

history as revelatory of events and human behavior. Ultimately the neglect of the historical books must hurt the church even though the particular settings of history may not occur again.

e. Critical problems

(1) Unlikely events

A good example would be that of Joshua's long day, an account in which the supernatural is clearly responsible for a work in man's time. Miracles are all equally hard to believe or easy to believe, depending on one's mental set, but some require more thought. Their presence does not trouble us as it would the critic but we still search for meaning in them...and be careful about all those mathematical explanations that are offered by those who supposedly have found the long day.

(2) Supposed contradictions

Many of these are alleged and a lot of them are noted with regard to kingly reigns and incidental matters. The kingly reigns are handled well, I think, in Thiele: MYSTERIOUS NUMBERS OF THE HEBREW KINGS although not all are satisfied with his hypotheses. Many other matters such as the price David paid for the threshing floor, etc., are matters of the transmission of numbers. Some may be cultural matters not well understood. Supposed contradictions in such matters as the death of Saul, etc., are usually dispelled with exegesis. The work of Archer: DICTIONARY OF PROBLEMS deals with a lot of these and there are a number of helps beside.

(3) Unknown cities, events, etc.

Scholars are still looking for some of the cities mentioned in the Bible. Some locations are tentative and some are argued over. This should not be a problem to the Bible reader since the identifications were of antiquity and not of modernity

(4) Reporting

Numerical claims in particular are an interesting set of critical problems. The OT numbers seem at times to be disproportionate to the general understanding of the culture and setting of the land. In these we do not have the final answer. The