

yet very definite evidence from figurines and other sources makes it clear that the camel was indeed present in Egypt at the time of Abraham, even though at first sight this looked like a real problem in the Biblical narrative.

From a much later period, we find king Shishak boasting of his conquests in Palestine which are mentioned in 1 Kings 14.25-28, and in 2 Chron.12.2-9. Not only the event, but also the Egyptian name, Sheshonk, which would be represented in Hebrew writing as Shishak, is an interesting specific corroboration of the accuracy of the Biblical narrative.

The same is true of the reference in 2 Kings 19.9, and in the parallel in Isa.37.9, to "Tirhakah, king of Ethiopia" as coming out to fight the king of Assyria. It is now known that a dynasty of Ethiopian kings ruled over Egypt at this time. One of these kings, named Tirhakah, is mentioned in cuneiform inscriptions as a formidable opponent of the Assyrians.

There are a few other valuable instances of special corroboration from Egypt. We must give consideration to the question, why the material of this type is not more extensive.

3. Why not more Egyptian material for Special Corroboration.

In view of the great amount of archeological material that has been preserved in ancient Egypt, the thousands of inscriptions, the many interesting pictures and statues, and the great number of books that have been written describing various features of the culture and history of ancient Egypt, it is disappointing to find comparatively few relationships between it and the Bible. While there are points at which Egyptian archeology is of real importance for the Scripture, these are far less than one would expect, or than one finds, for instance, in Mesopotamia. The Bible student should know the reasons for this situation. The first of these is the fact that the Egyptian material is so largely made up of monuments or other material