

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

Moses, could have fed and led the multitudes without incurring the opposition of the religious leaders. In the second, the Davidic King could have founded an ideal government from which the law of righteousness and love might have gone out to all nations and the rulers would have been on His side. But what figure typifies the Messiah in the Temple? Is it again too presumptuously fanciful to see that the Messiah as Priest fills in the missing colour? Dr. Wade in his *New Testament History* does not suggest this or go on to connect the symbolism with the Hebrews exposition of the new High Priest 'after the order of Melchizedek,' but he gives the first clue in stating that every morning a priest was stationed on a lofty wing of the Temple waiting to catch the first glimpse of the rising sun and give the signal for the hour of the morning sacrifice. Is it perhaps as that Priestly Announcer of the worship of the new day that our Lord stands on the pinnacle? Is it possible that in this passage we have one answer to the many questions we cannot but ask as to the attitude He took towards the Temple and its ritual? Is it too bold to guess that He felt at least as strongly as Hosea, Micah, Isaiah, Jeremiah, and the greatest of the Psalmists on these matters? It was only when translating the details of the Chinese Imperial sacrifices at the altar of Heaven and recalling a passage in some book, whose title and author were not noted, that the present writer realized the full horror of animal sacrifices and their inevitable result in deadening human susceptibility to pain and suffering, and became convinced that He who so loved the sparrows and the lambs could not have seen any-

thing but superstition and error in the slaughter of birds and beasts in the worship of the Father. May there not be in the Cleansing of the Temple, especially in the Johannine version, more than a hint of our Lord's opinion? His allusions to the Temple and its services, and to the offerings made at its altar, taken in their fullest meaning are very significant. One may turn also to the fearless uncompromising speech of St. Stephen as being surely derived from the Master whose spirit he so abundantly possessed and manifested. The author of Hebrews also, to quote Canon Streeter again, 'comes near to suggesting that the sacrifices of the Jewish Temple were but a coarse and clumsy parody of the Divine meaning, now at last clearly revealed in the mind of Christ.'

Here in this last temptation He stands in the Father's House, for here without question is the Son's sphere of action. He may not feed men's bodies, nor may He rule on earth, but here in the inmost shrine of human life, in religion, called to the Divine task by Prophet and Psalmist, instead of giving the signal for sacrifice, let Him free His people from the blinding, deadening forms of external ritual, for here the impulse is guaranteed by Scripture.

May we reverently trace in this last and most agonizing scene of the Temptation some hint of that final emptying of Himself which precluded His being the 'Founder' of the Church—however truly He must ever be its 'Foundation.' He said that He could raise a temple made without hands in three days, but the destruction of the Temple made with hands He left to others.

---

## Recent Biblical Archaeology.

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

MADAME MARQUET-KRAUSE has given a detailed report of her second season's work at Ai (modern *Et-Tell*), which lies just east of Bethel and was the first city to be taken by the Israelites after the fall of Jericho. She has found that the ancient Bronze city, dating from near the beginning of the third millennium, was entirely destroyed about 2000 B.C. by a huge conflagration, which has left a thick burned layer, reaching in some places to four feet in depth. The palace of this early period is remark-

able as having a double floor. There is first a layer of hardened earth, then a bed of ashes, and over this a second layer of well-beaten earth. The ashes cannot be the result of a fire, as they show a complete absence of potsherds or other débris. They can only be meant as a precaution against dampness, and in this respect such foresight compares well with modern expedients. The structure of this royal Canaanite house shows that it had upper chambers, lighted by windows, the

chambers being the ones known in the Old Testament as *'aliyóth* (עֲלִיּוֹת), and the windows those called *hallónim* (חַלּוֹנוֹת). We have thus a proof that such roof-chambers in Palestine, placed high up so as to be cool and secluded, are of very ancient origin; and it must have been such Palestinian or West Semitic palaces which the Hittites (especially in Carchemish) and the Assyrians copied, and to which they gave the West Semitic name *bit-khillâni* ('palace with windows'). Jeremiah has given us a description of one of them. 'Woe unto him that saith, I will build me a large-sized house, with spacious roof-chambers (*'aliyóth*), which is called *hallóni* (*i.e.* Assyr. *khillâni*), and (will have it) cieled with cedar and painted with vermilion' (Jer 22<sup>14</sup>, where עֲרֵב should no doubt be אֲרָב). The temple at Ai, dating from the same period as the palace (*c.* 2700 B.C.), has been discovered to be tripartite, exactly like Solomon's in this respect two thousand years later. The first room was an entrance one where the worshippers gathered and met together; the second was the *hékâl* (הֵיכָל), *i.e.* the hall or nave, otherwise known as the 'Holy Place'; and the third was the *debîr* or innermost room, which was entered by a narrow door, and in which the priest consulted the divinity. This last corresponds to Solomon's 'Holy of Holies' (the throne-room of Yahweh, incorrectly translated 'oracle' both in A.V. and R.V.). In this arrangement of rooms we have evidence that the threefold division of the Jerusalem Temple goes back to very early times, being common throughout Syria, Babylonia, and neighbouring countries many centuries before the Israelites came on the scene. The excavators discovered within the Temple an altar of incense, numerous goblets and large jars of various types, some Egyptian alabasters, the bones of fowls and cattle, and an ivory handle belonging to a ritual knife.

