19), and Moses asks in Psalm 90:11, "Who understands the power of Thine anger and Thy fury . . . ?" It is stated in Psalm 71:15, "My mouth shall tell of Thy salvation all the day long; for I do not know the sum of them." Yahweh is a mysterious God who says of Himself, "My thoughts are not your thoughts, neither are your ways My ways, . . . for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55: 8-9). This latter verse appears to be similar to what was said about Ra, the "Mysterious One,"³⁸ when it was stated that Ra was "He Whose Mysteries Are Hidden."³⁹ He was also called "the One who speaks out of the Mysteries,"⁴⁰ which bring to remembrance the words spoken in Daniel 12:9, when Yahweh said, "Go your way, Daniel, for these words are concealed and sealed up until the end time." Both Yahweh and Ra exhibited many of the same characteristics and qualities of transcendence over creation. (See TABLE V, p. 23)

OMNIPRESENCE

Although Yahweh and Ra were mysterious beings veiled in a cloak of secrecy, they did reveal themselves to mankind. Ra was called the one "of numerous appearances,"⁴¹ and like Yahweh, he revealed himself to his followers on many occasions. Yahweh revealed Himself to Abraham (Genesis 12:7), Jacob (Genesis 35:9), Solomon (I Kings 3:5), and others. He is a great God who is present everywhere and cannot be contained in one place. The question is asked in II Chronicles 2:6, "Who is able to

³⁸Ibid., p. 33. ³⁹Pianoff, The Tomb of Ramesses VI, p. 122.

⁴⁰Ibid., p. 200. ⁴¹Pianoff, Mythological Papyri, p. 13.

TABLE VI

QUALITY: OMNIPRESENCE

YAHWEH	RA
"And the LORD appeared to Abraham"	"of numerous appearances"
"Then God appeared to Jacob"	
"the LORD appeared to Solomon"	
"who is able to build a house for Him, for the heavens and the highest heavens cannot contain Him?"	"the earth is for thy body, the sky is for thy soul"
"I am watching over My word to perform it"	"Arising One" "Arising Soul" "Lord of Arising"
"daily rising early and sending them"	"early in the morning his work is already fixed"
"and I spoke to you, rising up early and speaking"	

build a house for Him, for the heavens and the highest heavens cannot contain Him?" This same attribute was ascribed to Ra who was so immense and ever-present that the earth was for his body and the sky was for his soul.⁴²

The omnipresence of these two deities included the ability to watch and observe all that was happening in the lives of people. Yahweh says, "I am watching over My word to perform it" (Jeremiah 1:12) and "I spoke to you [Jeremiah] rising up early and speaking" (Jeremiah 7:13). Referring to the Hebrew prophets Yahweh states in Jeremiah 7:25 that He was "daily rising early and sending them." A striking parallel to this

⁴²Pianoff, The Tomb of Ramesses VI, p. 193.

activity of Yahweh may be observed in statements made about Ra in which he was called the "Arising One,"⁴³ "Arising Soul,"⁴⁴ and the "Lord of Arising,"⁴⁵ of whom it was said, "early in the morning his work is already fixed."⁴⁶ (See TABLE VI, p. 25)

OMNIPOTENCE

A god, in order to be a supreme deity, must by definition be unique in that he has no peers. Ra was said to have been "without his peer."⁴⁷ Personal testimony of Yahweh states, "there is no god besides Me. Is there any god besides Me, or is there any other Rock? I know of none" (Isaiah 44:6&8). He is called "The Mighty One, God, the LORD" (Psalm 50:1). Many Old Testament references ascribe the quality of greatness to Him including Psalm 93:4 and Psalm 147:5. The latter verse refers to His greatness and His "abundant strength." Ra, who was called "Lord of Might"⁴⁸ and the "mighty one,"⁴⁹ was accorded the qualities of power and might in numerous places. In this study, more references were found which described the omnipotence of Ra than any other attribute. Old Testament material relating to the omnipotence of Yahweh was also found in voluminous amounts. The Psalmist declares that He "rules by His might forever" (66:7) and is "very great" (104:1). The author of the book of Deuteronomy says, "the eternal God is a dwelling place, and

⁴³Pianoff, The Litany of Re, p. 25. ⁴⁴Ibid., p. 24.

⁴⁵Ibid., p. 25. ⁴⁶Pianoff, Mythological Papyri, p. 13.

⁴⁷Wiedeman, Religion of the Ancient Egyptians, p. 116.

⁴⁸Pianoff, Mythological Papyri, p. 13.

⁴⁹Wiedeman, op. cit., p. 112.

underneath are the everlasting arms" (33:27). This latter reference to the power of Yahweh, along with Nehemiah 1:10, "by Thy great power, and by Thy strong hand," is similar to such statements regarding the strength of Ra as "strong of arm,"⁵⁰ "Powerful One,"⁵¹ and "mighty in his power."⁵² Ra was said to have been so powerful that he was called the "Lord of power."⁵³

Such power and might would make any god great. This quality of greatness was abundantly bestowed upon both Yahweh and Ra by their respective worshippers. Yahweh is called the "great" God (Nehemiah 1:5, 8:6, Psalm 104:1, 147:5) and is deemed "greater than all the gods" in Exodus 18:11. Ra was also called the "Great God"⁵⁴ and in many places his worshippers called him great. He also held the title of "Great One of the Great."⁵⁵

This greatness culminated in the title, "Sovereign,"⁵⁶ which was probably the highest title the ancient Egyptians could bestow upon a deity. Along with this honor, the worshippers of Ra added "Ruler of Rulers"⁵⁷ and "Holy Power."⁵⁸

Yahweh was also believed to be sovereign. David writes, "His sovereignty rules over all" (103:19), and Proverbs 30:3-4 declares:

I have knowledge of the Holy One. Who has ascended into heaven and descended? Who has gathered the wind into His

⁵⁰Pianoff, Mythological Papyri, p. 14.

⁵¹Ibid. ⁵²Wiedeman, op. cit., p. 117. ⁵³Ibid., p. 113.

⁵⁴Mercer, The Pyramid Texts, p. 234.

⁵⁵Pianoff, Mythological Papyri, p. 13.

⁵⁶Wiedeman, op. cit., p. 114.

⁵⁷Pianoff, Mythological Papyri, p. 13. ⁵⁸Ibid., p. 14.

fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His Son's name? Surely you know!

Yahweh was regarded by His worshippers as being a ruler over all other rulers. One of the Old Testament writers asks of Yahweh, "And art Thou not ruler over all the kingdoms of all the nations? Power and might are in Thy hand so that no one can stand against Thee" (II Chronicles 20:6).

As rulers, the god, Ra, and the God, Yahweh, displayed splendor and royalty. Ra was given the designation, "Great one of splendours,"⁵⁹ while David cried out, "O LORD, our LORD, how majestic is Thy name in all the earth, Who hast displayed Thy splendor above the heavens!" (Ps:1). The majesty of Ra, the "mighty one of diadems,"⁶⁰ who was to appear "with a white crown,"⁶¹ was portrayed in the statement, "thou art crowned King of the Gods."⁶² Yahweh was not said to have been "exalted by the white crown"⁶³ as Ra was, but Daniel 7:9 reads, "and the Ancient of Days [Yahweh] took His seat; His vesture was like white snow, and the hair of His head like pure wool. His throne was ablaze with flames." Another reference to His royalty states, "in that day the LORD of hosts will become a beautiful crown and a glorious diadem" (Isaiah 28:5).

These two deities, as supreme rulers, were considered by their worshippers to have been the creators of the heavens, the earth, and all that is on the earth. Alexandre Pianoff states that Ra created "the heavens and its hosts merely by pronouncing some words whose sound

⁵⁹Wiedeman, op. cit., p. 116. ⁶⁰Ibid., p. 114. ⁶¹Ibid., p. 113.

⁶²James Baike, Egyptian Papyri and Papyrus Hunting (New York: Fleming H. Revell Co., [n.d.]), p. 204; see also Budge, Books on Egypt and Chaldaea, p. 4.

⁶³Wiedeman, op. cit., p. 114.

alone evokes the names of the things--and these things then appear at his bidding."⁶⁴ He was called the "creative power"⁶⁵ who "grants existence,"⁶⁶ "the lord who giveth duration to all things,"⁶⁷ "out of whose form came into being every form, . . . besides whom nothing exists."⁶⁸ These references are decidedly similar to many Old Testament verses which show Yahweh as creator. All He had to do, according to Genesis 1:3, 1:6, 1:14, was to say, "Let there be," and the words He spoke came into being. Yahweh was considered by the Hebrews to be the source of all creation as is shown in Genesis 1:27, "And God created man in His own image," and in Genesis 2:1, "thus the heavens and the earth were completed, and all their host." He gave duration to all things. Nehemiah said, "Thou alone art the LORD. Thou hast made the heavens, the heaven of heavens with all their host, the earth and all that is on it, the seas and all that is in them. Thou didst give life to all of them" (9:6).

