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logion behind which even Bultmann admits a genuine tradition :

I will destroy this temple, made with hands,
And in three days another [made without hands]
will I build (Mk 14⁵⁸).

There are many other echoes of this saying (Mk 13² and parallels ; Mt 26⁶¹, Mk 15²⁹, Jn 2¹⁹, Ac 6¹⁴). We may agree with Bultmann that we can lay no stress on the contrast of adjectives (*χειροποίητον* and *ἀχειροποίητον*). But the words manifest a consciousness in the mind of Jesus that He will raise up a new edifice, a new home for the worship of the Ecclesia of God.¹

It was Kattenbusch who in his essay² of 1921 showed from Dn 7⁹⁻²⁸ that the idea of an *Ecclesia* of the saints of the Most High could be regarded as inherent in the framework of apocalyptic thought, and he defended, against Harnack, the much disputed saying of Mt 16¹⁸, *On this rock I will build my church*. In this he has been followed by Karl Ludwig Schmidt,³ and the two discussions have set the question of its authenticity in a new light. It is

¹ Otto, *Reich Gottes u. Menschensohn* (1934), 48.

² *Festgabe für Harnack*, 160 ff.

³ 'Die Kirche des Urchristentums,' in the *Festgabe für Deissmann* (1927). See also the full discussion in H. D. Wendland, *Die Eschatologie des Reiches Gottes* (1931), 164-187.

impossible to go further into the question in this article. But even if a commentator so conservative as McNeile (*Gospel of St. Matthew*, 1915) is justified in rejecting the authenticity of v.¹⁹ (I will give thee the keys . . .), the idea of the ecclesia remains an integral part of the eschatological interpretation of the Kingly Rule of God.

The two ideas are correlative. The Rule creates the Church. It is incorrect to say that in the later parts of the New Testament the Church 'supplants' or 'supersedes' the Kingdom.⁴ If the Kingly Rule of God falls out of the early Christian mind, there is no doctrine of the Church left to supersede it. It is the conviction of the present writer that although Calvin himself fell into the mediæval error of identifying the Kingdom of God on earth with the Church, yet Calvin's doctrine of the Church is closer to the New Testament and to the essential facts of the Christian religion than any other in the history of theology.

In conclusion, then, we may say in the technical language of K. L. Schmidt, that the modern studies show how Jesus' conception of the Kingly Rule of God essentially involves a soteriology, a Christology, an ecclesiology. There is a basis more than sufficient for the later thought of the Church on the saving Work of Christ, His Person, and His People.

⁴ Cf. Wendland, *op. cit.* 165.

Recent Biblical Archaeology.

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

WITHIN the last few years considerable sidelight has been cast on Solomon's life and activities by archaeological and historical investigations. We have now fairly accurate information of his buildings, the topography of his capital, and his political and commercial administration. Recently an expedition of archaeologists and scientists has made a careful examination of the copper mines in Edom (the territory extending from the Dead Sea southward to the Gulf of Akabah), which are believed to have been worked by him. The exploring party, which consisted of Professor Nelson Glueck, Dr. Cyrus Gordon, Mr. R. G. Read (Inspector of Antiquities), and a number of Arab guides and guards, made several journeys through the country

in various directions, and altogether examined every Bronze and Iron Age site of any consequence. They found evidence everywhere, as all travellers have done, of the well-developed civilization of the Nabatæans, who founded a flourishing kingdom there in the fourth century B.C., building many of their settlements over the earlier Edomite ones, which they completely destroyed. The main object of the expedition, however, was rather to examine the Edomite sites and copper mines, which date from the time of the Israelite monarchy or earlier. We know that mining operations were carried on farther south, at Sinai, by the Egyptian kings of the fourth, fifth, and twelfth dynasties. But very little has hitherto been known of the

Edomite mines, which appear to have been more numerous than the Sinaitic ones.