A later city, with a narrow street running north and south, was built on the ashes of this early one, and lasted only a century or two. From the fact that only potsherds believed to belong to the Iron Age were found in its ruins, Madame Krause regards the date of its commencement as about 1200 B.C. (*i.e.* the beginning of the Iron Age). According to this view the city was uninhabited for about eight hundred years, and must have been in this deserted condition when the Israelites captured Jericho (*c.* 1400 B.C.). If this were so, it would follow that chs. 7 and 8 of Joshua, describing the taking of Ai, are merely legendary and not historic, or that the story became confused in the

course of transmission and was meant to apply, as Albright suggests, to the neighbouring city of Bethel. But before we accept such a conclusion, it is worth while inquiring whether the excavators have gone properly through the 'Iron Age' city referred to. There is good evidence that potsherds belonging to the Middle Bronze Age (*c.* 2000–1600 B.C.) and the Late Bronze Age (*c.* 1600 downwards) have been freely discovered on the site by previous visitors, and a considerable proportion of these are to be found in the collection of the American School. Dr. Garstang, who made soundings at the mound in 1928, also secured specimens which are now in Liverpool; and Albright has stated (in 1933) that cooking-pot rims which have 'complex and varied profiles' and date from the end of 'Cr Age' (*i.e.* about 1400 B.C.) were 'very common' on the surface. 'This fact,' he says, 'agrees remarkably well with Garstang's apparent demonstration that the fall of Jericho must be dated 1400 B.C.' (*A.S.O.R.*, xiii. 85). Add to this the fact that the site of Ai is known to be very exposed, with nothing to keep the débris of occupation from being washed away and destroyed; and if we judge from Garstang's experience at Jericho, the burning of the city might almost lead to its disappearance. The same result has been noticed at *Râs el-Kharrûbeh* (Anathoth) and at *Tell el-Fûl* (Gibeah) in the case of potsherds (here belonging to the Iron Age). It seems to the writer that the detailed record of Ai's destruction in the Book of Joshua bears authentic historical marks and cannot be dismissed as pure fiction.

It will be remembered that Samson is said to have slain a thousand men with the 'jawbone of an ass' (Jg 15<sup>15</sup>). It has been thought by some critics (T. K. Cheyne and others) that this weapon mentioned in the story has a Babylonian origin, and was really the mystic spear or javelin (*i.e.* lightning) of the god Marduk, as described in one of the Creation tablets. The myth, it is supposed, containing this description, was probably preserved at the sanctuary of Beth-shemesh (Samson = *Shimshôn* in Heb. = Shemesh), and popular speech easily converted the weapon into the 'jawbone of an ass.' This view must be abandoned, however, now that daggers made from the actual jawbones of the wild horse or ass have been discovered in Moravia (at Vestonice and the Pekarna Cave), being used by the mammoth-hunters there in the Magdalenian epoch, as far back as thirty thousand years ago. These weapons, which appear to have been most effective ones, were sometimes engraved with the heads of wild horses, bisons, or antelopes, and had

decorated borders of dotted lines. The jawbone in the Samson legend had thus no connexion with Marduk's spear, but was a type of weapon very prevalent in prehistoric times, when bone was utilized as an alternative to stone. The story in the Book of Judges has no doubt some earlier historical basis, long before the epoch of the Philistines, though the precise nature of this can hardly be discovered, but the mention of the jawbone shows it to be of very ancient origin.

