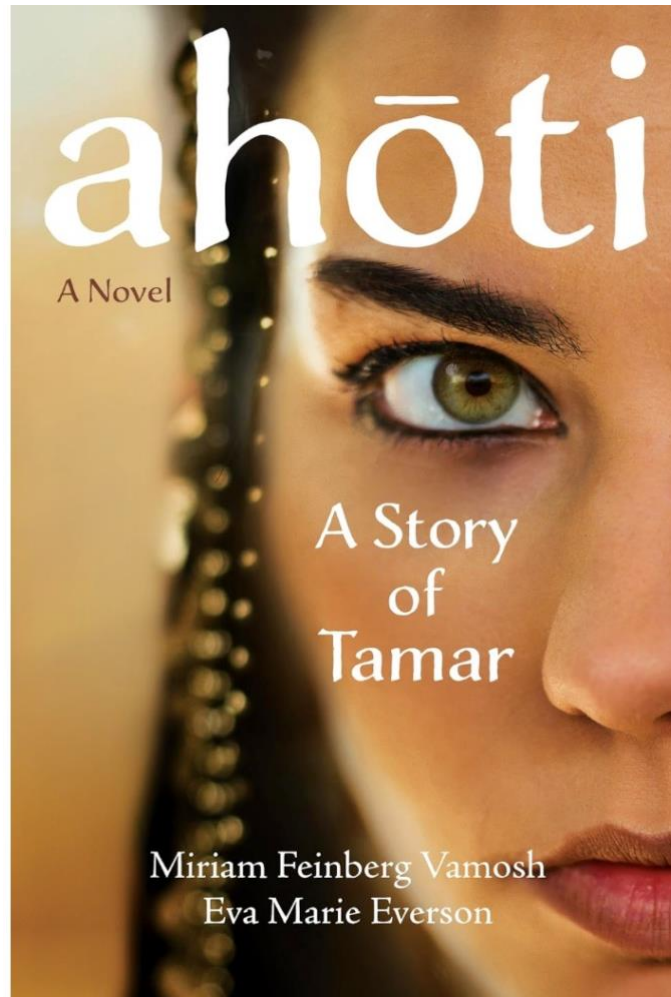


This Week at Logos
February 12-18, 2024



Ahōti, a Story of Tamar is a new novel by Dr. C.'s friend Miriam Feinberg Vamosh (and her co-author Eva Marie Everson) on the story of Tamar, King David's daughter who was raped by her half-brother Amnon, for whom her full brother Absalom responded by murdering Amnon and rebelling against his father David. It is a great, though tragic story.

A note from Dr. C.

I remember my wife Ana and I sitting at the Olive and Fish restaurant in Jerusalem with Miriam and her husband Arik enjoying a delicious dinner together. Miriam was telling me about

the new novel she was writing with her co-author, Eva Maria Everson, about Tamar, the sister of Absalom and David's daughter. I had always taught the story of Tamar being raped by her half-brother Amnon, and Absalom gaining vengeance by killing his half-brother Amnon in retribution, being banished to his grandfather in Geshur, and caring for his sister for the rest of her life as a devastated and broken young woman in Absalom's household.

Miriam had a radically different understanding of the story. Indeed, not Amnon but Absalom was the true villain in the story. We kicked this around for an hour or so at dinner, from the main course all the way through dessert. I was not convinced, although I continued to think about it. Now Miriam has finished her novel and her publicist asked me to read it in pre-publication and review it. Well, I have just finished reading it . . . and I'm thoroughly convinced. Miriam was right!

Ahōti, a Story of Tamar, is a beautifully written novel that goes beyond Tamar's sad ending in Scripture to a vision of hope and redemption, a story that brings Tamar full circle to healing and her rightful place in the kingdom. Miriam and her co-author Eva based their story on an anonymous manuscript purportedly by Gad the Seer, a prophet in King David's court (1 Chronicles 29:29), which is in the Cambridge University Library, MS 00.1.20. It was copied in Cochin, India in the middle of the eighteenth century, and it consists of fourteen "chapters," chapter thirteen of which provides the grist for Miriam and Eva's novel.

Miriam is a brilliant and gifted writer and *Ahōti, a Story of Tamar* is one of her best offerings. It will be published in May of 2024, and I encourage all of you to **pre-order a copy today**. I have. And I hope you will, too. You will love this exquisite novel! Here is a link: [*Ahōti, a Story of Tamar*](#).

