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Cleansing for the sake of the 'interpretation' in 2^{21, 22}. Along with this incident, he carries forward the Nicodemus narrative, to balance Faith-outside-Judaism (Woman of Samaria, Nobleman of Capernaum) with Faith-within-Judaism (Nicodemus, the Pharisee). The passages 3^{14, 15} and 3^{12, 13, 16-21} are linked on to the Nicodemus story to bring into prominence the Evangelist's characteristic idea of the 'lifting up' of the 'Son of man' on the Cross, that all who believe on Him may have Eternal Life.

It may be added that the above hypothesis

suggests a possible solution to the problem of 12⁴²⁻⁵⁰. Scholars, from Tatian onwards, have agreed that 12³⁷⁻⁴¹ was written to conclude Part I. of the Gospel. Yet, as it stands, it is followed by nine superfluous verses of conglomerate sayings. We note, however, that 12^{42, 43} may well refer to Nicodemus, and that 12⁴⁴⁻⁵⁰ is little more than a repetition and expansion of 3¹⁶⁻¹⁹ (cf. 12⁴⁶ and 3^{19, 16}, 12⁴⁷ and 3¹⁷, 12⁴⁸ and 3¹⁸). May we not conclude that the Evangelist added 12⁴²⁻⁵⁰ as *compensations* for the transposed sections which originally stood in ch. 12?

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTSHIRE.

WHILE the religion of Israel contained something absolutely unique, the result of special revelation, there is abundant evidence that its thinkers were affected by previous religious and cultural influences. This is apparent from the recent discovery by Professor Speiser, at *Tepe Gawra* in Mesopotamia, of a seal impression on clay representing a mythological scene which reminds us forcibly of the story of Adam and Eve and the serpent. The impression has been found in the eighth stratum (sixteen feet below the sixth), where the excavators have come across a fairly complete prehistoric town, the most ancient hitherto uncovered. The town must be dated from about 3500 B.C., which is about half a millennium ahead of the oldest Sumerian remains, and much earlier even than those of Mohenjo-Daro, in northern India. The houses are rich in beautiful architectural features of a striking and ingenious nature, including niches, arches, fancy windows, recessed walls, and other adornments. The town appears to have been a religious as well as administrative centre, and must have been a prominent one during several generations, until destroyed and burned under a deep layer of ashes by bronze-using invaders. The seal impression referred to, which is one of many dozens recovered, contains two principal figures, a bearded, unclothed male in front, followed by an unclothed woman, whose outstretched arm rests on the back of her companion. They are represented as walking with bodies bent, and in apparent dejection, while

behind them overhead rises the figure of a serpent. The picture, being at least two thousand years older than the Book of Genesis, cannot be regarded as a parallel to the Biblical narrative. It must reproduce some mythological scene on which the Biblical story is founded. The discovery is significant as showing that such a story, dealing with the association of two human beings and a serpent, was known and graphically portrayed as early as Neolithic times.

The boundaries of Israel on the north were always uncertain. The line of demarcation seems to have oscillated from reign to reign and even year to year. It has always been a question whether Carmel was an integral part of the kingdom. According to Jos 19²⁶, it was assigned to the tribe of Asher, but their tenure could not have been secure. Excavations at the old seaport of *Atlii*, western Carmel, would seem to show that the Phœnicians held the territory as far south as this. Evidence of a hitherto unrecognized Phœnician settlement has come to light here, with rock-hewn shaft graves, containing indications of a Phœnician occupation extending from about 900 B.C. down to the Hellenistic period. The culture was not Israelite but an eclectic combination of Egyptian, Greek, and Eastern elements. Women's ornaments form by far the greater part of the objects in the graves. The minimum seems to have been an anklet (generally of bronze and very heavy), a pair of ear-rings (usually of silver), a finger-ring (nearly always of iron), a *kohl*-stick (of bronze),

and a necklace of coloured beads and pendants. In one group of burials numerous 'tear-bottles' (of common red ware) have been found. Such tokens of regret and griefs were not in use among the Israelites, but are referred to figuratively in Ps 56⁸ ('Put thou my tears into thy bottle'), where the Hebrew word for 'bottle' (*nōd*) is used in alliteration with the word for 'wandering' (*nōd*) in the previous clause. The main interest, however, to the Biblical historian lies in the fact that, while Ahab and his successors were ruling at Samaria, the Phœnicians were evidently in possession of the coast to the south of the Carmel headland, and probably of the adjoining territory inland.

