

Lecture No. 2.

Coming from such a prejudiced writer this statement is very important. He admits that even greater historical events than the Exodus have left practically no trace in Egypt. While it seems to him that the Exodus should have left some mark that we could find in Egypt, still he admits the possibility of its having occurred without this.

In view of the comparative little which we have yet secured from the Delta and the great darkness which still hangs over the period of the entrance of the Israelites into Egypt, it seems to me to be entirely possible that we may some time find in Egypt evidences bearing directly on these events. But most of what we find from Egypt have as yet consisted of local color and evidences as to general conditions there and which we can compare with the biblical narrative.

This is the reason that I am taking much less time for investigation of the evidences from Egypt than for the investigation of the evidence from Mesopotamia. We have remarkably explicit evidences from Mesopotamia as to the accuracy of many details of the biblical history. From Egypt our direct evidence is comparatively slight. There are many questions which are still open concerning the relation of Egypt in the events of the Old Testament. It is important that the biblical scholar know something of Egypt, of its history, of the present state of our knowledge regarding it and be prepared to understand new developments as they come. But the actual evidence relating to the bible from Egypt is at present of far less importance than that which comes from Mesopotamia.

After the Exodus of the Israelites from Egypt, we find comparatively little reference to Egypt until we come to the time of Solomon. Then we read that Solomon married a daughter of the Pharaoh of Egypt. This was a period of comparative degeneration in