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He strikes our hearts with a certain shame. He throws up the shadows. It may take time for this judgment to come home. But it comes home—that is the universal experience. We examine the figure of Jesus to find out where we will place Him, and before long the thing we want to know is where He places us. Thus, bit by bit, pride is broken and selfishness condemned; our fancied goodness is seen to be worthless, our best efforts as nothing, and mere money, ambition, reputation, become trivialities. New desires begin to awaken. We long to follow Him, to be like Him. Then, as we get nearer, the conviction dawns that this is beyond us. It was when Augustine had given up trying to break his chain, and had discovered his utter impotence and the horror of it, that the light of love shone into his heart. When we are quiet enough and lowly enough to hear Christ speak, it is then that His love is able to break in and to possess us.

4. This experience makes a new world. A psychologist says that most people go about the world half-conscious—that is, only half-alive to reality. Only one person was fully conscious—Jesus Christ. And when we see Christ, His love tears away the veils; there is a new look about everything. The old prizes of life, as we thought

them, lose their glamour. We see people with new eyes, as the children of God. It is a new world, all through, to which Christ brings us; and only the changed heart can enter and live in it. That is why the Sermon on the Mount sounds such impossible doctrine to the man who is looking at it from the outside. 'Love your enemies, do good to them that hate you. Judge not that ye be not judged. If any man compel thee to go a mile with him, go with him twain.' What a world it is! Its glistening peaks seem to shine with such impossible splendour and such cold, hard perfection, that men look at it and pass it by. But it was Christ's description of the kind of life that would be lived by those whose hearts had been won by Him and changed from selfishness and pride to Christlikeness. It is not easy, indeed, for these. But it is only by people with this changed heart that Christ's kind of civilization is going to be brought in. Under whatever system of government, the world can be no better, no sweeter, no cleaner than the hearts of the people who run it. The aggressive, self-centred spirit, either of the classes or the masses, will never make it new. It is the new humanity which will make the new world, and Christ came to make both new.¹

¹ J. Reid, *In Touch with Christ*, 165.

Recent Biblical Archaeology.

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

EXCAVATORS in Palestine are not hunting for works of art or precious objects so much as making a systematic and scientific exploration of the buried cities and other remains with the view of recapturing the ancient life of the people, Canaanite and Israelite, in all its aspects, historical, industrial, social, and the rest. Their research thus takes on an important human value. All the objects discovered, apart from their artistic worth, lead us back to those far-off Old Testament times, and enable us to visualize the daily life of the people. In addition to buried cities, the classes of remains which are being examined include caves, dolmens and other megaliths, cisterns, rock-workings, tells or mounds, *khirbets* or ruin-fields, tombs of all periods, pottery, architectural ruins, and inscriptions. America has been taking the lead in the work. Last year, five expeditions were American,

four were British, two were French, one was Italian, and one was a combined British-American enterprise.

Perhaps the most interesting of all campaigns lately, from the popular point of view, has been the Marston-Melchett one, at Jericho, where over one hundred thousand potsherds have already been unearthed and classified, and many pre-Israelite houses have been explored. When the Israelites approached from the east, they would not see a large city—it only occupied about six acres at that time¹—but they would have before them an

¹ An ancient Canaanite town, though regarded by the inhabitants as great and strong, was no more than a village within fortified walls. As a rule, it began as a citadel or fortress, around which a number of dwellings, built closely and irregularly, generally developed in the course of time.