The expedition found rich veins protruding above the surface in several districts, such as *en-Nahash*, *Feinân* (the site of the Biblical Punon), *Meniyeh*, and others. At *en-Nahash* they discovered a large enclosure, eighty-three yards square, with walls six feet thick, which has the appearance of a prison camp. 'It is possible,' Professor Glueck says, 'that the mines and furnaces were worked with forced labour, particularly during the reign of Solomon, since it is known that he introduced a *corvée* into Israel.' At *el-Amad*, between *Shôbek* and *Feinân*, they found a large copper mine, about forty-four yards long and twenty-two wide, cut into the face of a sandstone cliff. There are five large pillars upholding the entrance, and numerous ones inside supporting the roof. These were left when the ore was mined, in order to prevent the roof from caving in. They are about six feet high and three feet wide. The party found it necessary to crawl into the mine at the entrance, owing to the debris of centuries accumulating there, but once inside it was possible to stand upright. The pick lines left by the tools of the miners in the days of the Israelites are visible yet, and the walls and roof are still black with smoke. At *Meniyeh*, about eighteen miles north of the Gulf of Akabah, they examined what must have been the largest and richest mining centre in the country. Here there are traces of a great acropolis, measuring 366 yards by 142, with watch-towers at the corners which appear to have guarded six separate mining camps in the vicinity. The existence of such ancient mines reminds us forcibly of the remarkable poetic passage in the Book of Job (28¹⁻¹¹), and shows that the processes of mining nearly three thousand years ago were not dissimilar to those of the present day, except in the use of machinery and powerful explosives. It reminds us also of the 'brazen serpent' which Moses made in these regions and erected on a pole. It is evident that there would be no difficulty in making such an object from the copper and iron deposits which have been rediscovered there by the expedition.

Solomon, it is not generally known, made part of his wealth by foreign trading, at which he was an expert. He seems not only to have engaged in the business of horse-dealing, but to have worked the Edomite mines in company with the Phœnicians (c. 960 B.C.). He used the copper ore as his chief export article and his main stock-in-trade. Once in three years, his ships were loaded with it and other commodities at Ezion-geber (at the head of

the Gulf of Akabah), and sailed down the Red Sea to Put and Ophir (and probably to India), bringing back gold, silver, ivory, precious wood, apes, and peacocks (1 K 10²²). In this enterprise he was joined by Hiram, the Phœnician king, whose country had inherited a right-of-way by the Gulf. Discussions have recently been revived as to where Put and Ophir were. The former region, which is mentioned four times in the Old Testament, has been identified by most scholars with 'Punt' of the Egyptian inscriptions (the assimilation of the *n* occurred among all Semites), and its location is revealed to us by a fragmentary text recording the war of Nebuchadrezzar II. (c. 605 B.C.) against Amosis, an Egyptian ruler. We read there of a land called *Pulu Yaman*, from which we gather that Put was a portion of Yemen, the name for the south-west corner of Arabia, on the east coast of the Red Sea. It is not impossible, of course, that Put represented the land on both sides of the Red Sea at this part. At all events, that this was the locality is corroborated by Sir Flinders Petrie, who states that the name remains on the islet of *Ha-Fun*, at about 10° 20' north. As to the location of Ophir, this much disputed question seems to be settled by the cuneiform records of Elam, dating from the second millennium B.C., from which we learn that 'Apir' was the territory lying between Susa and the Persian Gulf. A beautiful gold scabbard (dated as far back as 2000 B.C.) has recently been discovered by M. Dunand at Byblos, in Phœnicia, containing on both its faces pictures of an expedition to Ophir and back. One particularly interesting scene is that of the king directing operations at the start, and another is that of a servant leading home a baboon on a leash.

It is well known, from the reports of French and German travellers, including recent accounts by Carl Rathjens and Hermann von Wissmann, that a great civilization once existed in South Arabia. Though this country was probably the original home of the Semitic race, it is still one of the least known regions of the world. A few months ago, M. Malraux, a French aviator, discovered mysterious ruins in the interior of it, about eighty miles north of Mareb, which in turn is about two hundred miles north of Aden. They are said to be of white marble, and include twenty or more square towers or temples of a Semitic type of architecture. They are regarded by Arabian authorities as the ruins of the ancient city of Saba (Sheba), whose queen (believed to be Bilkis), no doubt interested in Solomon's commercial activities, visited him with a camel-train of spices, gold, and precious stones.

