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rightly, then we are justified in depending on the Holy Spirit to make us adequate to every demand, not only the sudden, insurgent demands, but also the repeated and continuous demands to which we so often respond with weary or laggard feet. We cannot exhaust our God. There is no anxiety in God. When we unite our exhaustion to His strength and our anxiety to His watchful wisdom, then in reliance on His resources things become possible to us which were impossible. What God wants us to do, He will enable us to do in the life within and the life without. This will not mean deliverance from all care, but it will mean deliverance from the most poisonous of anxieties, the fear that somehow God will let us fail in things essential to life. The Pentecostal era—which is simply another name for the Christian era in which we are living—means sufficiency of strength for every God-appointed task; and, in addition, wisdom to detect and courage to refuse the tasks unappointed by Him.

Further, the availableness of the Holy Spirit means reliable reinforcements. Which of us has not known some challenge of life which we could not refuse without dishonour, which yet demanded

more than we had to give? We mustered our manhood to supply the demand, and there was not enough manhood to meet the challenge. We mobilized the support of our friends, but, do what they or we could, their support was insufficient. Then, one of three things happened. We accepted dishonour and put aside the challenge, perhaps pretending it was not there. Or we answered the challenge hopelessly and half-heartedly and were beaten. Or we put our trust in God, standing as we were on the verge of despair; then something happened, reinforcements flowed in, there was a change in the converging circumstances or our own inward forces were steadied and strengthened, the accepted responsibility was rightly discharged, the arrogant temptation decisively overcome, the haunting shadows of failure dispelled. Nothing can convince us that it was merely hidden resources in ourselves which reinforced us. No, it was the gift of God. We had depended on the unseen reinforcements of the Heavenly Energy, and they came. The promise was for us; yes, for us. That is the experience we are meant to know right to the end. The Holy Spirit is available.¹

¹ R. C. Gillie, *The Gospel for the Modern Mind*, 45.

Recent Biblical Archaeology.

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

MUCH has been written of late regarding the influence of the Egyptian religion on the Hebrews. There is little doubt that the Egyptians included monotheism among their dogmas, though we do not know when their theologians evolved it. Two forms of it existed, a higher and a lower. The higher was the monotheism of the priests of Memphis more than five thousand years ago, who proclaimed their belief in a self-created, self-subsisting, and eternal God, existing before everything else and creating matter by thought; and the lower was the monotheism of Rā of Heliopolis. The former, though not to be compared with the Christian conception, was a remarkable spiritual achievement, and is seen at its best in the inscription of Shabaka, the most important of all the Egyptian religious texts hitherto discovered. Moses, who was 'trained' (ἐπαίδειθη, Ac 7²²) in all the wisdom of the Egyptians, would certainly be acquainted

with these monotheistic views, and his teaching during the sojourn in the Desert may have been based on them (cf. his words, 'Hear, O Israel; The Lord our God is one Lord,' Dt 6⁴). He must have spent the first forty years of his life in Egypt among temple officials, noblemen, government functionaries, and other Egyptians, and may have been a priest, as both Manetho and Josephus state. Aaron, too, was probably well educated, a skilled magician, and a member of one of the guilds of priests. It was his sympathy with the Egyptian cult of animals that led him to make the golden calf to gratify those who still clung to such beliefs. Miriam, the 'prophetess,' had probably been a singing woman in one of the temples, and it is evident that she knew well how to lead a choir of women, and to direct antiphonal singing accompanied by dancing and the beating of timbrels. At the same time, recent researches go to show

that the influence of Egyptian factors on the Hebrew religion may be exaggerated. The Ras Shamra tablets prove that Babylonian and Canaanite mythology and ritual, rather than Egyptian, had the largest share, humanly speaking, in the thought of the Hebrews and in the formation of their religion.

We referred recently to the Hurrian tablets, which have been dug up at Nuzi, an ancient mound, ten miles south-west of Arrapha (modern *Kirkūk*), and which are concerned with domestic and business affairs. Further examination of these documents of the fifteenth century B.C. throws additional light on the legislation and social customs of the Old Testament. It seems to have been the law that, if a married woman had no family, she was bound to provide another wife for her husband, and the offspring of this latter could not be expelled from the household. This is clear from a tablet dealing with the marriage contract between a man Shennima and his wife Gilimninu, and it goes to show, not only why Sarah gave her maid-servant Hagar to Abraham, but that she had no legal right to demand Ishmael's expulsion, as she did (Gn 21¹⁰), the Divine intervention being necessary before this could be done (Gn 21¹²). Again, the tablets show us that the purchase-price (Accadian, *terhatu* or *kaspu*) which a man paid for his wife to her father was regarded as a legal dowry or portion for her in case she became a widow or otherwise fell into a state of destitution, but her father could have the use (usufruct) of it until such a contingency might arise. The *kaspu* did not necessarily consist of money—it might include flocks and herds. In this legal custom we have an explanation of Rachel's words to Leah in Gn 31¹⁵, where the Accadian expression *akālu kaspa* ('to have the use of the purchase-price') actually occurs. Properly translated, therefore, the text should read, 'For he (our father) hath sold us (in marriage) and hath had the usufruct of our dowry.' In other words, Rachel meant that Laban had no right to complain, for he had benefited from the flocks which Jacob had given him in dowry, having had the use of their milk and wool and their increase. Once more, according to the tablets, when a father obtained a wife for one of his sons, there was the stipulation that, if the son died, the woman should become the wife of another of his sons. In other words, she became the property of her father-in-law, who was bound to maintain her (in this manner if possible) in the family. We find the same legal arrangement, not only in the Hittite Code, but in the levirate marriage of the Old Testament. As usually stated,