The particular type of pottery produced by the Philistines has been studied lately by W. A. Heurtley. Its dependence on the Mycenaean has always been recognized, but it has now been found to be largely eclectic, *i.e.* it was probably not the pottery of the homeland—wherever it was from which they came—but was made by potters who had been familiar with Levantine Mycenaean, especially the Cypriote and Rhodian varieties, but had not the originals before their eyes (such models had probably passed out of currency in the catastrophe of 1196 B.C.), and were relying on their memories. It is of a composite character, for it borrows from all kinds of Mycenaean, but is wholly dependent on none, and is combined with native elements. Its first appearance dates from not long after the cessation of the Mycenaean imports, for stratigraphic evidence shows that it succeeds the latter, on the coast at least, without appreciable interval. It follows from all this that 'Philistine' pottery is not a type that these Ægeans can have brought with them, nor does it prove where they came from, seeing that it draws on so many varieties. Indeed, it may have arisen quite apart from the Philistines, through some local potter with more individuality than his neighbours, and may thus be explained as a special style arising from the particular æsthetic tendency of the district. The question as to who the Philistines were is still debated. It is known that they came from Caphtor (Dt 2<sup>23</sup>, Am 9<sup>7</sup>), but where this was is not yet certain. A large body of scholars prefer to locate it in Cilicia and the frontiers of Cappadocia, rather than in Crete, and it is not improbable that there is some identity between the names Caphtor and Cappadocia. The Philistine dress, too, accords with that found in these regions.

Further important discoveries have been made at Ras Shamra last year. An interesting bronze statuette, covered entirely with gold leaf, has been found, representing the god Baal standing in the act of hurling a thunderbolt. The main thing about it, from the Biblical aspect, is that the helmet (made of stone) has two electrum horns fitted on to it, one at each side. Some time ago, a

small stele of another god was discovered at Ras Shamra, provided with one horn in the front. Such horns symbolize the god's awful power, and provide us with an excellent illustration of many Biblical texts. The horn, for example, is said to be, 'exalted' as representing great authority (Ps 89<sup>17</sup>), 'lifted up,' to signify arrogance (Ps 75<sup>4, 5</sup>), 'cut off,' to indicate destruction (Jer 48<sup>25</sup>), or 'laid in the dust,' to denote humiliation (Job 16<sup>15</sup> R.V.). The symbolic idea also explains why the prophet Zedekiah made horns of iron for the king of Israel to enable him to 'push back the Syrians' (1 K 22<sup>11</sup>). Textual and other correspondences are still being found between the Ras Shamra tablets and the Old Testament, though the date of the former is several centuries earlier. When some plague occurred at Ugarit, it was usually ascribed to the 'hand of God,' which had turned against the land. Thus, in one of the texts (*Syria*, xiv. 235), we read, 'The hand of God is here, for the pestilence is very strong.' Compare with this certain Old Testament passages, such as Am 1<sup>8</sup>, 'I will turn mine hand against Ekron.' In another tablet (*Syria*, xv. 306) the words occur, 'The water-spring is the desire of the hart (*aylt*),' a sentence which is practically equivalent to Ps 42<sup>1</sup>, 'The hart (*ayl*) panteth for the water-brooks.' Again, we read (*Syria*, xiv. 133), 'He sits, and in his hand is the sceptre of childlessness (*shekôl*) and the sceptre of widowhood (*almôn*),' which may be compared with Is 47<sup>8</sup>, 'I shall not sit as a widow (*almanah*), neither shall I know childlessness (*shekôl*).' In *Syria*, xv. 325, we find two words whose significance is doubtful: One of the gods says to Aleyn-Baal, 'With thee are thy seven *glm* and thy eight *hnzr*.' Strange to say, the same figures occur in Mic 5<sup>5</sup>, 'When the Assyrian shall come into our land . . . we shall raise against him seven shepherds and eight principal men.' In this Biblical reference we may perhaps discover the meaning of the words referred to. A whole volume could probably be written on the proper names occurring in the tablets. We have already referred to several which are identical with Old Testament ones (Naaman, Elimelek, Hobab, 'Azzan, etc.), and we here give a few more of this type:

*'Abde-elim.* Cf. 'Abde-ël, Jer 36<sup>26</sup>, 'Abdi-ël, 1 Ch 5<sup>15</sup>.

*'n.* Cf. 'Anâ, Gn 36<sup>2, 20</sup>, 'Unni, 1 Ch 15<sup>18</sup>.

*Kshln.* Cf. Chislon, Nu 34<sup>21</sup>.