At Lachish (*Tell Duweir*) Mr. J. L. Starkey has dug down through the city foundations to the early Bronze Age level (2600-2000 B.C.), and has found numerous sherds there and 'cup' hollows of olive presses. He has also discovered on the western outskirts of the town some caverns and pockets in the rocks filled with domestic debris, and caves used as dwellings by the people of this early period, as well as a large necropolis of a little later date. A most interesting discovery is that of a curious tunnel, about four feet wide and a little less in height, cut longitudinally beneath the sloping Hyksos revetment of the town. The floor is covered with limestone dust, hardened by the passage of innumerable human feet moving along it in the stifling atmosphere of the cramped space. It is difficult to conjecture the object of such a tunnel. It may have been the work of indefatigable Egyptian sappers, during the campaigns of the eighteenth dynasty, attempting to undermine the fortifications, or more probably may have been a secret means of exit, not unlike the two tunnels at Old Gaza, which Sir Flinders Petrie considered to be of this nature. In the town itself the ancient temple, dating from the fifteenth to the thirteenth centuries B.C., has now been laid bare. Among the finds are not only bowls, lamps, and other temple articles, but the remains of a large collection of toilet objects in alabaster, faience, glass, and ivory, all broken unfortunately into fragments. A square altar has been uncovered of unbaked mud brick, approached by three steps, and with a small hearth at the base of it; and there are two rooms behind for the use of the priests. Round the sides of the temple are long narrow benches, the back one built against the wall, and other two in front. There is some evidence that the whole building was covered with a flat mud roof, supported by wooden beams. Only two specimens of inscriptional material have come to light, but these are most important. One is on a broken piece of bowl, and the meaning is uncertain. It has been considered to be a rough attempt at Egyptian hieroglyphics, but it clearly consists of ancient Phœnician characters closely related to the Sinaitic. The writer has shown a photograph of it to M. René Dussaud, the distinguished Phœnician epigraphist, who confirms this view. The other inscription is on a tall ewer, about two feet in height, made of red ware. Though broken into about forty fragments, it has been re-formed and shows some animal decorations, with an inscription above, also in the Sinaitic script. The most likely translation seems to be 'A gift to Shôr (El), Môt, and Elath,'

who were the three principal divinities at Ras Shamra. The former inscription may be dated about 1600 B.C., and the latter about 1250 B.C.

Professor Garstang has now given an account of his fourth season at Jericho, and it is interesting to note that the results corroborate the historical conclusions already arrived at regarding the early date of the entry of the Israelites (c. 1400 B.C.) and other matters. The area excavated this last season was the piece of rising ground overlooking the perennial spring and known as 'Spring-hill' (the *Quell-Rügel* of the earlier German expedition). Here Professor Garstang excavated down to the Hyksos layer (c. 1800-1600 B.C.), where he found more than fifty storerooms stocked with great jars, in which there were still traces of grain or the dregs of barley-beer. This whole system, he found, was destroyed about 1600 B.C., probably by the avenging Pharaohs. But within fifty years, to judge by the pottery fragments, the work of restoration commenced, and a local dynasty was reinstated as vassal of Egypt. The new city continued until about 1400 B.C., when it came suddenly to an end through an intense conflagration, which in places baked and cracked the bricks and left a knee-deep layer of charcoal and white ash. The scarabs, pottery, tombs, and other evidences leave no doubt as to the date; and the occupation ended by this catastrophe was not resumed, as in previous instances of partial destruction. 'Spring-hill,' like the rest of the city, lay in ruins for about three hundred years, when a new people with a different culture established themselves on the site. All material details seem to have taken place as described in the Biblical narrative. 'The link with Joshua and the Israelites,' says Professor Garstang, 'is only circumstantial, but it seems to be solid and without a flaw.' It is worth noting that a fifth expedition to the famous site left in November, principally to excavate the still earlier settlements that exist beneath the ruins already systematically explored. It is possible that contacts may be found with the early Elamite or Sumerian civilization. At all events we may look for fresh tidings soon from the Jericho zone.

