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and its merciless struggle for existence, we may be led to Nietzsche's conception of morality, that is to the principle—If I do not eat you, you will eat me. We may, just as easily, be led to the pessimistic conclusion—The living world preys upon itself in a meaningless struggle for existence; it is better to kill the desire to live in order to make an end of this gruesome sport. We are thus eventually brought to the belief that the world, bleeding from its thousand wounds, can only be healed by the love of Jesus.

All this shows that the call to return to the order of creation is in every way justified. If we desire to fulfil our destiny, then our lives must be in harmony with the will of the Creator; but what is the divine meaning of creation? We can find no answer to this question by mere observation of Nature and history. Only the Creator can reveal the secret of His work, and solve the riddle of Nature. Thus we can achieve true natural theology only through revelation. Christ must first have led us to a belief in the Father. Then only can we perceive that, as Jesus said, even the lilies and the birds have a place with us in the mansion of God the Father.

I have only been able to show you briefly the two opinions which struggle one against the other under the influence of the German national movement; on the one side the new theology of Nature, which arose emotionally in the minds of many as a result of our experiences of recent years. It is bitterly opposed by those who see in it a return to primitive heathen beliefs. I have also shown the shaking of the belief that in Christ alone is salvation. We are looking forward to the great reconciliation of these two opposite tendencies, to a form of theology which will give our young men strength to devote themselves entirely to the service of Jesus, making themselves in this sacrifice the servants of the people.

I could only give a meagre sketch of the opinions which influence the Church and theology in modern Germany. The picture that I have drawn may, at first sight, appear to be a desolate ruin, for I was forced to speak about the decline of the great old systems of theology and of the collapse of the new dialectic theology, in which we placed so much hope. This collapse of former theology does not discourage us. In the lecture rooms there sits before us old teachers a new generation of students, who, tanned by the weather, have returned from the labour-camps where they have dug, worked, and laboured together with artisans and peasants. They are more primitive in their thought than former students, but the unrest of life has ripened them, and they are prepared to set their lives at stake for the new German Church. Out of the ruinous edifice of the old theological systems springs forth new life. For us it is to live again those experiences of the Reformation period. Because of the collapse of human theology, and because of the attempts of the human soul to comprehend Him, God will become all the greater, and we will return thirsting to the springs whence our reformers drew inspiration, to Christ Himself who reveals, at all times, a new manifestation of His glory.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

The British Museum possesses much of the official correspondence of the Assyrian kings during the Sargonic period (722–625 B.C.), discovered at Nineveh. The cuneiform text, consisting of 1471 letters, was published by Harper in fourteen volumes over twenty years ago. Though the letters have been studied since then by Behrens, Figulla, Klauber, Ylvisaker, and other scholars, their concise idiomatic style, and their allusion to documents and events known only to the writers, discouraged any serious efforts to deal with them. Five years ago, however, a transcription, with translation and commentary, was issued by L. Watermann, and recently a careful and detailed study of 355 of them has been given by Professor R. H. Pfeiffer, of Harvard University. An examination of these latter shows numerous parallels with the Old Testament in history and custom. We read, for example, in No. 38, that under Ashurbanipal (668–626 B.C.) twenty Sidonians were sent to the Persian Gulf to build ships—a statement which reminds us of the Tyrians (known as

