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the snow has helped to produce it. Or we see torrents of rain fall upon a bare mountain where it appears to be sheer waste; but down below in the valley that very water turns the mill that grinds the corn and quenches the thirst of a thousand oxen. Let us learn to give God time to work out His sovereign will.

Dr. Gossip writes: 'To attempt to measure what God's grace can do through our poor efforts is the maddest folly. Is it so small a thing to bend and tinge and make even one of those little minds, though all the rest remain impervious to all your efforts all the years? "I can't realize that I should ever be so honoured of God," writes Smetham; "I can go on working, I can sow a little, I can add my labour to the heap, in hope that among other agencies I may help rather than retard. But to save a soul as the direct result of my personal effort!" And yet that august possibility lies open to us all. And we can never tell. . . . Didn't a certain Black Friar one day open his heart to a youth? He is forgotten, and yet he made Scotland. For his words gripped, haunted, laid compulsion on John Knox! And didn't a disappointed man in an Argyleshire glen, with nothing to encourage him, keep on teaching his dwindling class year in, year out? And have not the ends of the earth good cause to honour him because one day one little lad, as he sat there and listened, made up his mind to be what he became, James Chalmers of New Guinea, whom Stevenson so envied?'¹

¹ *The Hero in thy Soul*, 89.

4. *Assured victory*.—To-day, as in Isaiah's time, one of the greatest needs is the rekindling of hope and faith in the hearts of men. God's 'word' cannot but prosper and bring blessings where it is given free course. This is as plainly attested in history as it is asserted in the Bible. And in this generation do we not see glimpses of the Divine process? Whatever disappointments we still experience, there are signs that the general trend of the world is towards the eternal goal of God. We would interpret as a parable the fact that the rain and the snow come from above, from the heavens. The gospel of salvation must prosper because it comes from God who is All-Sovereign as well as All-Good. Despite some happenings that suggest the contrary, we believe that God is in command of all the forces in the universe, that He is supreme. It is well for us to renew our faith in His power from time to time. When the eyes of Elisha's servant were opened he saw the mountain ablaze with horses and chariots of fire. God grant us in time of doubt and perplexity the reassurance of such a vision.²

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes, silent, flooding in, the main.

² R. E. Roberts, *The Hope of the World*, 105.

Recent Biblical Archaeology.

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

PROFESSOR ELIHU GRANT has afforded us further information regarding discoveries at *Rumelih*, southern Beth-shemesh (Jos 15¹⁰, 1 S 6⁹, 2 Ch 28¹⁸, etc.), about twenty miles due west of Jerusalem, at the edge of the Shephelah or lower hill country. It was here that Amaziah of Judah was defeated and made prisoner by Jehoash, king of Israel, and the city must have figured largely in ancient history. 'The main results,' Professor Grant says, 'are naturally confirmatory of our knowledge of southern Canaan during the two millennia just preceding the Christian era.' Excavations show

that the people had an unusual predilection for beauty, colour, and foreign artistic achievement. They imported numerous *objets d'art* as well as useful articles, including alabaster, bronzes, gems, jewellery, scarabs, seals, and weapons. Ægean and Egyptian influences were prominent, perhaps also Babylonian, while North Syrian were only faintly seen. Hebron was the dominating centre rather than Jerusalem. The religious ideas were broad and mature, with numerous varied symbols, not only Palestinian, but Mycenaean, Minoan, and Egyptian. The place was the City of the Sun (cf.

Mt. Heres, 'Mount of the Sun,' Jg 1³⁵), and was the centre of the worship and benefactions of Astarte, the mother goddess of fertility, of whom numerous figurines, plaques, and emblems (dove and gazelle) have been found in the site. So far the excavators have discovered no evidence of the fiercer aspects of this worship, but much suggestion of what Professor Grant calls 'the eclectic and the humane.' Wine, oil, grain, barter, dignity, officialdom, travel, news, compromise, are the notes we hear. Although there have been seven separate seasons of work at the hill (first explored in 1911), and three Bronze Age cemeteries have been opened, yielding one of the largest known treasures of Canaanite burial deposits, about half of the hill remains to be excavated, and it is believed there are still more important burial-grounds that lie hidden.