Ahōti by the way is Hebrew for "my sister," a term that resonates for all women throughout history, including today.

Next Saturday's seminar on the book of Exodus will feature Lesson #3, "The Call and Commission of Moses," which covers Exodus 2:23 - 4:31. A PDF of the lesson will be posted on Facebook's *Logos Bible Study Forum*. We will also discuss Leon Kass's *Founding God's Nation, Reading Exodus*, Chapter 3, "Moses Finds God and (Reluctantly) Accepts His Mission," pp. 59-96.

Our Saturday Seminars and Dr. C.s TTh 11:00 AM – Noon "Office Hours" will continue as usual, using the same Zoom credentials.

Here are the Zoom credentials:

Meeting ID: 508 427 4758

Passcode: 080513

All are invited to Dr. C.'s Zoom "Office Hours"

Egyptian Myth Busters!

Israelite slaves built the tombs in the Valley of the Kings and then they were killed to prevent others from locating the tombs and looting them.

Fact or Fiction?

Fiction. It's another Hollywood myth. Building elaborate tombs like those in the Valley of the Kings requires the availability of highly skilled labor. Recent excavations at Deir el-Medina have unearthed an entire village of craftsmen who were responsible for building most of the 65 tombs (currently) found in the Valley of the Kings. The excavations have produced a vast

quantity of official records, literary texts, private letters, and drawings that attest to a highly skilled community of craftsmen who passed their expertise on over many generations from father to son.



The vast residential area of the tomb workers at Deir el-Medina.



Dr. C. emerging from one of the beautiful tombs of the workers at Deir el-Medina.

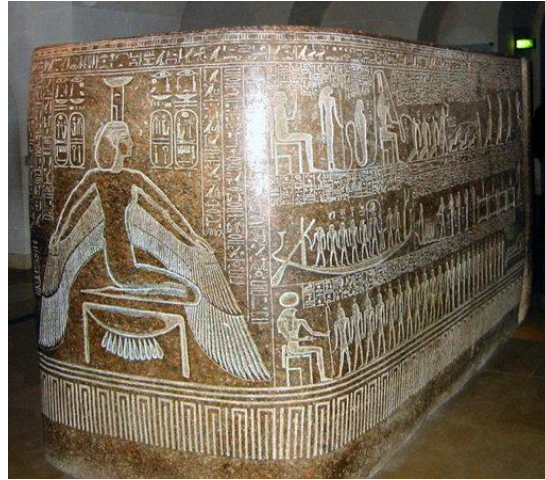
If we enter the tomb of Ramses III (reigned, 1186-1155 BC) in the Valley of the Kings we see the beginning of a beautifully decorated 617 ft. long tomb with four corridors:



Entrance to KV 11 (Ramses III's tomb—"Kings Valley 11").

The second corridor is decorated with scenes from the *Litany of Re*, an ancient Egyptian funerary text with prayers and invocations for the deceased. The third corridor is decorated with scenes from the *Book of Gates*, which narrates the passage of the newly deceased soul into the next world, following the journey of the sun through the underworld during the hours of night, as well as the *Book of Amduat*, another funerary reference text for the dead. This third corridor leads over a ritual shaft and into a four-pillared hall with decorations from the *Book of Gates*. The fourth corridor is decorated with scenes from the "opening of the mouth" ceremony that included rituals to equip the deceased to venture into the afterlife. The fourth corridor leads to a vestibule with scenes from the Book of the Dead prior to entering the actual burial chamber. Ramses III's

burial chamber is an eight-pillared hall that contained a red granite sarcophagus, which is now in the Louvre Museum in Paris; its lid is in the Fitzwilliam Museum in Cambridge.



Ramses III's sarcophagus.



**Ramses III's mummy.
National Museum of Egyptian Civilization, Cairo.**

Exploring Ramses III's tomb in the Valley of the Kings brings into sharp focus the highly-skilled labor required to build it. And there are sixty four other tombs to explore, including King Tutankhamun's (KV62), a very minor king who reigned c. 1332-1323 BC. His tomb was discovered by Howard Carter in 1922.



Dr. C. and his friend and colleague, Emad Faltas, Professor of Egyptology and world history, about to enter "King Tut's" tomb in the Valley of the Kings, Egypt.