Ra, as the "beginning of life,"⁶⁹ was "chief over all beings that are beneath (the sky)."⁷⁰ As the creator he had power over death and was the one who "calls the bodies in the Netherworld--they breathe and their decay is arrested."⁷¹ The Psalmist David declares that it is Yahweh who

⁶⁴Pianoff, The Litany of Re, p. 4.

⁶⁵Pianoff, Mythological Papyri, p. 13.

⁶⁶Ibid., p. 14.

⁶⁷Wiedeman, op. cit., p. 111.

⁶⁸Pianoff, Mythological Papyri, p. 13.

⁶⁹Pianoff, The Shrines of Tut-Ankh-Amon, p. 8.

⁷⁰Wiedeman, op. cit., p. 114.

⁷¹Pianoff, The Shrines of Tut-Ankh-Amon, p. 25.

is the chief over all beings. He says in Psalm 24:1, "The earth is the LORD'S, and all it contains, the world, and those who dwell in it."

Nehemiah says, "Thou dost give life to all of them" (9:6). His power over death is indicated in Ezekiel 37:12-13 where it is recorded, "I will open your graves and cause you to come up out of your graves, My people; Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves."

Creation is well described in the Egyptian literature which related to this study, as well as in the Old Testament. Ra was said to have made "the herbage which maketh the cattle to live, the fruit trees for men; He maketh to live the fishes (in) the river, the fowls beneath the sky (?) He maketh the birds to live, the creeping things and the flying, as well as what belongeth to them."⁷² He "maketh to live intelligent beings"⁷³ and was called the "Creator of mankind."⁷⁴ Yahweh is also credited with having made the world and what it contains. The bulk of the first two chapters of Genesis refers to this process, along with a description of the rest of creation. This account may be condensed by quoting the following verses from chapter one of Genesis:

Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth; And the earth brought forth . . . (1:11-12). Then God said, "let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens. And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind . . ." (1:20-21). Then God said, "let the earth bring forth living creatures . . . the cattle and creeping things and beasts of the earth" And God made the beasts of the earth

⁷²Wiedeman, op. cit., p. 115. ⁷³Ibid., p. 114.

⁷⁴Budge, Books on Egypt and Chaldaea, p. 5.

. . . the cattle . . . and everything that creeps on the ground (1:24-25).

The Psalmist vividly describes a part of creation by referring to Yahweh as, "covering Thyself with light as with a cloak, stretching out the heaven like a tent curtain. He lays the beams of His upper chambers in the waters; He established the earth upon its foundations, so that it will not totter forever" (104:3&5). A similar account is given by the worshippers of Ra who portray him as the god "who didst raise the heaven on high, . . . who didst put down the earth,"⁷⁵ and the one "who upholdest the heaven and putttest down the earth."⁷⁶ It was said of him that he "created the earth according to his plans,"⁷⁷ and "the world came into being by thy hand."⁷⁸ This founding and fashioning of the earth by Ra appears to parallel the biblical account of creation as found in Genesis 1:1-2 where it states, "In the beginning God created the heavens and the earth." Elsewhere it is written, "the heavens are Thine, the earth also is Thine; . . . Thou hast founded them" (Psalm 89:11). Yahweh "built His sanctuary like the heights, like the earth which He has founded forever" (Psalm 78:69).

The worshippers of Ra believed that their deity not only created the heavens and the earth but also "didst fashion man."⁷⁹ "He (maketh) to live intelligent beings."⁸⁰ He carried the title of "Maker of men."⁸¹

⁷⁵Wiedeman, op. cit., p. 112.

⁷⁶Ibid., p. 116. ⁷⁷Pianoff, Mythological Papyri, p. 14.

⁷⁸Pianoff, The Shrines of Tut-Ankh-Amon, p. 9.

⁷⁹Budge, op. cit., p. 13. ⁸⁰Wiedeman, op. cit., p. 114.

⁸¹Ibid., p. 116; see also p. 118.

He was called the god who made "what comes out of his potter's wheel alive."⁸² The Old Testament Hebrews were convinced that their God, Yahweh, "formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Genesis 2:7). He held the title of "the LORD our Maker" (Psalm 95:6), and Isaiah says of Him, "But now, O LORD, Thou art our Father, we are the clay and Thou art the Potter" (64:8). Both deities were given similar roles in the creation of man. These similarities may be further noted by the statements about Ra "who makes the throat breathe, who adorns the bodies"⁸³ and Job's statement about Yahweh, "The Spirit of God has made me, and the breath of the Almighty gives me life" (33:4). Another resemblance in this role as creator of man is indicated in Genesis 2:7 where Yahweh "breathed into his [man's] nostrils the breath of life," and the words of Ra "Let there be breath for your [Egyptians] nostrils."⁸⁴

Both Yahweh and Ra were called the creator of man as well as creator of the earth and the heavens. The followers of Ra simply called their deity "Creator of all,"⁸⁵ "who didst make all there is."⁸⁶ The Old Testament Hebrews called Yahweh "the Maker of all" (Jeremiah 51:19). In the words of Yahweh Himself, "I, the LORD, am maker of all things" (Isaiah 44:24). The power of both deities ranged from that of being a regulator of the affairs of men to that of creator and controller of every thing that existed. (See TABLE VII, p. 33)

⁸²Pianoff, Mythological Papyri, p. 14.

⁸³Pianoff, The Shrines of Tut-Ankh-Amon, p. 25.

⁸⁴Pianoff, The Tomb of Ramesses VI, p. 169.

⁸⁵Pianoff, The Shrines of Tut-Ankh-Amon, p. 6.

TABLE VII

QUALITY: OMNIPOTENCE

YAHWEH	RA
"There is no god besides Me. Is there any god besides Me, or is there any other Rock? I know of none"	"without his peer"
"The LORD on high is mighty"	"Lord of Might"
"The Mighty One, God, the LORD"	"mighty one"
"The eternal God is a dwelling place, and underneath are the everlasting arms"	"strong of arm"
"He rules by His might forever"	"Powerful One"
"by Thy great power, and by Thy strong hand"	"mighty in his power"
"Great is our LORD, and abundant in strength"	"Lord of power"
"Then Ezra blessed the LORD the great God"	"Great"
"Thou art very great"	
"Great is our LORD, and abundant in strength"	
"O LORD God of heaven, the great and awesome God"	
"the LORD is greater than all the gods"	"Great One of the Great"
"His sovereignty rules over all"	"Sovereign"
"art Thou not ruler over all kingdoms of all the nations? Power and might are in Thy hand so that no one can stand against Thee"	"Ruler of the Rulers"
"I have knowledge of the Holy One. Who has ascended into heaven and descended? Who has	"Holy Power"

TABLE VII (continued)

YAHWEH	RA
gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His Son's name? Surely you know"	
"O LORD, our LORD, how majestic is Thy name in all the earth, Who hast displayed Thy splendor above the heavens"	"Great one of splendours"
"In that day the LORD of hosts will become a beautiful crown and a glorious diadem"	"mighty one of diadems" "with a white crown"
"And the Ancient of Days took His seat; His vesture was like snow, and the hair of His head like pure wool. His throne was ablaze with flames"	"Thou art crowned King of the Gods" "exalted by the white crown"
"Then God said, 'Let there be . . .'"	[Ra created] "the heavens and its hosts merely by pronouncing some words whose sound alone evokes the names of the things--and these things appear at his bidding"
"Thou alone art the LORD. Thou hast made"	"creative power"
"Thou hast made the heavens, the heaven of heavens with all their host, the earth and all that is on it, the seas and all that is in them. Thou dost give life to all of them"	"grants existence" "the lord who giveth duration to all things"
"And God created man in His own image" "Thus the heavens and the earth were completed, and all their host"	"out of whose form came into being every form . . . besides whom nothing exists"
"dost give life to all of them"	"beginning of life"

TABLE VII (continued)

