

HIGHLIGHTS OF ARCHAEOLOGY IN BIBLE LANDS

by Fred Wight

Fred Wight's guide correlating archaeological discoveries with biblical narratives, from Creation and the Flood through the history of the patriarchs, kingdoms, and prophets.

23 Chapters

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Preface

“THROUGH THE YEARS the best answer to many liberal views of the Bible has been the discoveries of the excavators in Bible lands. This book is designed to be a textbook for students of Bible archaeology, and is, therefore, fully documented with numerous reference notes. It is hoped that ministers, Sunday school teachers, Christian workers, and Christians in general will find it to be a practical source book of helpful material to explain Scripture and to defend it against destructive critics.

We do not attempt to report on every archaeological expedition in Bible lands, or to tell about all the finds that have bearing on the Bible. To do so would be to produce a volume too large to be practical. But a sincere effort has been made to write about those discoveries which are of most value to the Bible-believing student.

We send this book forth with a prayer that it may serve to ground young people and adults in the Word of God that liveth and abideth forever.

Acknowledgements The author wishes to express his appreciation to the following publishers and writers for permission in writing to quote from their copyrighted publications. Acknowledgment of the author quoted, name of book, publisher, and page from which the quotation is taken, are all given in the text of the book. The University of Chicago Press, for material reprinted from *Ancient Records of Assyria and Babylonia*, by Daniel D. Luckenbill, two volumes, copyrighted 1926, 1927, by University of Chicago.

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00.7-Bibliography

Bibliography A lengthy bibliography of books and articles has been given with the expectation that it will be helpful to students who wish to make a further study of the subject. Let it be understood, however, that some of the books and articles are by liberal authors, and we do not endorse everything in them; they are included only as sources of archaeological information, even though certain interpretations therein are to be discounted.

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01-Part One, Chapter One - Introducing Archaeology

Part One, Chapter One - Introducing Archaeology

Part One Preliminary Considerations

Chapter One Introducing Archaeology

WHAT IS ARCHAEOLOGY? Archaeology is the science of antiquities, or the study of the relics of early races in order to understand as much as possible about the life they lived. Bible archaeology limits the study to Bible lands and to those discoveries that have definite bearing upon the Scriptures. Much of the work of Bible archaeology, we shall see, has to do with the excavating of mounds of ancient cities of Bible lands. 1 The value of the study of Bible archaeology. Numerous critics of the Bible who have boasted of using so-called scientific methods have challenged the accuracy and the historicity of many statements in the Scriptures. The early narratives of the Bible have been declared to be legendary or mythical. A late date has been suggested for certain books of Scripture, and thus certain expressions in those books have been said to be anachronistic. Archaeology is of value to the Bible student in demonstrating scientifically that the Bible is correct and historically accurate, thus proving again and again that its critics are wrong. Dr. W. F. Albright, a recognized authority in the field of archaeology, has made the following statement about the results of the excavator's work:

Nothing tending to disturb the religious faith of Jew or Christian has been discovered . . . Discovery after discovery has established the accuracy of innumerable details, and has brought increased recognition of the value of the Bible as a source book of history. 2 Nor is this the only value of the study of Bible archaeology. In addition to proving the Bible to be true, the findings of the excavators have made it possible for the Bible student to have a better background for a study of Bible times. Because of these findings, we have a clearer understanding of the manners and customs of the Hebrew people of Bible days, and also those of other nations living in Bible lands. This knowledge is a great asset in the study of the Scriptures. It brings to us new light on the meaning of many Bible passages. There is, then, a twofold value in the study of Bible archaeology: Bible corroboration, and Bible illumination. 3

How cities have become buried, and why they are in the form of a mound (or tell). When the ancients would build a new city, they often chose a hill located near a spring. They would build a wall around the city to protect it against an enemy. The city thus built might be occupied for several centuries and then be destroyed by an enemy, or by earthquake, or fire. The site of the city might lie unoccupied for an indefinite time. Then another people would decide to build a new city on the site of the old one without clearing away all the debris of the old city. And many years later this city would also be destroyed. So it has happened that a mound, after being excavated, has been found to be the site for as many as twelve or thirteen cities built one right on top of the preceding one. Archaeologists call the plane or level of each successive city an occupational level. 4 The science of uncovering a buried city. The early pioneers in archaeology had not developed the scientific

methods that have been used by the twentieth-century excavators. Now it is customary for each occupational level of earth to be removed and everything found in it recorded before the next deepest level is uncovered. Everything found is always studied in relation to where it is found. Thus the value of the discoveries is not lost. 5

Dating a city-level. The giving of a date to each occupational level is largely determined by the remnants of pottery found there. It was Sir Flinders Petrie, about the turn of the century, who discovered that each archaeological period had its own typical pottery. Thus he was the first to state the principle that the successive levels of occupation in a mound could be recognized through the broken pieces of pottery that were found in those layers. 6

Evaluating discoveries. Since excavators seldom, if ever, find a building in a perfect state of preservation, it becomes necessary for them to make a very careful study of what remains they do find in relation to the vicinity where they were found in order to “reconstruct” a picture of the building as it once appeared. Such “reconstructions” of ancient temples, palaces, or ordinary houses, are of great value in the knowledge we secure of the life of people in Bible times. 7

Archaeological periods in Palestine. There is not exact agreement among archaeologists regarding the various datings of archaeological ages in the Holy Land. The following dates are suggested. Details concerning the Stone Age have not been included because there has been so much speculation regarding many of the early dates. New discoveries cause former dates to be changed. But the student of archaeology needs to know approximate dates of archaeological periods referred to in the writings on the subject.

I. THE STONE AGE Prior to 3000 B.C.

II. THE BRONZE AGE 3000-1200 B.C.

Early Bronze 3000-2000 B.C.

Middle Bronze 2000-1500 B.C.

Late Bronze 1500-1200 B.C.

III. THE IRON AGE 1200- 300 B.C.

Early Iron 1200- 900 B.C.

Middle Iron 900- 600 B.C.

Late Iron 600-300 B.C.

IV. HELLENISTIC AGE 300 B.C.- 63 B.C.

V. ROMAN AGE 63 B.C.-A.D. 323. 8

GLOSSARY Cartouche-An oval figure on an Egyptian monument containing the signature of a king.

Cuneiform-Babylonian wedge-shaped writing done by use of a stylus, and not alphabetic but rather syllabic in character.

Graffiti-Wall scribbling.

Hieroglyphics-The word means “sacred engraving,” because the Egyptian priests used them on monuments, and the priests or those initiated were the only ones supposed to be able to read them. It is used now of any picture form of writing.

Lapis lazuli-Sapphire.

Ostraca-Fragment of pottery containing writing.

Pyramid-The tomb of certain Egyptian kings.

Scarab-A seal made in the form of a beetle and worn as a charm by the ancient Egyptians.

Squeeze-A copy of an inscription made by forcing plastic material into the depressions.

Stele-An inscribed monument made of stone in the form of an upright slab.

Tell-Mound of an ancient city. Most of the names of these mounds are in the Arabic language.

Terra cotta-Clay and sand material used for statues.

Ziggurat-Babylonian shrine for a god or goddess. 9

Endnotes 1. For interesting introduction to study of archaeology, see Edward Chiera, *They Wrote on Clay*.

2. William F. Albright, *The Archaeology of Palestine and the Bible* (New York: Fleming H. Revell Company, 1933), pp. 127-128.

3. Joseph Free, *Archaeology and Bible History*, p. 1.

4. Albright, *The Archaeology of Palestine*, pp. 16-18; Adams, *Ancient Records and the Bible*, pp. 25-29.

5. Adams, *ibid.*, pp. 33-37.

6. George A. Barton, *Archaeology and the Bible*, rev. ed. 1937, p. 182; Albright, *The Archaeology of Palestine*, p. 29.

7. Sir Leonard Woolley, *Digging up the Past*, pp. 53-80.

8. For dates, see Albright, *Archaeology of Palestine*, also Jack Finegan, *Light from the Ancient Past*; also Adams, *Ancient Records and the Bible*.

9. Suggestions were derived from T. Christie Innes, *Thrilling Voices of the Past*, pp. 147-148.

02-Keys That Unlocked Two Important Languages

Keys That Unlocked Two Important Languages

CHAPTER TWO

TWO DISCOVERIES in modern times have made possible the understanding of two languages that are very important to the study of archaeology. One of these was the finding of the Rosetta Stone and the learning of the secret of the Egyptian hieroglyphics, and the other was the copying and deciphering of the inscription on the Behistun Rock, making possible the reading of the Babylonian language. **THE ROSETTA STONE** The discovery of the stone. For many centuries travelers to Egypt saw on the ruins of ancient temples, palaces, or tombs, or on the walls, pillars, or ceilings of old buildings, many inscriptions which were in the old hieroglyphic or pictorial language of old Egypt, which no scholar knew how to read. When Napoleon invaded the land of Egypt in 1798, he took with him scholars who were assigned the task of investigating the ancient Egyptian monuments. In 1799 Boussard, his French engineer who was excavating near Rosetta, at the mouth of the Nile River, uncovered a black granite stone 3'9" high, by 2'4 ½" Wide, by 11" thick. At the top of the rock were 14 lines of the Egyptian hieroglyphic language seen so often on ruins of ancient buildings. Below this were 32 lines of another script, and at the bottom of the stone were 54 lines in Greek letters. The Greek words were read and understood, and it was surmised that the other languages told the same story as did the Greek.

Eventually the stone found its way to the British Museum, and scholars set to work to decipher the two unknown languages.¹

Deciphering of the stone. A young Frenchman by the name of Champollion, using the method of comparing the known (Greek) with the unknown (Egyptian), succeeded in the year 1818 in deciphering the Egyptian languages. The middle writing on the stone was a cursive type, and was the vernacular of the common people. The top language was the picture writing, or hieroglyphic (sacred) language of Egypt. Following this discovery, scholars were able to read hundreds and thousands of old Egyptian inscriptions hitherto a mystery. Much of the history of ancient Egypt was suddenly made known to the world. **2 THE BEHISTUN ROCK** The discovery and copying of the inscription. Shortly before the middle of the nineteenth century, when archaeologists were beginning to uncover ancient Assyrian palaces and many inscriptions were made available to scholars in the old cuneiform language of Babylonia and Assyria, it was providential that an important discovery led to the deciphering of this formerly unknown tongue. In the year 1835 Henry Rawlinson, a young English army officer who was traveling in the region of the Zagros Mountains of Persia, saw a great bas-relief and inscription located high up on a cliff. The almost perpendicular side of the hill had been smoothed, and the inscription stood 350 feet above the base of the hill. Other travelers had seen this remarkable work of man, but Rawlinson proceeded to copy the inscription. Natives of the land helped him to reach the 14-inch ledge which extended along the bottom of the inscription, although it was now broken in places. By the help of a ladder held steady on the ledge by an attendant, he managed to copy the columns of writing. ³

Deciphering the inscription. Rawlinson found that it was actually a threefold inscription, like the Rosetta Stone. The one language was old Persian, the second was Median, and the third, Babylonian. Rawlinson began a long and earnest attempt in solve the riddle of the unknown Babylonian language. His knowledge of modern Persian was a great help to him in coming to understand the old Persian. Then he worked on the Median language, and finally deciphered the Babylonian.

He discovered that the inscription and relief were ordered done by King Darius I of Persia around 515 B.C. The bas-relief pictured the king leading his army in triumph over a revolt which he put down, and the writing tells the story of his success. The results of Rawlinson's discovery were printed in Europe in 1847.

Ten years later authorities of the British Museum gave copies of a cuneiform inscription to four scholars, including Rawlinson, for them to read. The translation work done by all four agreed so substantially that all doubt was removed that the old Babylonian language had been certainly unlocked. 4

Perfecting the text of the inscription. The text of King Darius' mountainside writing has been perfected by several more recent efforts to climb the precipitous cliffs. In 1903 Professor A. V. Williams Jackson, of Columbia University, climbed the rock to check the passages that were in doubt by scholars, and he for the first time took pictures of the relief and inscription. In 1904 the British Museum sent an expedition to the rock under the direction of Leonard William King and Reginald Campbell Thompson. They made use of a rock shelf above the inscription to enable them to get closer to it. Their copy of the text became the standard of publication for many years. 5 But in the year 1948 the Baghdad School of the American Schools of Oriental Research sponsored another expedition to the Behistun Rock. Professor George G. Cameron, of the University of Michigan, was director. The purpose was to check portions of the inscriptions about which uncertainties and difficulties still remained; to attempt to read sections of the inscription which had never been copied because the ledge below it was broken at those places; to photograph both the relief and inscription and make molds of the former; and to determine, if possible, how the ancient Persians reached the place on the rock to do their work. 6

Cameron had at his disposal the modern skill and engineering methods of the Anglo-Iranian Oil Company, whose riggers reached the shelf located two hundred feet above the inscription. There steel pins were cemented into holes that had been drilled in the rock. Then by means of cables and a scaffolding the professor was able to begin the tasks of examining and copying the inscription and of taking pictures.

He was able to check various disputed places in the text, and thus he was able to settle long-standing difficulties. He also succeeded in copying the hitherto uncopied portions of the inscription. Some of these were identical with the known parts. He made a mold of a portion of the relief in order that a cast could be made and a representation of old King Darius be presented to the English-speaking world. An oblique gash was discovered providing a pathway around the mountain, and below the end of the path was a platform with two steps leading down from it. Holes in the top step indicated rails of wood had been used. But below these two steps there had doubtless been a further stairway that was chiseled away after the completion of the work. Thus was revealed how the old-time workers reached the scene of their operations. 7

Endnotes

1. Ira M. Price, *The Monuments and the Old Testament*, ed. 1925, pp. 15-17; J. A. Hammerton, ed., *The Wonders of the Past*, ed. 1937, pp. 250, 251.
2. Loc. cit.
3. Price, *ibid.*, pp. 43-45; Hammerton, *ibid.*, pp 761-767.
4. Loc. cit.
5. George G. Cameron, "Darius Carved History on Ageless Rock," *The National Geographic Magazine*, Dec. 1950, pp. 825-844.
6. Loc. cit.
7. Loc. cit.

03-Part Two, Chapter Three - Discovering the Lost Civilization of Assyria

Part Two, Chapter Three - Discovering the Lost Civilization of Assyria Old Testament Archaeology

Chapter Three Discovering the Lost Civilization of Assyria FOR MANY CENTURIES the dust of ages succeeded in burying the civilization of ancient Assyria. Previous to the year 1800, men could only guess as to the identity of certain mounds located in Assyrian territory. But the first half of the nineteenth century saw French and British excavators digging in these mounds, and some very important discoveries were made before fifty years of the century had rolled by. 1 FINDING THE PALACE OF KING SARGON

Pioneer Assyrian excavations. A representative of the East India Company, C. J. Rich, examined some of the Assyrian mounds early in the century and was able to send to the British Museum a collection of Assyrian tablets and cylinders. He published the account of his discoveries in 1836. This caused the French government to become interested in Assyria as a field of archaeological research. 2

Thus in the year 1842 France sent Pao Emilio Botta to the field to search for antiquities. He started to work at the mound of Nebi Yunus, which means "Hill of the Prophet Jonah," called this because the natives believed it to be the place where Jonah was buried. But the natives objected to his working there, so he moved to the mound of Kuyunjik. But he did not find much to encourage him there, so when an Arab from Khorsabad (to the north) brought him two bricks containing cuneiform inscriptions, he decided to transfer his activity to this mound. It was in 1843 he began his work there. 3

Finding a magnificent old palace. Soon after Botta started work at Khorsabad, his men came upon two parallel walls covered with remains of large bas-reliefs and cuneiform inscriptions. They uncovered colossal winged and human-headed bulls. Many of these finds were transported to the Louvre at Paris, which became the pioneer museum of Assyrian antiquity for Europe.

Botta had actually uncovered a part of the great palace of King Sargon, the Assyrian monarch who captured Samaria.4

Before this discovery, critics of the Old Testament had questioned the existence of an Assyrian king by the name of Sargon, because no such a king was known outside the Bible. Isaiah mentions the name of such a king (Isa 20:1). We now know that Assyria had three different kings by that name.

Completely uncovering and restoring the old palace. These discoveries of Botta produced a sensation in France and focused the attention of the world on the archaeological work being done in the Mesopotamian Valley. In 1851 France sent Victor Place to continue the work which Botta had begun there. The rest of Sargon's palace was unearthed. A reconstruction of the old king's magnificent palace was now possible. This royal building was erected on a terrace about 45 feet

high, made of bricks cased with large stones. 5

Most of the walls of the chambers, halls, and corridors of the palace were lined with sculptured bas-reliefs containing representations of Assyrian gods, kings, battles, sieges, and religious ceremonies. Many cuneiform inscriptions were on the walls. A picture of Assyrian life in many phases was to be seen, and the world was surprised to learn how far the Assyrian civilization had advanced. 6 DISCOVERING PALACES OF THREE MORE ASSYRIAN KINGS A young Englishman by the name of Austen Henry Layard became interested in Assyrian archaeology and began his work at the mound of Nimrud in the year 1845. Very soon bas-reliefs and slabs carved with inscriptions began to appear. The work was discontinued for a while; when it was begun again, the excavators unearthed a colossal human-headed bull such as Botta had found at Khorsabad. This mound proved to be the old city of Calah referred to in Gen 10:11. The structure he uncovered was the palace of the Assyrian king, Ashur-nasir-pal, who lived almost half a century after the death of Solomon. Next to this building he located two other buildings which were identified as the palaces of two other Assyrian kings: King Shalmaneser, who was a contemporary of King Ahab and King Jehu of Israel; and King Esarhaddon, who was a contemporary of King Manasseh of Judah. 7 SEARCH FOR THE SITE OF OLD NINEVEH

Early excavators disappointed in not finding Nineveh. Two hundred years after the old capital of Assyria fell, Xenophon and his army of Greeks passed by the ruins of the city of Nineveh without mentioning it by name. For centuries nobody knew exactly where the old site was located. 8 When the French excavator Botta first discovered the palace of King Sargon, he actually thought he had found the palace of King Sennacherib at Nineveh, but the inscriptions settled the identity of the mound, and he was disappointed in his search for Nineveh.