Further important reports of excavations at *Tell Beit Mirsim* (supposed to be the Biblical Debir or Kirjath-sepher) have been given by the director, Professor W. F. Albright. The *Tell* (which is about 1600 feet above sea-level) is situated about twelve miles south-west of Hebron. Owing to the fact that it was destroyed at least ten times, it affords a remarkably complete picture of the development of culture in southern Palestine from about 2300 B.C. down to the time of the Babylonian Captivity. The most unexpected discovery, during the last campaign, has been that of a rampart of beaten earth (*terre pisée*), taking the form of a sloping glacis, with a thin retaining wall of the same material. This type of fortification, similar to the great rectangular earth ramparts at *el-Mishrifeh* in Syria, *el-Yahūdīyeh* in Egypt, and other places, is now recognized as characteristic of the Hyksos, and its presence at *Beit Mirsim* proves that the town was occupied for a period by these barbarians, at the time of the great Hyksos irruption (which Professor Albright places about 1750 B.C.). The name *Yqb* occurs on one of the scarabs unearthed, belonging to this period. This name may refer to the Hyksos king *Y'qb-hr*, but it is quite possible, according to Professor Albright, that it is a glyptic corruption intended for *Y'qb*, the Hebrew 'Jacob.' There is increasing evidence that the Semitic names Jacob, Joseph, Abraham, and others are much older than the date of the patriarchs. The west tower of the city, dating from the ninth or tenth century, has now been cleared down to bedrock, and it is noteworthy that, while it appears to have suffered severely from attack about the time of Sennacherib (c. 705-681 B.C.), there are no traces of any general destruction at that date within the city itself. This accords with the policy and statements of this Assyrian ruler regarding his conquest of Judah. Though he used

siege-engines to destroy Jewish fortifications, he did not burn or destroy the cities, but left the inhabitants in possession as his subjects. The most interesting small object discovered is a steatite incense bowl, in the shape of a pipe with a short stem, dating about 700 B.C. Such censers were used by the Israelites in their ritual, and are called *kaf* (plural, *kappôt*) in the Bible (cf. Ex 25²⁹ 37¹⁶, Nu 5⁷ 7¹⁴, 1 K 7⁵⁰, 2 K 25¹⁴, etc.). A long stem, probably of wood, was fitted over the short stem, as in the eastern prototypes, and the priest by this means blew air gently into the bowl, which was always made of steatite, a substance unaffected by heat.

Professor Garstang and his assistants are busy again at Jericho, where they are clearing and sifting the three thousand years old ruins of the royal palace, in the hope of finding cuneiform tablets. Sir Charles Marston may be right in his opinion that ancient Jericho was 'more a castle of refuge than residence,' and that in normal times, when peace was prevalent in the country, the people lived outside the city under the spreading palm trees. Much valuable information continues to be received as a result of the work at Samaria. On the north side more casemates have been cleared, like those uncovered on the west side; and the excavators found the red guiding line of the Israelite masons still visible on the rock close to the bottom of the foundation courses. In digging east of the village, they have discovered two ostraca with Hebrew inscriptions of some length. Excavations from which important results are expected soon are being undertaken at *Tell el-Duweir* (about twenty-five miles south of Jerusalem), a site believed by Professor Albright, Professor Garstang, and several other authorities to be that of the Biblical Lachish, which figures so prominently in the campaigns of Joshua. The work is under the Wellcome Historical Museum, and various American societies are also represented. Mr. J. L. Starkey, who has been assisting Sir Flinders Petrie for several years, is director of the expedition, and with him is Mr. Lankester Harding and other archæologists belonging to the British School of Archæology in Egypt. Hitherto, *Tell el-Hesy*, a small mound a few miles away, which was first opened up by Petrie and then by Dr. Bliss in 1890-92, has been identified with Lachish, but this identification is not supported by evidence and cannot be sustained. The fact that a letter was unearthed at *Tell el-Hesy* from the king of Lachish seems opposed to the identity of these two places. This mound is now believed to be the site of Eglon,

