

Yasup-il) have been found by Mr. Pinches in Babylonian contract-tablets of the period to which Chedorlaomer belonged, and the name of Abu-ramu or Abram occurs in other contract-tablets of the same date.

Similar testimony is borne by the papyri which have come down to us from the age of the eighteenth Egyptian dynasty: not only is the political situation that which is pictured in the book of Exodus; the geography also is the same. At no other period in Egyptian history do we find the same coincidences between the geography of the roads which led from Egypt to Palestine, and that which is described in the Pentateuch. Thus a dispatch sent to the Pharaoh Seti II. describes the flight of two runaway slaves past the "fortress" or Etham of Succoth to the Shur or "wall" of fortification to the north of Migdol and so into the desert. And Seti II. was the grandson of Ramses II., the builder of Pithom, and consequently the Pharaoh of the Oppression. After the age of the Exodus, Etham and Succoth, Migdol and the "wall" are names which are heard of no more in the Egyptian records.

We can now go a step farther. In the earlier chapters of Genesis there are narratives which have been shown by Assyrian discovery to be dependent on Babylonian stories and traditions which were thrown into literary form and committed to writing long before the birth of Abraham. The accounts of the Garden of Eden, of the Deluge, and of the Tower of Babel can all be traced back to Babylonia, though they have received a local coloring in Palestine and have been profoundly modified in spirit and character by the inspired writer. They can not have become known to the Jews for the first time during the Babylonian captivity, as the newer criticism has asserted, since in this case their Palestinian coloring could not be explained. Moreover, we now know that the traditions and literature of Babylonia were read and studied both in Canaan and in Egypt long before the Mosaic epoch, and the Jews consequently could not have become acquainted with them for the first time in the age of the exile. For the same reason the age of the Kings is excluded; indeed, during the regal period Israel and Judah had relations with Assyria rather than with Babylonia, and these relations were of a hostile and not of a literary character.

One of the many accounts of the great flood which were current in Babylonia has been preserved to us in an almost complete form, and we can compare it with the narrative of the same event in Genesis. The Babylonian account has been embodied in an epic which was composed in the time of Abraham and which passed through many editions in Babylonia and Assyria. The account presents numerous and remarkably close resemblances to the narrative of Genesis. But the resemblances are to the narrative as we have it, not to either one or other of the versions into which the newer criticism would decompose it. That is to say, it agrees, not with the "Elohists" alone or with the "Jehovists" alone, but with both.