Also when the English excavator Layard was digging in the mound of Nimrud, he thought he had discovered ancient Nineveh, but rather it proved to be the city of Calah. 9

Layard discovers Nineveh at Kuyunjik. Layard secured the right to dig at the mound of Kuyunjik, and he and his successor Rassam both did considerable work at that mound. Both Botta and Place had been working in one section of this site, but the most sensational discoveries were made by Layard and Rassam. In 1847 Layard's first work here brought the discovery of the Palace of Sennacherib, and thus it was settled once for all that this was the site of ancient Nineveh. 10

Description of Sennacherib's palace. After two years spent on a trip back to England, Layard renewed work in excavating the palace of Sennacherib in ancient Nineveh, and he later made this description of that marvelous structure: In this magnificent edifice I had opened no less than 71 halls, chambers, and passages, whose walls almost without exception had been paneled with slabs of sculptured alabaster, recording the wars, the triumphs, and the great deeds of the Assyrian king. By a rough calculation, about 9880 feet or nearly two miles of bas-reliefs, with 27 portals, formed by colossal winged bulls and lion-sphinxes, were uncovered in that part alone of the building explored during my researches. 11

King Sennacherib's building material. In one inscription found on one of the walls of the palace, the king tells of his construction work:

Sennacherib, King of the universe, King of Assyria: white limestone, which at the command of the god was discovered in the land of Baladai, for the construction of my palace, the people of enemy

towns and the men of remote mountain [districts], the conquest of my hands, with iron picks and pickaxes quarried, and I turned it into mighty protecting bull-colossi for the gates of my palace. 12 UNEARTHING A GREAT ASSYRIAN LIBRARY The thrilling discovery. One of the most important of all Layard's many discoveries at Nineveh was made when he came upon two chambers, and after removing the dirt and rubbish, he saw the rooms piled a foot or more high with cuneiform tablets made of baked clay. Many were broken, but some were whole. What he had found was part of the famous library of King Ashurbanipal, the last of the Assyrian monarchs. The other half of the library was found in another section of Kuyunjik by the excavator Rassam. 13

Importance of the discovery. Literally thousands of these tablets and fragments of tablets were shipped to the British Museum. After being read by scholars, they made available to the world an immense amount of knowledge of the life of these ancient Assyrians. The old king who collected this library could boast of having one of the greatest libraries of all time. His books or tablets dealt with such subjects as: "letters, business contracts, sales records, loans, dictionaries, law-records, prayers, oracles, books of astrology, history, geography, and literature." 14

Concerning the collector of the library. Assyrian King Ashurbanipal, the man who collected this famous library, reigned from 669 to 633 B.C. In Ezr 4:10 he is called "the great and noble Asnappar."

He also colonized Samaria. It is of interest to note that this king treated King Necho of Egypt in exactly the same way King Manasseh was treated by his predecessor, King Esarhaddon, indicating that it was not an incredible thing for a king to be taken captive and then to be forgiven. We owe much to this king who, although cruel in war, devoted a great deal of his time to the peacetime task of collecting books to comprise his great library. But for his work our knowledge of Assyria would be meager. 15 THE ROMANCE OF THE FLOOD TABLETS The story of a boy who made good. There is a romantic story connected with the classification and interpretation of the Flood Tablets in the British Museum. It centers about the life of George Smith, who as a boy was self-educated. He read with great interest the books that told about the excavator's discoveries in Assyria and Babylonia, and when he had spare time, he would be found studying in the British Museum. Because of his zeal for knowledge he was finally made a museum assistant, and his task became that of putting in order the tablets that came from Assyria. He was able to learn how to decipher the cuneiform writings contained on the tablets. In the year 1872 he first read one of the tablets that contained the Assyrian story of the Flood. News of this discovery created a sensation. 16 The significance of the Deluge Tablets. The Assyrians had handed down to them from an ancient time the story of a great flood of water. Of course there are differences, as one would expect, between the Assyrian story and the Bible account of the event; on the other hand, the agreements between the two records are so striking that a common origin for the two accounts of a great event becomes inescapable. In both accounts there is warning of a coming deluge, the building of a ship, the taking of relatives on board, and also animals of all sorts, the landing of the ship on a mountain, the sending out of birds, and the offering of a sacrifice after the Flood was over. 17 ASSYRIAN RECORDS AND THE HISTORY OF ISRAEL An Assyrian obelisk that pictures King Jehu. When the workmen of the excavator Layard were about ready to quit digging at Nimrud, they decided to press on a little longer, and they came upon a four-sided pillar of black marble, 6 ½ feet tall, tapering toward the top. There were five bas-reliefs around the sides with written records on either side of these. It was discovered in 1845, although it was not

deciphered until five years later. 18 This monument, usually called the Black Obelisk of Shalmaneser, gives a representation in relief of the victories and accomplishments of the Assyrian King Shalmaneser during the first thirty years of his reign. The records of writing are of value in giving information about periods of time wherein the Bible is silent. In the second row on one of the sides is the picture of King Jehu, of Israel, kneeling before the Assyrian king with the caption: The tribute of Jehu son of Omri, silver, gold, a golden bowl, a golden beaker, golden goblets, pitchers of gold, lead, scepters for the hand of the king, javelins I received from him. 19 The account of King Tiglathpileser about the captivity of Israel. Tiglathpileser III was one of the greatest kings of Assyria. He reigned from 744 to 727 B.C. He was the one who inaugurated the policy of deportation of conquered people on a wholesale scale. His idea was to bring the conquered peoples as close as possible to his capital where they could be watched. In the inscriptions archaeologists have found of this king, mention is made of King Menahem, King Pekah, and King Hoshea of Israel; King Ahaz of Judah; and King Rezin of Damascus. 20 The Scriptures have this to say about what Tiglath-pileser did in the land of Israel: "In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbeth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria" (2Ki 15:29). An Assyrian tablet, coming from the mound of Nimrud, gives the account of Tiglath-pileser as to what took place: The cities of . . . which are on the border of Bit-Humria (House of Omri Izrael) . . . the wide land of Naphtali, in its entirety, I brought within the border of Assyria . . . The land of Bit-Humria . . . all of its people, together with their goods I carried off to Assyria. Pakaha their king they deposed and I placed Ausi [Hoshea] over them as king. 21

Excavators have helped to clear up the meaning of a Scripture reference to this Assyrian king. The verse is 1Ch 5:26 : "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away." In the past some Bible teachers have inferred that two different kings of Assyria are referred to in the verse. But the verse says "he [singular] carried them away." But the word "and" has the meaning of "even," which is a possible translation in the Hebrew, because this Assyrian king is now known to have had both of these names. The inscriptions of King Tilgathpilneser III indicate that when he received the land of Babylonia as part of his domain, he was crowned as king of Babylonia and took the name Pul (Pulu) so as to give them the idea they had their own king. 22 The record of King Sargon concerning the capture of Samaria. The Bible says that it was King Shalmaneser who began the siege of Samaria. 2Ki 18:9 says: "And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it." The next verse adds: "And at the end of three years they took it."

According to the Assyrian records it would seem that some time during the period of the siege that Sargon became king succeeding Shalmaneser and that it was Sargon who actually captured the city. Sargon had his capital first at Ashur, then it was moved to Calah, then to Nineveh, and finally to Khorsabad which he called Sargonsburg.

There he built his magnificent palace and on its walls he inscribed the accounts of his exploits. 23 Here is the Assyrian account of the capture of Samaria by Sargon, and the deportation of Israel: At the beginning of my rule, in my first year of reign . . . Samerinai [the people of Samaria] of Shamash who causes me to attain victory . . . 27,290 people, who lived therein I carried away; 50

chariots for my royal equipment, I selected from among them . . . The city I rebuilt, I made it greater than it was before; people of the lands my hand had conquered, I settled therein. My official I placed over them as governor. 24 In the twentieth chapter of the prophecy of Isaiah the prophet makes what might be called a symbolic prediction of the victory of Assyria's King Sargon over the city of Ashdod and also over Egypt and Ethiopia. 25 The annals of Sargon describe his siege of Ashdod as follows:

Azuru, King of Ashdod, plotted in his heart to withhold tribute and sent [messages] of hostility to the kings round about him. Because of the evil he had done, I put an end to his rule over the people of his land and set up Ahimitu, his full brother, as king over them . . . Ashdod, Gimtu [Gath] . . . I besieged, I captured. 26

Sennacherib's story of his warfare with King Hezekiah. King Sennacherib reigned over Assyria from 704 to 681 B.C. When he came to the throne he made Nineveh his capital city, and it became the wonder city of the world with its magnificent palace. He engaged in many cruel wars. The Biblical account of Sennacherib's invasion of Judah and the siege of Jerusalem, as given in 2Ki 18:13-37; 2Ki 19:1-37, can now be supplemented by the record coming from Nineveh in describing what he did in the land of Judah. Of course, some allowance must be made for the Assyrian king's boasting, and it must be remembered that ancient kings never recorded disasters or defeats. But the agreements with the Bible account are very striking indeed. Here is a part of the record of Sennacherib taken from his annals: As for Hezekiah the Jew, who did not submit to my yoke, 46 of his strong, walled cities, as well as the small cities in their neighborhood, which were without number- by escalade and by bringing up siege engines, by attacking and storming on foot, by mines, tunnels, and breaches, I besieged and took. 200,150 people great and small, male and female, horses, mules, asses, camels, cattle, and sheep without number, I brought away from them and counted as spoil.

Himself, like a caged bird, I shut up in Jerusalem, his royal city. Earthworks I threw up against him-the one coming out of his city gate I turned back to his misery. 27 The account goes on to list the tribute that King Hezekiah gave to Sennacherib.

Among other things it mentions 30 talents of gold and 800 talents of silver.²⁸ In 2Ki 18:14 the amount of tribute is given as 30 talents of gold and 300 talents of silver. The difference between 800 and 300 talents of silver is accounted for by the difference in weight of the Babylonian light talent and the Palestinian heavy talent. 29

Furthermore, on the walls of the king's palace in Nineveh is pictured the storming of the city of Lachish in Judah. An embankment of earth was thrown up, battering rams were operated, expert slingers were seen at work, and certain soldiers were seen undermining the city walls. 30 When all of the account given by Sennacherib concerning this campaign is considered, together with the picture of the attack on Lachish, the agreements with the Scripture story of what happened are striking. They may be listed under five heads as follows:

- (1) Both agree that Sennacherib laid siege to Lachish.
- (2) Both agree that Hezekiah withstood his efforts to capture Jerusalem.
- (3) Both agree that Hezekiah sent a handsome tribute to try to purchase Sennacherib's favor.

(4) Both agree that Judah had leaned upon Egypt for support.

(5) Both agree that for some reason Sennacherib had to stop short of complete victory over Hezekiah. 31

Records of King Esarhaddon concerning the death of Sennacherib and the captivity of Manasseh. Esarhaddon reigned over Assyria from 680 to 669 B.C. Isa 37:38 (cf. 2Ki 19:37) tells of this king's accession to the throne after the assassination of his father, Sennacherib, by Esarhaddon's brothers.

Prisms of Esarhaddon, giving historical facts about his reign, tell of this plot by his brothers, of the murder of Sennacherib, but of the failure of the assassins to succeed to the throne. Esarhaddon became king as his father desired that he should. 32

Esarhaddon is mentioned in Ezr 4:2 as being the colonizer of Samaria. It is also believed that it was he who put King Manasseh of Judah in chains and carried him to Babylon. 2Ch 33:11-13 tells the story of how this king of Assyria took Manasseh as captive to Babylon. After Manasseh prayed to God and humbled himself, God restored him to his kingdom. At first thought some might question the Bible story because it says Manasseh was taken to Babylon, whereas Nineveh was the capital of Assyria. Furthermore, Esarhaddon's father, Sennacherib, had cruelly destroyed the city of Babylon and left it in ruins. But archaeology furnishes what would otherwise be a missing link in the story. It records the fact that Esarhaddon rebuilt Babylon. In his records he says that he rebuilt it, and that he made it a magnificent city. Perhaps his interest in doing this stemmed from the fact that both his wife and his mother were women of Babylon. 33 King Esarhaddon mentions King Manasseh and this experience of his in one of his inscriptions. He says:

I summoned the kings of the Hittite-land [Syria] and [those] across the sea,-Ba'lu, King of Tyre, Manasseh, King of Judah, Kaushgabri, King of Edom, Musurri, King of Moab, etc. . . . I gave them their orders. 34 AN ASSYRIAN PICTURE HELPS EXPLAIN AN OLD TESTAMENT WORD In 2Ki 7:2 an officer of the king is referred to as being "a lord on whose hand the king leaned." Verses 17 and 19 mention the same man. There has been in the past much question as to what was the nature of this officer's task. The word in the Hebrew means literally "the third." Some have argued that the man was a third ranking officer. But now pictures on Assyrian monuments have explained this Hebrew word. There an Assyrian war chariot is represented as having three men in its crew: the driver, the man who did the fighting, and the third man who grasped the two straps that were attached to the back of the chariot and thus made a living back for the vehicle. Standing at the back of the chariot, he would prevent the driver or fighter from being thrown from the chariot as it traveled over bumpy ground. To be "the third man" in the king's chariot was a responsible position, and such a man would be assigned to important tasks when the king was at home and not away fighting. This man was then in very truth "the third man on whose hand the king leaned." 35 ANCIENT CIVILIZATIONS AND TWO OLD SEALS

Excavations at Tepe Gawra. In the year 1927 Professor E. A. Speiser made an archaeological survey of the southeastern part of the old territory of Assyria. He was struck with the height of the mound of Tepe Gawra, four miles northeast from Khorsabad, realizing that the mound must have been occupied over a very long period. In the same year he did some preliminary excavating there, and then in 1930-1932 he was in charge of an expedition financed by the American School

of Oriental Research at Baghdad, the Museum of the University of Pennsylvania, and Dropsie College. 36

Ancient civilizations and an old seal. When Speiser reached the eighth stratum from the top of the mound at Tepe Gawra, he found a very remarkable prehistoric city of the Stone Age with houses and a temple built of stone. The houses were with windows and niches. The town had its streets and a market place. In this stratum a seal was found which showed a man, a woman, and a serpent. The suggestion immediately comes to mind that this may refer to the fall of Adam and Eve, and the story of Genesis 3.

Lower strata were also reached in the excavations. Stratum XIII revealed a very ancient civilization, and the beauty of the pottery and the high type of architectural remains indicate that it is wrong to say that all the men of the old Stone Age were uncivilized. 37

Another old seal. Another so-called "Temptation Seal" has come out of Assyrian territory. This seal was found at Nineveh and is at present in the British Museum. In the middle of the seal is pictured a fruit-bearing tree, on the right side is a man and on the left a woman. A serpent is seen behind the woman. The woman is in the act of picking some fruit. Again, the story that this seal pictures recalls the fall of man in Gen 3.(38)

Endnotes 1. Herman Hilprecht, Explorations in Bible Lands During the Nineteenth Century, pp. 7-12.

2. Frederic Kenyon, The Bible and Archaeology, pp. 35, 36.

3. Ibid., p. 36; Hilprecht, op. cit., pp. 73-76.

4. Kenyon, op. cit., pp. 36-37; Hilprecht, ibid., pp. 76-80.

5. Hilprecht, op. cit., pp. 81-85.

6. Seton Lloyd, Foundations in the Dust, pp. 106-107.

7. Kenyon, op. cit., pp. 37, 38.

8. Hilprecht, op. cit., p. 7.

9. Kenyon, op. cit., pp. 37, 38.

10. Lloyd, op. cit., pp. 133-135.

11. Layard, Nineveh and Babylon, Vol. I, p. 589; Lloyd, Foundations in the Dust, p. 139.

12. Daniel D. Luckenbill, Ancient Records of Assyria and Babylonia (Chicago: The University of Chicago Press, 1927) Vol. II, p. 178.