YAHWEH	RA
"The earth is the LORD'S and all it contains, the world, and those that dwell in it"	"chief over all beings that are beneath (the sky)"
"I will open your graves and cause you to come up out of your graves, My people; . . . Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves"	"calls the bodies in the Netherworld--they breathe and their decay is arrested"
"Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth; . . . And the earth brought forth'" "Then God said, 'Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.' And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind Then God said, 'Let the earth bring forth living creatures . . . cattle and creeping things and beasts of the earth' And God made the beasts of the earth . . . the cattle . . . and everything that creeps on the ground"	[Ra is said to have made] "the herbage which maketh the cattle to live, the fruit trees for men; He maketh to live the fishes (in) the river, the fowls beneath the sky(?) He maketh the birds to live, the creeping things and the flying, as well as what belongeth to them"
"Covering Thyself with light as with a cloak, stretching out the heaven like a tent curtain. He lays the beams of His upper chambers in the waters; He established the earth upon its foundations, so that it will not totter forever"	"who didst raise the heavens on high, . . . who didst put down the earth"
"built His sanctuary like the	"created . . . earth according to

TABLE VII (continued)

YAHWEH	RA
heights, like the earth which He has founded forever"	his plans"
"The heavens are Thine, the earth also is Thine; the world and all it contains, Thou hast founded them"	"the world came into being by thy hand"
"God created . . . the earth" "the LORD formed man of dust from the ground"	"Thou didst create the earth, thou didst fashion man"
"the LORD formed man . . . and breathed into his nostrils the breath of life; and man became a living being"	"he (maketh) to live intelligent beings"
"the LORD our Maker"	"Maker of men"
"O LORD, Thou art our Father, we are the clay, and Thou art the Potter"	"who manifests himself at his hour to make what comes out of his potter's wheel alive"
"The spirit of God has made me, and the breath of the Almighty gives me life"	"who makes the throat breathe, who adorns the bodies"
"breathed into his nostrils the breath of life"	"Let there be breath for your nostrils"
"the Maker of all is He"	"Creator of all"
"I, the LORD, am the maker of all things"	"who didst make all there is"

RADIANCE

Ra, as the sun-god, manifested himself as a visible light in the heavens. He was called "Radiating One,"⁸⁷ "Brilliant One,"⁸⁸ "illuminator,"⁸⁹ "Light,"⁹⁰ and he "who shines in the Mysterious Place."⁹¹ Yahweh is called a "sun" in Psalm 84:11. Many references to His radiance and brightness are to be found in the Old Testament. One of these passages reads, "His radiance is like sunlight; He has rays flashing from His hand, and there is the hiding of His power" (Habakkuk 3:4). It is recorded that Yahweh "knows what is in the darkness, and the light dwells with Him" (Daniel 2:22). Ra was called "great of light,"⁹² "creating the rays of light,"⁹³ as well as creating "darkness after his light."⁹⁴ But Yahweh created light after darkness was already present (Genesis 1:1-3). He then created "lights in the expanse of the heavens to separate the day from the night" (Genesis 1:14). These were created "to give light on the earth" (Genesis 1:15). Ra was ascribed the power to personally light the darkness⁹⁵ and give "light to the earth."⁹⁶ Yahweh also had this power

⁸⁶Wiedeman, Religion of the Ancient Egyptians, p. 115.

⁸⁷Pianoff, Mythological Papyri, p. 13.

⁸⁸Pianoff, The Tomb of Ramesses VI, p. 134; see also Pianoff, The Shrines of Tut-Ankh-Amon, p. 25.

⁸⁹Pianoff, The Shrines of Tut-Ankh-Amon, p. 6.

⁹⁰Pianoff, Mythological Papyri, p. 13.

⁹¹Pianoff, The Shrines of Tut-Ankh-Amon, p. 25.

⁹²Pianoff, Mythological Papyri, p. 14.

⁹³Wiedeman, *op. cit.*, p. 114.

⁹⁴Pianoff, The Shrines of Tut-Ankh-Amon, p. 28.

⁹⁵Pianoff, The Tomb of Ramesses VI, p. 41

⁹⁶Pianoff, Mythological Papyri, p. 13.

as stated in Job 29:3, "by His light I walked through darkness." Ra was described as the one "who lights the people . . . on earth."⁹⁷ The Psalmist says of Yahweh, "In Thy light we see light" (36:9). The light shed by these two divine beings directly affected man's decisions and daily life. Ra was called "he who leads millions when he gives light,"⁹⁸ while Yahweh says, "I will lead the blind by a way they do not know, I will make darkness into light before them" (Isaiah 42:16). (See TABLE VIII, p. 39)

HOLINESS

Olin Curtis says, "the structural characteristic of the one Triune Spirit [Yahweh] is holiness."⁹⁹ Yahweh is spoken of many times throughout the Old Testament as being holy. The writer of Psalm 60:6 tells us that "God has spoken in His holiness," while Job calls Him "the Holy One" (Job 6:10). Moses, in his song to Yahweh, asks, "Who is like Thee among the gods, O LORD? Who is like Thee, majestic in holiness?" (Exodus 15:11). He is a pure God and "the LORD is upright; . . . there is no unrighteousness in Him" (Psalm 92:15). "No evil dwells with Thee" (Psalm 5:4).

Ra was also accorded the quality of purity or holiness. He was

⁹⁷Pianoff, The Tomb of Ramesses VI, p. 134.

⁹⁸Pianoff, Mythological Papyri, p. 14.

⁹⁹Olin A. Curtis, The Christian Faith (New York: Eaton & Mains, 1905), p. 475.

TABLE VIII

QUALITY: RADIANCE

YAHWEH	RA
<p>"His radiance is like sunlight. He has rays flashing from His hand, and there is the hiding of His power" "For LORD God is a sun"</p>	<p>"Radiating One" "Brilliant One" "illuminator" "Light" "who shines in the Mysterious Place"</p>
<p>"He knows what is in the darkness, and the light dwells with Him"</p>	<p>"Great of light"</p>
<p>"In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep Then God said, 'Let there be light;' and there was light"</p>	<p>"creates darkness after his light"</p>
<p>"Then God said, 'Let there be lights in the expanse of the heavens . . . to give light on the earth'"</p>	<p>"Creating the rays of light" "He who gave light to the earth"</p>
<p>"When His lamp shone over my head, and by His light I walked through darkness"</p>	<p>[Ra lights the darkness]</p>
<p>"In Thy light we see light"</p>	<p>"who lights the people . . . on earth"</p>
<p>"I will lead the blind by a way they do not know, in paths they do not know I will guide them. I will make darkness into light before them"</p>	<p>"He who leads millions when he gives light"</p>

called, "great holiness,"¹⁰⁰ and one of his deceased followers called him, "O Thou Perfect."¹⁰¹ He was called the "Perfect One,"¹⁰² the "Holy One,"¹⁰³ and the "Sinless One."¹⁰⁴ It was said of him that "Re is purified in the Marsh of Reeds, He is pure."¹⁰⁵ All evil was driven away from him,¹⁰⁶ and there was "no evil in thee at all."¹⁰⁷ The power of this god and that of Yahweh was acclaimed by their respective worshippers as being pure and holy. This was reflected in a description of Ra which calls him, "the One whose arm is holy."¹⁰⁸ This statement may be compared with Psalm 98:1, which states regarding Yahweh, "His right hand and His holy arm have gained the victory for Him."

Holiness may also include beauty. The beauty of Yahweh is referred to in Psalm 27:4, "the beauty of the LORD," as well as in Isaiah 33:17, "Your eyes will see the King [Yahweh] in his beauty." Beauty was also a quality of the Egyptian deity Ra. He was adored as the "Beautiful One,"¹⁰⁹ and the "beautiful . . . god."¹¹⁰ One of his deceased followers

¹⁰⁰Pianoff, The Shrines of Tut-Ankh-Amon, p. 42

¹⁰¹Hillyer, The Coming Forth by Day, p. 32.

¹⁰²Budge, Books on Egypt and Chaldaea, p. 9.

¹⁰³Pianoff, Mythological Papyri, p. 14.

¹⁰⁴Pianoff, The Tomb of Ramesses VI, p. 415.

¹⁰⁵Mercer, The Pyramid Texts, p. 78.

¹⁰⁶Pianoff, Mythological Papyri, p. 4. ¹⁰⁷Ibid.

¹⁰⁸Pianoff, The Tomb of Ramesses VI, p. 156.

¹⁰⁹Pianoff, The Shrines of Tut-Ankh-Amon, p. 42.

¹¹⁰James Bonwick, Egyptian Belief and Modern Thought, (London: C. Segar Paul & Co., 1878) p. 111.