impregnable rampart consisting of high walls flanked with a mural tower on each side and a great fortress in the middle, behind which the houses and other buildings rose, and beyond these they would be able to see other towers on the higher ground guarding the west. Since our last reference to the excavation, Professor Garstang has made several notable discoveries. One is that signs of earthquake have come to light, not only within the city, but here and there in cuttings made along the western side. Was this the cause of the walls falling down flat while the Israelites were encompassing the city? It must be admitted that the mass of brick-work may have been loosened and split by earth tremors across the direction of the Jordan rift. Certainly, the walls have been found to have fallen outward in places in a remarkable manner, suggesting some seismic disturbance. The 'drying-up of the Jordan' might be caused by the same natural phenomenon.¹ A second discovery is that of the ancient necropolis, quite intact in the adjoining valley, with about two thousand tombs, extending from the beginning of the Bronze Age down to Byzantine times. Those already examined, dating about 2000 B.C., have yielded numerous pottery vessels, beads, amulets, seals, ivory miniature carvings, trinkets, and other ornaments, besides the usual provisions for the dead. One tomb alone has produced about six hundred objects. According to Garstang, the pottery designs show only a slight Egyptian influence and rather suggest Babylonian prototypes. This accords with our knowledge of Palestinian history at that time, and confirms the Biblical record. The influence of Babylonia in Palestine lasted several centuries, continuing almost uninterrupted from about 2600 B.C. to at least 1950, during which time Babylonian officials and generals lived in the country and administered its affairs. Still another important discovery has been that of the royal palace, razed to the ground when Joshua and the Israelites burned the city over three thousand three hundred years ago. But we shall have to wait until next year's excavations before learning what this palace contains, as the work has meantime ceased owing to the intense heat in the Jordan valley. If the excavators should be fortunate in lighting on ostraka, such as those that were found in Ahab's palace in Samaria,

¹ A similar 'drying-up' took place in A.D. 1266, according to the statement of the Arabic historian Nowairi (*P.E.F. Quarterly*, 1895, p. 253 ff.), when the river was held up 'from midnight till the fourth hour of the day.'

our ideas of pre-Israelite times may be revolutionized. Already Biblical scholars and archaeologists owe a debt of gratitude to Professor Garstang for his painstaking and valuable work, and they eagerly await his promised book giving all details on the subject. It is interesting to note that René Dussaud, the famous Palestinian epigraphic scholar, in reviewing Professor Garstang's work at Jericho, decides definitely in favour of the latter's date (c. 1400 B.C.) for the Conquest of Canaan (*Syria*, xi. 1930, p. 391 f.).

Further reports have come to hand from Professor W. F. Albright regarding the third campaign at *Tell Beit Mirsim* (Kiriath-sepher or Debir), which he has been directing. He places the Hyksos period about 1700-1560 B.C., and emphasizes the fact that under these 'shepherd-kings' the people discarded the previous fortifications, and built a new brick city wall on a sloping stone revetment of polygonal masonry. It was at this time, he thinks, that the practice of building such massive defences was introduced into Palestine. The builders of the 'red city' of Jericho, which Garstang places between 1800 and 1600 B.C., employed the same kind of fortification surmounted by a brick wall; and at Shechem (*Balâtah*) Sellin has cleared a similar stone revetment of contemporary date, which must originally have had a brick parapet. Such were the 'cities, great and walled up to heaven,' which dismayed the nomad Israelites. Evidences show that, at the Conquest, *Beit Mirsim* was completely destroyed. 'Nothing could be more thorough than its destruction,' says Albright. 'In one area we found nearly a metre of black ash-filled earth separating the occupation level' of the pre-Israelite and Israelite town. After the Conquest, during the time of the Judges, the defences were poor, due no doubt to the fact that the Israelites were not serfs subject to the *corvée*, but were under a loose patriarchal organization, where 'every man did what was right in his own eyes' (Jg 17^b). This weakness of Israelite fortifications, compared with the preceding Canaanite ones, is found in practically all sites that have been examined. The most prosperous period of the town appears to have been during the reigns of David and Solomon (B.C. 1000-920). At this time it possessed a larger population than at any time before, along with the best constructed houses and the finest vacant areas. The campaign has brought to light numerous 'finds,' one of which is another jar-handle with a clear impression of the same seal discovered in 1928. The inscription reads, 'For

Eliakim, steward of Joiachin' (לְאִלְיָקִים נֶעַר יוֹיָכִן),¹ and as Grant has discovered an identical jar-handle at Beth-shemesh with the same stamp, it is certain that this Eliakim was an official of considerable importance. He was probably the steward of King Joiachin, who reigned over Judah only three months, at the age of eighteen, and was then carried into captivity (B.C. 597) by Nebuchadrezzar II. The excavators announce that the fourth campaign will not take place for a year or two.

