

The more the people were pushed back from the public service, the more the religion became an affair completely in the hands of the state, just as much lower must the conception of the offering, by the common man, as well as those in the principal positions, have become. The men of the people felt themselves shut out from the cult of the temple gods and found in his own house, in the lower gods like Besh, Toeris, and others, his religion. There is no greater depression in a religion than when one is like the Egyptian: "for it exists only for the gods and the kings. The king, alone, is regarded as the one making the offering;" The formulae of the offering is expressed as follows; "The offering that the king gives! The offering that ^{Ybis} Anubis gives! Thousands of bread, of beer, of oxen, of everything good!" Thus the tremendous sacrifices in the temples are in the ultimate only the reflections of the power and might of the pharaoh.

Also the later times with its symbolical slaughter offering did not bring forward any new or different idea of sacrifice. The Egyptian offering was lacking in every trace of ethical background and as a result, it lacked any cleansing power. It presented itself as a mechanical feeding of the divinity or "in the latter period, as a symbolical destruction of the enemy of the gods without any manner. Man and gods do not seek each other or meet each other in the offering." (Since the new kingdom, foreign gods were known in Egypt.) Warriors and merchants brought them from Palestine, Phoenicia and Syria and they were honored in Egypt after the manner of the ~~gods~~ country to which they had come. It is only in Hellenistic and Roman times that we find foreign cults and equipments also taken over. The hellenistic altars show no relationship with the Old Egyptian - they are mostly horned? altars - we, therefore, have not considered them in this study.