TABLE IX
QUALITY: HOLINESS

YAHWEH	RA
"God has spoken in His holiness"	"great holiness" "O Thou Perfect" "O thou Perfect One"
"the Holy One"	"the Holy One"
"Who is like Thee among the gods, O LORD? Who is like Thee, majestic in holiness"	"The Sinless One" "Re is purified in the Marsh of Reeds, He is pure"
"the LORD is upright; He is my Rock, and there is no unright- eousness in Him"	"all evil is driven away from thee"
"No evil dwells with Thee"	"There is no evil in thee at all"
"His right hand and His holy arm have gained the victory for Him"	"the One whose arm is holy"
"Your eyes will see the king in his beauty"	"Beautiful One"
"and behold the beauty of the LORD"	"beautiful . . . god" "greetings to thee Re, in thy beauty, in thy beauties"

cried out, "greetings to thee, Re, in thy beauty, in thy beauties."¹¹¹
 Both gods appeared to have had a pure beauty and a beautiful purity which characterized their holiness. (See TABLE IX, p. 41)

JUSTICE

The early worshippers of Ra and those of Yahweh exhibited a reverential fear and amazement towards their particular deity. There was an awesomeness connected with their god. Ra was considered to be the "lord of awe,"¹¹² while in Psalm 33:8 a statement is found which tells us that the followers of Yahweh "stand in awe of Him." This awesome respect stemmed from a recognition of the power and justice wielded by a supreme god. This quality of justice included the decrees and judgments of the god and the acceptance on the part of the worshippers of those decisions as being just or accurate and truthful. It was said of Ra, "Just are the ways of the soul of Re Just is his Soul."¹¹³ "His decree is perfect and does not fail."¹¹⁴ He was the god "whose ways are correct."¹¹⁵ Those same qualities are ascribed to Yahweh. Deuteronomy 32:4 states, "all His ways are just," and Zephaniah says, "Every morning He brings His justice to light" (3:5). Ethan the Ezrahite declares, "Righteousness and justice are the foundation of Thy throne," (Psalm 89:14), and David states, "the judgments of the LORD are true: they are righteous altogether" (19:9).

¹¹¹Mercer, op. cit., p. 137.

¹¹²Wiedeman, Religion of the Ancient Egyptians, p. 112.

¹¹³Pianoff, The Litany of Re, p. 34.

¹¹⁴Pianoff, Mythological Papyri, p. 14.

¹¹⁵Pianoff, The Litany of Re, p. 26.

Many times a judge is feared, and when that judge is a supreme god, fear may become quite intense. Yahweh mentions this reaction in Malachi 1:14, where it is stated, "I am a great King . . . and My name is feared among the nations." His judgments are numerous in the Old Testament and He is called the One who "will arouse a strong scourge" against those who rebel against Him (Isaiah 10:26). "Fire goes before Him, and burns up His adversaries" (Psalm 97:3), and "His tongue is like a consuming fire" (Isaiah 30:27). Yet with all this condemnation and judgment comes the realization by the Hebrews that Yahweh rightly judges each case. This is stated in the form of a question in Genesis 18:25, "Shall not the Judge of all the earth [Yahweh] deal justly?"

Ra was also to be feared. He held the title of "Lord of fear"¹¹⁶ who "holdeth the scourge"¹¹⁷ and also "burns his enemies."¹¹⁸ He was a "flame which shoots a tongue of fire"¹¹⁹ and was called the "Judge."¹²⁰ It was his duty as the supreme god "to deliver the dead to their judgment."¹²¹ His method of defeating his enemies was by his power and the use of fire. It was said of him that "he casteth down his enemies by flames of fire"¹²² and "decrees the flame against his transgressors."¹²³ His enemies were "given over to the flame"¹²⁴ after being overthrown by

¹¹⁶Wiedeman, loc. cit. ¹¹⁷Ibid., p. 113.

¹¹⁸Pianoff, The Litany of Re, p. 28.

¹¹⁹Pianoff, The Shrines of Tut-Ankh-Amon, p. 28.

¹²⁰Ibid., p. 27. ¹²¹Pianoff, The Tomb of Ramesses VI, p. 146.

¹²²Wiedeman, op. cit., p. 113.

¹²³Pianoff, The Litany of Re, p. 27.

¹²⁴Baïke, Egyptian Papyri and Papyrus Hunting, p. 205.

Ra¹²⁵ and struck down.¹²⁶ This act of smiting his enemies is similar to what is said about the way Yahweh judges His enemies. His duty as supreme God also was to deliver the dead to their judgment and assign the wicked their place in the pit. David declares, "Thou, O God, wilt bring them down to the pit of destruction" (Psalm 55:23). An example of a judgment by Yahweh may be found in Psalm 106:18, where those who became envious of Moses and Aaron were consumed by flames. Elsewhere Yahweh is said to turn the wicked to ruin (Proverbs 21:12), and He declares in Ezekiel 7:9, "My eye will show no pity, nor will I spare. I will repay you according to your ways, while your abominations are in your midst; then you will know that I, the LORD, do the smiting." Isaiah states, "Trembling has seized the godless. Who among us can live with the consuming fire? Who among us can live with continual burning?" (33:14).

The Netherworld was created for the enemies of Ra,¹²⁷ where they do not see him¹²⁸ because "darkness covers them."¹²⁹ Many of those people were "destined not to exist."¹³⁰ The wicked ones judged by Yahweh were destined to "return to Sheol" (Psalm 9:17), and "never see the light" (Psalm 49:19), but they do not cease to exist. In his book, Systematic Theology, S. J. Gamertsfelder says,

While the arguments based on reason are of great value in theology, we can not rely on them alone for our faith in immortality The best possible proof of immortality

¹²⁵Wiedeman, op. cit., p. 117.

¹²⁶Pianoff, Mythological Papyri, p. 14.

¹²⁷Pianoff, The Tomb of Ramesses VI, p. 182. ¹²⁸Ibid., p. 129.

¹²⁹Ibid., p. 148. ¹³⁰Ibid.

that can be given is found in the Scriptures.¹³¹

The wicked dead "are silenced in darkness" (Isaiah 2:9), and "Fire and brimstone and burning wind will be the portion of their cup" (Psalm 11:6). The God of the Hebrews will not tolerate evil. "The face of the LORD is against evil doers, to cut off the memory of them from the earth" (Psalm 34:16).

The judgment engaged in by Ra and Yahweh was not all damnatory. Ra "judgeth the cause of the poor,"¹³² and Yahweh is the one "who executes justice for the oppressed; who gives food to the hungry. The LORD sets the prisoner free" (Psalm 146:7). Justice involved both punishment of evil and beneficence towards those who were oppressed and in need. (See TABLE X, p. 46)

TRIUMPH

Supreme judgment includes some measure of victory and accomplishment on the part of the judge. Ra was called "Victorious One"¹³³ and the "Great one of valor."¹³⁴ He was victorious in what he set out to do and accomplished his goal.¹³⁵ Yahweh was also successful in his triumph over His enemies. The Psalmist declares that "His right hand and his holy arm have gained the victory for Him" (98:1), and "the right hand of the LORD does valiantly" (118:16). He has "accomplished His wrath" (Lamentations 4:11). (See TABLE XI, p. 48)

¹³¹Solomon J. Gamertsfelder, Systematic Theology (Harrisburg, Pa.: Evangelical Pub. House, 1938), p. 581.

¹³²Wiedeman, op. cit., p. 114.

¹³³Pianoff, The Tomb of Ramesses VI, p. 160.

¹³⁴Wiedeman, op. cit., p. 112.

¹³⁵Pianoff, Mythological Papyri, p. 14.

TABLE X

QUALITY: JUSTICE

YAHWEH	RA
"stand in awe of Him"	"lord of awe"
"all His ways are just" "every morning He brings His justice to light; He does not fail" "Righteousness and justice are the foundation of Thy throne"	"Just are the ways of the soul of Re" "Just is his Soul"
"The judgments of the LORD are true; they are righteous altogether"	"his decree is perfect and does not fail" "whose ways are correct"
"I am a great king . . . and My name is feared among the nations"	"Lord of fear"
"And the LORD of hosts will arouse a strong scourge against him"	"holdeth the scourge"
"Fire goes before Him, and burns up His adversaries round about"	"Eternal One who burns his enemies"
"His tongue is like a consuming fire"	"flame which shoots a tongue of fire"
"Shall not the Judge of all the earth deal justly?"	"Judge"
"But Thou, O God, wilt bring them down to the pit of destruction"	"to deliver the dead to their judgment"
"Trembling has seized the godless. Who among us can live with the consuming fire? Who among us can live with continual burning?"	"He casteth down his enemies by flames of fire" "decrees the flame against his transgressors"
"The flame consumed the wicked"	"thine enemy hath been given over to the flame, and he hath fallen"
"turning the wicked to ruin"	"overthroweth his enemies"
"My eye will show no pity, nor will I spare. I will repay you	"he who strikes down his enemy"

TABLE X (continued)