13. Hilprecht, op. cit., p. 121.

14. Kenyon, op. cit., p. 41.

15. George L. Robinson, The Bearing of Archaeology on the Old Testament, p. 104.

16. Kenyon, op. cit., p. 42.

17. Ibid., pp. 43-46.
18. Kenyon, op. cit., S. L. Caiger, Bible and Spade, pp. 140-146.
19. Caiger, Bible and Spade (Oxford: The Clarendon Press, 1936), p. 141.
20. Robinson, op. cit., p. 93.
21. Luckenbill, Ancient Records of Assyria and Babylonia (Chicago: The University of Chicago Press, 1927), Vol. I, pp. 292-293.
22. Joseph P. Free, Archaeology and Bible History, pp. 196-197; A. T. Olmstead, History of Assyria, p. 181; Millar Burrows, What Mean These Stones?, p. 102.
23. Jack Finegan, Light from the Ancient Past, pp. 174, 175.
24. Luckenbill, Ancient Records of Assyria and Babylonia (Chicago: The University of Chicago Press, 1927), Vol. II, p. 2.
25. Robinson, op. cit., pp. 97, 98.
26. Luckenbill, Ancient Records of Assyria and Babylonia (Chicago: The University of Chicago Press, 1927), Vol. II, pp. 13, 14.
27. Ibid., Vol. II, p. 120.
28. Ibid., Vol. II, p. 121.
29. Robinson, op. cit., p. 100, esp. footnote 92.
30. Ira M. Price, The Monuments and the Old Testament, ed. of 1925, Figure 86, opp. p. 312.
31. Robinson, op. cit., p. 102; Price, op. cit., p. 325, See also Finegan, op. cit., pp. 176-179.
32. Luckenbill, op. cit., Vol. II, pp. 200f.
33. W. H. Boulton, Archaeology Explains, pp. 64, 65; see also Caiger, Bible and Spade, p. 164.
34. Luckenbill, Ancient Records of Assyria and Babylonia (Chicago: The University of Chicago Press, 1927), Vol. II, pp. 265, 266.
35. Boulton, op. cit., pp. 50, 51.
36. George A. Barton, Archaeology and the Bible, pp. 44, 45.
37. Ibid., pp. 45-47.
38. Price, op. cit., p. 115; Free, op. cit., p. 34.

04-Digging in the Mounds of Babylonia and Persia

Digging in the Mounds of Babylonia and Persia

CHAPTER FOUR

ALTHOUGH THE CIVILIZATION of Babylonia goes back much farther than that of Assyria, the archaeological research of Babylonia developed a number of years later than that of Assyria. The Assyrian archaeologists quickly secured notable sculptures of stone for their work. But when the mounds of Babylonia were tried, the lack of stone finds discouraged the diggers. Babylonian buildings were constructed largely of brick. So the Babylonian field waited for more thorough and painstaking labor of the excavators of a more recent date. 1 UNCOVERING THE BABYLON OF NEBUCHADNEZZAR The gate and walls of Babylon. There has not been the uncertainty as to the site of the old city of Babylon, which was true of Nineveh. Several excavators had been doing some digging in that mound over a period of years with little results of value, but it was at the turn of the century that the first thorough work was undertaken. In 1899 the German Orient Society got together an expedition under Professor Robert Koldewey. These men used more scientific methods in their researches. They were careful to examine the architectural and social setting from which antiquities were dug. As a result of their work, it is now possible to get a fairly clear picture of what the great city of Nebuchadnezzar was like. The most spectacular disclosure which these men made was the remains of the Ishtar Gate. This was a double gate that passed through the double wall of the city's main fortification. The front of it and the passageways of it were lined with rows of dragons and bulls made of enameled brick of bright colors. A "reconstruction" of this gate has been made. The wall of Babylon was indeed formidable. There was an outer and inner wall with space between filled with brick rubble. The whole thickness of the structure was nearly 85 feet. The city would have been a difficult one to capture by an enemy. The Persians conquered it by entering the city through a water gate of the Euphrates River. 2 The Hanging Gardens of Babylon. There has been much interest in the Hanging Gardens of ancient Babylon, which Nebuchadnezzar built for his Median queen. They were artificial hills or terraces covered with greenery and trees. The German excavators believed they discovered some of the masonry that supported the Hanging Gardens, and they also found an old well that had an unusual device for providing a continuous flow of water to these gardens. 3

Magnificence of Babylon. The excavators have done their work so well that we can have a fair idea of the magnificent palace of the great Babylonian king, and we can appreciate the splendor of his great kingdom. 4

Daniel reported what the king said about this: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan 4:30). But Jeremiah the prophet predicted concerning the city:

"The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire" (Jer 51:58). The Tower of Babel. Today in the southern part of Babylonia there are ruins of old

towers which the Babylonians called ziggurats. The word means: "The Hill of Heaven." Even as the pyramids of Egypt were tombs of the kings of a certain period in that land, so the ziggurats were shrines of Babylonian gods or goddesses. Almost every large city had a temple in connection with which one of these towers was built. Most scholars agree that the Tower of Babel was located either in the city of Babylon or close to it. On the opposite side of the River Euphrates from the city of Babylon are the ruins of one of these temples and tower connected with it. It is called Birs Nimrud today. Some have thought that this was where the Tower of Babel was built. But more and more scholars are coming to believe that the ruins of the Temple of Marduk called Esagil, located inside the city of Babylon, is the real site for that tower. This ziggurat was rebuilt by King Nabopolassar at the command of the god Marduk, who ordered that its "foundations should be firm, and that its top should reach to heaven." Later King Nebuchadnezzar restored it, and at that time said, "I raised the summit of the tower, so that its top reached to heaven." The ziggurat at Ur is the best preserved of all the temple-towers of Babylonia, and gives us a good idea of what the Tower of Babel may have looked like. 5 EXCAVATING UR, THE CITY OF ABRAHAM'S YOUTH

Location of Ur. When Abraham lived there, the city of Ur of the Chaldees was located east of the River Euphrates and about one hundred miles from the Persian Gulf. Because the river has changed its course, and because the edge of the delta has kept encroaching on the gulf, the present site of Ur is about ten miles west of where the river now flows and 150 miles from the sea. 6

History of excavations at Ur. It was J. E. Taylor who discovered the site of the city in the year 1854. Taylor found some important clay cylinders, but did not do extensive work at the site. In 1918-1919 there was some digging done at the site, and one of the faces of the temple-tower was cleared. But in 1922 the British Museum and the Museum of the University of Pennsylvania sent a joint expedition to Ur which was headed by Sir Leonard Woolley. His series of campaigns there ran from 1922 to 1934. The results of this expedition were so important that they ushered in a new epoch in the archaeology of Mesopotamia. 7 The ziggurat of Ur. The ziggurat that was uncovered by Woolley at Ur was indeed a mountain of brick. It is the best preserved ziggurat in all Babylonia. This temple-tower stood on a walled platform or terrace, its base measuring 70 by 46 yards. It ascended in three stages, and the sides were made to slope inward. It had the appearance of a stepped pyramid. 8 In front of the ziggurat was a courtyard which was surrounded by many chambers. When this temple was in use, the citizens of Ur would bring their tithes and taxes for the moon-god in the form of barley, cattle, milk, cheese, linen, wool, copper, gold, etc. The priests would receive the goods and store them in the chambers, and give the people receipts for their goods, keeping duplicate copies as a record. Many of these receipts were discovered at Ur. 9

Excavation of the Ur cemetery. The cemetery at Ur was located outside the walls of the city. Actually there were two cemeteries, located one beneath the other. Most interest centered, of course, in the lower one which was the older, and this had two parts: the place where common people were buried, and the place where kings and queens were buried. These cemeteries were in use between 3500 and 3200 B.C. or before Abraham's day. 10

Death pits. Death pits were found at the Ur cemetery; a king who died would have at least three people entombed with him, 62 were in the death pit which adjoined. About 25 persons met their death for the burial of a queen. There was found no evidence of violence or terror, and it has been

suggested that some sort of poisonous drug was taken by members of the court who met their death in order to accompany the royal person into the other life, to serve as attendants. 11

Important finds in the Ur cemetery. The excavators discovered some very valuable articles in the tombs of the kings and the queens and in the death pits.

- There was a dagger, with a blade of gold and a hilt of lapis lazuli.
- There was a standard made up of figures silhouetted in shell against a background of lapis lazuli, one of the panels in it illustrating Peace, and the other one representing War. Gold hair ribbons were discovered, and there were indications that some silver hair ribbons had been used.
- There was a magnificent specimen of a gold and mosaic harp.
- There was a helmet of beaten gold, which as an example of a goldsmith's work was a beautiful piece of art.

Other finds included an inlaid gaming-board, a set of gold chisels and a gold saw, and a woman's coned-shaped reticule containing a set of tweezers, lancet, and pencil—all of gold. All of these finds prove that there was a highly developed civilization in Ur in those ancient times. 12 The residential section of Ur. Excavators have revealed that the citizens of Ur in Abraham's day lived in houses of burnt-brick walls at the lower level, and mud-brick walls higher up. They were two stories high. There were 13 or 14 rooms arranged around an open courtyard. There was a fireplace in the kitchen, a reception room for visitors, and a room for servants.

We may be fairly certain that the kind of a house Abraham lived in as a boy bespoke comfort and perhaps luxury. 13

Such a house would have a chapel in connection with it where family gods were worshiped. Clay figurines used in this worship were called teraphim. They served as "guardian angels" of the home. When the father died, the oldest son inherited the family gods. When Rachel stole her father's teraphim (Gen 31:19) she was virtually stealing her brother's birthright, and was thus seeking to make Jacob the legal heir to Laban's wealth. 14

Public chapels in Ur. The city had many small chapels located at various places throughout the city. The gods and goddesses worshiped in these chapels were not major deities, but their worship was, nevertheless, considered important. The religion was one of fear, for a terra-cotta relief near the door represented a creature partly bull and partly man, holding a spear. He was supposed to counteract "the evil eye." A statue of the god or goddess stood on a brick base, and a table or altar received the gifts brought by the people for their gods. 15 Three grades of gods in Ur. There were really three grades of gods or goddesses in the old city of Ur.

- First, the most important gods of them all were those to whom the great state temple or ziggurat was dedicated.
- Second, there were the gods of a lesser grade in whose honor the chapels by the roadside were erected.
- Third, there were the family gods that were worshiped in chapels located in the homes of the city.

16

Schools in Ur. The excavators discovered the kind of schools the city of Ur had when Abraham was a boy. Remains of boys' schools were uncovered. Clay tablets were discovered containing lessons which were taught the boys of those days. There were lessons in vocabulary, in conjugation of verbs, and lessons in arithmetic. It is of interest to note that they also had tables of square and cube root. Practical geometry was given the boys, and along with this they were impressed with the importance of civic patriotism. 17

Flood deposits at Ur. When Woolley was excavating at Ur, he discovered a bed of clear clay 8 feet thick that had been deposited by water. Here was evidence of a flood never before paralleled in the history of that time, and he believed that this flood was that which is described in the Book of Genesis. 18

Professor Langdon, excavating at Kish, discovered a similar deposit, and this, together with the discovery at Ur, indicates a flood in the early history of ancient Babylonia, thus corroborating the Genesis account of the Deluge. 19

Some conclusions of the work, at Ur. The discoveries at Ur have definitely settled the question that the patriarchs were historical persons. From the point of view of archaeology it is no longer tenable to call them mythological characters. 20

Again, it is now proved that the Old Testament was produced by a cultured people. Long before Abraham's day, civilization had reached a high standard. Abraham came from a city that was highly civilized. 21 As a result of these excavations we know the kind of idolatrous worship Abraham turned his back upon when he answered God's call to leave his native land. While living in the city of Ur, he would have been expected to be a follower of the moon-god. At Ur human sacrifice was practiced when a king or queen died. Because Abraham was familiar with this, he did not hesitate to offer his son Isaac when it was demanded by God. Also it is of interest to note that when Abraham's family left Ur, they first settled in Haran. Woolley tells us that Haran was the only other important town in Mesopotamia to have as its special patron the moon-god. Thus it would seem that the change of residence from Ur to Haran involved no transfer of allegiance. 22

DISCOVERING THE LONG LOST HORITES AT NUZI

Excavations at Nuzi. In the year 1925 the American School of Oriental Research at Baghdad began excavations at Nuzi (or Nuzu), located in northeastern Iraq. The expedition was directed by Professor Edward Chiera, and terminated its work in 1931. The most interesting of the discoveries was the unearthing of thousands of Babylonian clay tablets dating back to the fifteenth century B.C. These tablets were written by the Nuzians, who proved to be the Horites referred to in the Old Testament, and whose identity had long been lost. The Horites of the Bible originally dwelt in Mount Seir and were destroyed by the Edomites (Gen 14:6; Gen 36:20-21; Gen 36:29; Deu 2:12; Deu 2:22). It was revealed that many of the manners and customs of these people were similar to those of the patriarchs of the Bible. Therefore, the contents of these tablets have thrown light on certain passages in the Book of Genesis and also other sections of the Old Testament. 23

Nuzi customs and Abraham and Sarah. The Bible reveals that when Abraham first came to Canaan, his slave Eliezer was his heir (Gen 15:2-3). At Nuzi it was the habit of a childless couple to adopt a son who would serve them during their lifetime and bury them and mourn at their death. If after this young man was adopted, the couple should have a son of their own, then the adopted

son would have to give way to the real son the privilege of being chief heir. Because Abraham and Sarah were at first without a son, they doubtless adopted Eliezer to be their son.

Then later on, Abraham said to the Lord: "What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir."

God's answer was that he was to have a son of his own who would supersede Eliezer as heir. 24 The Nuzi marriage contracts could go so far as to require the wife who did not bear children to give her husband a handmaid who would bear them. This accounts for Sarah giving Hagar to Abraham, and Rachel giving Bilhah to Jacob. If, after doing this, the wife should afterwards have a son of her own, the Nuzi law forbade her to expel the offspring of the handmaid. When Sarah was going to expel Ishmael, she was going contrary to this old law, and only a dispensation from the Lord caused Abraham to allow Ishmael to be sent away. 25

Nuzi customs and Jacob and Esau. On one of the Nuzi tablets the account is given of a man named Tupkitilla, who sold his patrimony to a man named Kurpazah for the price of three sheep. A dire lack of food was probably the reason for such a transaction. This is a somewhat parallel case to Esau selling his birthright to his brother Jacob for a mess of pottage. 26

Nuzi customs and Jacob and Laban. The information already given about Eliezer as heir of Abraham and the Nuzi custom of adopting a son throws light on the story of Jacob and Laban. It would seem that when Jacob first became a member of his uncle's household, Laban had no sons, but only daughters. It would also seem quite probable that Laban adopted Jacob when he married his daughter. This would have made Jacob the heir if no sons were born to Laban later on. But sons were born at a later date (see Gen 31:1). Thus Jacob ceased to be the chief heir.

Under these conditions the Nuzi law was that the real first-born son should inherit the father's gods (teraphim) and become his successor, and not the adopted son. The one securing the father's gods became the new head of the clan at the father's death. Thus Rachel's theft of her father's gods became the new head of the clan at the father's death. Thus Rachel's theft of her father's teraphim was of great concern to him. Also when Laban claimed that Jacob's wives and children and flocks were his (Gen 31:43), he was doing so under the custom of having patriarchal authority over an adopted son.

Under ordinary circumstances Rachel and Leah would belong to their husband, but because Jacob was an adopted son, they through their husband belonged to Laban. Therefore, neither Jacob nor his wives had a right to leave Laban's household. But Laban for religious or personal reasons allowed them to do so. 27

Nuzi customs and the legal use of shoes. Certain of these Nuzi documents have thrown light on the symbolic and legal use of shoes in the Old Testament. The giving of a pair of shoes was done to make a transaction legal (see Ruth 4:7). One illustration of this referred to on one of the tablets was the case of a man who received another man's daughter in return for a cloak and a pair of shoes. The cloak and shoes were no doubt token payments to give the transaction an appearance of legal business, for it was intended in this case that the daughter be an outright gift. This helps us understand what the prophet Amos meant when twice he used the expression (Amo 2:6; Amo 8:6), "Selling the poor for a pair of shoes." The sin the prophet denounced was the sin of taking advantage of the poor, and then making use of the shoes to make what was done become legal,

according to ancient custom. We would say today that a man may be legally right but morally wrong. 28 SOME BABYLONIAN INSCRIPTIONS THAT ARE OF INTEREST TO BIBLE STUDENTS

Babylonian Creation and Flood tablets. American excavators of the ancient city of Nippur found another library containing many clay tablets. Among these were included tablets that give the Babylonian version of the Creation of the world, and also their version of the Deluge. These have proved to be more ancient than the Flood tablets found in Assyrian mounds. They are interesting when compared and contrasted with the Bible accounts. In the Babylonian account of Creation, it is the Babylonian gods, of course, who are said to have created man and the animals, whereas in the Bible the majestic Elohim of Genesis is Creator of the whole vast universe. The Babylonian Deluge story agrees with the Biblical account in these matters:

- (1) Man is warned of a coming flood.
- (2) He is told to build a ship.
- (3) A Deluge swept over the land.

