

consequently it seems the wise policy for the Bible student, while awaiting further archeological evidence, to admit that we do not know just when the exodus occurred. However, we insist that it did occur, exactly as described in the *Bible*. (Cf. also, the remarks in section V.E. 6).

6. The Problem of Derivation.

It is sometimes asserted that Egyptian evidence explains the origin of many of the religious and cultural ideas in the Bible. Most of the instances where Hebrew religious ideas are said to have been borrowed from Egypt are rather farfetched and disappear upon close examination, but there are a few cases that require detailed investigation. We shall mention two of these:

(1) Joseph and Potiphar's wife. A papyrus manuscript that was written about 1225 B.C., in the nineteenth dynasty, contains an Egyptian folktale about two brothers. It begins with a situation involving the younger brother and the wife of the older brother, that is strikingly similar to the experience of Joseph with Potiphar's wife, described in Gen. 39. Barton says: "Scholars of the critical school regard this as the original of the story in Genesis."* However, this is not the most likely interpretation of the relationship between the two stories. The Egyptian "Story of the Two Brothers" is a very bizarre and fantastic tale, utterly unlike the matter-of-fact account of Joseph's experience. Thus when the older brother tries to ambush the younger brother who has been falsely accused by the older brother's wife, the oxen tell the younger brother that the older brother is hiding behind the door in order to kill him. The younger brother flees for his

* G. A. Barton, Archaeology and the Bible, 7th ed., 1937, p. 367.