

just the reverse. The story of how Joseph rose from being an imprisoned slave to become the leader of the Egyptian government must have been widely discussed, and every known incident of his life repeated over and over in all sections of Egypt. His experience with Potiphar's wife could easily have become the foundation of a folk story, to which all sorts of bizarre and fantastic elements were added, as it passed from mouth to mouth. The existence of a story of this type in Egypt from a period considerably later than the time of Joseph is rather an evidence of the truth of the story of Joseph, than a source from which the incident might have passed into the Bible. When the Tale of the Two Brothers in its entirety, with all its extravagances and fanciful elements, is compared with the simply told and natural story of Joseph and Potiphar's wife, it is easy to see which is the derived story and which is the original.

(2) It has been claimed that the incident of the so-called heretic king, to which allusion has been made above (II.D.5), was the real source of Hebrew monotheism. One of the last books written by the late Sigmund Freud was entitled Moses and Monotheism. In this book he asserted that Moses was an Egyptian nobleman who took over the lofty teaching of the pharaoh Akhenaton, and taught it to a group of Hebrew slaves whom he subsequently led out of Egypt. However, Freud faces a problem in that the liberal critics maintain that the Hebrews were not ~~monotheists~~ until many centuries after the time of the exodus. He gets around this by alleging that the Israelites killed Moses in the wilderness and that this event produced a trauma in their subconscious, with the result that the monotheistic ideas that they had learned from Moses became buried in their subconscious, and were passed on from father to son, until in the time of Amos this monotheism came to expression in the teaching of the great writing prophets. It is to be feared