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THE PHARAOH AND DATE OF THE EXODUS :

A STUDY IN COMPARATIVE CHRONOLOGY.

1. SINCE the time of Josephus Flavius there has been no lack of works on Biblical and profane chronology, and their number is rapidly increasing in our day. If the ambitious student, who has the courage to wade through a formidable array of several thousand volumes, desires to ascertain the results attained by the combined chronological wisdom of the past 1800 years, he is at once met by a pleasing variety of choice. The date of the creation, for instance, has been placed as high as 6174 B.C., and as low as 3616 B.C. If he select so comparatively a modern date as the exodus from Egypt, he may take his choice between several hundred dates, ranging all the way from 1825 B.C. (Seyffarth) to 1143 B.C. (Floigl). In Egyptian chronology the choice of dates is equally varied, and equally dissatisfactory. Menes, the first king of Egypt, reigns, according to Henne von Sargons, 6467 B.C.; while Palmer is sure there is here an error of calculation of 4243 years, since he places the same Menes in 2224 B.C. There is scarcely a single date in profane history that is agreed upon by all chronologists until we come to the death of Alexander the Great in 324 B.C.; and even this date has been disputed by Seyffarth.

2. It would be a thankless task to analyse and criticise a title of the chronological systems that have had their day,