'Sidonians') whom king Hiram sent to the Gulf of Akaba three centuries earlier, practically for the same purpose (1 K 9^{27}). In No. 47, the king is recorded as saying, 'I have liberated those in irons (and) have clothed them,' and in No. 83, 'Let him come and see my face, I will clothe him, and give him good courage and establish him over you'—words which bring to mind the kind of deliverance Jehoiachin king of Judah received after being imprisoned in Babylon (2 K 25^{27-29}). Letters Nos. 124 and 125 tell of the king of Assyria obtaining horses from the north of Syria (*Dâna, Kullania, Arpad, Rasappa, Kusu*), and this appears to have been the source whence Solomon procured them (1 K $10^{28f.}$, where 'Miṣraim' is believed by many scholars to refer to Muṣri, near Ḳue, in the north of Syria). In No. 253, the scribe, referring to the king of Elam having sent three white horses to the goddess Ishtar, at Uruk, inquires whether these were meant to be introduced into the temple—a question which recalls the horses placed at the entrance of the temple in Jerusalem (2 K 23^{11}). The letters deal with public administration, agriculture, commerce, royal decrees, religion, medicine, astronomy, divination, and various other matters, and give an extremely vivid picture of Assyrian society at the time of its greatest splendour. Professor T. J. Meek, in his recent volume on *Old Akkadian, Sumerian, and Cappadocian Texts*, has furnished us with the transcription of 227 additional tablets from *Yorghan Tepe* (ancient Nuzi, in Assyria). No less than 222 of these belong to the Agade period (the middle of the third millennium). They show that the city at that remote epoch was called Gasur (or Gasag?), and was inhabited by a population largely Semitic, who spoke Akkadian, but wrote almost exclusively in Sumerian ideograms. The most interesting of the tablets is No. 1, consisting of a geographical map, by far the most ancient known. It represents some district on the banks of a river or canal, between two mountain ridges, and gives the names of three towns, only one of which unfortunately is really legible.

Exploration of the ancient harbours of Tyre has recently been made by Poidebard. In Old Testament times there were two towns, the one known as Old Tyre (Palætyrus) on the mainland, and the other on the large island (now a blunt headland) half a mile from the shore. Owing to the accommodation which the island provided for shipping, the town there became one of the most celebrated maritime centres of the ancient world, 'the merchant of the peoples unto many isles' (Ezk 27^{3}). There were two immense harbours, the 'Sidonian' and the 'Egyptian,' the former on the north side and the latter on the south side, each being enclosed within massive piers and extensive breakwaters. The submarine examination of the south harbour and its roadstead was commenced in 1934 by Captain Gizard, a French naval officer of the Levant, with the assistance of aviation and hydrographic experts, and it has been continued on the same scientific principles by Poidebard. The great blocks of ancient breakwater and huge pillars of rose-coloured granite, which crowd the bottom, have been definitely located by aerial photography and carefully examined by divers, who have drawn up important official reports, accompanied by interesting sketches and submarine photographs. The reports corroborate the Biblical and other references to the trade-carrying facilities of Tyre, and its pre-eminence as the great 'sea-pedlar' of the ancient world. The roadstead at one place has been found to be strewn thickly with stone blocks, lying at a depth of nine to fifteen metres, and mostly about six feet square and over two feet thick. Both the roadstead and the ancient harbour, with its extensive docks and quays, have now been mapped. The construction shows two successive periods, the one apparently Byzantine, and the other much more ancient. It is intended to make researches also in the north harbour, where fishing traditions indicate similar sunken constructions.

During the fifth season of work at Mizpah (*Tell en-Naṣbe*), under Professor W. F. Badé, it has been possible to complete the excavation of the entire mound. The suspected early existence of populous suburbs on the south and east slopes of the hill has been confirmed, and all doubts as to the age of the great outer wall have been dispelled. The wall, it is found, was built and completed as a unified project about 900 B.C. A great mass of evidence goes to show that it was erected by king Asa (909–868 B.C.), and that the task was accomplished by means of a *corvée* (cf. 1 K 15^{22}). Numerous public and private cisterns, as well as uncommonly large, well-preserved houses, have been unearthed, throwing considerable light on Hebrew life during the centuries from 900 to 600 B.C. The dyeing of wool appears to have been a leading industry in the city (as it was in *Beit Mirsim*), for five additional dye-plants have been found with the vats still in place. Although the art of dyeing is not mentioned in Scripture, dyed stuffs are referred to in various passages, the principal colours mentioned being blue, purple, and scarlet (cf. Ex 26^{36}). The Hebrews excelled in the art,