Nobody can doubt the fact of a great Flood, even apart from the account given in the Scriptures. 29

Travel in Abraham's day as revealed by a Babylonian tablet. Men who have doubted the historic character of the patriarchs have questioned the migration of Abraham from Ur of the Chaldees to the land of Canaan, and also the military expedition from Babylonia to Palestine as indicated in Genesis 14, because they have insisted that extensive travel was not known in that day. But Babylonian excavators have uncovered a tablet that shows there was much travel between these two lands in those days. This tablet is dated in the era of Abraham, and it was a wagon contract. The owner of the wagon leased it to a man for a year on condition that it not be driven to Kittim (i.e., the coast land of the Mediterranean Sea). Evidently, it was quite customary for men to drive their wagons over this route from Babylonia to Canaan or vicinity, and this owner stipulated that this should not be done with his wagon. This is clear evidence of wide travel between these two sections of the ancient world. 30 The Babylonian record of the collapse of Assyria and the rise of Babylonia. We could not expect the Assyrian records to give the story of the downfall of the Assyrian Empire. We must look to the Babylonian inscriptions, and in doing so we find material that gives a correct picture of what happened and so supplements and explains the Scripture account.

Three weak rulers followed successively on the throne of Assyria after the death of King Ashurbanipal, and so the empire began to decline. We are indebted to a tablet now in the British Museum, originally inscribed by Nabopolassar, king of Babylon from 625 to 605 B.C, for the story of the fall of Nineveh, the end of the Assyrian Empire, and the beginning of the Babylonian Empire which took its place.

Before Nineveh fell, the Medes tried to take that city and failed, but they did conquer Ashur. In 613 B.C. the siege of Nineveh was lifted because of a Scythian attack upon the Medes. But in the year 612 B.C. the Babylonians, the Medes, and the Scythians all pooled their military resources in a desperate effort to take the Assyrian capital. The defenses of the city collapsed and its king died.

An Assyrian calling himself Ashur-uballit II managed to reign as king of Assyria for a few months at Haran. In 610 B.C. the Scythians captured this city. In 605 B.C. the critical Battle of Carchemish was fought. The remnants of the Assyrian forces fought with the army of the new Babylonian Empire. Babylonian King Nabopolassar sent his son Nebuchadnezzar II to fight the battle. Nebuchadnezzar won the battle and, upon receiving word of the death of his father, he returned home to become king of Babylonia. 31 The Babylonian account of King Pharaoh-necho and the Battle of Carchemish. 2Ki 23:29 says: "In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him" (see also 2Ch 35:20-23).

King Pharaoh-necho was on his way to the Battle of Carchemish when King Josiah went out against him and lost his life at Megiddo. Then Pharaoh-necho went on to Riblah and here he deposed Jehoahaz (2Ki 23:31 f.) and put his brother on the throne of Judah. Following this, we learn from the Babylonian inscriptions that the Egyptian king went to join in the Battle of Carchemish, but on the side of the Assyrians and not against them, as the above Scripture would seem to indicate. The Babylonians won the battle, and the great Assyrian Empire disappeared altogether; Egypt was never thereafter a first-rate power. But what about the Scripture that says Pharaoh-necho "went up against the king of Assyria"? Actually this verse can be translated differently so as to fit in with the facts of archaeology. In truth Pharaoh-necho went to the king of Assyria in order to help him, and not to fight against him. The Hebrew allows such a translation. These facts from the Babylonian inscriptions and the new translation of this Scripture throw light on Ezekiel's lamentation over Egypt as found in chapter 31. Note especially verses 2 and 3: "Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, etc." In this chapter Egypt is associated with Assyria and her fall. 32

Cuneiform tablets from Babylon mention King Jehoiachin by name. At the time the German excavators at Babylon were uncovering what they believed to be the substructure of the old Hanging Gardens, they found nearly 300 cuneiform tablets at the bottom of a stairwell, where they had probably fallen when the structure overhead collapsed. These tablets list ration payments of oil, barley, etc., that were made to men who were captives, and to skilled workmen coming from various nations, who lived in the vicinity of Babylon from 595 to 570 B.C. Among those listed was the name of Yaukin (Jehoiachin) king of Judah. This corroborates the Bible account indicating that Jehoiachin who had been in prison was free to live in Babylon and received rations from Babylon's king (Cf. 2Ki 25:27-30 with Jer 52:31-34). 33 ARCHAEOLOGY AND THE BOOK OF DANIEL The Image of Nebuchadnezzar. Archaeology has discovered that the king's demand for public worship of his image, as related in the third chapter of Daniel, was part of a general policy he adopted in various places of his empire. Sir Leonard Woolley found an example of this new policy in his excavations at Ur of the Chaldees. It seems that when Nebuchadnezzar restored the temple worship at Ur by making over the building, he changed the old order of having the rites secret in the sanctuary, and made it so that great crowds could watch the priest as he made his offerings on an open-air altar, and even the image of the god could be seen through an open door behind him. Thus when the Bible says that this same king set up an image in a public place and demanded that everybody worship it, the king was carrying out the same policy as he did at Ur. What had previously been secret now became public. Other kings had set up images, but the new thing that

Nebuchadnezzar did was to command general and public worship by everybody. The three Hebrew children of the Book of Daniel refused to obey and so were thrown into the fiery furnace. 34 NOTE: Concerning the date of Daniel, see chapter 19.

NOTE: Concerning the use of Aramaic in Daniel, see chapter 5.

Babylonian fiery furnaces. Daniel's account of the three Hebrew children being cast into the fiery furnace has been called folklore by some Bible critics. They have implied that no such thing could have actually happened in those days. But the archaeologists have discovered actual proof that men had such experiences in the long ago. The early excavators at Babylon uncovered a peculiarly shaped building that at first seemed like a brick kiln. An inscription was found that specified the purpose of this building, and this is what it said: "This is the place of burning where men who blasphemed the gods of Chaldea died by fire." 35 That this method of punishment was in common use in earlier times is seen from an inscription of the Assyrian King Ashurbanipal. It reads: "Saulmagina my rebellious brother, who made war with me, they threw into a burning fiery furnace, and destroyed his life." 36

Furthermore, a letter has come to light which indicates that a king of Larsa, a contemporary of King Hammurabi, gave sentence for a slave to be thrown into a furnace. 37

Nebuchadnezzar's madness. The Book of Daniel recounts how King Nebuchadnezzar "was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws" (Dan 4:33).

Now we would hardly expect the Babylonian king to record this experience of his madness in his royal archives. But excavators have discovered an indirect confirmation of the event. The records of the king indicate a gap in the history of his latter years. A mutilated inscription has been recovered and Sir Henry Rawlinson has translated it. Part of this inscription follows: For four years the seat of my kingdom in the city . . . which . . . did not rejoice my heart. In all my dominions I did not build a high place of power; the precious treasures of my kingdom I did not lay out, in the worship of Merodach, my lord, the joy of my heart, in Babylon the city of my sovereignty and the seat of my empire I did not sing his praises, and I did not furnish his altars: nor did I clear out the canals. 38

It seems quite possible that this period of inactivity of Nebuchadnezzar was the experience of madness told by Daniel the prophet. Daniel makes the length of time "seven times" whereas the period of time referred to by the king was said to be four years. It has been suggested that the "seven times" may not refer to years but to periods of summer and winter. If so there would be a close proximity to the four years of the inscription. 39

Belshazzar and the fall of Babylon. For years critics of the Bible accused the fifth chapter of Daniel's prophecy of being historically inaccurate in its statements. According to this chapter, Belshazzar was the last Babylonian king, and he was slain the night the city of Babylon fell.

According to secular history, Nabonidus was the last king of the Neo-Babylonian Empire, and he was made a prisoner when Cyrus the Persian conquered the Babylonians. Who was right, Daniel or the secular historians? Archaeologists have provided the answer to this question. 40 In 1854 J. E. Taylor found at the site of Ur of the Chaldees several cylinders which had been placed there by

King Nabonidus, the Babylonian king. Among other things found in these cylinder inscriptions, the king has a prayer for the blessing of the gods upon his son Belshazzar. This settled the question that there actually was such a person as Belshazzar and that he was the son of King Nabonidus. 41 But this only partially settled the difficulty. Why did Daniel call Belshazzar king? Other inscriptions have answered that question also.

Various inscriptions made by King Nabonidus have come to light which declare that Belshazzar as the crown prince became administrator of government in Babylonia when his father was absent in Arabia. During the latter part of his reign, he often made these trips. Actually Belshazzar was entrusted with the kingship in his father's absence, although his father still was considered first ruler of the empire. Belshazzar was second ruler of the land. Therefore, Belshazzar would have power to make Daniel "third ruler in the kingdom" (Dan 5:29). 42

Tablets from Erech have been examined, wherein a contract was entered into, and the two parties took their oath in the name of Nabonidus as king and Belshazzar as king's son. The name of Belshazzar was thus associated with his father as being in the same class as the king. Actual kingship is involved. 43

Critics of Daniel have often complained that no mention was made of King Nabonidus in the fifth chapter of Daniel, where the account of the fall of Babylon is given. We now know why his name was left out of the story. A tablet of King Cyrus has been found that makes it clear that King Nabonidus was not in Babylon when the city was captured by Cyrus. He had been a prisoner in the hand of the Persians for a period of four months. Was this not sufficient reason for omitting his name? 44

Now we find Bible scholars declaring that the fifth chapter of Daniel excels most of the secular historical writings in giving the important facts of history concerning the fall of the Babylonian kingdom and the rise of the Persian Empire. 45 The very facts Daniel included in his account many other writers omitted. Formerly, he was criticized for including these facts; now he is praised because he included them!

Babylonian and Persian dens for wild beasts. The story of Daniel being cast into a den of lions has been classed by critics as folklore and not historical. But again, the excavators have proved that just such punishment was often inflicted upon men in those long-ago days. The excavator, Dieulafoy, was working one day among the ruins of Babylon when he fell into what looked like a well.

He was rescued by his fellow workmen, and then it was their purpose to determine what the place was. On the curb was an inscription which said: "The Place of Execution where men who angered the king died torn by wild animals." 46 When the palace at Shushan was being excavated, a record was discovered that gave a list of 484 men of high rank who had died in a lions' den. 47 An inscription of the Assyrian King Ashurbanipal indicates the same custom was in vogue in his day. "The rest of the people who had rebelled they threw alive among bulls and lions, as Sennacherib my grandfather used to do. Lo, again following his footsteps those men I threw into the midst of them." 48 LIGHT FROM THE INSCRIPTIONS ON THE RETURN FROM CAPTIVITY UNDER KING CYRUS On a broken cylinder discovered at Ur, Cyrus is recorded as having said: "Sin [the moon-god], the illuminator of heaven and earth, with his favorable sign delivered into my hands the

four quarters of the world, and I returned the gods to their shrines.” This recalls to mind the proclamations of 2Ch 36:22-23 and Ezr 1:2-3. It would seem, then, that what Cyrus conceded to the Jews was not an isolated action on his part, but rather it was part of a policy of conciliating his new subjects by being favorable to their religions. What he did for Jerusalem, he did for Ur and also for other centers of religious worship of various lands. 49 EXCAVATIONS AT SUSAN, THE CITY OF QUEEN ESTHER

History of Susa. Susa was the capital of the land of Susiana. The Biblical name for Susa was Shushan, and for Susiana, Elam. In Genesis 14 it is recorded that Chedorlaomer, King of Elam, raided Sodom and Gomorrah and took Lot as a prisoner until he was released by Abraham. In a vision Daniel was transported to Shushan (Dan 8:2). Nehemiah was in the court of King Artaxerxes, the Persian king whose palace was at Shushan (Neh 1:1). And most of the events in the Book of Esther took place within the palace walls of the city of Shushan. 50 The first expedition at Susa. The first archaeological work done at Susa was by an English expedition under W. K. Loftus. He began work there in 1852. He located bases of the columns and substructure of an ancient building, and discovered cuneiform inscriptions which made it possible to date the building. This building had been erected during the reign of Darius Hystaspes (521-485 B.C). It was later partially destroyed and then rebuilt by a later monarch. 51

Uncovering the palace of Queen Esther. During the years 1884-1886 a French engineer architect, M. Dieulafoy, excavated at Susa. He uncovered the remains of the very palace connected with the story of Esther, which was the great palace of Artaxerxes. Great treasures were unearthed here and taken to the Louvre at Paris. Dieulafoy made a model of the old palace, based on his discoveries at Susa. The throne room with its 36 fluted columns, 67 feet high, had a flat cedar-wood roof, materials for which came from Phoenicia.

Viewing the reconstruction, one can locate “the king’s gate,” where Mordecai worried Haman; the “inner court of the king’s house, over against the king’s house” (Est 5:1), where Esther appeared without being bidden by the king; “the outward court of the king’s house” (6:4), where Haman came to ask the king to have Mordecai hanged; “the palace garden” (7:7) where the king went to cool off his anger against Haman.

Thus can the surroundings of the Book of Esther be restored, and it may now be declared that the setting of that book is true to Persian institutions and customs as discovered by the archaeologists. 52

Among the treasures the French excavator dug from the mound of Susa was the die used by the ancient Persians to determine the time of events. This die throws light on the method that Haman used when he fixed the date for the destruction of the Jews. The die found was a quadrangular prism with the numbers one, two, five, six, engraved on the faces. When the die is thrown, it stops on an odd or even number.

Certain critics of the Bible have said that the story of Esther is unreasonable because of the long time that elapsed before the Jews were to be executed (cf. Est 3:7; Est 3:12-13). But a test of one of the dies indicates that one might throw it scores of times before it would stop at a desired number. The date which Haman fixed was left entirely to the die to determine; it was most certainly not the date he would have fixed by personal choice. The word used anciently for die was Pur (Est

3:7). 53

Discovery of an ancient law code. There was a French expedition at Susa in the years 1897-1912 under Jacques De Morgan. His work took him to a lower strata of the mound, and many ancient objects were found. In December, 1901, and January, 1902, his workmen came upon three fragments of black diorite stone, and when these were placed together, they formed a slab 7 feet 4 inches high, 6 feet 2 ½ inches to 5 feet 4 ½ inches wide.

It proved to be one of archaeology's greatest discoveries, being the Law Code of Hammurabi, who was the sixth king of the first Babylonian dynasty. It is believed to have dated back to the days before Abraham, or about 2100 B.C. But the question is naturally asked: Why was this stele containing the Law Code of the Babylonians found in the land of Persia? It was originally set up in Babylon at the Temple of Marduk, but when the Elamites overran the land this inscribed slab was taken hundreds of miles to Susa as a special prize of war, and it was found here by the excavators. 54

There is a bas-relief at the top of the stele with a representation of the sun-god, giving the laws to King Hammurabi. The code has 282 statutes, of which 248 are well preserved. They were written in Semitic-Babylonian language, and have to do with civil and criminal law rather than religious or ceremonial. 55 The laws in this famous code were arranged in a definite and logical system. The following subjects were dealt with:

Witchcraft, witnesses, judges; concerning offenses involving the purity of justice, as tampering with witnesses, jury, or judge; crimes of various sorts, as theft, receiving stolen goods, kidnapping, fugitive slaves, burglary; duties of public officers in their administration; laws relating to landlords, tenants, creditors, debtors; canal and water rights, licenses, messengers, herdsmen, gardeners, slander, family relationship, marriage, divorce, desertion, breach of promise, adultery, unchastity, concubinage; rights of women, purchase money of brides, inheritance, adoption, responsibility for all kinds of assaults; fees of surgeons, branding of slaves, fees and responsibilities of builders and boatmen, hiring of boats; agricultural life, etc. 50

Value to Bible students of the Code of Hammurabi. Destructive critics of the Old Testament used to deny the possibility of the existence of a code of laws like the Mosaic Code at the early date indicated when Moses lived. They even questioned whether the art of writing had developed sufficiently at that date to make this possible. The finding of the Code of Hammurabi has forever silenced such criticism, and now archaeologists have proved that civilization including the ability to write goes back centuries before Abraham. 57 The superiority of the Mosaic Code over Hammurabi's Code. But the discovery of this ancient law code has caused some Bible critics to change their attack on the Bible; they now say that the Mosaic laws of the Bible were largely derived from the Code of Hammurabi. It is true that there are a number of similarities between the two great law codes. This is to be expected. But on the other hand, many of the provisions of the Code of Hammurabi have no parallel in the Mosaic Code and vice versa. Scholars are becoming more and more convinced that the Hebrew laws could not have been derived from the Babylonian laws. 58 The superiority of the Hebrew Code over the Babylonian Code is plainly seen. The Mosaic Law gives strong emphasis to the recognition of sin as being the cause of the downfall of a nation. Such a thought is entirely lacking in Hammurabi's Code. The laws of Moses put the responsibility on the individual for his own deeds in a way not true of the laws of Babylonia. Also

the great fundamental principle of the laws of God in the Hebrew Bible may be summed up in the words: "Be ye holy, for I am holy." Such a principle as this was utterly unknown to the Babylonians as seen in their law code. 59 The Babylonian Laws and the Patriarchs. But the student of the Bible is interested in the Babylonian Law Code because of the light it throws upon customs among the patriarchs. Having grown up under the Laws of Hammurabi, it can be understood now why Sarah and Abraham acted as they did concerning their maidservant Hagar when Sarah was childless; and Rachel was acting according to Babylonian custom and law in giving her handmaid Bilhah to Jacob for wife. The purchase of the cave of Machpelah by Abraham as a burial place was according to the legal basis of the Babylonian Code. 60

Endnotes 1. Frederic Kenyon, *The Bible and Archaeology*, pp. 106, 107.

2. *Ibid.*, p. 126; James Bakie, *The Life of the Ancient Past*, p. 232; J. A. Hammerton ed., *Wonders of the Past*, ed. of 1937, p. 904.