which is also prominent in the narrative of Joshua. Biblical scholars are hoping that the present archæological expedition will be able to solve the question. *Tell el-Duweir* is one of the great mounds of Palestine, somewhat square in outline, with sides not less than sixty feet in height and traces of ancient walls along its broken face. Its surface has an area of about ten or twelve acres, and it probably supported a population of about three thousand people. If it be Lachish, it holds most valuable historical records within its secret depths. Lachish is mentioned in the Egyptian texts of Thutmose III (c. 1475 B.C.), and in the Amarna Tablets (c. 1375 B.C.), and was fortified by Jeroboam (2 Ch 11⁹), and besieged by Sennacherib (2 K 18¹⁷) and by Nebuchadrezzar (Jer 35⁷). The excavation of such a site should settle many problems in Biblical history.

Judging from houses at *Teleilat Ghassûl*, which are supposed to date from about 2000 B.C., there seems to be evidence that the inhabitants at that early period, especially the wealthier of them who had rooms of considerable size, adorned their walls with pictures, exhibiting artistic skill. In one area, Père Mallon has found three houses whose walls stand fairly high and bear traces of having been decorated extensively in this way. The brick walls, it seems, were first covered with two coats of plaster, the first coat being about an inch thick, and the second thinner, whiter, and smoother, so as to receive the designs. The colours used were red, brown, yellow, and white. A straight line was drawn across the wall, at a distance of about twenty inches from the floor, and the pictures were sketched and painted from this mark upward, and reached practically to the ceiling. In one of the houses the fresco appears to have been about nineteen feet long, though it has suffered so much from denudation that it is impossible to make out the details. In another, the picture represents a series of figures, of whom six or seven persons still remain fairly distinct. Such paintings seem to be proof that the early inhabitants of Canaan, who ornamented their pottery, sometimes used the same means of decoration for their ordinary dwellings. Garrow Duncan discovered what he regarded as traces of mural decoration on the walls of a rock-cut cistern on Ophel, where the mud plaster, smooth and baked hard, had received a dark reddish-brown colouring similar to that used on pottery. The painting was attributed at the time to the Byzantines, but as the cistern is believed to have been an ancient one re-used, the decoration may have been ancient also. It is

known that in the palaces and larger houses of Assyria mural paintings were common (cf. Ezk 23¹⁴), and two or three years ago some remarkable examples were discovered at Til Barsib (modern *Tell Ahmar*). The rarity of them in archæological discovery in Palestine may be due, as Duncan has pointed out, to the disappearance of the plaster, which is so much affected by the climate of the country and other causes. For the same reason, perhaps, we have so few inscriptions from Palestine, for these were generally put on plastered pillars (cf. Dt 27²) instead of being carved on steles.

Wall pictures have recently been discovered, too, in the cave of *Um Qatafa*, in the Judæan desert, by René Neuville and his associates, who have been exploring the caves there during the last four years. These are prehistoric, however, dating probably from as early as about 12,000 B.C. They represent various animals about three-quarters size, including an elephant rushing to the attack, a hippopotamus, a wild boar, a one-horned rhinoceros, and others. In western Europe, especially in the south of France and north of Spain, prehistoric pictures on the walls of caves have been known for a long time. Those at *Un Qatafa* are the first to be discovered in Palestine. All the animals have been drawn on the same level, one behind the other, and all facing the entrance. Numerous Acheulean flints and bone implements have been found in the cave, proving that fishing and agriculture were already practised in Judæa in palæolithic times.

To a Hebrew prophet no description of invaders from the north seems to be complete without reference to their horses and horsemen (cf. Jer 47³ 50⁴², Ezk 26⁷.¹⁰ 38⁴⁻¹⁵, etc.). The whole region there seems to have been famed for horses. It was from the north, as Ezekiel tells us, that the Tyrians obtained them (Ezk 27¹⁴), and from there Solomon probably secured them also (1 K 10^{28f.}). Thanks to the translation recently of a Boghazkeui document (in four tablets) by Hrozný, we now know this Biblical representation of the matter to be absolutely correct. The north had become a great breeding-ground for them. Hrozný has discovered that the Hittite Indo-Europeans (called Nêsites) and Aryans (Mitannians) introduced them in large numbers to the north when they invaded Syria and Asia Minor about 2000 B.C., and this confirms the hypothesis of Hommel and Ungnad that the Hebrew *sûs* and the Babylonian *sîsû*, which mean 'horse,' are derived from the Sanscrit *dîvas*. Hrozný, by his translation, has furnished us with a veritable manual of Hippology, as used

by the Hittites, and antedating Xenophon's treatise by more than a thousand years. It is clear that the Old Testament picture of the horse invading Palestine from the north accords with historical fact.