and no doubt acquired it from Egypt, perhaps as early as the Exodus period (cf. Jg 5^{30} R.V.m.). Later on, they may have learned from Phœnicia the process of making the Tyrian purple (obtained from shell-fish), although this is believed to have been largely a Phœnician monopoly. Among other important finds are fifty or more seals and seal-impressions on jar handles. No less than twenty of the impressions represent the name Mizpah, sometimes simply written MZP, and more often MZPH, with the last two consonants forming a ligature. Considerable interest attaches to the discovery of three jar handles containing seal-impressions with the name Shebna in the upper register and Shahor in the lower. The latter individual is unknown, but the former was probably the *major-domo* or palace governor of king Hezekiah, against whom Isaiah directed one of his prophetic censures and whose name occurs also on a seal discovered at Lachish. Among the seventeen tombs discovered are some of great interest. Two of them belong to the early phase of the Early Bronze Age, about 2800 B.C., and close to these has been found a small cave, with numerous indications that it once served as a troglodyte dwelling.

At Lachish (*Tell Duweir*), Mr. J. L. Starkey, the Director of the Wellcome Archæological Research Expedition, has made further important discoveries during his fourth year's labour there. Perhaps the greatest discovery of all has been that of two tomb-chambers quarried in the rock, the one small and the other large. They had originally been used as dwellings, and date from about 1400 to 1275 B.C. In the smaller one was found a censer, with three letters of alphabetic script in red ochre on the underside of the cover, as well as scarabs, knives, lance-heads, arrow-heads, innumerable pottery vessels, and various other objects. One of the most interesting finds is that of the ten playing pieces of a gaming board, which are similar in style and number to those found in Tutankhamun's tomb, though in the former case only the bone inlay remains. We know from the latter source that such boards were divided into thirty equal squares, so arranged as to form three rows of ten each. To each game there were ten playing pieces, like pawns in chess, coloured black and white (*i.e.* five for each opponent), which were played by complicated chances denoted either by a kind of dice in the form of knuckle-bones, or small black and white throwing-sticks. The contest was obviously an early form of the modern game '*El-Tab-el-Seega*,' played almost universally in the Near East. The presence of a gaming board of this kind in Lachish testifies to the close cultural relations between Palestine and Egypt during this period (the Amarna one), and this is corroborated by the finding of a large number of Egyptian amulets of popular deities, which must have been imported in spite of the constant condemnation of such by the Hebrew priesthood.

In the larger tomb-chamber has been found a huge conical heap of bones, representing the skeletons of about 1500 men, which had apparently been thrown in through the roof (the original entrance being blocked). The deposit, though in an ancient tomb, dates to the early seventh century B.C., and most probably represents those slain at the time of Sennacherib's siege of Lachish, in 701 B.C. As some of the bones are calcined, they had no doubt come from the burnt city. Most remarkable is the fact that, among the skulls found, containing head injuries evidently received in battle, there are three examples of primitive surgical trephination or 'holing.' In ancient times, such an operation was usually performed by scraping a circular hole in the skull, but in these examples it consists in forming a rectangular aperture by means of intersecting saw-cuts, an operation known previously only among the Incas of Peru. Clearly, although the trephination is so rude that, according to experts, it must have caused immediate death, the Hebrews seem to have had not only physicians but daring surgeons, who had acquired some knowledge of anatomy, though it is very doubtful whether they were able to dissect and to perform internal operations. The excavation of the city in the time of king Zedekiah (597–587 B.C.) has been carried a stage further. The principal square or market-place has been laid bare, beneath the burnt embers of Nebuchadrezzar's destruction (probably the autumn of 588 B.C.). Here was the commercial quarter, including shops and workshops of various kinds. Among these have been found a corn-chandler's, with a simple grinding apparatus, consisting of two large saddle querns; a weaving and dyeing establishment, with the clay loom weights still lying on the floor, close to the charred members of the loom, and a large limestone dyeing vat near by; and a wine and oil shop, from which has been unearthed a number of large storage jars, four-handled, and holding about six gallons each. Many of them bear the royal stamp with the inscription 'For the king' over the emblem of a winged disk (or flying roll, cf. Zec 5^{1-4}) or Egyptian scarab. Below the emblem is the name of one of four towns, Hebron, Socoh, Ziph, or Memshath, which were probably receiving centres for collecting taxes