YAHWEH	RA
<p>according to your ways, while your abominations are in your midst; then you will know that I, the LORD, do the smiting"</p>	
<p>"the wicked will return to Sheol"</p>	<p>[the netherworld was created for the enemies of <u>Re</u>]</p>
<p>"He shall go to the generation of his fathers; they shall never see the light"</p>	<p>[speaking of the wicked in the netherworld] "who do not see me"</p>
<p>"the wicked ones are silenced in darkness"</p>	<p>[speaking of his enemies in the netherworld] "Darkness covers them"</p>
<p>"Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup" "The face of the LORD is against evil doers, to cut off the memory of them from the earth"</p>	<p>[of the wicked in the netherworld] "You are examined before Re . . . you are those who did evil . . . your souls are destined not to exist"</p>
<p>"Who executes justice for the oppressed; who gives food to the hungry. The LORD sets the prisoner free"</p>	<p>"judgeth the cause of the poor"</p>

TABLE XI

QUALITY: TRIUMPH

YAHWEH	RA
"His right hand and His holy arm have gained the victory for Him"	"Victorious One"
"The right hand of the LORD does valiantly"	"Great one of valor"
"The LORD has accomplished His wrath"	"advancing he accomplishes the end"

MAJESTY

The titles of "King"¹³⁶ and "King of Eternity"¹³⁷ gave to Ra an aura of majesty. He was "Lord of heaven"¹³⁸ and "lord of earth."¹³⁹ Many references were found which ascribed to him the attribute of majesty,¹⁴⁰ along with affirmations such as "thou art my Lord and my God."¹⁴¹ The gods also recognized the majesty of Ra¹⁴² and had to pay homage to him

¹³⁶Ibid.

¹³⁷Margaret Murray, Egyptian Religious Poetry (London: John Murray, 1949), p. 64.

¹³⁸Ibid., p. 62.

¹³⁹Pianoff, The Shrines of Tut-Ankh-Amon, p. 8.

¹⁴⁰Ibid., p. 6; see also Pritchard, The Ancient Near East, An Anthology of Texts and Pictures, p. 4.

¹⁴¹Murray, op. cit., p. 60.

¹⁴²Ibid.; see also Wiedeman, loc. cit.

as he passed by.¹⁴³

Yahweh is hailed as king of heaven and earth. Psalm 29:1 states, "the LORD sits as king forever," while the author of Deuteronomy emphatically declares, "the LORD, He is God in heaven above and on the earth below; there is no other" (4:39). "He is clothed with majesty" (Psalm 93:1), and this majesty is recognized by Isaiah, "They [inhabitants of the earth] cry out from the west concerning the majesty of the LORD" (24:14). A Psalmist gave his affirmation of the majesty of Yahweh when he stated, "For I know that the LORD is great, and that our LORD is above all gods" (135:5).

There were numerous feasts and celebrations observed in the Old Testament. Many of these were ordained by Yahweh and the people were commanded to observe them. The Feast of Unleavened Bread (Exodus 23:16), the Passover Feast (Leviticus 23:4-6), and the Feast of Trumpets (Leviticus 23:24) were some of the celebrations the Hebrews were to keep. This concept of having a feast in honor of Yahweh was similar to the celebrations which were observed by the worshippers of Ra. It was said that "the two lands [Upper and Lower Egypt] celebrate feasts at his appearing."¹⁴⁴ Ra was widely acclaimed and worshipped, as was indicated in the statement, "Acclamations to thee from every land, To the height of heaven, to the width of earth, To the depth of the sea."¹⁴⁵ Obeisance was done to him which was, as Wiedeman says, "literally 'smelling the earth,' the Egyptian expression of profound reverence."¹⁴⁶ Ra was

¹⁴³ Pianoff, The Tomb of Ramesses VI, p. 36.

¹⁴⁴ Wiedeman, Religion of the Ancient Egyptians, p. 118.

¹⁴⁵ Ibid., p. 115. ¹⁴⁶ Ibid.

"exalted,"¹⁴⁷ and it was said that "those who are worshipping extol him."¹⁴⁸ His followers sang praises to Him¹⁴⁹ and exclaimed "Glory to thee, O Great One!"¹⁵⁰

The Old Testament is replete with references to man's praise of Yahweh. The Psalmists were probably the most prolific of the Old Testament writers in offering praise to Him. The admonition in 33:8 reads, "Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him." A Psalmist tells all creation to "Praise the LORD from the heavens . . . in the heights . . . all His angels . . . highest heavens, and the waters that are above the heavens" (148:1-3). "Praise the LORD from the earth . . . all deeps . . . snow and clouds . . . mountains and hills . . . kings of the earth and all peoples" (148:7-11). Another went on to say, "Come, let us worship and bow down; Let us kneel before the LORD our Maker" (95:6). It was believed that Yahweh should be exalted (99:2,5), extolled (107:32), and praised (112:1). One Psalmist wrote in 96:8, "Ascribe to the LORD glory and strength. Ascribe to the LORD the glory of His name." Yahweh was to be worshipped as the Supreme God, Who was worthy of man's praise and his adoration. (See TABLE XII, p. 51)

LOVE

One of the reasons why the Hebrews praised Yahweh was because He loved them. He tells Jeremiah, "I have loved you with an everlasting love; therefore I have drawn you with lovingkindness" (31:3). Moses

¹⁴⁷Wiedeman, op. cit., p. 113. ¹⁴⁸Ibid., p. 117.

¹⁴⁹Murray, op. cit., p. 63; see also Wiedeman, op. cit., p. 115.

¹⁵⁰Pianoff, The Tomb of Ramesses VI, p. 193.

TABLE XII

QUALITY: MAJESTY

YAHWEH	RA
"the LORD sits as king forever"	"King" "King of Eternity"
"the LORD, He is God in heaven above and on the earth below; there is no other"	"the Lord of heaven" "lord of earth"
"He is clothed with majesty"	"majesty" [ascribed to him]
"they cry out from the west concerning the majesty of the LORD"	"thou art my Lord and my God" "they [gods] recognize his majesty" "Glory to Re in the east" "Glory to Re in the west"
"For I know that the LORD is great, and that our LORD is above all gods"	[all other gods must pay homage to <u>Ra</u> when he passes by]
"Come, let us worship and bow down; let us kneel before the LORD our Maker"	"obeisance to thee"
"You shall observe the Feast of Unleavened Bread . . . as I commanded you, at the appointed time"	"the two lands celebrate feasts at his appearing"
"In the seventh month on the first of the month, you shall have a rest, a reminder by blowing trumpets, a holy convocation"	
"These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them. In the first month, . . . the LORD'S Passover"	
"Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him" "Praise the LORD from the heavens . . . in the heights . . ."	"Acclamations to thee from every land, To the height of heaven, to the width of earth, To the depth of the sea"

TABLE XII (continued)

YAHWEH	RA
<p>all His angels . . . all His hosts . . . sun and moon . . . all stars of light . . . highest heavens, and the waters that are above the heavens" "Praise the LORD from the earth . . . all deeps . . . snow and clouds . . . mountains and hills . . . kings of the earth and all peoples."</p>	
<p>"Exalt the LORD our God" "He is exalted above all the peoples"</p>	"exalted"
<p>"Let them extol Him also in the congregation of the people"</p>	"those who are worshipping extol him"
"Praise the LORD"	"Praise to thee" "Praises are to thee"
<p>"Ascribe to the LORD glory and strength. Ascribe to the LORD the glory of His name"</p>	"Glory to thee, O Great One"

tells the Hebrew people at Sinai, "the LORD did not set His love on you nor choose you because you were more in number than any of the peoples . . . but because the LORD loved you . . ." (Deuteronomy 7:8). This love on the part of Yahweh evoked a positive response from the Hebrew people until with the Psalmist they exclaimed, "I love the LORD" (118:1), and admonished others, as David did, to "love the LORD, all you His godly ones" (Psalm 31:23).

The ancient Egyptians loved their "beloved god" Ra.¹⁵¹ He was called "the beloved"¹⁵² and the god "who grants his love."¹⁵³ They considered him to be "a great one of love,"¹⁵⁴ who reciprocated man's overtures of love with his own bequest of love. (See TABLE XIII, below)

TABLE XIII
QUALITY: LOVE

YAHWEH	RA
"I love the LORD" "O love the LORD, all you His godly ones"	"beloved god" "the beloved"
"The LORD did not set His love on you nor choose you because you were more in number than any of the peoples . . . but because the LORD loved you . . ."	"who grants his love"
"I have loved you with an ever- lasting love; therefore I have drawn you with lovingkindness"	"a great one of love"

¹⁵¹Bonwick, Egyptian Belief and Modern Thought, p. 111.