At *Tell Duweir*, believed to be the Biblical Lachish, Mr. J. L. Starkey, the director of the expedition there, has already managed to lay bare much of the vanished city. Inside the lower fortifications he found a shaft filled with debris, and when this was cleared, a well nearly two hundred and fifty feet deep was disclosed, containing eighteen feet of excellent water, and dating apparently from very early times, probably from the Hyksos age. On the left-hand side of the gateway, his workmen came on one of the idolatrous shrines—the first of the kind found in Palestine—which were erected at city entrances in Israelitish times, and most of which were broken down by Josiah (2 K 23⁸). Another interesting discovery was the metal crest of a soldier's helmet, which corresponds exactly to the crests on the peculiar-shaped helmets worn by Sennacherib's soldiers, as generally depicted. This seems to corroborate the identification of *Tell Duweir* with Lachish, for this city was besieged and plundered by Sennacherib (2 K 18^{13, 14}, 2 Ch 32⁹, Is 36¹, etc.) about 700 B.C., when he swept through Judah, capturing forty-six fortresses and carrying over two hundred thousand Jews into exile. Mr. Starkey has found signs of the breaching of the walls when this Assyrian monarch besieged the city. There is abundant evidence, too, of the destruction that was caused over a century later (c. 586 B.C.) by Nebuchadnezzar of Babylon (Jer 35⁷), who appears to have cut down the whole of the olive, fig, and oak trees that covered the neighbouring hills and to have piled them against the walls, using them as combustible material there, and thus causing the walls to disintegrate and collapse through the great heat engendered by the conflagration. Mr. Starkey hopes soon to come upon the defences of the earlier

Lachish that was captured by Joshua (Jos 10^{1ff.}). Already he has struck the red brick walls of this previous occupation.

Fuller accounts have now been issued by Professor O. R. Sellars of Chicago in regard to the excavations at the Biblical Beth-zur (cf. Jos 15⁵⁸, 1 S 30²⁷, 1 Ch 24⁵, etc.), now *Khirbet Tubeiq*, 'the house of the mountain-god,' about five miles north of Hebron. The site is on a conical hill, commanding the old Jerusalem road. One interesting discovery has been a large reservoir, different from the ordinary cistern. It has three layers of broken plaster on the walls and a flight of twenty-six steps (with a balustrade) leading down to the floor. The workmen found bones of many animals in it: dogs, rats, cows, camels, goats, and donkeys. In one corner there were a few human bones and a skull—perhaps a hasty secret burial to conceal foul play. The excavators unearthed an abundance of sherds belonging to the Early Iron Age (1200–600 B.C.), but what is noteworthy is that there is a distinct break between these and the Hellenistic ones. There are no transitional types at all, and thus there seems little doubt that the city was depopulated and probably burned about the time of Nebuchadnezzar's invasion and remained uninhabited until the end of the sixth century or the beginning of the fifth. This seems to add to some evidence in support of the Biblical statement of the Exile and the subsequent return.

Sir Flinders Petrie, in his recent work at Old Gaza (*Tell Ajjûl*), has brought to light numerous weapons and other articles, ranging from 3100 to 1500 B.C., including bronze knives and daggers, bronze plates from scale armour, spindle whorls, dice, knuckle-bones, gold ornaments, crescent armlets, toggle-pins for fastening the dress, earrings, and head-bands. One of the daggers, though five thousand or more years old, has beautifully hand-worked raised veins running down the blade; and as this peculiar characteristic corresponds to decorations coming from the Caspian regions, it affords evidence, he believes, that the Egyptians of the seventh and eighth dynasties (c. 2500 B.C.)—one of the six races to conquer Egypt—came from that distant quarter. This may be true, as the natural features referred to in the Egyptian *Book of the Dead* seem to be identical with those of the Caucasus Isthmus, and the relationship between the Egyptians and the Caucasus race has further been proved on ethnological grounds and from examinations of a large number of Egyptian skulls and mummies. Judging from the palace of these foreigners in Gaza, with its

luxurious bathroom, and the other buildings, they must have been a powerful and hardy race. Sir Flinders, despite his eighty years, is returning to the site in the early autumn.