Sir Flinders Petrie's recent excavations at Palestinian sites have given us much enlightenment as to the conquest of Judah by Shishak, the first king of the twenty-second Egyptian dynasty (c. 947-925 B.C.). This conqueror, whose proper name is Sheshenqu ('he of Susa'), appears to have been an Asiatic, probably Persian or Caspian. In accordance with this, Sir Flinders found at Gerar, in the Shishak stratum, some pottery chariot

models, box-shaped, with a figure seated inside, these being similar to models found in Assyria and the regions beyond. Shishak seems to have brought with him from Asia the traditions of massive building. He set up a great stele of triumph at Megiddo, and built immense walls at Gerar, Beth-pelet, and other towns, with millions of large bricks made out of clay brought from a distance. His invasion of Palestine (1 K 14^{25ff.}) could not have been a mere raid, as some scholars have supposed, but must have been a powerful revival of Egyptian rule, and he continued to hold south Palestine for several years. Solomon had married the daughter of the previous king of Egypt, Pasebkhanu (c. 976-947 B.C.), and it was only after Solomon's death and the consequent weakening of Judah that Shishak was able to venture on his looting conquest.

In connexion with the excavations of Gerar, there was found in the level of the twenty-second dynasty a board with thirty peg-holes, divided into three rows of ten each, which was meant as a tally-board or diary for a thirty-day month, and was a contrivance introduced from Egypt. Another

tally of a similar kind, of date about 700 B.C., was also found, consisting of a stone marked with three rows of fourteen strokes each, which was evidently intended as a fortnightly reckoning, and thus gives proof of a seven-day week at that early date. Of more importance from the Biblical point of view is a seal of date about 950 B.C., which was discovered at Gerar some time ago, but has not been properly understood until recently. It now turns out that the signs are reversed and read, 'Shemya, son of Meqyla.' This is clearly the 'Shimeah, son of Mikloth,' mentioned in 1 Ch 8³², and belonging to the Benjamite tribe. The seal thus affords a remarkable confirmation of the Biblical record and overturns Cheyne's idea that the name 'Mikloth,' as we have it, is a corruption of 'Jerahmeel.' One cannot help noticing how strongly the results of archæological discovery are verifying the accuracy of the Biblical narratives, even in circumstantial detail and local colouring. If the excavations at Samaria are continued, as the promoters have now suggested, it is not improbable that Hebrew ostraca of greater value than any yet found may come to light.

In the Study.

Virginitus Puerisque.

The Streamlined Life.

BY THE REVEREND A. E. GOULD, B.A., B.D.,
RAMSGATE.

'I have learned . . . to be content.'—Ph 4¹¹.

A STRANGE sort of motor-car has been making its presence seen and heard in our streets during the last few months. A weird motor-car indeed, which looks as if, before it finally came out of the factory, somebody had hammered away at the top of what we used to call the 'bonnet,' and pushed the bonnet back and over, so that, instead of going straight up and straight back, it curves over in a very remarkable way. And then, as if the workman in the factory wanted to balance things up, it seems as though he had gone round to the back of the car and done exactly the same thing there. The result is this weird-looking affair, which we call the 'streamlined' car. I expect you have seen many of them; and now, I see, they are making streamlined lorries, and, even more remarkable, streamlined trains. The latest effort in this direction

looks strangely like a huge cigar, tapering off at the front and rear, almost to a point.

So the streamlined motor-car, lorry, and train have arrived. Of course, you know the idea. It is quite simple really, and the only wonder is that nobody thought of it long ago. The whole idea is to produce a vehicle in which resistance to the air is cut out, or cut down to the very lowest possible point. The streamlined car is so built that there are no odd bits sticking out here and there, because such sticking-out bits offer resistance to the air through which the car is moving, and so reduce its speed. If you look carefully at the next streamlined car you see, notice how every part that might have stuck out is cut out. And so, as the car moves along the ground, the resistance set up against the air, which begins as soon as the ground leaves off, is reduced almost to nothing. So streamlining spells greater speed than ever could be possible while cars were built with all kinds of bits and pieces sticking out all round.

I wonder whether you have ever thought about having a streamlined life? Of course, the idea