3. Hammerton, *ibid.*, pp. 898, 698.

4. *Ibid.*, p. 898.

5. George L. Robinson, *The Bearing of Archaeology on the Old Testament*, pp. 81, 82.

6. C. Leonard Woolley, *Ur of the Chaldees*, p. 13; C. Leonard Woolley, *Abraham Recent Discoveries and Hebrew Origins*, pp. 63, 68.

7. Kenyon, *op. cit.*, pp. 129-131.

8. *Ibid.*, p. 133; Woolley, *op. cit.*, Abraham, 79-81; Ur, 120-121.

9. Woolley, *Abraham*, pp. 83-85.

10. Woolley, *Ur*, pp. 33, 35.

11. *Ibid.*, pp. 57, 59, 60.

12. *Ibid.*, pp. 26-36, 42, 47, 48, 62-68, 76, 81-87.

13. *Ibid.*, pp. 164-169.

14. *Ibid.*, pp. 169, 170; Woolley, *Abraham*, pp. 164, 165; Barbara Bowen, *The Bible Lives Today*, pp. 70-71.

15. Woolley, *Abraham*, pp. 108, 105, 107.

16. *Ibid.*, p. 224.

17. *Ibid.*, pp. 101-103.

18. Woolley, *Ur of the Chaldees*, pp. 29-31; T. Christie Innes, *Thrilling Voices of the Past*, pp. 45-46.

19. Innes, *ibid.*, p. 45.

20. Woolley, *Abraham*, pp. 12, 259.

21. James C. Muir, *His Truth Endureth*, p. 30.
22. Woolley, *Abraham*, pp. 195-196.
23. Cyrus H. Gordon, "Biblical Customs and the Nuzu Tablets," *The Biblical Archaeologist*, Feb. 1940, pp. 1-2.
24. *Ibid.*, p. 2.
25. *Ibid.*, p. 3.
26. *Ibid.*, p. 4.
27. Cyrus H. Gordon, "The Story of Jacob and Laban in the Light of the Nuzi Tablets," *Bulletin of American Schools of Oriental Research*, April, 1937, pp. 25-27.
28. E. A. Speiser, "Of Shoes and Shekels," *Bulletin of American Schools of Oriental Research*, Feb. 1940, pp. 15-20. For additional material regarding the Nuzi Tablets, see Cyrus H. Gordon, *The Living Past*, ch. VIII, "Private and Public Life in Nuzu," pp. 156-178.
29. Kenyon, *op. cit.*, pp. 112-114; George A. Barton, *Archaeology and the Bible* (ed. of 1937), pp. 332-336.
30. Barton, *ibid.*, pp. 346, 347.
31. Jack Finegan, *Light from the Ancient Past*, pp. 183-185.
32. W. H. Boulton, *Archaeology Explains*, pp. 66-69.
33. W. F. Albright, "King Joiachin in Exile," *The Biblical Archaeologist*, V, No. 4, Dec. 1942, pp. 51, 52; Finegan, *op. cit.*, pp. 188, 189.
34. Woolley, *Ur of the Chaldees*, pp. 195, 196.
35. Harry Rimmer, *Dead Men Tell Tales*, p. 325.
36. S. L. Caiger, *Bible and Spade* (Oxford: The Clarendon Press), p. 176.
37. John B. Alexander, "New Light on the Fiery Furnaces," *Journal of Biblical Literature*, LXIX, Part IV, Dec. 1950, pp. 375, 376.
38. A. Rendle Short, *Archaeology Gives Evidence* (Tyndale Press, London, 1951), p. 46; T. W. Fawthrop, *The Stones Cry Out* (London: Marshall, Morgan & Scott, 1937), pp. 89, 90.
39. *Loc. cit.*
40. T. Miller Neatby, *Confirming the Scriptures*, p. 113.
41. J. McKee Adams, *Ancient Records and the Bible*, pp. 68, 69.
42. Raymond P. Dougherty, *Nabonidus and Belshazzar*, pp. 134, 137, 196; Finegan, *op. cit.*, pp. 189-190.
43. Ira Price, *The Monuments and the Old Testament* (ed. of 1925), p. 366.

44. Neatby, op. cit., p. 119.
45. Dougherty, op. cit., pp. 199-200.
46. Rimmer, op. cit., p. 326.
47. Ibid., p. 327.
48. S. L. Caiger, Bible and Spade (Oxford: The Clarendon Press), pp. 176, 177.
49. Kenyon, The Bible and Archaeology, p. 141; cf. Boulton, Archaeology Explains, pp. 77-80.
50. Hammerton, Wonders of the Past (ed. of 1937), pp. 581-585; Price, op. cit., pp. 400-401.
51. Price, The Monuments and the Old Testament (ed. of 1907), p. 249.
52. Price, The Monuments and the New Testament (ed. of 1925), pp. 409-411; see also Kenyon, op. cit., p. 119.
53. Price, 1925 ed., op. cit., p. 408.
54. Kenyon, op. cit., pp. 119-120; Adams, op. cit., pp. 64, 66; George L. Robinson, The Bearing of Archaeology on the Old Testament, p. 87.
55. Robinson, ibid., pp. 87-88.
56. Albert T. Clay, Light on the Old Testament From Babel, pp. 205, 206.
57. Ibid., p. 223.
58. Kenyon, op. cit., pp. 124-125.
59. Robinson, op. cit., p. 89; Clay, op. cit., pp. 232, 233.
60. Clay, ibid., pp. 221-222.

05-Archaeology and the Land of Egypt

Archaeology and the Land of Egypt

CHAPTER FIVE THE REMARKABLE PRESERVATION of the antiquities of Egypt is due to the fact that rain is so very rare in the land, and also frost is almost unknown. The ancient Egyptians buried their dead in dry earth out of the reach of the water from the overflow of the River Nile. These bodies were fortified against decay by the process of mummification. Many objects were placed in the tombs, and these were designed for the use of the departed in the other world. These articles of archaeological interest have been remarkably preserved through the centuries. 1 PIONEER EGYPTIAN ARCHAEOLOGY The first systematic examination of Egyptian antiquities. At the time Napoleon I invaded the land of Egypt in 1798, he took with him a group of scholars and artists, and these men made an examination of the old treasures of the Egyptian past. Many of their finds, such as the Rosetta Stone (see Chap. 2), were later given over to the British, but by 1822 these French archaeologists had published a whole series of volumes regarding their researches in Egypt. 2

Early surveys of Egyptian monuments above ground. For half a century after Napoleon's expedition to Egypt, the antiquities of the land were plundered by many in order to make cash profit. In 1850 Auguste Mariette was sent by the Louvre to Egypt. Mariette attempted to curb the plundering and create respect for the old monuments. He worked to secure as many monuments as possible for the Egyptian museum. In the year 1828 Rosellini and Champollion had made a survey and published it in ten volumes. Col. Howard Vyse in 1837 carefully measured the pyramids. In 1840 C. R. Lepsius, a German, traveled in Egypt, Nubia, and Sinai, recording the monuments in a series of volumes. Thus a thorough survey of the monuments above ground was made. 3 The contribution of Sir W. Flinders Petrie. Petrie began his archaeological work in Egypt in 1881 with a scientific survey of the Pyramids of Giza. He paid particular attention to details, whereas former archaeologists specialized in large objects, for the most part. Petrie did not ignore broken pieces of pottery as was done formerly. In fact, he was the one who developed the system of determining the dates of successive strata of occupation by the kind of fragments of pottery found in them. The world owes much to this greatest of the excavators of Egypt. 4

Copying, translating, and publishing Egyptian inscriptions. A very important feature of the temples and other monuments of Egypt were the many inscriptions contained on their sides and walls. One of the important tasks of archaeology, therefore, has been the survey and copying of these inscriptions, as well as their translation and publishing. Dr. James Henry Breasted, the founder of the Oriental Institute of the University of Chicago, undertook this work. He traveled extensively in Egypt, and after a decade of work of copying, translating, and editing of these inscriptions, he published his Ancient Records of Egypt (5 vols., 1906-1907). 5 THE AGE OF THE PYRAMIDS The Pyramid Age of Egypt, when most of the great pyramids were built, was during the Old Kingdom running from 2815 to 2294 B.C. We may say, therefore, that these great monuments of the past were built before Abraham was born. The men of the Pyramid Age, including kings and

the wealthy classes, lived in houses made of mud-brick, but their tombs were made of stone. The tomb of the ancient Egyptian was called his “castle of eternity,” for it was considered to be his home forever. 6

It would seem that Job was acquainted with the old Egyptian custom of royal entombment in a pyramid. He wished to be in the land of the dead, “With kings and counsellors of the earth, which built desolate places for themselves” (Job 3:14). There are some grounds for rendering the words “desolate [waste] places” as pyramids? THE AGE OF ABRAHAM

Egypt an open land to strangers. The Bible declares that Abraham went down into Egypt in time of famine (Gen 12:9-20). The ancient historian Diodorus stated that before the seventh century B.C. the land of Egypt was not an open land for strangers to enter. Naturally enough, certain Scripture critics used to say that here was an example of an error in the Bible. But a tomb painting coming from Beni Hassan pictures the arrival in Egypt of thirty-seven men who were Semitic traders, and the date of the painting is just short of 2000 B.C, or in the time of Abraham. This shows that the Bible was correct and the old historian was wrong. 8

Camels in Egypt in early times. Gen 12:16 says that when Abraham was in Egypt, he had camels in his possession. The accuracy of this statement has been called into question because Egyptian tomb paintings and reliefs have not shown camels, although they have shown sheep, oxen, and donkeys. In some circles it has been stated that the camel was not introduced into Egypt before the third century B.C. or even later.

Dr. Joseph Free has made a study of archaeological material bearing on the subject, and has discovered figurines and statuettes of camels, plaques with camel representations, rock drawings and carvings, the bones of a camel, the skull of a camel, and rope made from camel hair. These materials are dated from before 3000 B.C. down to the seventh century B.C, revealing the fact that Egypt was acquainted with the camel during that long period of time. Much of this material indicates the camel was domesticated, a fact often denied by critics.

It needs to be understood, however, that the camel was not in common or general use in Egypt until Greek and Roman times. But with this evidence in view, it is not possible any more for men to say that the Biblical reference to Abraham’s camels in Egypt was an anachronism. 9 THE RULE OF THE HYKSOS KINGS The Hyksos invasion of Egypt. Sometime in the vicinity of 1900 B.C, when Egypt had been ruled by weak kings, there occurred an invasion of Asiatics, for the most part Semites, into the land of Egypt. These invaders were called “Hyksos” and they brought with them a new weapon for which they were famous, namely the horse-drawn chariot. They overcame the armies of the native Egyptian kings who continued to rule in Upper Egypt but only as vassals of these conquerors. These foreign Pharaohs set up their capital at the city of Avaris, probably located in the northeastern portion of the Nile Delta. These Hyksos kings continued on the throne of Egypt until King Ahmose I, the founder of the Eighteenth Dynasty, overcame the city of Avaris in 1580 B.C, and expelled these invaders from the land. 10 The Hyksos kings and Joseph in Egypt. When Joseph arrived in Egypt, the native Pharaohs were not then in power. These Hyksos rulers were considered to be foreigners by the native Egyptians. It was during the reign of these kings that Joseph had his experiences in the land. The Hyksos had been nomads and shepherds, and being Semitic, we find them accepting Joseph’s family of shepherds into the land of Goshen, whereas shepherds were an abomination to the native Egyptians (Gen 46:34). The Book of

Genesis emphasizes the fact that Potiphar was an Egyptian (Gen 39:1; Gen 39:5). Potiphar was Pharaoh's officer-why should it be stressed that he was an Egyptian? The answer is simply that Pharaoh himself and some of his officers were not native Egyptians but Hyksos or foreigners, whereas Potiphar was a native Egyptian. 11

Famines in Egypt. Some Bible critics used to question the Genesis account of a seven years' famine in Egypt. But the excavators have discovered inscriptions that tell of other instances of long-lasting famines. In 1890 an American by the name of Wilbur discovered an inscription on a rock on the Island of Sehel in the Nile, which referred to a seven years' famine that occurred in the reign of an early Egyptian king. 12

Many believe that Apepi III was the Pharaoh of Joseph, and an inscription has been found on the tomb of Bebi, one of this king's officials, which speaks of distributing grain to the city every year of a famine lasting many years. The identification of this famine with the one of Joseph's time is a strong possibility. 13

Concerning promotion of slaves. It used to be customary in some circles to cast doubt on the possibility of Joseph as a Hebrew slave becoming a high official in the land of Egypt. But the archaeologists have discovered numerous cases that are strikingly parallel to the Joseph story. Thus a Canaanite by the name of Meri-Ra served as armor-bearer for Pharaoh. Another Canaanite named Ben-Mat-Ana was promoted to become Pharaoh's interpreter. And a Semite named Yankhamu was deputy of King Amenhotep III and was placed in charge of Delta granaries. 14 THE EIGHTEENTH DYNASTY OF KINGS

Character of dynasty and relation to Israel. The Eighteenth Dynasty, which succeeded the Hyksos on the throne of Egypt, lasted for nearly 200 years. All Egypt became a single empire under them. The capital city was Thebes. The kings of this dynasty, instead of building pyramids for themselves, were entombed in the limestone mountain located west of Thebes. Among these tombs that excavators have uncovered was that of King Tutankhamen. These kings were contemporaneous with the oppression of Israel in Egypt, the Exodus, the wilderness wanderings, and the entrance into Canaan. 15

Making bricks without straw being furnished. Bible critics have stated that the use of straw in the making of bricks was rare in ancient days, arguing that the nature of the Nile mud made straw unnecessary. But in the year 1883 Naville succeeded in unearthing what was believed to be storepits at Tell el Maskhuta on the edge of Goshen. He identified the place as the Pithom where the Israelites made bricks. At any rate, the walls of these structures had courses of sun-baked brick, some of which were made with straw and some without. 16 When Nelson Glueck was excavating at Ezion-geber in 1940, he uncovered Solomon's brick smelter which was built with bricks made with straw. A rain and hailstorm washed away half of the little village of Aquaba located nearby, which was made of houses whose mud-brick walls were made of bricks without straw. But Glueck discovered to his delight that the walls of the structure, built by Solomon more than 2500 years ago, were unharmed by the storm. Certainly this demonstrates that the use of straw in bricks adds to their durability. Pharaoh demanded that his work be done well by his slaves. 17 The identification of Pharaoh's daughter. The probable date for the birth of Moses is 1526 B.C, and this falls in the reign of Thutmose I (or Thutmosis I), 1545-1514 B.C. It is at this very time that excavators have discovered the appearance of Hatshepsut, the favorite daughter of

Thutmose I (who most probably was the one who rescued the baby Moses from the river). 18

During the latter years of her father's reign, she was associated with him upon the throne. She married her half brother Thotmes the Second, and remained on the throne with him two or three years. Then while her stepson Thotmes the Third was a minor, she acted as regent with full power of royalty. Scarabs with the joint names of Hatshepsut and Thotmes II were found at the mound of Jericho. 19 Josephus called the daughter of Pharaoh Thermuthis which is a feminized form of her father's name. 20

Archaeology and the plagues of Egypt. Concerning the ten plagues of Egypt, the Lord said: "Against all the gods of Egypt I will execute judgment." Excavators in the land of Egypt have revealed to us the religious beliefs and practices of the people, showing that the plagues sent upon the land were indeed aimed at the gods of Egypt and the religions of the land.

- The first plague turned the waters of the river into blood. Surely, this was directed at the god Nilus, for the River Nile was worshiped as the giver of life and nourishment to the people and the land. But the plague made the water of the river non-usable.

- The second plague, or the multiplication of frogs, was intended to insult the goddess Hekt, whose representation was frog-headed, and who was believed to have the power of creation.

- The third plague, or the lice, was aimed at the priests of Egypt, who were careful not to wear woolen garments but only linen to avoid vermin, for both man and beast suffered from the lice.

- The swarms spoken of in the fourth plague were probably the multiplication of the scarab beetle, which was the symbol of the god Khephera, who was a scarab-headed deity. The priests of this worship wore scarabs for charms.

- The fifth plague, bringing murrain on the cattle, was directed against the animal worship so prevalent in the land, which included the gods Apis (a bull), Mnevis (a cow), and the goddess Hathor, who was cow-headed.

- The sixth plague of boils was against the god Imhotep, the god of the healing sciences, who was helpless to do anything for those thus afflicted.

- The seventh plague of hail was intended for the gods Reshpu and Qetesh, who were thought of as controlling the natural elements with the exception of light.

- The eighth plague of locusts was aimed at all the Egyptian gods who were worshiped with a view of insuring good crops, which the locusts spoiled.

- The ninth plague of darkness was a challenge to Amen-Ra, who was worshiped as the sun-god. The tenth plague, bringing death to the first-born, was directed especially against Pharaoh himself, there being an official fiction that the first-born son of Pharaoh and his queen was an incarnation of the god Ra, and was thus called a son of that god. One of the titles given Pharaoh's first-born son was an indication that he was supposed to have everlasting life, and yet he died in the plague. 21 But who was this Pharaoh against which this final judgment was especially aimed, and is there any confirmation of the death of his first-born son? In the next section we shall see that Bible scholars are more and more believing that King Amenhotep II was the Pharaoh of the Exodus. The

successor to this Pharaoh was Thotmes IV (or Thutmosis IV). There is evidence to indicate that he was not the first-born son of his father, the first-born son having died in the last plague.

