

the older brother is going to catch up to him, and he calls out to one of the gods, and the god causes a river suddenly to come between the two full of crocodiles, and the older brother can't get to him, ~~XXXXXX~~ and eventually he does get to him and cuts out his heart and burys it and from it there grows a tree, and all kinds of the most ridiculous stuff, in the rest of the Egyptian myth which they don't bother to refer to or mention. But to my mind the relationship is perfectly obvious. This story of what happened to Joseph after he became prime-minister of Egypt must have become known to everybody in Egypt very well. It was repeated over and over, and in the course of the years it got all twisted up, and a few hundred years later we find someone telling a myth which is fairly matter of fact up to as far as the similarities are concerned, and then has all this wild stuff in the end. And it could actually start from the actual experience of Joseph who became the prime minister.

But these arguments are made, and in dealing with those who take courses in religion in almost any university today, or in any modernist college today, you will find these arguments are being given to them. That is the Egyptian background deals with that. But there are many similar ones dealing with the Assyrians. Yes?

(Student: In this case of Belshazzar, have you ever known of a so called higher critics who acknowledged his error once this proof?) I never read any but I

No. See this was proven by Prof. Dougherty of Yale University c. 1925 in his book on Nabonidus and Belshazzar. It appeared in ~~XXX~~ Yale the/Oriental Research Series. But Dr. Pritchard got out his book on the Ancient Near East which has a great many of these texts in it, and he has selected the material. It's called --- do you remember the exact title. Ancient Near Eastern Texts Related to the OT. The