One welcome result of Biblical archæology is the light it is throwing on ancient names. Dhorme has recently made an investigation into the question of the descendants of Japheth (Gn 10²⁻⁵), and it is worth while remembering his results. They may be summed up as follows :

Gomer = Gimirri (Assyrian), Kimmerioi (Greek).
 Magog (cf. Ezk 38¹⁻²) = Gaga (Amarna), near Media.
 Maday = Madi, Medes of Hamadan.
 Yawan = Ionians of Cyprus.
 Tubal = Tabal (Assyrian), adjoining Khilakku (Kilikia), same also as Tibar, Tibareni, who retreated from Cilicia towards the Black Sea.
 Meshek = Mush-kaia (Assyrian), *i.e.* Moschians, N.W. of Armenia.

Tiras = Turush (XIXth Dynasty), Tursha (Gurob), Tursha (Med. Habu).

Ashkenaz = Ashguza (Assyrian), whose king was Bartatua or Protothues, father of a Scythian king Madues.

Riphath = Same people probably in Paphlagonia or Bithynia.

Togarmah = Tigarimma (Assyrian), *i.e.* Tegarama (Boghaz-keui) between Carchemish and Harran.

Elishah = Alishiya, *i.e.* Cyprus.

Tarshish = Tartessos in Spain, also colony of Phocians in Ionia.

Kittim (Kētioi, LXX) = Kition or Larnaka, Cyprus.

Rodanim = Rhodos, Rhodes.

Japheth and his sons thus represented the people of the West, as opposed to Ham (the Egyptian domain and her political dependencies) and to Shem (the Syro-Mesopotamian world). The mention of the Medes dates the genealogy as late as 800-600 B.C.

Recent Foreign Theology.

Varia.

ANTI-SEMITISM is prevalent in Germany to an extent which we find it difficult to understand in this country, and not unnaturally its champions hurl their assaults at the Old Testament. Professor Begrich has spiked their guns by arguing that there is a large anti-Semitic element in the Old Testament itself.¹ Hostile critics are fond of emphasizing the more objectionable elements (*a*) in some of the characters of the Old Testament, and (*b*) in its conception of God: in *a*, for example, their sensuality (cf. David), cunning (Jacob), treachery and cowardice (Jael and Judith), their cruelty and love of revenge; in *b*, the cruelty, caprice, and national partisanship of Jahweh. Begrich admits that these charges are in part justified, and skillfully makes capital out of them by showing that they at least prove the truthfulness of the narrators, who did not encircle with a halo the heads of their heroes. But—what is more important—he shows that those objectionable traits fall under the

implicit or explicit moral censure of the historians and prophets. No public men have ever threatened or denounced their people for their moral delinquencies more fiercely or fearlessly than the Hebrew prophets, and the courage of men like Elijah, Amos, and Jeremiah in telling unpalatable truths has never been surpassed. Again, such a book as Jonah shows how nobly the Old Testament could transcend its local and limited conceptions of God; and how often is He described as merciful, long-suffering, and gracious! It is only by ignoring the more important tracts of the Old Testament that the Anti-Semites even seem to have anything of a case at all, and its greatest writers are in substantial agreement with much of the anti-Semitic protest. The argument, besides being cleverly conducted, is unanswerable.

Bertholet² has rendered an invaluable service to the student of Old Testament religion by printing, with the barest minimum of comment relegated to footnotes, all the single utterances or passages

¹ *Antisemitisches im Alten Testament*, von Professor Lic. J. Begrich (Frommannsche Buchhandlung, Jena; Rm. o. 60).

² *Die Religion des Alten Testaments*, von D. Alfred Bertholet (Verlag von J. C. B. Mohr, Tübingen; Mk. 5. 60).