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and of preservation. She alone of all peoples earned the right to set forth for mankind that which she learnt at the cost of heavy sacrifices. Poignant experiences and their re-expression in a theistic exposition of history constitute Israel's unique

contribution, and this gift becomes doubly precious as fuller knowledge of the facts of ancient history is bringing a re-interpretation of the past which is placing the Old Testament and the function of Israel in a new and larger framework.'

Biblical Archaeology.

BY THE REVEREND J. W. JACK, M.A., GLENFARG, PERTSHIRE.

IN the April *Quarterly Statement* of the Palestine Exploration Fund we have an interesting record of the research carried out by the Society since its inception in 1865. Almost every aspect of scientific, historical, and literary work has been undertaken, and the reports have appeared not only in the *Quarterly Statements* but in *Memoirs* and recently in *Annals*. The value of such work to the Biblical student is evident, for the special legacy of Palestine can only be rightly understood when the conditions, resources, and material relics of the country are taken into account. Two or three years ago the Society widened its scope by entering into closer co-operation with the British School of Archæology in Jerusalem (established in 1919), and the two together are promoting a large amount of field-work in Palestine, and especially excavation on ancient sites. They hope to undertake at least one more spell of work to recover the remains of the earliest Jerusalem, already partially excavated in 1923-25 by Professor Macalister and Rev. Garrow Duncan, and again in 1928 under Mr. Crowfoot. It is possible that Ophel, the ancient Zion or city of David, and the site of the royal necropolis of the Kings of Judah, may yet yield archæological finds of surprising importance.

In addition to these and other British societies, there are numerous continental and American ones working in Palestine on similar lines, with the result that valuable archæological and documentary material, illustrative of Israelite life and thought, has been rapidly accumulating of late. At Megiddo (*Tell el-Mutesellim*), where the Oriental Institute of the University of Chicago is at work, the numerous standing monoliths unearthed have now been identified as hitching-posts and supporting pillars in the stables, and this will affect the interpretation of similar monoliths elsewhere in Palestine, as at Taanach, Tell Fara, and Beth-shean. These 'tie-

stones' are believed to have belonged to Solomon's stables, and if further discoveries of them are made at other cities, the Hebrew historian's claim that the great king had several cavalry centres and four thousand stalls for his horses may receive corroboration. At *Tell en-Nasbeh* (believed by some to be Mizpeh of Benjamin), seven miles north of Jerusalem, the recent discoveries of Dr. Badè reveal the existence of an enormous Israelite city, with suburbs outside the wall, testifying to a large and prosperous population in the period between Samuel and the Exile. At ancient Shiloh (*Seilân*), a Danish expedition has been at work for some time, and has succeeded in unearthing some churches with interesting and beautiful mosaics. This is one of the sites which should prove of great interest to the Biblical student, for it has not only been a place of pilgrimage for Jews, Christians, and Moslems, but was the seat of early Israelite worship. It is one of the sites which, like Ai and Jericho, can assist in determining the date and character of the Hebrew conquest. At Mamre (*Râmet el-Khalîl*), where the well of Abraham is, most interesting discoveries have been made by A. E. Mader, working under German auspices. The site of Abraham's oak has, it is believed, been located, as well as that of his altar, and parts of a pavement (a *via sacra*) leading from the main road to an ancient sanctuary adjoining the well have been discovered. Canaanite and Israelite potsherds have been found, together with undoubted samples of pottery belonging to the First Bronze Age (2600-2000 B.C.). If, as Dr. Albright says, this place is 'unquestionably the true site of Mamre,' considerable light may yet be thrown on the life of Abraham and his family, who dwelt here so long.

At practically all the Palestinian sites which are being excavated the 'diggings' are yielding increasingly important results, inasmuch as each

successive excavation benefits from the accumulated observations of its predecessors. Work is being carried on this year by American societies at Megiddo, Tell Beit Mirsim (sixteen miles south-west of Hebron), Tell Fara, Balâtah (Shechem), 'Ain Shems (Beth-Shemesh), Scilûn, Mughâret el-Wad, Tell Ghassûl, and by Professor Garstang at Jericho.

The resumption of the long-discontinued operations by Harvard University at Samaria, where important ostraca were found, is also promised soon. With so many foreign scholars, in addition to British ones, at work on the buried cities of Palestine, the future augurs well for Biblical Archæology.

Recent Foreign Theology.

The Jewish Dispersion.¹

HERR GEORG ROSEN, for fourteen years German consul at Jerusalem, interested himself in archæological and historical researches into early Judaism, but his manuscript was lost at Cairo in 1891. His son, Friedrich, also in the Eastern German service, edited notes made afresh by his father, and finally handed over the materials to Professor Georg Bertram of Giessen, who is responsible for the present shape of the thesis, which is enriched by many notes on the Old and the New Testaments.

The two theses of the monograph are not unfamiliar, and they are closely connected. One is, that the Diaspora was a mission enterprise, and the other, that the Phœnicians were absorbed in the Jewish nation thus expanding. Both contentions, especially the first, are, of course, rejected by many critics. Thus it has been commonly held that the Diaspora was the inevitable result of Jews being forced into exile, and not a deliberate missionary enterprise. Also, there is serious scepticism about any theory which attempts to account for the disappearance of a race like the Phœnicians by conjecturing that they were so akin to the Jews that fusion took place. But it is always well to have a hypothesis freshly stated, and this monograph is welcome and timely, if only for the new arrangement of data, based on a study of archæological evidence and historical probabilities.

The former thesis (pp. 22-68) endeavours to meet the theory that deportation accounts for the Diaspora, as well as the view, held by Renan and others, that the prolific birth-rate of the Jews and the inability of a small land like Palestine to hold

the population led to emigration. Herr Rosen is thus obliged to work in his second thesis (pp. 5-21, 69 f.), for scholars, like Movers, have held that the Diaspora was largely due to the Phœnician slave-trade, which scattered Jews far and wide over the East. He admits this as one factor, but refuses to regard it as an adequate explanation of the Dispersion in general. According to him the Jewish race is not purely Jewish. He agrees here with Renan, who denied that there was any Jewish type of a specific racial character. But Rosen thinks that the variety of the types in Judaism goes back to a fusion of Phœnician and Jewish elements, and that the pre-Christian Dispersion with its varieties is only intelligible on the hypothesis that Phœnician (*i.e.* including Syrian, Arabic, and Canaanite) elements entered into the Jewish race.

So far as the former thesis is concerned, Herr Rosen's monograph offers a fairly convincing view of the data, though the fresh presentation barely establishes his conclusion in its entirety. As for the second thesis, it is possible but not proved—at any rate on the evidence adduced. After reading the monograph, one is more disposed to agree that the 'mission' motive in the Diaspora has to be recognized, though whether it is correct to argue that after the Hellenistic period Judaism was a religion of universalistic tendency rather than a people, is another point. And on the whole, it may be argued, the problem of the Philistines is too intricate to be solved on the lines laid down so lucidly and persuasively by Herr Rosen.

Among the fruitful discussions which are to be encountered in the pages of this stimulating work are those on the range and spirit of proselytism (pp. 64 f.), the Phœnicians at Elephantine (pp. 79 f.), and the evidence for Phœnicians in connexion with the Jewish group at Rome (pp. 95 f.). Professor Bertram, in his most valuable notes, suggests several points of critical interest. One is that

¹ *Juden und Phoenizier*. Das antike Judentum als Missionsreligion und die Entstehung der jüdischen Diaspora. Neu bearbeitet und erweitert von Friedrich Rosen und Georg Bertram (J. C. B. Mohr, Tübingen; 1929, M. 11).