At *Tell Ajjûl* ('The hill of the calves') or Old Gaza, four miles south of the modern town, Sir Flinders Petrie has excavated several rows of houses and streets. The city was abandoned, desolated by fever, four thousand years ago. It was the southern capital of Palestine, one of the greatest cities of ancient times, double the size of Megiddo, its northern rival. It lay on the great highway of the civilized world, entrenched behind fortifications which sloped up inaccessibly a hundred and fifty feet to the crest of the wall, and with a tunnel five hundred feet long leading from the city gate to the open country. Here the Amorites, the more settled and cultivated people of the land, carried on a busy life before the days of Abraham and watched the caravans passing, as his did centuries later, to the rich land of Egypt. Sir Flinders has unearthed houses which are still so intact (up to eight feet high) that they might easily be roofed and occupied, including one fifty feet square, containing eight rooms and an annexe. No images or symbols of worship have been found, except two or three small shrines. Adjoining one of these is a foot-washing stool made of brickwork covered with shells, from which the worshipper stepped on to a stucco floor and into the shrine. The material culture of the Amorites was succeeded by the power of the nomad Hyksos, who were dominant cavalrymen, and this again by the monotheism and cleaner life of the Israelites.

In the north of the land, the cities on the great Plain of Esdraelon are yielding up their ancient secrets. At Megiddo, for instance, the expedition of the Oriental Institute of Chicago has been making progress. Though the town in ancient times only occupied an area of about twelve acres, it was the chief city on the plain, and the occupation of it was regarded by Thutmose III. as equivalent to that of a 'thousand towns.' Last year the excavators adopted the novel idea of installing a small balloon for taking aerial photographs. In this way the connexion between the walls and structures at

¹ For philological discussion, see *Zeitschrift für die Alttest. Wissenschaft*, 1929, p. 16.

some distance from one another has been made clear, thus demonstrating once more the unique importance of air reconnaissance as an aid to archæology. The clearance of the strata of the Divided Kingdom is being rapidly carried out, and before long the whole of the Solomonic city will be exposed. Farther north still, at Hamath (*Hamâ*, Roman *Epiphania*), on the banks of the Orontes, a five years' campaign, under Professor Harold Ingholt of the University of Beirut, has been commenced to excavate the old city mound, which is one of the largest in the Near East, inhabited as early as 3000 B.C. Biblical scholars will gain immeasurably by the complete excavation of this spot, which figures so much in the Old Testament as the accepted northern boundary of Israelite dominion (Jos 13⁵).

Transjordan, with its paucity of population and its barrenness of steppe, presents a strange contrast to the more civilized surroundings west of the river. Before the War only surface exploration was possible owing to the unsettled condition of the country. Now with certain quite ordinary precautions, archæologists may travel about and work anywhere in this region. Last year three expeditions were steadily at work: French at *Teleilat el-Ghassûl* and the neighbouring dolmen field, American at *Jerash* (where numerous beautiful mosaics have been discovered), and Italian at *Ammân* (whose great citadel is being unearthed). More interesting, however, from a Biblical point of view, is the exploration which Père Abel has recently made of the Shittim valley south-east of the Jordan, where he has succeeded in definitely locating several Biblical sites. Among others, he places the Biblical Beth-Nimrah not at *Tell Nimrin* (which represents the Byzantine town of Bethnambris) on the *Wady Shaïb*, but at *Tell Bileibil* ('Hill of the Nightingales'), twelve hundred metres farther up the stream on its right bank. Here is an isolated mound, having a rectilinear summit crowned with remains of a rampart, and its steep sides covered with pottery of the Bronze and Early Iron Ages. The town, with others in this region, was taken from the Amorites by the Gadites, who rebuilt it and fortified it (Nu 32^{3, 36}, Jos 13²⁷, Is 15⁶). A little farther south lies *Tell Kefrein* ('double village'), which Abel also examined, and which he identifies, as Jerome and others have done, with the Biblical Shittim, one of the camping-grounds of the Israelites in the plains of Moab. It was from this place that the spies were sent out (Jos 2¹), and from it the Israelites moved out to cross the Jordan (Jos 3¹). In Hellenistic times, it took the name