Located between the outstretched paws of the great Sphinx of Egypt is a large slab of red granite bearing an inscription which records a dream of Thotmes IV before he became king. As a prince he was one day hunting, and rested at noon in the shade of the Sphinx. He slept and dreamed that the Sphinx, who was believed to be an embodiment of the sun-god, made a promise to him that he should have the Double Crown of Egypt on condition that he would clear away the sand that all but engulfed its body. When the prince became Pharaoh he cleared away the sand. The inscription makes it clear that at the time the prediction was made to him, there was little likelihood of the prince becoming king, no doubt because he was not the first-born son of his father. This all fits in with what the Bible records. The first-born son of the Pharaoh of the Exodus died in the last plague, and so the actual successor was not the first-born son, but another son. 22 The Pharaoh of the Oppression and the Pharaoh of the Exodus. Through the years there have been three theories regarding the identity of the Pharaoh of the Oppression and the Pharaoh of the Exodus. The first theory argues that the Exodus of Israel was at the time of the expulsion of the Hyksos kings from the land of Egypt, indicating that Israel left when the Hyksos were driven out. The Jewish historian Josephus advocated this idea. But such a view presents many difficulties, chief of which is that it leaves no room for a long period of oppression. The second theory is that Rameses II (1292-1225 B.C.) was the Pharaoh of the Oppression, and Merneptah (1225-1215 B.C.) was the Pharaoh of the Exodus. Now the traditional date of the Exodus which fits in perfectly with Bible chronology is 1446 B.C. But one can readily see that this second theory cannot be reconciled with this date. Those who accept the theory must necessarily advocate a late date for the Exodus, which is very difficult if not impossible to reconcile with the Bible account. The third theory is that Thothmes III (Thutmosis III) (1501-1447 B.C.) was the Pharaoh of the Oppression, and Amenhotep II (1447-1420) was the Pharaoh of the Exodus. An important discovery made in the land of Egypt has caused many Bible scholars, who formerly held the second theory, to change over and advocate the third theory. 23 In the year 1896 Sir Flinders Petrie discovered at the city of Thebes an immense black granite stele of King Merneptah. This slab was 10 ¼ feet long, by 5 1/3 feet broad, and 14 inches thick, with inscriptions on both sides. This stele now stands in the Cairo Museum and is called the "Israel Stele." Among other things the king records his victories in the land of Palestine. Israel as a nation is mentioned as having been "desolated" by him. Now, if according to the second theory Merneptah was the Pharaoh of the Exodus, how could he have had a military expedition against Israel after she was settled in the land of Canaan, which this inscription implies? But the discovery of this inscription gives to those who hold the third theory of the early Exodus no difficulty at all. 24 But let us have a further word about Thothmes III, whom we believe was the Pharaoh of the Oppression. Archaeology has revealed to us his real character. He was the greatest military conqueror of all Egyptian history. He was a great builder. He constructed a great temple, using thousands of captives to do the work on it. The obelisk called Cleopatra's Needle was first set up by him. An engraving was found at Karnak which dates back to the reign of this king, and shows a gang of slaves working. The appearance of their faces would indicate they were Semites. The taskmaster set over them was saying to them, "The rod is in my hand; be not idle." 25

How Israel's oppressor helped prepare the way for the conquest of Canaan. It was this Pharaoh (Thothmes III) who commenced a series of military invasions of the land of Canaan, overcoming the defenses of the Amorites and conquering the Canaanites. His immediate successors on the throne followed his example in waging war against the people of Canaan. While he was oppressing the children of Israel in Egypt, he little dreamed that by his conquests in the land of Palestine he was actually helping to prepare the way for Israel's conquest under Joshua by weakening those nations.

Jos 24:12 represents God as saying to Israel, "And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites . . ." (Exo 23:28; Deu 7:20).

Now archaeologists have discovered that King Thothmes III had as his personal badge, "The Hornet." No doubt, therefore, God was referring to him and his "Hornet army" as preparing the way for Israel by his conquests in Canaan. 26 Tablets that throw light on the period of the conquest of Canaan.

1. Discovery of valuable tablets in Egypt. In 1887 a peasant woman found several hundred clay tablets in rubbish heaps at Tell el-Amarna on the Upper Nile. They were sold from one person to another until Cairo merchant dealers came into possession of many of them, and they did not at first know their real value. Dr. Ernest Budge happened to visit Egypt in order to obtain objects for the British Museum. Quickly ascertaining that these tablets were valuable, he was able to secure 82 of them which he took to London. Finally 60 were placed in the Cairo Museum and 160 of them found their way to the Royal Museum in Berlin. Some of them are in the possession of various individuals, and some were carelessly destroyed. 27

2. Character and language of these tablets. What had been discovered was some of the official correspondence between kings in the land of Canaan and the Pharaohs of Egypt. This correspondence covers a period of time from near the end of Israel's experience in the wilderness until the time when she had been in the land about forty years. Most of the tablets were written in the Babylonian cuneiform language, which was the international language for that section of the world in that day. 28

3. Condition of Egypt at the time the tablets were written. These clay tablets were written to two Pharaohs of Egypt. A few of them came to Amenhotep III, who reigned from 1412 to 1376 B.C. The bulk of them were received by Amenhotep IV (Akhnaton), whose reign covered the period from 1376 to 1362 B.C. It is interesting to know that the last part of the reign of the former of these Pharaohs and the entire reign of the latter was a time of political weakness in relation to foreign affairs. This was the situation during the period of the correspondence contained in the Tell el-Amarna Letters. The political weakness of Amenhotep III was probably due to his old age, but that of his successor was due to another reason. Amenhotep IV outlawed the state religion of Amen-Ra, established a new religion, and changed his capital from Thebes to Tell el-Amarna, bringing his father's foreign office papers with him when the change was made. As king he was so busy with his religious reforms that he had little time to be concerned about what was going on in Canaan, even though that land was supposed to be a province of the Egyptian Empire. The appeals for help from that land, therefore, went unheeded. 29

4. Condition of Canaan at the time of the Amarna Letters. The kings of various cities of Canaan who wrote these letters were supposed to be vassal kings of the Pharaohs. The letters they sent to Egypt reflected a condition in their own land of great turmoil.

They were sending frantic appeals for Pharaoh to send them help against two formidable invaders: one coming from the northeast, and the other which had come from the southeast via Mount Seir. The king of the Hittites is identified as the foe coming from the northeast. Actually we know now that these people did not invade Palestine proper, but at any rate they were threatening to do so at the time of these letters. 30 But who was the enemy coming from the southeast? The king of Jerusalem whose name was Arad-Hiba, calls the invaders, "The Habiru." He writes: The Habiru are now capturing the fortresses of the Pharaoh. Not a single governor remains among them to my lord the king: all have perished. . . . May the king send help. Lo, if no reinforcements come this year, all the countries of my lord the king will be utterly destroyed. . . . The land of the king is lost to the Habiru. . . . After taking the city of Rubuda, they are now attempting to take Jerusalem. 31 5. Were the "Habiru" the Hebrew people?

Scholars are pretty generally agreed that the two words are etymologically and philologically identical. It may be said with certainty that in these letters we have painted for us from the Canaanite point of view the same picture that is given us in the Bible account of the conquest of Canaan. Of course, those who accept a late date for the Exodus find it difficult to fit the Bible story into the scene as created in the Tell el-Amarna Letters. But once the approximate date of 1446 B.C. is accepted as the time of the Exodus, then everything in these tablets fits in perfectly with the situation as given in the Scriptures. The cities mentioned in the correspondence of the king of Jerusalem include Keilah, Gezer, Askelon, Lachish, Ajalon, Hebron, Gaza, and Gath. These cities are mentioned as being in peril. These are all in the south of Canaan where Joshua gained his first foothold. Bethel and Jericho are not mentioned probably having already been captured. 32 In one of the letters the name Jashuia appears, which is no doubt the equivalent of Joshua. It is possible, but not at all certain, that this could be a reference to the Joshua of the Bible. 33 In the Nuzi tablets a people also called Habiru were enemies threatening the city of Mari. The name at that time meant something similar to nomad when used by people of themselves, and foreign brigand when used of other people. 34 The name Apiru has appeared in a stele at Beth-shan. Here the meaning was "foreign warriors." 35

It would seem, then, that the word Habiru or Apiru cannot be applied to the Hebrew people exclusively, as these instances would indicate. But if the word meant "foreign brigand" or "foreign warrior," it would apply very appropriately to the Hebrews in these letters, since it was a term used by their enemies in telling of them. 36 EGYPT FROM THE REIGN OF RAMESSES III An Egyptian account of war against "The Peoples of the Sea" throws light on the arrival of the Philistines in Palestine. Inscriptions at the Temple of Medinet Habu in Thebes give the record of Rameses III of his battles with "The Peoples of the Sea." The following excerpts are taken from this account: The foreign countries made a conspiracy in their islands. All at once the lands were removed and scattered in the fray. No land could stand before their arms . . . They were coming forward toward Egypt. . . . Their confederation was the Philistines, Tjeker, Shekeleh, Denye (n), and Weshesh, lands united. 37 The account proceeds to tell how the Egyptians engaged in land battle with these "Peoples of the Sea." Following this there was a naval battle against them. Thus Rameses III succeeded in keeping these men from pushing into the rich territory of the Nile River. 38

Now the Egyptian war with these peoples has definite bearing on the settlement of the Philistines in the land of Canaan. The Philistines were part of the confederacy making up "The Peoples of the Sea." Where did the Philistines come from, and when did they arrive in Canaan? Amo 9:7 speaks

of the Philistines having come from Caphtor, and Jer 47:4 refers to "The Isle of Caphtor." It is generally believed that the "people of Caphtor" means the Island of Crete, and that the Philistines came from there before entering Canaan. They are to be distinguished from the native Cretans themselves. They were a seafaring people, and being driven from their homes, they sought a refuge in other lands. They were included in the warfare of "The Peoples of the Sea" with Rameses III, but were prevented by the latter from settling in Egypt. Following this battle which took place in 1194 B.C, they retreated from Egypt and settled in southwestern Canaan. 39 From this time on until the days of David, the Philistines became a formidable foe of the Children of Israel in Canaan. There were Philistines present in Canaan before this mass invasion took place, and they were engaged in the grain export business. (See Gen 10:14; Gen 10:20-21; Gen 10:26, etc.). 40 An inscription recording an Egyptian invasion of Judah and Israel.

1. Concerning the Pharaoh who made this invasion. His name is Sheshonk, or Shishak. He was the founder of the 22d dynasty of Egyptian rulers, and was a very aggressive monarch, ruling from 945 to 924 B.C. He came to power during Solomon's reign. Previous to this, during the reigns of Saul and David, there were weak rulers on the throne of Egypt.

Solomon was in favorable alliance with this vigorous king, but Rehoboam was not in favor with Egypt. The secession of the ten tribes to form the Northern Kingdom of Israel was Shishak's favorable opportunity to invade the land of the Jews. 41 2. The record of the invasion as given by Shishak. On the walls of the temple at Karnak, Egypt, King Shishak had carved a large picture of himself in the process of leading as captives by means of cords certain men who have on them labels naming cities of Palestine which the king claims to have conquered in his invasion of the land of Israel. The Old Testament mentions only his invasion of Judah (2Ch 12:1-4), but Shishak included Israel and also cities of Edom. Part of a stone stele was dug up at Megiddo which bore a cartouche of Shishak, and thus confirmed Shishak's claims to have invaded the northern dominion. Jerusalem is not in the list of cities conquered in the inscription. According to the Bible the city was spared only because much treasures were given from the temple and the king's palace. 42 The date of this invasion by Shishak is approximately 926 B.C. According to Bible chronology this date falls well within the period of his reign as discovered from archaeological sources. 43 The record of this event from the inscription, and the account of it in the Scriptures, therefore, do not contradict each other. Rather, they confirm and supplement each other. A prophecy and action of Jeremiah confirmed in Egypt. In Jer 43:8-13 the prophet warns the people of Israel who fled to Egypt not to think they would escape from the king of Babylon by going to Egypt. He predicted that the king of Babylon would follow these refugees to Egypt, and would place his throne on the pavement at the entrance to the house of Pharaoh at Tahpanhes. As a symbol of this, the prophet took some stones and placed them in the mortar of the pavement at the place where Nebuchadnezzar would be seated as conqueror of Egypt. This pavement and the palace of Pharaoh were unearthed by Sir Flinders Petrie in 1886 at Tell Dejrneh, Egypt. There was a platform of brick work, which was located outside the door of the house, and it looks very much as if it was the very platform to which Jeremiah refers in his message, where Nebuchadnezzar was to spread his pavilion. In corroboration of this, three terra cotta cylinders were discovered probably at this place by a native and sold to the Cairo Museum. They contain an inscription telling about Nebuchadnezzar's great building activities at Babylon. It would seem they were placed at this spot to commemorate the visit of King Nebuchadnezzar to Egypt. 44 A

prophecy of Ezekiel confirmed in Egypt. The prophet Ezekiel predicted that King Nebuchadnezzar and his Babylonian army would invade the land of Egypt and conquer it (Eze 30:10-12). The extent of the warfare Ezekiel prophesied would be from Migdol (near Suez) to Syene. (Eze 30:6, m. Cf. Young's Trans.) Near Syene an inscription has been discovered that is now at Paris in the Louvre, which is the record of an Egyptian prince claiming to have driven back the army of the Babylonians so that they did not succeed in getting beyond the first cataract of the River Nile, which is at Syene. This would corroborate Ezekiel's prediction regarding the extent of the battle of the Babylonians in the land of Egypt. 45 Light from Egypt on the times of the captivity.

1. An important discovery. At the beginning of the twentieth century, on the Island of Elephantine (Yeb), located in the Nile River in Upper Egypt, peasants dug up a quantity of wastepaper. Some of it was sold to dealers and found its way to museums, and the Aramaic writing on it was translated by experts. What had been discovered proved to be a collection of correspondence of an official, business or private nature, either written by or to (some were duplicate copies) the Jews of a military colony which had been stationed on this island as an outpost of the Persian Empire. The dates on the letters were between 494 and 400 B.C. From time to time other letters have been discovered and added to these collections. From the letters we learn that these Jews had some time before this built a temple on the island, had offered blood sacrifices there, and had kept the Passover. But they were bemoaning the fact that the Egyptians had destroyed their sanctuary. In one letter assistance is asked for from the governor of Judah in rebuilding the temple. 46 2. An earlier discovery published centuries later. In 1893 an American named Charles E. Wilbour acquired from native Arab women the first Aramaic papyri letters known to have been taken from the Island of Elephantine. He thought the writing was Phoenician, but was told by a linguist that it was Aramaic. Wilbour died in 1896, but the trunk containing these numerous papyri was shipped to America, where it was in possession of his daughter. After her death it was bequeathed to the Brooklyn Museum. The trustees of the museum assigned to Emil G. Kraeling the task of preparing these documents for publication, and the results are now beginning to appear. These Brooklyn papyri have revealed the fact that the temple on the island, which was built by the Jews and had been destroyed by the Egyptians, had actually been rebuilt. These letters cover the period of time from 451 to 399 B.C. 47 3. The origin of the Jewish colony on Elephantine. The question has often been asked, Who were they, and how did these Jews come to be located in this faraway place? As it was only about a century and a half after the days of the prophet Jeremiah, it seems most likely that they were descendants of the Jews who fled to Egypt and took the prophet with them (cf. Jeremiah 41-44). 48

Some have suggested that they were descendants of the mixed Jews of Samaria, hence their appeals to the Jerusalem Jews were not readily heeded. 49 4. The heretical worship of these Jews.

It is clear that the belief and practice of these Hebrews were not orthodox. To have a temple anywhere but at Jerusalem would be one indication of this.

Also in addition to their worship of the Lord they worshiped other gods: Amath-Bethel, Anath-Yahu, and Ashi-mah. But had not Jeremiah denounced the Jews in Egypt for worship of heathen gods? (Jer 44:17). 50

5. Bearing on date of Book of Ezra. Some critics of the Old Testament have maintained that the Book of Ezra was written about 250 B.C. This view would essentially deny the authenticity of that section of the book that was written in Aramaic. But these letters coming from the Island of Elephantine were written under date of 500-400 B.C. and in a similar Aramaic as is found in Ezra. Thus it cannot be argued that Ezra must be dated at the late time because of a late form of Aramaic being used. 51

6. Confirmation concerning Nehemiah's adversary. The Book of Nehemiah speaks often of Sanballat as an opponent of the work of Nehemiah at Jerusalem. From Scripture it would appear that he had some sort of military or civil position in Samaria under King Artaxerxes. This information about this man is both confirmed and supplemented by one of the letters which the Elephantine Jews wrote to the governor of Judah. They mentioned near the close of the letter that they had also written to the two sons of "Sanballat governor of Samaria." 52

Light from Egypt on the use of Aramaic in the Old Testament. In our Bible Jer 10:11; Dan Ch 2:4-7:28; and Ezra Ch 4:8-6:18 are written in Aramaic instead of Hebrew (called Syriac in common version).