The extraordinary discoveries being made at Ras Shamra (the Egyptian Ugarit) by Schaeffer and Chenet are revolutionizing our Biblical knowledge. Many of the alphabetical texts, composed, no doubt, between 1700 and 1500 B.C., are written in a non-Semitic language, which Hrozný has conclusively proved to be Horite (Hurrite or Hurrian). The tablets bear repeated references to the chief god of the Horites, Kumarve, 'father of the gods'; and one large one recently translated by Thureau-Dangin, the great French Assyriologist, contains a trilingual vocabulary of legal and business terms in Sumerian, Accadian, and Horite. Until recently most Biblical scholars have regarded the Horites, a little known Biblical people (Gn 14⁶ 36^{20ff.}, Dt 2^{12, 22}, etc.) as a legendary race of cave-dwellers or 'Troglodytes' in southern Palestine, instead of being one of the most important cultural races of Western Asia during the earlier part of the second millennium. They belonged to the Subaræan linguistic stock, and, some time before the Semites arrived on the scene, they occupied the whole of northern Mesopotamia, which they called 'Subir' (or in Arcadian, 'Subartu'). They are mentioned not only in these Ugarit tablets, but in documents from Boghaz-keui, Qatna (*el-Mishrifeh*), Nuzi (near *Kirkūk*), Taanach, Shechem, and other places. It was to the Hurrians that the Hittites directly owed their civilization, including their religion and most of their literature; and it was to them also that the kingdom of Mitanni, extending in the fifteenth century B.C. from the Zagros Mountains to the Mediterranean, and ruled by an Indo-Iranian nobility, was indebted for its language and culture. This Hurrian stock must have exerted a considerable influence on the Hebrews, and they have left their name not only in the Biblical 'Horite' but in *Kharu*, an Egyptian name for Palestine mentioned on Merenptah's Victory stele and elsewhere. It is almost certain that further excavations at Ras Shamra (only an insignificant part of the site has so far been examined) will yield much information of importance regarding this ancient race, who were in the country of Seir as early as the time of Abraham (Gn 14⁶).

Hieroglyphic experts, such as Forrer, Bossert, Hrozný, and Meriggi, are now coming much nearer to a solution of the ancient 'Hittite' inscriptions, which are spread over the region to the north and south of the eastern Taurus, and are believed to

contain most important historical information relating to the second millennium B.C. Their decipherment, which has baffled scholars for fifty years, would no doubt throw considerable light on the races and history of Palestine. Since the discovery of the Boghaz-keui texts, and particularly within the last year, the experts referred to have made remarkable advances in the matter. They first succeeded in transliterating several proper names, especially those of gods, towns, and men. By this means they were able to determine a large number of signs, of which Meriggi enumerates thirty-eight, apart from determinatives. This again led to the interpretation of various common nouns and verbs, and now Forrer and Meriggi have announced the translation of a certain number of phrases. The language is not the classic Hittite, but is believed to be that of the people (Gaggar, Mushki, Tabal) who overturned the great Hittite empire about 1200 B.C., and who lived and ruled around the higher sources of the Euphrates. There is no longer any doubt that the ancient races who inhabited the Euphrates Valley, Syria, Palestine, and Egypt, possessed a much higher culture than most critics have imagined. Discoveries are proving that the alphabetic script was known before the days of Moses, and that cuneiform and other writing was in general use on tablets and monuments long before the time of Abraham (c. 2090 B.C.). Perhaps one of the most interesting discoveries in Jericho has been that of a small clay cuneiform tablet—about two inches square—in the Royal palace. The tablet has been blackened by the great fire at the taking of the city by Joshua, and has suffered damage by the falling débris, but it shows three lines of cuneiform writing, of the same type as that occurring on the el-Amarna Tablets (c. 1380 B.C.). Unfortunately, the second line has been obliterated, and only two characters in the third can be deciphered. It would be interesting to have further light thrown upon it by cuneiform scholars. It is believed by some to be in the Babylonian language, or perhaps in some dialect of North Syria, but we would suggest that it may be found to be in a form of Amorite fused with Canaanite.