the levirate law meant that a man was bound to marry the widow of his brother, if he died childless, in order to raise up children to the dead man (Dt 25). But after all, according to these tablets, this was a secondary reason. The fact is now made clear, as Westermarck and Koschaker supposed long ago, that a wife actually became the property of her husband, and on his death had to be incorporated in the heritage like the rest of the belongings. The tablets throw some light, too, on the question of the Sabbatical season every seven years and the Jubilee every fifty years. It has been held by some scholars that, as the latter is only mentioned for the first time in the Priestly Code (Lv 25), it could not have existed by the side of the former, but was adopted later because the former involved grave difficulties. This hypothesis, however, is made improbable by the fact that the Nuzi tablets seem to refer to *both* institutions as existing parallel to each other.

The important discoveries made two or three months ago at Lachish (*Tell ed-Duweir*) by the Wellcome Archæological Research Expedition may throw further light on the system of alphabetical writing used before 600 B.C. Ten potsherds bearing Hebrew inscriptions written in ink, similar in appearance to the Samaria ostraka of Ahab's time, have been unearthed. They contain the name Yahweh several times, as well as Jeremiah, Mattaniah, Gemariah, and Jezaniah (which are all Biblical names), and cannot be dated later than 588 B.C. If they should turn out, as the excavators suggest, to be copies of originals written on papyrus, they may give us valuable historical information. It is known that Lachish was closely connected with Gezer. It is interesting to note, therefore, that Mr. Alan Rowe, working as Director in connexion with the Palestine Exploration Fund, has commenced a fresh excavation of the latter place, choosing a strip running down the side of the mound from east to west, where the ground has not previously been opened up. Not very far below the overlying débris, the workers have come across the rock surface of the tell, and have found sixteen cup-holes, about eight or nine inches wide, and ranging in depth from one to ten inches. They are mostly shaped like an inverted bell, and were probably used by the neolithic and chalcolithic inhabitants (*i.e.* previous to the Early Bronze Age) for making olive oil or pounding grain. The whole rock surface has been found to be literally honeycombed underneath with caves, cisterns, recesses, and burial-places. One of the caves, entered by a flight of steps, is of large dimensions,

consisting of several chambers. Another, semi-circular in plan, rather shallow, and entered by a short vertical pit, contained 2353 worked and unworked small flints, and seems to have been a flintmaker's storehouse or workshop in the Early Bronze period. Covering part of the strip excavated, and right above the large cave referred to, are the foundations of what must have been a solidly made building, evidently a *migdol* or watch-tower. There appear to have been an outer enclosing wall, a lofty tower with perhaps a staircase inside, a great underground cistern, and a rock-cut silo. The structure is believed to belong to the Hyksos period, probably about 1600 B.C.

At Jericho, the expedition under Professor Garstang, in the deeper excavations now being made (beneath Early Bronze Age deposits), has discovered a clay image or statuary. As it was found immediately above the prehistoric flint layers, it must belong to about 3000 B.C., and is thus the earliest example of plastic art known in Palestine. It is proof that Jericho was inhabited nearly 2000 years before Joshua's time, and further exploration of these deeper levels will no doubt throw light on the cultural development of the Jordan Valley at that early epoch. An expedition, financed by Baron Edmond de Rothschild and directed by Mme. J. Krause-Marquet and Mr. S. Yeivin, has been carrying out excavations at ancient Ai, thirteen miles west of Jericho. An examination of the site (known as *et-Tell*) made a few years ago by Professor Garstang showed that in Joshua's time Ai was a city of considerable importance—larger than Jericho, though not so large or strongly protected as Jerusalem. The Rothschild expedition has found that the outer city wall was a strongly fortified one, built of large unhewn blocks of stone, and founded on bed-rock. Joshua's spies mistook the strength of the place, and we need not wonder that the small company sent to attack it proved unequal to the task. On the summit of the mound the excavators have uncovered the remains of a building, believed by them to belong to the Early Bronze period. It is twenty-seven yards long, with outer walls about seven feet thick, and there is some evidence that it housed a small sanctuary. The presence of a thick burned layer, reaching in the corridor to nearly four feet in depth, shows that the whole structure must have been burned to the ground. The necropolis has been discovered east of the city wall, and the caves in it so far examined have been found to contain skeletons of adults and children of the Early Bronze Age, together with hundreds of complete pots of various kinds, the

majority of these being hand-made, and many of them being painted with geometrical designs in purple. It is clear that Ai was a royal Canaanitish city, with a civilized population (probably about 1500), long before the days of Abraham.