in oil or wine, to be used by the royal household. Jar handles bearing these stamps were first discovered at Jerusalem during Warren's excavations, and since then they have turned up in numerous sites elsewhere, but only within the borders of pre-exilic Judah. The practice they apparently reveal of towns sending contributions to the king of Judah resembles to some extent the arrangements made for royal supplies in the Northern Kingdom, as mentioned on the Samaria ostraca, and dates probably from the time of Solomon's administration. Among the debris of the weaver's shop was found a clay seal, bearing on the front the words 'For Hilkiah the son of Maas,' and having on the back the impress of the papyrus document to which it had been fixed. Jeremiah's father was named Hilkiah, and there is the possibility that the reference may be to this individual. The seal at least, like the Gedaliah one, affords another proof of the use of papyrus for commercial and other correspondence during this period, though unfortunately such documents have not survived the climatic conditions of Palestine.

It will be remembered that last year Professor Garstang, in his excavations at Jericho, penetrated below the Early Bronze Age level to the neolithic strata, and found plastic images, painted pottery, and houses with plastered floors and walls. This year he has greatly extended these lower excavations, and has succeeded in reaching an unprecedented depth of prehistoric levels. In the Middle Neolithic stratum (*c.* 4000 B.C.), he has come across ancient pottery, probably dating from the origin of pottery-making (none was found below this level), together with the model of a house shaped like a bee-hive, and having a door, an upper floor, and windows. Lower still, he has unearthed a fine series of flint implements, as well as a large building of the 'megaron' type, the walls of which are plastered and burnished red. The foundations of the building have been traced to a much lower stratum, and it is believed to be 2000 years older than the earliest known in prehistoric Greece. The date, indeed, of the earliest deposits on the tell has been fixed by specialists at about 6000 or 7000 B.C. Jericho thus appears to have been, as Garstang has stated, 'the site of the oldest civilized settlement on the globe.' It is worth noting that fresh cuttings this year in the upper levels have confirmed the city's fall some time between 1400 B.C. and the accession of Pharaoh Akhenaten (*c.* 1383 B.C.). This is a matter of great consequence for Old Testament scholarship, involving the date of Joshua's entry and other far-reaching questions; and in order 'to put an end to needless controversy,' Professor Garstang and Mr. Alan Rowe have written a joint statement which appeared in the *Palestine Exploration Fund Quarterly* for July of this year. In this communication, after referring to the main relevant facts, they re-affirm their conclusion as to the date. 'A review of the evidence,' they state, 'leaves no reasonable doubt upon this question.'

It deserves to be said that excavations have recently been made at *Tell Keisan*, about seven miles south-east of Acco, by the Neilson Expedition to the Near East. As this place is believed to be Achshaph, and is remarkably rich in antiquities, including Ægean and Cypriote objects, some gratifying results may be looked for. It is known to have been a chariotry centre, strategically placed. Its king joined Jabin's confederacy, and was slain (Jos 11^1 12^{20}).

Contributions and Comments.

'The Kingdom of God has come.'

In the last issue of The Expository Times my friend Mr. J. Y. Campbell has submitted to searching criticism certain passages in my book, *The Parables of the Kingdom*. I am glad to find that he and I are in agreement on one important point: that ἤγγικεν ἡ βασιλεία τοῦ θεοῦ and ἔφθασεν ἡ βασιλεία τοῦ θεοῦ bear substantially the same meaning. The difference between us may be expressed thus: Mr. Campbell takes ἤγγικεν at its face value, and tries to make ἔφθασεν conform, while I take ἔφθασεν at its face value, and try to make ἤγγικεν conform. I believe his task is the harder.

The meaning which Mr. Campbell proposes for φθάνειν is, I confess, new to me. Liddell and Scott do not give 'to come close' among its meanings, though, to be sure, the new edition has not yet reached Φ. Schmid (*Atticismus*, iv. 427) says the