

When it comes to the question of derivation, naturally enough the claim is made that elements of the Biblical teaching are derived from Egypt. Readily enough may it be admitted that the form of the narratives in the account of the biographies of Abraham and his descendents are similar in style to similar anecdotal biographies found in Egypt. This portion of the Pentateuch shows Egyptian influence in its culture. However, when it comes to the religious ideas, one is struck by the dissimilarity between the monotheism of the Old Testament and the gross polytheism of Egypt, between the comparatively little stress on the future life in the Old Testament and the tremendous stress on ceremonies of burial, preservation of the body and ritual for the dead which is found in Egypt. An occasional scholar takes the Pan-Egyptian view and seeks Egyptian origin for everything in the Old Testament, but this has never been as common as the Pan-Babylonian view. A number of documents have been found in Egypt which show striking similarity to certain portions of the Bible. Thus, the Hymn of \_\_\_\_\_ has a similarity to the 104th Psalm. This similarity may, of course, be due to a similar logical approach to dealing with the external creation in its relation to God, or there even might be a direct borrowing of the line of thought. Even if this is admitted, it does not at all suggest, as held by Sigmund Freud, in his book "Moses and Monotheism", that the origin of Biblical monotheism is found in the monotheistic beliefs of \_\_\_\_\_. True ~~it is~~ it is that this so-called heretic king of ancient Egypt held views that were monotheistic. Yet the god in whom he believed is entirely different from the God of the Old Testament. He was the material disc of the sun, rather than a sort of personality presented to us in the Old Testament, and there is no ethical stress found in the teachings of Otonism, such as prevades the Old Testament. Collections of proverbs have been found in Egypt, somewhat similar in type to the proverbs of the book of Proverbs, and in one case, the book of the wisdom of \_\_\_\_\_ a considerable portion of it is almost identical with a portion of the book of Proverbs. The general tone of these proverbs is very different from that of Egyptian literature in general. In his doctoral dissertation presented to the University of Penn. in 1931, Dr. Robert Oliver Keven upheld the thesis that the wisdom of Omon-Em-Apt might possibly be dependent upon the book of Proverbs, and gave some rather strong evidences in favor of this position.

We now turn to the third of the regions which bulked largest in the Old Testament