

in Genesis 14.14 (translated "trained" in KJV). This word, which describes the men whom Abraham led out to fight, occurs nowhere else in the Old Testament. It is used in Egyptian records from this time as a designation for the armed retainers of Palestinian chieftains.

5. Particular Problems.

In view of the great gaps in our knowledge of particular points at which Egyptian history and Biblical history touch, it is not surprising that there should be a number of very interesting problems, some of which can now be solved, while others cannot. Two of these will be mentioned here. (1) One is the rather puzzling story about the bricks and the straw, in Exodus 5.14-19. As a result of unexpected developments, this problem can now be quite satisfactorily explained. For its elucidation see the article, Bricks without Straw. (2) A second problem, which, however, is still far from solved, is the date of the exodus. In Genesis and Exodus the Egyptian kings are referred to only by the title "pharaoh" and the personal name is never given. The Egyptian kings found nothing to boast of in the exodus and put up no monuments to celebrate it. Some have even questioned whether the exodus actually occurred, though most scholars are ready to admit that a nation would never imagine slavery in another country as having been at the beginning of its national history, unless this had actually occurred. The absence of specific Egyptian evidence of the exodus makes it difficult to know just where to fit it in among the various kings of Egypt, and various theories have been advanced. Some Bible scholars would base everything upon one particular interpretation of one verse of Scripture (1 Kings 6.1). While this interpretation may be true, yet there are other ways of interpreting the verse, and since it stands alone the possibility must be recognized that it might involve an error of transmission of text. The evidence is at present far from clear as to the time of the exodus, and