

The Temple of Queen Hatshepsut of Egypt and Ethiopia

(Source, *A Test of Time*, by David Rohl
Century Books, 20 Vauxhall Bridge Road, London, 1995)

The top half of the picture shows Hatshepsut's temple nestled in the cliffs at Deir El Bahari, near the Valley of Kings and Thebes. The lower half of the picture shows the cliffs. This photo superbly demonstrates the very notable clefts in the rock. The stairways lead into the holy of holies (*djeser djaseru*) and the cleft-ridden cliffs. On either side, engineers excavated two tunnels. They seem to lead to nowhere according to most reports by Egyptologists. The tunnels and the holy of holies form three secret places. In Jewish ritual, only the high priest went into the holy of holies. It is safe to assume this was the case for the ancient Egyptians too.

Therefore, my contention is that Hatshepsut-Sheba built this temple to reflect the words of the *Song of Solomon* (SoS 2:14) where a black woman (SoS 1:5-6) is the second party in a song where two people seek God. The woman's name is Shulamite, or she may be a Shulamite (SoS 6:13) but Sheba-Hatshepsut may well have been the inspiration, or partly so, behind the woman.

Putting these points together, the Ethiopian-Egyptian queen, daughter of Thutmose I, partner, consort or wife of Thutmose II, known to us as "Hatshepsut", designed this temple in Egypt as a sign (*h'at*) that she was the Sheba (*shep*, *sheb* or 'ruler') of the South (*Sut*, or 'Egypt and Ethiopia' and the nations living on the banks of the Nile River). The temple, situated against the peculiar cleft-filled cliff, reflects the words:

Oh my dove, *that art* in the clefts of the rock,
in the secret *places* of the stairs
(KJV, Italics inserted by translation committee)

These words help demonstrate that Hatshepsut (H'at-Sheba-Sut) could have been privy to Solomon's words in this famous song. Knowing she would be excommunicated and removed from her throne for converting to worship of Israel's God, she coded this temple's architecture to tell future generations her story. The temple's walls tell us that she "heard a voice calling her to go to the Divine Land" or "Punt". Common sense tells us the "Divine Land" is the Holy Land or Israel as it must have been in Solomon's era if in no other.

Hatshepsut was unable to finish her project. We do not know why. She may have died. She may have been overthrown. She may have abdicated. I suspect the latter and that she then returned to live with her Ethiopian people until her death. The Ethiopians resented the implied breach of the treaty they had with Egypt under Ahmose, Khamose and Thutmose 1. Both nations had agreed to unite under one crown to regulate economic and environmental disputes besetting a comparatively heavily-populated region and to resist any more invasions from Europe or Asia such as by the Hyksos (Amalekites).



“Oh my dove thou art in the clefts of the rock, in the secret places of the stairs.”

(Song of Solomon 2:14)

**“Seek the Lord, look unto the rock whence ye are hewn
.... Look unto Abraham your father.”**

Isaiah 51:1-2

**Rock of Ages cleft for me
Let me hide myself in Thee**

(Church Hymn)

**“A wonderful Saviour is Jesus my Lord ...
He hideth my soul in the cleft of the rock
That shadows a dry thirsty land,
He hideth my life in the depths of his love
And covers me there with His hand”. ***

* Fanny J. Crosby (1820 - 1915); Sung to music by William J. Kirkpatrick (1838 - 1921).