The recent reports by Mr. Howard Carter as to the contents of Tut-ankh-amen's tomb (c. 1360 B.C.) throw an interesting light on many Biblical matters. We have referred to the early practice of writing. In the tomb has been found a complete writing outfit, consisting of a reed-holder with a number of fine reeds (cf. Ps 45¹, where the LXX has *καλαμος γραμματέως*), together with two palettes (containing red and black colours), one of which is plated with gold and the other is solid ivory. There is little

doubt that the Israelites (and especially their leaders) who left Egypt at the Exodus were well acquainted with such writing materials, and their scribes must have made use of similar outfits. Another interesting discovery in the tomb is a 'lighter' or apparatus for creating fire. Neither the Hebrews nor the Egyptians knew anything of the combustible materials like phosphorus and sulphur, which easily take fire when rubbed on any rough surface, nor did they know of agents such as flint and iron with tinder. Their 'lighter' was of a very primitive nature. They created fire by rapidly rotating a piece of stick in a round hole in a stationary piece of wood. For the rotation they applied the principle of the bow-drill with which they were familiar. The holes (for there were generally several) were made at the edge of the wood, so that the spark could have free access to the tinder. In some 'lighters' the holes were treated with resin to promote friction, and thus facilitate the creation of heat. Among other 'finds' in the tomb are two slings, with a few smooth stones beside them, reminding us forcibly of David and Goliath. The sling was a common weapon in warfare from barbaric times downward (cf. 2 K 3²⁵, 1 Mac 6⁵¹). The Benjamite left-handed slingers were famous (Jg 20¹⁶, 1 Ch 12²). Here in Tut-ankh-amen's chest of the fourteenth century B.C. the slings are of plaited linen thread, each neatly made with a pouch, and a loop at the

end of one of its chords to hold it firmly on the little finger, while the second chord is left quite plain for loosing between the thumb and first finger when dispatching the missile. This form of sling is similar to those depicted on the Assyrian reliefs, and would doubtless be the kind that young David used against the Philistine giant.

Palestine has now become one of the main centres of research in prehistoric archæology. In an expedition which has recently been made through the desert of eastern Transjordan, led by Mr. George Horsefield, Director of Antiquities there, and Dr. Nelson Glueck of the American School, Jerusalem, some remarkable prehistoric rock-drawings have been discovered at Kilwa (in the *Jebel Tubaïq*), not unlike those in the cave at *Um Qatafa*, seven miles from Bethlehem. They occur on the sides and top of a hard sandstone hill, and consist of carved figures of animals, mostly of the ibex type. They have been sketched at all angles and superimposed one upon another in bewildering confusion. The lines are sharp and clear, and the flint chisel marks are still quite visible. It is evident that in palæolithic times, probably as far back as 12,000 B.C., there were people living round about Kilwa, and they have immortalized their stay with these ineffaceable records, similar to what we find on numerous prehistoric sites in Europe and Africa.

Recent Foreign Theology.

Early Asceticism and Monasticism.¹

ANOTHER of the admirable source-books for which students are indebted to this firm. Professor Koch and his publishers deserve real gratitude from all who would go below the surface of early Church history and investigate at first-hand the rise and variations of the phenomena which mark asceticism and the monasticism which was its chief sequel. In this textbook we have extracts in Greek and Latin, with brief textual and bibliographical notes, to illustrate first of all (i) the characteristic phases of primitive asceticism, and then (ii) the salient

features of the monastic development as it took shape in the East and in the West. In (i) the Eastern series, the selections begin with quotations from the Didaché and Ignatius, and the climax is a passage from Chrysostom's *De Virginitate*. It is one serviceable feature of the textbook that the editor includes data about the organization of the ascetic principle, both here and in dealing with the Western form (p. 62 f.), which starts with Clement of Rome and ends with citations from Jerome's epistles. In (ii) the survey of monasticism, the Eastern branch is treated geographically, in Egypt, Palestine, and Syria, then in Rome and Constantinople. Similarly the Western movement is followed first in Italy, then in Africa, and finally in Spain and Gaul, with two closing extracts upon Benedictine monachism. The choice of passages is happy; the

¹ *Quellen zur Geschichte der Askese und des Mönchtums in der alten Kirche*, herausgegeben von Professor Dr. Hugo Koch (Verlag von J. C. B. Mohr, Tübingen; 1933; M. 5.80).