



# The Shepherd Kings

**J. Garnier**



## **The Shepherd Kings:**

**The Shepherd Kings of Egypt** John Campbell,2024-03-08 Reprint of the original first published in 1875      **The Shepherd Kings** Victoria W. Spencer,2022-08-02 After the pharaoh of Egypt suddenly awakens and sits up in bed sweat drips from his body Continually plagued by horrifying nightmares Rahotep is once again shaken to his core While pacing the palace halls in the dark of the night he wonders what is happening to him The dreams surely carry a message from someone Unfortunately he has no idea of the source of the important message Desperate to have his dreams interpreted Rahotep is visited by Joseph a faithful Hebrew servant who is rumored to have the gift of foretelling catastrophic events When Joseph tells him what is to come in the future Rahotep proclaims Joseph to be second in command of his kingdom Meanwhile in the Palace of Knossos the Minoan bull leapers are preparing for their tournaments But it is not long before a chain of archeological events devastating famines and ruinous plagues overshadow the land and instigate a Hebrew exodus The Shepherd Kings is a voyage back to a time of pharaohs and prophets and tragedy and triumph that brings an ancient story to life      *The Shepherd Kings of Egypt* John Campbell (ministre presbytérien.),1874      *The Shepherd Kings of Egypt* John Campbell,2015-06-17 Excerpt from *The Shepherd Kings of Egypt* It is not difficult to believe that such a son might have been born to Hezron and have been the head of a Tekoite family although his name and those of his children never again occur in the annals of the Jews But how 1 Chron ii 24 did Hezron who Genesis xvi 12 went down with his brethren into Egypt and 1 Chron ii 21 married a daughter of Machir the grandson of Joseph there come to die in Caleb Ephratah which was situated in Palestine The question at once arises Is this the same Hezron I think not I would even question that the father of Asshur bore the name of Hezron and see in this verse a corruption of the text of which there are unhappily too many in the books of Chronicles I am compelled indeed to regard the appearance of the grandson of Judah in connection with the father of Tekoa as an instance of Rabbinical interpolation or tampering with the original of the genealogies here recorded Hezron the son of Pharez cannot have been in any sense the father of Asshur although he may have entered upon the domain which was once the possession of this ancient hero I need not apologize for finding Gentile names in the early chapters of the first book of Chronicles Lord Arthur Heryey has already found that the Kenezites of chapter iv 13 are not Israelites and Professor Plumptre has expressed himself in a similar way even in regard to Temeni one of the sons of Asshur whom he connects with the Edomites There is as I have shewn in my last paper mention made of professedly Gentile families in different parts of the second and fourth chapters and the whole argument of that paper has been deemed conclusive for the non Gentile character of the majority of the genealogies of both of these The Jerahmeelites called descendants of a son of Hezron I have proved to be distinct as a people not only from the Hezronites but from the tribe of Judah itself Turning to the genealogies of Caleb or Chelubai which is certainly not a Jewish name we find such Midianite appellations as Rekem and Zur 1Chron ii 43 45 comp Numbers xxxi 8 Among them also we find Maon a name applied to no Israelite in any part of the Bible but designating Judges

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