¹⁵²Pianoff, The Shrines of Tut-Ankh-Amon, p. 6.

¹⁵³Pianoff, Mythological Papyri, p. 14.

¹⁵⁴Wiedeman, Religion of the Ancient Egyptians, p. 114.

TRUTHFULNESS

The ancient Egyptians believed their god, Ra, to have been a god of truth. What he said as well as what he did was genuine. It was said that "truth is before Re,"¹⁵⁵ and his titles included "Lord of truth,"¹⁵⁶ "Maker of Truth,"¹⁵⁷ "The True of Word,"¹⁵⁸ "the One who lives on truth,"¹⁵⁹ and he who "liveth in truth every day."¹⁶⁰

Truthfulness is also an important attribute of Yahweh. His veracity is attested to in many places throughout Old Testament literature. He is called "the God of truth" (Isaiah 65:16), and it is stated in Jeremiah 4:2 that Yahweh lives in truth. David declares, "Thy truth reaches to the skies" (Psalm 108:4). Ethan says, "lovingkindness and truth go before Thee" (Psalm 89:14), and the Psalmist in 117:2 states, "The truth of the LORD is everlasting." He also affirms, "all Thy commandments are truth" (119:151). David calls Yahweh "the LORD, the LORD God, . . . abounding in . . . truth" (Psalm 34:6).

The truthfulness of these two deities also involved a future existence for their followers. This life was to be, for the followers of Ra, "a complete existence under Truth to which evil does not come."¹⁶¹ The worshippers of Yahweh also could look forward to an existence ruled in truth. Zechariah records the words of Yahweh in 8:8 as, "I will bring

¹⁵⁵Mercer, The Pyramid Texts, p. 268.

¹⁵⁶Wiedeman, op. cit., p. 116. ¹⁵⁷Ibid., p. 117.

¹⁵⁸Hillyer, The Coming Forth by Day, p. 32.

¹⁵⁹Pianoff, The Tomb of Ramesses VI, p. 180.

¹⁶⁰Wiedeman, op. cit., p. 116.

¹⁶¹Pianoff, The Tomb of Ramesses VI, p. 180.

TABLE XIV

QUALITY: TRUTH

YAHWEH	RA
<p>"lovingkindness and truth go before Thee" "Thy truth reaches the skies"</p>	<p>"truth is before Re"</p>
<p>"the truth of the LORD is ever- lasting"</p>	<p>"Lord of truth"</p>
<p>"the God of truth"</p>	<p>"Maker of Truth"</p>
<p>"all Thy commandments are truth"</p>	<p>"The True of Word"</p>
<p>"As the LORD lives, in truth . . ."</p>	<p>"the One who lives on truth" "liveth in truth every day"</p>
<p>"I will bring them back, and they will live in the midst of Jeru- salem, and they will be My people and I will be their God in truth and in righteousness"</p>	<p>"I have decreed for them [fol- lowers or Ra] a complete existence under Truth to which evil does not come"</p>

them back, . . . and they will be My people and I will be their God in truth and righteousness." Both gods were considered by their worshippers to be truthful and trustworthy in all their relationships with creation and man. (See TABLE XIV, p. 55)

GOODNESS

The affection shown to Ra by the ancient Egyptians and the love of the Old Testament Hebrews for Yahweh were evidenced by statements found in their respective literatures. This affection was demonstrated partly because of the goodness of Ra and Yahweh. The followers of Ra said "Re is good each day."¹⁶² They called him "The Good God,"¹⁶³ who was "kindly of heart towards him who calleth upon him."¹⁶⁴ His worshippers adored him as "He whose name is pleasing,"¹⁶⁵ and "Lord of sweetness."¹⁶⁶ Joel spoke about the goodness of Yahweh when he wrote, "Now return to the LORD . . . for He is gracious and compassionate, . . . abounding in lovingkindness" (2:13). David affirms, "How great is Thy goodness" (Psalm 31:19), and, "The LORD is good to all" (Psalm 145:9). The Psalmist admonishes people to "Sing praises to His name for it is lovely" (135:3), and declares, "How sweet are Thy words to my taste! Yes, sweeter than honey to my mouth" (119:103). The goodness of Yahweh and that of Ra appeared to be similar, with each showing his goodness towards men. (See TABLE XV, p. 57)

¹⁶²Mercer, The Pyramid Texts, p. 303.

¹⁶³Pianoff, The Shrines of Tut-Ankh-Amon, p. 6.

¹⁶⁴Wiedeman, op. cit., p. 114.

¹⁶⁵Pianoff, Mythological Papyri, p. 14. ¹⁶⁶Wiedeman, loc. cit.

TABLE XV

QUALITY: GOODNESS

YAHWEH	RA
"Now return to the LORD your God, for He is gracious and com- passionate, . . . abounding in lovingkindness"	"He is good each day" "Kindly of heart towards him who calleth upon him"
"How great is Thy goodness" "The LORD is good to all"	"The Good God"
"Sing praises to His name for it is lovely"	"He whose name is pleasing"
"How sweet are Thy words to my taste! Yes, sweeter than honey to my mouth"	"Lord of sweetness"

PROVIDENCE

The goodness of Yahweh and Ra found expression through divine government. Yahweh was considered by the Old Testament Hebrews to be the provider and sustainer of all that exists. The Psalmist David declares, "O LORD, Thou preservest man and beast" (36:6). The words of Yahweh, as found in Psalm 50:10-12, follow:

For every beast in the forest is Mine, the cattle on a thousand hills. I know every bird of the mountains, and everything that moves in the field is Mine. If I were hungry, I would not tell you; for the world is Mine, and all it contains.

He is the ruler of all the earth, as Ra was said to have been, "the circumference of the earth is under his orders."¹⁶⁷ Yahweh gave "the sun for light by day, and the fixed order of the moon and the stars for light by night" (Jeremiah 31:35). He "ordained" the moon and stars (Psalm 8:3), which the ancient Egyptians said was the feat of Ra.¹⁶⁸

The governmental actions of these two deities included not only jurisdiction over creation in general but authority over man and the inhabitants of earth. Ra was credited with "making to live the herds of the desert,"¹⁶⁹ while the Psalmist declares,

He [Yahweh] sends forth springs in the valleys; they flow between the mountains; they give drink to every beast of the field; the wild donkeys quench their thirst (104:11). He causes the grass to grow for the cattle (104:14).

¹⁶⁷Pianoff, Mythological Papyri, p. 14.

¹⁶⁸Pianoff, The Shrines of Tut-Ankh-Amon, p. 26.

¹⁶⁹Wiedeman, Religion of the Ancient Egyptians, p. 116.

Ra was called the "Renewer of the earth,"¹⁷⁰ and Psalm 104:30 says concerning Yahweh, "Thou dost renew the face of the ground." When Yahweh created man He provided the breath of life to sustain him (Genesis 2:7). The Psalmist David also states, "they who seek the LORD shall not be in want of any good thing" (Psalm 34:10), and "[He] delights in the prosperity of His servant" (Psalm 35:27). Elihu says, "If they hear and serve Him, they shall end their days in prosperity" (Job 36:11). Yahweh takes pleasure in providing the needs of His people (Psalm 107:33-38), and He is "good to all, . . . His mercies are over all His works" (Psalm 145:9).

The ancient Egyptians believed in the ability of Ra to provide for their needs and give them a prosperous life. They called him "Prosperity"¹⁷¹ and "Lord of Plenty."¹⁷² His concern as it related to the world, was "to take care of those who are in it."¹⁷³ He was the one "who givest breath to sustain all that he has made."¹⁷⁴ Like Yahweh he sought "good for his creatures"¹⁷⁵ and provided for their needs.

The needs of the ancient Egyptians included the necessity for a personal relationship with their god. They accorded to Ra the ability to hear "the prayer of him who is in affliction."¹⁷⁶ They evidently experienced some emotional fulfillment as indicated in the statement, "He cometh as the Nile to those who love Him."¹⁷⁷ This experience may be compared with the relationship of the Old Testament Hebrews to Yahweh.

¹⁷⁰Pianoff, The Litany of Re, p. 28.

¹⁷¹Wiedeman, op. cit., p. 114. ¹⁷²Ibid., p. 117.

¹⁷³Pianoff, The Tomb of Ramesses VI, p. 9.

¹⁷⁴Pianoff, The Shrines of Tut-Ankh-Amon, p. 9.

¹⁷⁵Wiedeman, op. cit., p. 115. ¹⁷⁶Ibid., p. 114. ¹⁷⁷Ibid.