Abila, as we find from Josephus. Farther south still, Abel explored *Tell er-Râmeh*, known in Roman times as Livias, and corroborates its identification with the Biblical Beth-Haram (Nu 32³⁶, Jos 13²⁷). There seem to be good reasons for believing that the palace of Herod Antipas was here, in which he celebrated his birthday by the feast recorded (Mt 14⁶⁻¹²), and that the Baptist's head was brought here from Machaerus, about twenty miles south. Père Abel's careful examination of these and other remains in this deserted region adds considerably to our knowledge already gained through the exploration of Seetzen in 1807, Saulay in 1863, and Tristram in 1872.

The ancient city of Nineveh, which lay on the eastern banks of the Tigris, northward of the Greater Zab, and opposite the modern town of Mosul, has recently been further excavated by Dr. R. Campbell Thomson, Director of the British Museum expedition. Under Sennacherib, who ascended the throne of Assyria in 705 B.C., it became the chief city of that great empire (2 K 19³⁶, Is 37³⁷). All the spoils of Asia were lavished on its embellishment, stately palaces sprang up within its walls, and out of its gates marched the armies that conquered the eastern world. It had markets thronged with traders from Phœnicia and Palestine, and a library containing thousands of clay tablets. It has long been desolate, known only by two large mounds (*Kouyunjik* and *Nebi Yunus*) enclosed within an eight mile rampart. Numerous excavators have explored these since Botta some eighty years ago dug the first test-pits. Layard, Rassam, George Smith, Sir Ernest Budge, Dr. L. W. King, Dr. Campbell Thomson, and others have all in their turn made important discoveries. Now Dr. Thomson has succeeded in clearing a palace of Ashurnasirpal II. (B.C. 884-860), where he has discovered several beautiful brick paintings, black, white, and yellow. What is more important, however, from a Biblical point of view, he has found this last season (1930-31) the great Temple of Ishtar, which that monarch seems to have rebuilt according to an inscription on a burnt brick, and from which the city took its name (the goddess Ninâ = Semitic Ishtar). Though the Temple turns out to have been looted when Nineveh fell in

B.C. 612 under the superior might of the Scyths, and to have been ravaged some centuries later by the Parthians (who have left their traces in pottery, coins, images, rings), numerous valuable finds have been made, including several very interesting arched tombs of unburned brick, dating from the third millennium B.C. Among the objects unearthed are numerous pieces of cuneiform tablets from the time of Tiglath-pileser I. (1100 B.C.) to the seventh century B.C., inscriptions on stone and brick, cylinder seals, a magnificent life-sized copper head (nearly five thousand years old), figurines of clay and stone, flint implements and flakes, and a large collection of pottery, bronze, and glass. Much of the pottery is black-painted ware (dating about 2500 B.C.), similar to that found in Persia and southern Mesopotamia, and supposed to be the hoard of some Parthian collector of antiquities. The bleakness of the ruins, like that of ancient Gaza, brings back the words of Nahum and Zephaniah, 'The Lord will make Nineveh a desolation . . . a place for beasts to lie down in. Every one that passeth by shall hiss and wag his head.'

Readers interested in the pre-history of Palestine will welcome the work of Miss Garrod, Mr. Turville Petre, and M. Neuville, who have been trying to fill in the gap between the Early Bronze and the late Palæolithic, which so far has been *terra incognita*. Much that was regarded previously as 'neolithic,' such as certain crude pottery from Gezer, Jericho, Jerusalem, and elsewhere, has proved to be Early or Middle Bronze, and the mysterious Troglodytes or primitive cave-dwellers are no longer the oldest inhabitants of the land. We now know something of the people and their cultures existing in Palestine as far back as the end of the Stone Age. Miss Garrod has discovered a culture parallel (roughly speaking) with the Tardenoisian in Europe and the latest Capsian in Egypt, and has given it the name 'Natufian' (after the Netophah valley, in south-west Ephraim, where the characteristic microliths were unearthed). It bridges the transition from Mesolithic to Neolithic, and represents the stage when agriculture and the domestication of animals began in Palestine—probably ten thousand years ago—preceding the invention of pottery.