*Rn.* Cf. Rinnâ, 1 Ch 4<sup>20</sup>.

*Shb-ël.* Cf. Shebu-ël, 1 Ch 23<sup>16</sup> 25<sup>4</sup>.

*Srd.* Cf. Sered, Gn 46<sup>14</sup>.

*Qdmn.* Cf. 'the Kadmonite or Easterner,'  
 Gn 15<sup>10</sup>, perhaps also Job 18<sup>20</sup>.  
*Sdy.* Cf. Sodi, Nu 13<sup>10</sup>.  
*Rgm-yshshb.* Cf. Regem-melek, Zech 7<sup>2</sup>.  
*Abdhr* (= *Obēd-Hur*, 'destruction of Hur'),  
 Cf. 'Ammi-Hur ('kinsman of Hur'),  
 2 Sam 13<sup>37</sup>, where the Kethibh is probably  
 right, and Pash-Hur (Jer 20<sup>1</sup>).

The important excavations undertaken of late by Sir Leonard Woolley (See *Abraham, Recent Discoveries*) and other authorities on Mesopotamia have helped to elucidate some difficult problems regarding the Hebrews. For one thing, the fact that Abraham actually existed and that he dwelt originally at Ur in Mesopotamia can no longer be disputed. According to Woolley, the chances that there should have been tablets at Ur or elsewhere bearing his name, and that any one of them should have been preserved, is only about one in a million. Moreover, in the Old Testament record of Abraham there are allusions and whole descriptions which could not possibly have been either remembered or invented by the later Israelites, but are definitely connected with the Mesopotamian civilization of his day (c. 2000 B.C.). Woolley also regards the identity between the Hebrews and the *Habiru* of the cuneiform texts to be conclusive, not only philologically but historically. It has been found that there was a fairly large element of these 'sojourners' at Ur. An altar base of unhewn stone discovered there, and dated c. 2300 B.C., must have belonged to them (cf. Ex 20<sup>26</sup>). They included Terah and his family; and their general migration to Haran was due to the social and economic conditions of the city at the time. It follows, as we have endeavoured to show elsewhere, that the entry of the Hebrews into Canaan, about forty years after their exodus from Egypt, corresponds with the

invasion of the *Habiru* described in the Amarna Tablets (c. 1400-1370 B.C.), and was really part of the greater inroad in which Sa-gaz, Sûtû, and other elements from the north-east, along with the *Habiru* from the south, combined together in a united attack (perhaps with the consent of the Pharaoh, in order to stem the powerful Hittite advance southward). The fact that the Hebrews had dwelt at Ur, where the Sumerian civilization existed, and then at Haran among a Hurrian population, explains several of their customs and regulations. Abraham's offering up of a ram, for example, at the last moment, instead of his son, was not according to Palestinian conceptions, but was thoroughly Sumerian. So far as we know, there was no human sacrifice among the Sumerians (the self-immolation in the death-pits in prehistoric tombs was a different thing). There is no hint of any such practice in the innumerable religious texts, but rather the opposite. 'The lamb is the substitute for humanity,' we read in one text, 'he hath given up a lamb for his life.' Abraham, in substituting animal for human sacrifice, was probably acting contrary to the Canaanite superstitions and vindicating the higher beliefs he had learned at Ur. The story of the Flood, too, in the Old Testament, bears marks of being a Hurrian version, for the name Noah (it is 'Utanapishtim' in the Babylonian legend), which has always been a mystery to scholars, seems to be an abbreviation of Na-ah-mole, the name of the hero in the Hurrian fragment. We know that Abraham lived among the Hurrians at Haran, Rebekah came from there, and Jacob remained there for fourteen years. If the Flood story was current in these regions, as we know it was, it is quite probable that the Hebrew version took on the northern tinge, and this accords with the mention of Ararat, a mountain in the far north, which does not occur in the Babylonian legend.

---

## In the Study.

### *Virginitus Puerisque.*

#### Sky-writing.

By THE REVEREND R. HUGHES, UTTOXETER.

'Rejoice that your names are written in heaven.'—  
 Lk 10<sup>40</sup> (R.V.).

Nor long ago in London I was watching an aeroplane. There was something strange about its

movements. When I first saw it, it was flying fast from right to left high up in the sky. There was a long trail of black smoke behind it. Then it made a big curve downwards and back again, flying now from left to right. Then one more curve down and back and from right to left. Suddenly there was no more smoke behind it; but there high up in the sky was a big black letter S. The aero-