The need for a positive response to a plea for divine aid is answered in Psalm 86:7, where it is recorded, "In the day of my trouble I shall call upon Thee, for Thou wilt answer me." Yahweh says, "I will pour out water on the thirsty land and streams on the dry ground; I will pour My Spirit on your offspring, and My blessing on your descendants" (Isaiah 44:3).

Yahweh and Ra provided a complete and abundant supply of gifts and benefits for their followers. The wealth and riches given by Yahweh are bestowed as "a gift" (Ecclesiastes 5:19). The sons of Korah declare in Psalm 48:10, "Thy right hand is full of righteousness." Yahweh promises "long life" (Psalm 91:16) to His followers. An example is found in II Kings 20:6 where He told Hezekiah, "I will add fifteen years to your life." This personal concern for man and the ability to change his life-span were also characteristics ascribed to Ra by his worshippers. They believed Ra to have been an abundant provider for their needs. They declared, "His two hands give gifts to him that loveth him,"¹⁷⁸ and "thy graces make weary the arms."¹⁷⁹ "He doubles the years of him he likes."¹⁸⁰ As the "Lord of protection,"¹⁸¹ he was a "refuge of his created people,"¹⁸² "a good protector of him whom he placed in his heart."¹⁸³ His protection extended to those who were asleep, for it was said of him, "he watcheth over all who repose."¹⁸⁴

¹⁷⁸Ibid., p. 113. ¹⁷⁹Ibid., p. 115.

¹⁸⁰Pianoff, Mythological Papyri, p. 14.

¹⁸¹Wiedeman, op. cit., p. 113.

¹⁸²Pianoff, The Shrines of Tut-Ankh-Amon, p. 6.

¹⁸³Pianoff, Mythological Papyri, p. 14.

¹⁸⁴Wiedeman, op. cit., p. 115.

Yahweh, like Ra, could be expected to protect those who would follow him. Isaiah 25:4 reads, "For Thou hast been . . . a refuge." David states, "Thou, O LORD, wilt keep them; Thou wilt preserve him from this generation forever" (Psalm 12:7). The Psalmist declares, "He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the LORD, 'My refuge and my fortress, my God, in whom I trust!'" (91:1-2) Yahweh promised protection even to those who sleep. David says in Psalm 4:8, "In peace I will both lie down and sleep, for Thou alone, O LORD, dost make me to dwell in safety."

There is another aspect included in the attribute of providence. The promise of life after death was present in both the ancient Egyptian literature pertaining to Ra, and a few Old Testament references to Yahweh. Ra was called "Life"¹⁸⁵ and the "Lord of Life."¹⁸⁶ When his followers died they went to be with their god. This was indicated in the statement, "[the] glorified ones go forth towards him."¹⁸⁷ This appears similar to Daniel 12:13 where Yahweh says, "But as for you [Daniel], go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age."

The provision of life, whether mortal or immortal, included protection, sustenance, communication, and a degree of mutual fellowship. The ancient Egyptians apparently received this experientially from their worship of Ra, while the Old Testament Hebrews experienced fulfillment in their worship of Yahweh, the "fountain of life" (Psalm 36:9). (See TABLE XVI, p. 62)

¹⁸⁵Ibid., p. 114. ¹⁸⁶Pianoff, The Litany of Re, p. 133.

¹⁸⁷Wiedeman, op. cit., p. 118.

TABLE XVI

QUALITY: PROVIDENCE

YAHWEH	RA
<p>"For every beast of the forest is Mine, the cattle on a thousand hills. I know every bird of the mountains, and everything that moves in the field is Mine. If I were hungry, I would not tell you; for the world is Mine, and all it contains"</p>	<p>"the circumference of the earth is under his orders"</p>
<p>"Who gives the sun for light by day, and the fixed order of the moon and the stars for light by night" "the moon and the stars which Thou hast ordained"</p>	<p>"gives orders to his stars"</p>
<p>"O LORD, Thou preservest man and beast" "He sends forth springs in the valleys; they flow between the mountains; they give drink to every beast of the field; the wild donkeys quench their thirst. He causes the grass to grow for the cattle"</p>	<p>"making to live the herds of the desert"</p>
<p>"Thou dost renew the face of the ground"</p>	<p>"Renewer of the earth"</p>
<p>"who delights in the prosperity of His servants" "If they hear and serve Him, they shall end their days in prosperity"</p>	<p>"Prosperity"</p>
<p>"they who seek the LORD shall not be in want of any good thing"</p>	<p>"Lord of Plenty"</p>

TABLE XVI (continued)

<p>"He changes a wilderness into a pool of water; and a dry land into springs of water; and there He makes the hungry to dwell, . . . He blesses them . . . He does not let their cattle decrease"</p>	<p>"to take care of those who are in it [the world]"</p>
<p>"and breathed into his nostrils the breath of life"</p>	<p>"Who givest breath to sustain all that he has made"</p>
<p>"The LORD is good to all, and His mercies are over all His works"</p>	<p>"seeking good for his creatures"</p>
<p>"In the day of my trouble I shall call upon Thee, for Thou wilt answer me"</p>	<p>"Hearing the prayer of him who is in affliction"</p>
<p>"For I will pour out water on the thirsty land and streams on the dry ground; I will pour out My Spirit on your offspring, and My blessing on your descendants"</p>	<p>"He cometh as the Nile to those who love him"</p>
<p>"Thy right hand is full of righteousness"</p>	<p>"thy graces make weary the arms"</p>
<p>"as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of God"</p>	<p>"His two hands give gifts to him that loveth him"</p>
<p>"I will add fifteen years to your life" "with long life will I satisfy him"</p>	<p>"he doubles the years of him he likes"</p>
<p>"For Thou hast been . . . a refuge"</p>	<p>"refuge of his created people"</p>

TABLE XVI (continued)

YAHWEH	RA
"Thou, O LORD, wilt keep them; Thou wilt preserve him from this generation forever"	"Lord of protection"
"He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the LORD, 'My refuge and my fortress, my God, in whom I trust'"	"He is a good protector of him whom he placed in his heart"
"In peace I will both lie down and sleep, for Thou alone, O LORD, dost make me to dwell in safety"	"he watcheth over all who repose"
"But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age"	"glorified ones go forth towards him"
"with Thee is the fountain of life"	"Lord of life" "Life"

FATHERHOOD

A deity who is man's creator, provider and protector, and who answers his prayers could be considered a personal god. The followers of Ra recognized the personal tie between their god and themselves. The statement, "O my father, O Re,"¹⁸⁸ made by a deceased Egyptian queen, was indicative of this personal relationship between Ra and his worshippers. An Egyptian king who had died was also said to have greeted "his father Re."¹⁸⁹

The Hebrew people called Yahweh their Father in numerous places throughout the Old Testament. Isaiah declares, "Thou, O LORD, art our Father" (63:16). The Psalmist, Ethan, makes this relationship even more individually personal when he states, "Thou art my Father, my God" (89:26). (See TABLE XVII, below)

TABLE XVII

QUALITY: FATHERHOOD

YAHWEH	RA
"Thou O LORD, art our Father"	[deceased queen declares] "O my father, O Re"
"Thou art my Father, my God"	[deceased king] "greet his father Re"

¹⁸⁸ Mercer, The Pyramid Texts, p. 310. ¹⁸⁹ Ibid., p. 301.

SUMMARY

The characteristics ascribed to Yahweh and Ra by their worshippers were compared and analyzed in this chapter. These characteristics are uniqueness, knowledge, changelessness, duration, transcendence, omnipresence, omnipotence, radiance, holiness, justice, triumph, majesty, love, truthfulness, goodness, providence, and fatherhood. Similarities and dissimilarities were noted between Yahweh and Ra and a certain disjunctiveness within Ra himself.

CHAPTER IV

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER STUDY

The purpose of this study was to compare the attributes of Ra as reflected in ancient Egyptian literature with those attributes of Yahweh found in the Old Testament. This was done in both textual and tabular form in order to give certain background information on the religion of the ancient Egyptians, and to present material which would aid in better understanding some of the reasons for Hebrew idolatrous practices.

SUMMARY

A survey of ancient Egyptian literature revealed several direct translations of Egyptian religious texts. These, along with the Hebrew literature of the Old Testament, were used as the bases for comparing the attributes of Yahweh and Ra.

Egypt was one of the earliest civilizations in the chronology of time. Many Egyptian monuments were inscribed with religious representations describing their god Ra. The Egyptian literature of the New Kingdom period (1580-1085 B.C.) was replete with songs and prayers to Ra. This time period was chosen because it corresponds to the biblical period in which some of the Old Testament books were written.