Only two miles west of Ai is Bethel (modern *Beitin*), which is being excavated jointly by the American Schools of Oriental Research and the Pittsburgh - Xenia Theological Seminary, under the directorship of Professor W. F. Albright and Professor J. L. Kelso. It was at Bethel that Joshua appears to have set up the ark after his conquest (Jg 2¹, where 'Bethel' should probably be read for 'Bochim'), and it was on the central ridge here that the Joseph tribes established themselves (Jg 1²²). The excavators have been able to distinguish some twelve or more phases of occupation, extending from about 2000 B.C. to A.D. 69. The masonry of the city wall, now unearthed, is considered to be the finest example of late Middle Bronze masonry in Palestine. The town seems to have reached the highest point of its early history in the Late Bronze period, for at this time it seems to have had well-built houses with paved floors, mason work of the Hellenistic type, well-laid stone drains, and other signs of a high civilization. This Late Bronze occupation, however, was brought to an end by a destructive conflagration, and was succeeded by a poorer population, using rough stone masonry and much cruder pottery. If the change took place about 1400 B.C., or a little later, it is possible that the new occupation may be ascribed to the Israelites.

In the course of quarrying recently in a rocky area about two miles west of Jerusalem, the workmen came upon an ancient tomb chamber, cut in the rock, with four short cul-de-sac tunnels (known as 'kokim') running off three sides of it. The interesting fact is that, in addition to human bones, pottery lamps, and beads, there were numerous glass tear bottles (37 whole and 48 broken) of the candlestick type, and several pottery lachrymatories. As 'kokim' were unknown prior to the third century B.C., and tear bottles (which were affecting tokens of regret and grief) were only used by the later Jews, the tomb must be dated from the Roman epoch, probably the first century B.C., or the first century A.D. In Ps 56⁸ where we read, 'Put thou my tears into thy bottle,' the word used (*nôd*, נֹד) really means 'skin bottle' or 'skin,' and there can be no reference to the much later 'tear bottles,' so called. The word, indeed, seems to be intended in a figurative sense, as a play on the word 'wandering' (also *nôd*, נִיר) in the

previous clause. It is known, of course, that glass bottles for ornamental and other uses were manufactured by the Phœnicians, Egyptians, and others in early Old Testament times, but they were a luxury and confined to the rich (cf. Job 28¹⁷, R.V.). The bottles of the Israelites were either leather skins or earthenware jars.

The report is now available of the five years' excavations at Teleilat Ghassûl, near the north end of the Dead Sea. It is interesting to note that the bricks in this neolithic settlement, which were all hand-shaped, were composed of clay without any mixture of gravel or straw, and seem to have been made compact by prolonged kneading. Many of them still bear the mark of fingers, and two or three have been found to have the imprint of a dog's paw, a picturesque detail which has been noticed on some of the bricks unearthed at Bethshean (*Beisan*). The nature of the finger-marks, which appear mostly as a row of indentations near the edges, suggests that they have not arisen from

the kneading and shaping, but must have been intentionally made for the better adherence of the mud in the interstices. Woolley has drawn attention to the same feature in the bricks at Ur, which contain depressions made with the finger to act as 'frogs' for holding the mortar. There was a talk at first of this site and neighbouring ones being the 'Cities of the Plain,' *i.e.* of the age of Abraham (*c.* 2090 B.C.), but the nature of the civilization unearthed places it in the middle neolithic period, probably well before 4000 B.C. Among the finds were flint points, square-ended hoes, millstones, maces, bone points, bodkins, stone beads, flat figures with stump arms, pottery dogs, bowl patterns, matting, flat-based jars, pottery spoons, conical silos, basalt bowls on stands, long conic pots, red line painting, and rectangular houses. All this apparatus of civilization resembles closely that in the prehistoric sites near Tell Fara in the Wady Ghazze, and the population in both places must have been of the same race.

Contributions and Comments.

The Supposed 'Proto-Lucan' Narrative of the Trial Before Pilate: A Rejoinder.

IN THE EXPOSITORY TIMES for February last, Dr. Vincent Taylor has challenged a statement in my recent article on 'L and the Structure of the Lucan Gospel.' I adduced the Lucan narrative of

MARK 15¹⁻⁵.

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

our Lord's trial before Pilate as one of several passages which went to show that the Marcan material in Luke cannot be regarded as insertion and detachable. Dr. Taylor maintains that the evidence when examined supports his and not my interpretation of Luke's use of Mark. But he has not seen my point. In order to justify my contention I will set the texts side by side:

LUKE 23¹⁻⁷.

And the whole company of them [*i.e.* the assembly of the elders of the people, both chief priests and scribes] rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a King. *And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.* And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilean. And when he knew he was of Herod's jurisdiction. . . .