Archaeology helps us explain why these sections, and especially the one in Ezra, were written in this language. A papyrus letter now in the museum at Cairo was originally sent by an official in Palestine to an Egyptian Pharaoh about the time of the Babylonian captivity. Instead of being written in Hebrew, the language of the one who wrote it, or in Egyptian, the language of the one to whom it was written, it was actually written in Aramaic, which was undoubtedly the language of diplomacy, or the international language of that day. The Aramaic section of Ezra is prefaced with these words (Ezr 4:7): "And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian [Aramaic] tongue, and interpreted in the Syrian [Aramaic] tongue."

It was this letter that followed, written in Aramaic and sent to a foreign land; additional correspondence, royal decrees, and some narrative material were also written in Aramaic. The Book of Ezra was following the custom of that day of putting international or diplomatic matters into the Aramaic language. 53

Endnotes 1. George A. Barton, *Archaeology and the Bible*, ed. of 1937, p. 5.

2. *Ibid.*, p. 6.

3. Frederic Kenyon, *The Bible and Archaeology*, pp. 63-67.

4. *Ibid.*, p. 68.

5. Jack Finegan, *Light from the Ancient Past*, p. 65.

6. I. E. S. Edwards, *The Pyramids of Egypt*, pp. 35, 36; Ira Price, *The Monuments and the Old Testament* (ed. of 1925), pp. 18-19.

7. George L. Robinson, *The Bearing of Archaeology on the Old Testament*, p. 37, esp. footnote 19.

8. Joseph P. Free, *Archaeology and Bible History*, pp. 53-54; see also *ibid.*, frontispiece for picture of tomb painting.

9. Joseph P. Free, "Abraham's Camels," *Journal of Near Eastern Studies*, Vol. III, July 1944, pp. 187-193; see also Free, *Archaeology and Bible History*, pp. 55-56.
10. Free, *ibid.*, p. 55; Edwards, *op. cit.*, pp. 193-194.
11. W. H. Boulton, *Archaeology Explains*, pp. 16-19.
12. Robinson, *op. cit.*, p. 33.
13. S. L. Caiger, *Bible and Spade*, p. 62; A. Rendle Short, *Archaeology Gives Evidence*, p. 27.
14. Caiger, *op. cit.*, p. 61.
15. Price, *op. cit.*, p. 21.
16. G. Frederick Wright, *Scientific Confirmations of Old Testament History*, pp. 81, 82.
17. Nelson Glueck, "Ezion-geber: Elath-City of Bricks with Straw," *The Biblical Archaeologist*, VIII, No. 4, Dec. 1940, pp. 51, 52.
18. J. McKee Adams, *Ancient Records and the Bible*, p. 235L 19. T. Miller Neatby, *Confirming the Scriptures*, pp. 94, 95.
20. *Ibid.*, p. 95.
21. J. A. Hammerton, ed., *Wonders of the Past*, pp. 667-679; Robinson, *op. cit.*, pp. 40-44; Boulton, *op. cit.*, pp. 21-23; Harry Rimmer, *Dead Men Tell Tales*, pp. 85-122.
22. Caiger, *op. cit.*, pp. 73-74; Adams, *op. cit.*, pp. 236, 237; Edwards, *op. cit.*, p. 106.
23. Adams, *op. cit.*, pp. 212-222.
24. *Ibid.*, pp. 219, 221-222.
25. Robinson, *op. cit.*, p. 52; Short, *op. cit.*, pp. 26, 27.
26. T. Christie Innes, *Thrilling Voices of the Past*, pp. 80, 81; Caiger, *op. cit.*, p. 70.
27. Robinson, *op. cit.*, p. 57; Kenyon, *op. cit.*, pp. 71, 72; Caiger, *op. cit.*, p. 96.
28. Caiger, *op. cit.*, p. 97; Neatby, *op. tit.*, p. 85.
29. Adams, *op. tit.*, pp. 224, 225.
30. Caiger, *op. tit.*, pp. 98-101.
31. S. L. Caiger, *Bible and Spade* (Oxford: The Clarendon Press, 1936), p. 101; cf. James B. Pritchard, ed., *Ancient Near Eastern Texts*, pp. 487, 488, also footnote 17.
32. Adams, *op. tit.*, p. 226.
33. Caiger, *op. tit.*, p. 103.
34. Millar Burrows, *What Mean These Stones?*, pp. 92, 95.
35. W. F. Albright, *The Archaeology of Palestine and the Bible*, p. 206, reference note 8.

36. See also Oswald T. Allis, *The Five Books of Moses* (ed. of 1949), p. 338, reference note 68; Theophile J. Meek, *Hebrew Origins* (ed. of 1950), pp. 6-14; Jack Finegan, *Light from the Ancient Past*, pp. 56, 57.
37. James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton: Princeton University Press, 1950), p. 262.
38. *Ibid.*, pp. 262, 263.
39. Adams, *op. tit.*, pp. 279-288; Kenyon, *op. tit.*, pp. 97-105; Boulton, *op. tit.*, pp. 31, 32.
40. Adams, *op. tit.*, pp. 199-200.
41. Burrows, *op. tit.*, pp. 98-100.
42. *Ibid.*, p. 100.
43. Adams, *op. tit.*, p. 299.
44. A. Rendle Short, *Archaeology Gives Evidence*, pp. 45-46.
45. T. W. Fawthrop, *The Stones Cry Out*, p. 87.
46. Stephen L. Caiger, *The Old Testament and Modern Discovery*, pp. 27-30; Robinson, *op. tit.*, pp. 67-69.
47. Emil G. Kraeling, "New Light on the Elephantine Colony," *The Biblical Archaeologist*, XV, No. 3, Sept. 1952, pp. 50-67.
48. Joseph Free, *Archaeology and Bible History*, p. 231; also W. F. Albright, "Recent Discoveries in Bible Lands," supplement in *Analytical Concordance to the Bible*, by Robert Young, p. 36.
49. Robinson, *op. tit.*, p. 69.
50. Kenyon, *op. tit.*, p. 229.
51. Free, *op. tit.*, pp. 240, 241.
52. Pritchard, *op. tit.*, p. 492.
53. Boulton, *op. cit.*, pp. 81-83; *The Biblical Archaeologist*, XII, 1949, pp. 46-52.

06-Discovering the Forgotten Empire of the Hittites

Discovering the Forgotten Empire of the Hittites

CHAPTER SIX

It is one of the major discoveries of archaeology in our own day that the Hittites once ruled over a wide stretch of country, and for a time rivaled the great empires of Assyria and Egypt. 1 -Sir Frederic Kenyon THE STORY OF THE REDISCOVERY OF THE HITTITE EMPIRE WAS THE BIBLE CORRECT ABOUT THE HITTITES? For many centuries the Hittites were practically a forgotten civilization. In forty-eight references the Bible mentions them as a people in Old Testament times. 2

Because in years gone by these references were unsupported by mention of them anywhere outside the Scriptures, their existence as a people was declared to be non-historical. On the one hand, the Bible declared not only that there were Hittites but also that they were a very important people, whereas, on the other hand, many scholars laughed at the very idea that such a people ever existed or that such a language was ever spoken. 3

A. H. Sayce, of Oxford, was the first scholar to identify the Hittite people from the monuments. In 1876 he read a paper to the Society of Biblical Archaeology wherein he attributed certain inscriptions found in Hamath and at Aleppo to the Hittites. In 1879 he visited the Near East and in 1880 he read another paper to the archaeologists, asserting that the Hittites had lived in the mountainous country north of Mesopotamia and also in all of Asia Minor. In the meantime, the Tell el-Amarna Letters discovered in 1887 threw light on the Hittite people. These letters, written from Palestine to the Egyptian Pharaohs, mentioned the King of Hatti and something about what his armies were doing. One letter was written by the Hittite king to the Egyptian king. These letters indicated that the domain of the Hittite people was north of Palestine. 4 In 1892 Sayce published his Story of a Forgotten Empire, identifying the Hittites with discovered monuments in the Near East, but some scholars were slow to accept his conclusions. However, they did not have to wait very many years to receive convincing proof of his correctness. 5

Discovering a Hittite capital. In the year 1906 Hugo Winckler, representing the German Orient Society, undertook excavations at Boghazkoy, located in central Turkey. His discoveries were beyond all expectations. Something like ten thousand cuneiform tablets were unearthed, and it became evident that what he had found was a royal archive. Here was located the ancient capital of the Hittite Empire. It was called the kingdom of Hatti, the equivalent of the English Hittite. From the tablets discovered, Winckler was able to publish a list of the Hittite kings from the first half of the fourteenth century B.C., to the end of the thirteenth century B.C. 6

Unearthing the palace of a Hittite king. The British Museum began excavations in 1911 at the city of Carchemish, northeast of Aleppo. These continued under the direction of D. G. Hogarth, and then R. Campbell Thompson, and finally Sir Leonard Woolley assisted by T. E. Lawrence. This site proved to be a prominent center of the ancient Hittites. Near the gate of an old palace was found a

statue of black stone, representing a Hittite god who was sitting upon lions. On a wall was the representation of the Hittite royal family going forth to meet a victorious Hittite army. 7 Phases in the history of the Hittites. The history of the Hittite people may well be divided into two parts. The first part represents the period from about 1400 to 1200 B.C, when the seat of influence was centered in Cappadocia, from which they ruled over much of the territory from the Euphrates River to the Aegean Sea. At this time the Hittite kings rivaled the rulers of Egypt and Assyria. From 1200 B.C on, their center of activity shifted southward, Carchemish becoming their prominent center. This city was one of a number of small states, sometimes combining one against another, or against the common foe of Assyria, which finally overcame all of them. 8

Harmony of Bible picture of the Hittites and picture from the monuments. The Book of Genesis pictures the Hittites as one of the aboriginal tribes of people inhabiting the land of Canaan when the patriarchs first entered the land. Num 13:29 indicates that Hittites dwelt in the Judean Mountains. The Bible does not say that these Hittites, dwelling in Palestine at the time, were a numerous people or a mighty empire. It seems most probable that they were emigrants from the Hittite Empire located to the north of the Promised Land. But at the time of the kings of Israel, the Hittites were mentioned as being foreigners, and it is clearly indicated that they were a formidable enemy. 2Ch 1:17 says that Solomon imported horses out of Egypt and sold some of them to "the kings of the Hittites." In 2Ki 7:6-7 it is said: "The king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians." Here the Hittites are classed along with the Egyptians in military importance. 9

Now the Bible picture of this people fits in perfectly with what we know of the Hittite nation from the monuments. As an empire they never conquered the land of Canaan itself, although Hittite local tribes did settle there at an early date. Nothing discovered by the excavators has in any way discredited the Biblical account. Scripture accuracy has once more been proved by the archaeologists. THE CHARACTER OF THE HITTITE PEOPLE

Warfare between the Hittites and Egyptians, culminating in the battle of Kadesh. In the early part of the fourteenth century B.C, the Hittite king, whose capital was at Boghazkpy, became emperor of all Asia Minor and North Syria. His conquests extended to the frontier of Egypt's empire. From this time on, there was continual warfare between the Hittite kings and the Egyptian Pharaohs. The army of the Hittite Empire had become strong through the development of a new weapon that made its appearance in western Asia around 1600 B.C, namely, the light, horse-drawn chariot. Speed became the determining factor in those ancient battles. It was inevitable that a decisive battle should be fought between the Hittites and the Egyptians. This battle took place in 1286 B.C. at Kadesh, the Amorite capital located in central Syria. The Hittite army concealed its position from the scouts of the Egyptians, and as the latter marched toward the city, the Hittite chariotry passed behind the city and fell upon the enemy with a terrible surprise attack. Help arrived from another direction or the Egyptian army would have been all but destroyed. The Egyptian account of the battle represents it as a victory for them, but impartial historians will rather give to the Hittites credit for a decisive victory.

Actually, however, the Hittites did not capitalize on their victory to any great extent, and not long after this, in the year 1269 B.C, a treaty of peace was made between the two great powers, which was followed by the marriage of a Hittite princess to an Egyptian Pharaoh. 10 One section of the

treaty reads thus: The great king, the king of the land of Egypt, has entered into a treaty [written] upon a silver tablet with Hattusilus, the great king, the king of the Hatti land, [his] brother, from this [da]y on to establish good peace [and] good brotherhood be[tween us] for ever. 11

Deciphering of the Hittite language. In 1906 and 1907, when Winckler discovered so many tablets at the Hittite capital in Asia Minor, some of them could be read right away because they were written in the well-known Akkadian language of Babylonia. But the majority were written in the ancient Hittite language which was at that time unknown. 12 No archaeologist could understand a single sign of it. As late as the year 1914, when Woolley was working at Carchemish, it was acknowledged that nobody could read a word of the Hittite language. But Professor Hrozny, a Bohemian from the University of Prague, had been working on the language, and in 1915 he announced he had found the key to unlock the Hittite language. It was later discovered that as early as 1892 Jensen, of Marburg, made the same discovery; now his claims were substantiated. 13 The Hittite Law Code. Among the Hittite tablets found by Winckler, those containing the Code of Hittite Laws are of great interest to the Bible student. They were in the Hittite language but in the Babylonian script. They resemble the Code of Hammurabi in some respects, and are dated about 1350 B.C, whereas the Babylonian Code dates about 2100 B.C. The Hittite Code shows no traces of the old custom of blood revenge. Slaves had a higher monetary value among the Hittites than among the Babylonians. The Hittite laws are briefer than the Babylonian laws. There are some similarities between this Hittite Code and the Law of Moses, but the Law of Moses on moral issues is usually stricter than the Hittite Code. 14 The Hittite Religion. These tablets from Asia Minor reveal that the Hittite religion was very primitive and that it was grossly polytheistic. 15

Although their gods were unseen and immortal, actually they were represented to be very human. Their behavior was very undignified. Part of the god's time was spent sleeping, amusing himself, traveling, or taking care of business. At such times those who worshiped him would call upon him to no avail. This reminds us of what the prophet Elijah said to the prophets of Baal about their god: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (1Ki 18:27). One of the interesting Hittite myths of deity is called "The Myth of the Missing God." A description is given of the paralysis of everything in Nature caused by the disappearance of the god of fertility. Search is made for the god, and when he is finally brought home, things in Nature take on new life as a result. 16

Endnotes 1. Frederic Kenyon, *The Bible and Archaeology* (New York: Harper and Brothers, 1949), p. 81.

2. Harry Rimmer, *Dead Men Tell Tales*, p. 195.

3. T. Christie Innes, *Thrilling Voices of the Past*, pp. 107-109.

4. O. R. Gurney, *The Hittites*, pp. 2, 4, 5.

5. Joseph P. Free, *Archaeology and Bible History*, pp. 125, 126.

6. Gurney, *op. tit.*, pp. 5, 6.

7. Kenyon, *op. tit.*, pp. 88, 89; C. Leonard Woolley, "Archaeology the Mirror of the Ages," *The National Geographic Magazine*, Aug. 1928, pp. 213-215.

8. Kenyon, op. tit., pp. 91, 92.
9. Gurney, op. tit., pp. 1, 2, 61, 62.
10. Ibid., pp. 35, 36; 110; J. A. Hammerton, ed., Wonders of the Past, ed. of 1937, pp. 727-746.
11. James B. Pritchard, ed., Ancient Near Eastern Texts Relating to the Old Testament (Princeton: Princeton University Press, 1950), p. 199.
12. Gurney, op. tit., p. 6.
13. George L. Robinson, The Bearing of Archaeology on the Old Testament, pp. 138, 139.
14. Ibid., pp. 141-144.
15. Ibid., p. 145.
16. Gurney, op. tit., pp. 183-189. For additional material on Hittites, see John Garstang, The Hittite Empire.

07-Discoveries in Sinai Peninsula and Syria

Discoveries in Sinai Peninsula and Syria SINAI AND SYRIA AND ANCIENT USE OF AN ALPHABET

CHAPTER SEVEN

These two lands linked together in relation to the early use of an alphabet. A new chapter in our knowledge of the ancient use of an alphabet was revealed when archaeologists, first in Sinai Peninsula and then in Syria, reported startling finds from their excavations. Views held for many years have had to be cast aside. The belief was prevalent that alphabetic writing was invented by the Phoenicians about 900 B.C. Certain Bible critics had argued that Moses couldn't have written the Pentateuch because there was no alphabet in use in his day, and yet Exo 24:4 indicated the use of words, and therefore letters, when it says: "Moses wrote all the words of the Lord." The discoveries of excavators in these two lands have forever answered this criticism of the Bible.