During this period of ancient Egyptian history, the sun-god, Ra, was known as the only visible manifestation of Atum, the All. Ra was worshipped as actually being Atum but in a visible form. All other gods

of ancient Egypt were only forms of the supreme god, Ra. This worship appeared to be a pantheistic form of belief in one god.

Ra was depicted as the sun-god who daily traveled over the back of the sky-goddess, Nu-t, to be swallowed by her at night. During the night hours he traveled through the Netherworld to be born again at sunrise from Nu-t. The followers of Ra went to be with him after death, while the wicked dead went to the Netherworld where they existed in a realm of darkness and could not see Ra as he passed. There the wicked were either punished by various kinds of torture, or were annihilated. The righteous dead traveled with Ra in his solar barge, became kings and judges of the departed, or took on lunar and solar characteristics.

Ra and Yahweh were accorded many attributes by their respective worshippers. They were unique deities, all-knowing, and changeless. Each was aware of man's activities and presided over all creation as an only god, existing before all creation. Each was mysteriously powerful, transcending all that man could comprehend. Humanity could not fully know either deity because of finite incomprehensibility of the divine makeup of Yahweh and Ra. Both deities were believed to have been eternal, everlasting gods who were present in all parts of creation at all times. Their power was supreme and both had many titles which were indicative of power and strength. Each was claimed to be a sovereign ruler of all the universe including man.

This study revealed much material relating to the royalty and majesty of these two gods. Each displayed his splendors by the glorious creation of the beauties of the universe as well as of life itself. As the source of life, each of these deities gave life and breath to all

animated creation.

Radiance was ascribed to the sun-god, Ra, as well as to Yahweh. This radiance involved a personal quality as well as the brilliance which resulted from the creation of light and the celestial bodies.

Holiness and justice appeared to have been integral parts of the worship of Yahweh and of Ra. Each god was believed to have been possessor of a pure nature which allowed him to deal justly and righteously with all people. The respective devotees of Yahweh and Ra believed that their god was able to judge evil and goodness, including the cause of the oppressed and the poor. The triumph of each god over evil and his lordship over all that exists were causes for praise, adoration, and love on the part of the worshippers. This love was reciprocated by the goodness of each god in providing for the temporal and eternal needs of his own followers. Both Yahweh and Ra provided sustenance for man and beast, order for the universe, and an existence after death for their true followers.

The need for a personal relationship with their respective god was apparently satisfied through the Hebrew worship of Yahweh and the ancient Egyptian worship of Ra. Both gods were called father, heard prayers, and protected their own followers in earthly life as well as in life after death.

CONCLUSIONS

Many of the attributes accorded to Ra were similar to those ascribed to Yahweh. However, there were a few strikingly dissimilar characteristics which must not be overlooked.

Yahweh and Ra both appeared to have similar titles and powers.

Each deity was believed to have been the very first of all creation and the creator of all that exists. But Ra was said to have formed or created himself at a point in time, whereas Yahweh has always existed and was not created. This is a significant contrast since it gives credence to the eternality of Yahweh and points out a disjunctiveness within the eternal makeup which was ascribed to Ra. Ra was called the god who came into being in the beginning of time. It would appear to be a contradiction for the ancient Egyptians to have called him the maker of time, who was beyond all time. But Yahweh existed before time and was in the beginning.

The respective worshippers of Yahweh and Ra accorded to their god the ability to know what was transpiring throughout the universe and to be aware of man's activities at all times. This ability was unchangable and was an integral part of the stability of essence and character intrinsic to each of the deities.

Ra was regarded as an eternal god who could not be known by his followers. This was similar to what the Old Testament Hebrews believed concerning Yahweh. Each deity was sovereign and omnipotent; each ruled or dominated all creation with absolute authority. The Egyptians could not understand the mysterious nature of Ra, nor could the Hebrews fathom the depths of secrecy which surrounded Yahweh.

Each god was ever-present and all-powerful. This power involved not only the fiat power of creation but the capacity to rule over every part of creation including authority over the rulers of men. Each had power over man's physical death and was the source of all life. As the source of life, each god was considered to have been the creator of man. Ra was said to have created by his own words all that exists, including

man. This creation was the act of one singular deity. The Hebrew concept of creation was quite different. Man, as well as all creation, was made by more than one person, the singular deity, Yahweh. Genesis 1:26-27 states, "and God said, 'Let us make man in our image, according to our likeness' And God created man in His own image, in the image of God He created him;" Although the creative act of Yahweh was similar to that of Ra, the difference was within the creator. Both deities spoke and creation came into being, but Yahweh acknowledged more than one person in the Godhead. He spoke in the first chapter of Genesis about creating man in our image and after our likeness, yet it is stated that God created man in His image. When Yahweh spoke, He spoke in the plural, but the account was written in the singular. Moses records that even before the creation account following Genesis 1:3, "the Spirit of God was moving over the surface of the waters" (Genesis 1:2). There was a definite dissimilarity between the creator, Ra, and the Creator, Yahweh.

The sun-god, Ra, was described in many places as a brilliant or radiant god. He was believed to have been able to lead people by his light. Yahweh also had the ability to lead mankind by His light. This ability could have been either a similarity or a dissimilarity between Yahweh and Ra. If this was, on the part of Ra, only a physical giving of light, then it would be dissimilar to the ability of Yahweh to give spiritual light to lead His followers through spiritual darkness. But if this was speaking of a spiritual light bestowed upon man by Ra, then it would be a similarity.

Purity and holiness were ascribed to both Yahweh and Ra. Each god was without sin and had no evil within his nature. Because of this trait, each deity was able to judge perfectly both evil and righteousness.

Both used fire to punish evil and decreed for the wicked an eternity of punishment in darkness.

The triumph of Ra over evil and all opposition secured for him titles which reflected his majesty and position as supreme ruler of all. Yahweh was also accorded royal titles by His followers. Feasts were implemented by the respective worshippers of Ra and Yahweh, and observed by the worshippers as a form of praise and adoration.

There appeared to be a similarity between the emotional or experiential relationship of the devotees of Ra, and those who worshipped Yahweh. Each deity "came" to his followers and the result apparently was a reciprocal love. This experience involved prayers and petitions on the part of man, and kindness, beneficence, and sustenance on the part of the god. Ra was said to have been the renewer of the earth who provided food and comforts for man and beast as well as order and sustenance for the rest of creation. Yahweh answered the pleas of the Hebrews in many ways, and provided for them a constant supply for their every need. His love included the pleasure of giving good gifts to His followers. These gifts included peace, happiness, and safety in eternal existence. The followers of Ra were promised the same type of existence. The relationship between each god and his followers appeared to be more of a father and son relationship than that of omnipotent creator and subservient creature. However, a reverential fear and a feeling of awe was also a part of this relationship between the worshipper and his god.

The Hebrew monotheistic concept of Yahweh as the one and only God appears to be substantiated in that: (1) Yahweh is the only pre-existent God, inasmuch as Ra was depicted as self-created, (2) no inconsistencies were observed within the nature and makeup of Yahweh

whereas a disjunctiveness was noted within Ra in that he was said to have made himself in the beginning of time yet he was supposed to have been the maker of time, and (3) the worship of Yahweh is still a major world religion whereas the worship of Ra terminated centuries ago.

This study has indicated that due to the similarities between the worship of Ra and Yahweh, the period of the Egyptian captivity, with its exposure to the ancient Egyptian religion, could have been one of the causes for the subsequent Hebrew propensity towards idolatry.

RECOMMENDATIONS FOR FURTHER STUDY

Some interesting questions were raised by this study which suggest areas of further investigation.

First, the question of the disjunctiveness between the self-creation of Ra and the eternality of Yahweh provides a vast area for further study. This involves an inquiry into the revelation of Yahweh to mankind and whether or not part of this revelation was made to the Egyptians prior to the period of history encompassed by this study. Further investigation may include the possibility of the worship of Ra being a corrupted form of this divine revelation by Yahweh.

Secondly, the dissimilarity between the singular god, Ra, and the triune God, Yahweh, suggests an area of possible inquiry into the New Testament ramifications involved in the attributes of Yahweh as they compare with the characteristics of Ra. Since the New Testament was not used in this study, much information revealing additional activities and functions of Yahweh was beyond the scope of this investigation.

Thirdly, the question as to whether the light given to mankind by Ra was physical or spiritual suggests an area for further study

involving exegesis of the word light as found in the ancient Egyptian literature.

Finally, a study into the social effects of this ancient Egyptian religion on the life of the Old Testament Hebrews from the time of the exodus from Egypt to the return of the Hebrews from the Babylonian captivity, tracing the Hebraic propensity towards idolatry, could be rewarding.

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