Discovery of Sinai alphabetic inscriptions. Serabit el-Khadim is located about two-thirds of the distance from Suez to Mount Sinai. It was explored by Flinders Petrie in 1904-1905. This site was located near turquoise mines which the Egyptians had worked from early times. On a castle hill was found what had served as a temple or shrine by a Semitic people. But the important discovery was that of inscriptions that had been made by workmen who were employed in the mines. They wrote on rocks in an alphabetic script. In 1930 Alan Gardiner headed an expedition in this region and discovered additional inscriptions. Scholars are now agreed that here we have the earliest known example of alphabetic writing dating from the end of the nineteenth or beginning of the eighteenth century B.C. or almost to Abraham's day. And these examples of writing were by workmen and not scholars. 1

Discovery of Gebal (Syria) alphabetic inscriptions. The French excavator P. Montet in the year 1922, working in the Syrian town of Byblos (ancient Gebal), found the sarcophagus of Ahiram, king of Gebal. On this sarcophagus was an inscription of five lines which was written in the Phoenician alphabet, being an early form of the Hebrew writing. It was about four hundred years older than the Moabite Stone inscription which for many years was considered the oldest example of Hebrew writing. The Gebal inscription has been dated as early as 1250 B.C. 2

Discovery of Canaanite alphabetic tablets at Ras Shamra (Syria). In the year 1928 while a peasant was working in his field at Minet-el-Beida in North Syria, which was the old port for Ras Shamra, or the ancient city of Ugarit, he discovered a wealthy tomb of the Late Bronze Age. His discovery was reported to the French government, and excavations were begun in that vicinity and especially in the mound of Ras Shamra itself. The French excavators, Schaeffer and Chenet, were in charge of the expedition. Their most valuable discovery was of a harvest of tablets uncovered in 1929. Many of these tablets, which were of a religious character, were found in the library building of Ugarit. There were altogether eight languages spoken at Ugarit, but the one that has created most interest is the local language which was written in a cuneiform Semitic alphabet with 29 letters.

These tablets date back to about 1400 B.C. In other words, these people were contemporary with Moses and Joshua. 3

Evolution of the alphabet. In recent years alphabetic inscriptions have been found in various Palestinian mounds including Gezer, Bethshemesh, and Lachish, dating all the way from 1750 to 1250 B.C.4

It would seem then that the alphabet had its origin in the region of Sinai and then was developed through Palestine and northern Phoenicia or Syria. Dr. W. F. Albright has this to say about the time and manner of the invention of the alphabet:

Somewhere around 2000 B.C we may suppose, Semites in close contact with Egypt invented the alphabet by application of a simple acrophonic principle, e.g., they took the Egyptian hieroglyph for "house," simplified it, and used it to write the first consonant of the Semitic word bet "house" which continued to be employed as the name of the letter (Heb. beth, Greek beta)? 5

We may now conclude with certainty that even as early as the time of Abraham men were beginning to use alphabetic writing, and there is certainly no reason why Moses could not have written the Pentateuch in the alphabetic Hebrew language. 6 SYRIAN EXCAVATIONS REVEAL ANCIENT CANAANITE RELIGIOUS BELIEFS AND PRACTICES

Ras Shamra tablets and the Canaanite deities. The chief god of the Canaanites was El, called, "Father of Years." The god most frequently mentioned on the tablets is Baal, who was the weather god. The action of Elijah in declaring, "There shall not be dew nor rain these years, but according to my word" (1Ki 17:1), and his calling down fire from Heaven upon the water-soaked sacrifice when the prophets of Baal could not get fire from the god (I Kings 18), can better be appreciated when it is known that Baal was supposed to be the god that caused thunder and rain. The goddess Asherah was the wife of El. In the plural form the name was Asherim and doubtless referred to wooden symbols of the goddess Asherah (cf. Exo 34:13). 7

Similarities between Canaanite and Hebrew religious laws and ceremonies. The Canaanites had a trespass offering, a peace offering, a burnt offering, a wave offering, an oblation of the first fruits, new moon offerings, "bread of the gods," "courtyard of the tent," "the Holy Place of the Holy Places," etc.

What is the explanation of these similarities to the Hebrew laws? Some Bible critics would have us believe that Israel derived her ritual from the Canaanites. Rather, it is far more reasonable to believe that since the Ugarites and the Israelites were both Semitic peoples that God had given their ancestors many of these laws and ceremonies in purity, but the Canaanites had corrupted their practices to a degrading polytheistic religion, whereas, the ceremonies of the Israelites were what God gave to Moses, many of which laws were duplicates of those previously given to an earlier Semitic people. 8

Now these similarities between Judaism and the Canaanitish religion serve a useful purpose to the lover of God's Word. Certain higher critics of the Pentateuch have long argued that the Levitical Code which they have designated under the initial "P," and which has so much to do with the Book of Leviticus, was the work of an Exilic or post-Exilic scribe and was written about the fifth century B.C. They have maintained that the ceremonial laws of the Old Testament were produced later

than the writings of the Hebrew prophets. But absolute proof that such a view is wrong is found in the ritual of the Hebrews which we find duplicated in the Ras Shamra tablets of the Canaanites that are dated about 1400 B.C, or near the time of Moses' death. 9

One university professor made the statement that as a result of the discovery of the Ras Shamra tablets, the date of the Book of Leviticus would doubtless be considered to be one thousand years earlier than many critics formerly allowed. 10 The Canaanite Cult of Fertility and its immoral influence upon Israel. Although it is impossible to believe that Israel derived her religion from the Canaanites, it is well for us to remember that certain parts of the Canaanites' religion did have an influence for evil upon Israel. The purpose of the observances connected with this cult, as well as the belief of its adherents, was that good crops would be guaranteed to those farmers who trusted therein. And at the very heart of this cult was the practice of "sacred prostitution," or "religious harlotry." Many Hebrew farmers were induced to take up the practices of this Fertility Cult for economic reasons, thinking they might thereby secure a better crop. The prophet Hosea, no doubt, had this cult in mind when he spoke God's Word to Israel in his prophecy: "I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink . . . For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal" (Hos 2:5; Hos 2:8). 11 In the Mosaic Law the Israelites are thrice commanded: "Thou shalt not seethe a kid in his mother's milk" (Exo 23:19; Exo 34:26; Deu 14:21). The significance of this is found in the Ras Shamra tablets where the Canaanites are commanded exactly the opposite, "Thou shalt boil a kid in its mother's milk." This rite of the Canaanites was part of the practice of the Fertility Cult which was so immoral in its influence. In these commands of Moses and in the teachings of the later prophets, Israel was warned against the corrupting belief and practice of this Canaanite cult. 12

Hebrew monotheism versus Canaanite polytheism. Destructive critics of the Hebrew Scriptures have declared their belief that the Hebrew religion came about by a process of evolution rather than through revelation from God. They have taught that it began in animism and grew into fetish worship, then to polytheism, then to monolatry and monotheism. But the belief and practice of the Canaanites cannot be the environment from which the Hebrew religion evolved, but rather it was the arena in which was fought the battle to maintain the purity of its monotheism.

There is a clear-cut difference between the polytheism of the Canaanites and the monotheism of the Hebrews. The Canaanite gods are thought of in terms of human beings, in fact, their moral standards are below the average of human beings. On the other hand, the God of Israel stands apart or alone, with no other person on the same level as He. The high moral standard of the God of Israel is in striking contrast to the corrupt standards of the Canaanite deities. 13

Endnotes

1. George L. Robinson, *The Bearing of Archaeology on the Old Testament*, pp. 130-133; J. McKee Adams, *Ancient Records and the Bible*, pp. 51-54; Frederic Kenyon, *The Bible and Archaeology*, pp. 201-203.
2. Kenyon, *ibid.*, 166; Adams, *ibid.*, pp. 93, 94.
3. W. F. Albright, "New Light on Early Canaanite Language and Literature," *Bulletin of American Schools of Oriental Research*, No. 46, Apr. 1932, pp. 15, 16; Adams, *op. tit.*, pp. 91-93; Robinson,

op. tit., pp. 145, 146; T. Miller Neatby, *Confirming the Scriptures*, pp. 103, 104.

4. W. F. Albright, "The Early Evolution of the Hebrew Alphabet," *Bulletin of American Schools of Oriental Research*, No. 63, Oct. 1936, pp. 8-12.

5. W. F. Albright, "Recent Discoveries in Bible Lands," supplement, *Analytical Concordance to the Bible*, by Robert Young (New York: Funk and Wagnalls Co., 20th ed. 1936), p. 8.

6. Cf. Charles Marston, *The Bible Comes Alive*, pp. 165-180. Also Chester C. McCown, *The Ladder of Progress in Palestine*, pp. 100-117.

7. J. Philip Hyatt, "Canaanite Ugarit-Modern Ras Shamra," *The Biblical Archaeologist*, II, No. 1, Feb. 1939, pp. 6, 7; Robinson, op. cit., p. 151.

8. T. Miller Neatby, *Confirming the Scriptures*, p. 106f.

9. *Ibid.*, pp. 107-109.

10. Robinson, op. cit., p. 159.

11. Millar Burrows, *What Mean These Stones?*, pp. 236, 237; Oswald T. Allis, *The Five Books of Moses*, pp. 157, 158.

12. Robinson, op. cit., p. 154.

13. *Ibid.*, p. 152f.; Adams, op. cit., p. 283; G. Ernest Wright, "How Did Israel Differ from Her Neighbors?" *The Biblical Archaeologist*, VI, No. 1, Feb. 1943, pp. 10, 16.

08-Discoveries in Jordan Valley, East of Jordan, and Lands to the South

Discoveries in Jordan Valley, East of Jordan, and Lands to the South THE FRUITFUL PLAIN OF JORDAN SCRIPTURAL STATEMENT CHALLENGED

CHAPTER EIGHT The Book of Genesis declares concerning the Plain of Jordan, where Sodom and Gomorrah were located, that it was very fruitful and well populated in the days of Abraham (see Gen 13:10). Bible critics have denied the accuracy of this statement.

Archaeologists confirm Genesis. Dr. W. F. Albright began explorations in the Jordan Valley in the year 1922, and in 1924 he and Dr. Melvin Grove Kyle examined archaeological remains in the southern Jordan Valley. Concerning the results of these investigations Dr. Albright says:

These researches and those of Pere Mallon and other scholars, have proved that the most prosperous period of the history of this valley was in the early Bronze Age, and that the density of its occupation gradually declined until it reached its lowest point in the Early Iron II, after the tenth century B.C Except in the Turkish period . . . this was the age of least occupation in the valley's history. Yet we are asked by some to believe that the traditions of its pristine fertility arose in the Iron Age! 1 SITES OF SODOM AND GOMORRAH

Practically all Bible students agree that Sodom and Gomorrah were located either at the northern or at the southern end of the Dead Sea. The Scripture account itself, together with traditions given by later writers and the evidence archaeology has to offer, all favor the southern end as the place of their location. In the researches of 1924 Albright reports finding the site of Bab edh-Dhra above the southern end of the Dead Sea shores, which gives some evidence of having been a place of worship for the people of Sodom and Gomorrah. There are indications of a break in civilization around 2000 B.C. A similar break of culture at approximately the same date was discovered by Dr. Nelson Glueck in a nearby section of Trans-Jordan. As there are five streams of water running into the Dead Sea at its southern end, Dr. Albright suggests that the five cities, including Sodom and Gomorrah, were each located on one of these streams. As the waters of the sea have been increasing in recent years, it is quite probable that the sites of Sodom and Gomorrah are now submerged. 2 THE MILITARY LINE OF MARCH IN GENESIS 14

Historicity of this chapter questioned. Old Testament critics have for years attacked the historicity of the fourteenth chapter of Genesis. The existence of a military line of march such as is indicated in this chapter for the Mesopotamian coalition of kings has been denied in some circles. We shall see, however, that archaeological discoveries have compelled an increasing recognition of the value of this Scripture from the historical viewpoint.

Accuracy of Genesis 14 proved. Dr. Albright discovered archaeological evidence in the year 1929 that changed the views he formerly had about this chapter. He says: This account represents the invading host as marching down from Hauran through eastern Gilead and Moab to the

southeastern part of Palestine. Formerly the writer considered this extraordinary line of march as being the best proof of the essentially legendary character of the narrative. In 1929, however, he discovered a line of Early and Middle Bronze Age mounds, some of great size, running down along the eastern edge of Gilead, between the desert and the forest of Gilead. Moreover, the cities of Hauran (Bashan) with which the account of the campaign opens, Ashtaroth and Karnaim, were both occupied in this period, as shown by archaeological examination of their sites. The same is true of eastern Moab, where the writer discovered an Early Middle-Bronze city at Ader in 1924. This route called "The Way of the King," in later Israelite tradition, does not appear to have ever been employed by invading armies in the Iron Age. 8

More and more scholars are forced to give up their belief in the legendary character of the Book of Genesis, and are acknowledging the historical accuracy of the account. The discoveries of archaeology have brought about this change of attitude. THE MOABITE STONE, AND KINGS OMRI AND AHAB The discovery and recovery of the stone. A German missionary named Klein discovered the now famous Moabite Stone in the year 1868 at the city of Dibon, located a little north of the River Arnon. Klein bargained with the Arabs for its purchase, offering \$400. Clermont-Ganneau sent an Arab to Moab to make a squeeze of it, and offered the sum of \$1800 for it. The Turkish governor of Shechem demanded that it be given him. But instead the Arabs built a fire under it and then poured cold water on it, thus breaking it into many pieces. Then they distributed the pieces to their tribesmen. Clermont-Ganneau started out to buy the pieces one by one and succeeded in getting most of them. With the help of the squeeze, he fitted them together, and today, slightly defective, it is on display in the Louvre in Paris. 4 The value of the stone. The Moabite Stone of black basalt, 4 feet high, 2 feet wide, and 14 inches thick, is rounded at the top. With its 34 lines of script it proved to be the longest inscription in Hebrew that had been discovered up to then. In this inscription King Mesha of Moab reports the revolt of the Moabites from Israel, after being subject to King Omri and King Ahab. Some scholars have maintained that the inscription disagrees with the writer of the Book of Kings; but certainly it is correct to say rather that it supplements the narrative in the Bible but does not contradict it. It refers to persons and places known by Bible writers, but gives an account of some events not referred to in the Scriptures. The Bible does not mention King Mesha's revolt, but on the other hand, King Mesha does not say anything about the campaign which the third chapter of II Kings describes. The Moabite inscription is naturally written from the Moabite viewpoint, whereas the Book of Kings gives us the Jewish point of view. 5 THE ROCK CITY OF PETRA AND ITS MONUMENTS The mystery city. In the early years of the nineteenth century the Arabs considered the city of Petra to be a sacred place, and it was thought to be very dangerous for any "infidel" to go near it. But in 1812 the Swiss traveler, John Lewis Burckhardt, disguising himself as a Bedouin sheik, visited Petra, and came away to tell the world about some of its mysteries. For a hundred years after this, there were only a few men who attempted to visit the place. Even in the twentieth century the Arabs have succeeded in keeping modern transportation from coming very near this ancient site, but many more have gone there to report on interesting finds of an archaeological nature. 6 The old history of Petra. Originally Petra was Esau's hideout as a hunter. His descendants, the Edomites had it as part of their possession. From the days of King Saul until about 740 B.C., Judah, for the most part, dominated the whole territory of the Edomites. But from that date the Edomites became dominant, extending their territory. About 400 B.C. the Edomites were driven from the territory around Petra or else they were absorbed by the Nabateans, an Arab tribe going back to Ishmael. These

Nabateans made Petra their capital, and most of the monuments at Petra are their work. They made their city a caravan stronghold. The Romans considered its wealth so important that they built two roads to make the city easier to reach. When the Roman Empire declined, Petra, the old city that at one time is estimated to have had a population of 267,000 people, was inhabited by only a few Arabs who lived in its caves. 7

Examining some of Petra's monuments. Travelers to Petra enter the place through a narrow rift of rock called the Siq, which is six thousand feet long and whose sides are tremendous. It is easy to see how a handful of men could guard the city from an enemy. After one leaves the Siq to enter Petra itself, the remains of what looks like an old temple cut from a high cliff are the first of many monuments to greet the eye. This Nabatean monument is called El Khazna. The color of it is beautiful, ranging from marble white under sunlight to red under moonlight, and to deep mahogany in the shadows. It has been customary to call El Khazna and similar monuments temples, but architectural historians have determined after much research that they were not temples but rather mausolea in memory of the dead. Some of them did contain chapels where deities were worshiped. Throughout the territory of Petra it is estimated that there are about a thousand monuments. Most of these are the work of the Nabateans, but a few are the result of Greek and Roman influence. An old Roman amphitheater and a Roman temple are notable examples of the latter. The amphitheater was built by the Romans to seat between 3000 and 5000 people. The vicinity of Petra has two springs and these, together with cisterns, furnished water to the inhabitants. 8

Petra's high place. That which is of most interest to archaeologists is the great high place of sacrifice located on the top of a mountain of Petra. Credit goes to an American editor, Edward L. Wilson, for being the first outsider of modern times to see this ancient sanctuary. Wilson visited Petra in 1882, and at that time viewed the high place. Eighteen years later, in 1900, Professor George L. Robinson visited Petra's high place, and he was the first one to recognize the religious value of what he saw. He was able to appreciate the value of this sanctuary on the mountaintop in the study of ancient Semitic worship. 9

Rock-cut stairs assist the visitor in reaching Petra's mountain-top sanctuary. Two great obelisks twenty feet high are first seen, and the task of making them is understood to have been tremendous when it is known that the whole top of the mountain was quarried away to leave these two pillars of stone. Beyond the two pillars was a rectangular court, carved out of rock. This was 47 feet by 21 feet and was sunk in a bed of rock 5 to 9 inches. Southward from this court was a pool cut out of the rock. There were two altars, one of which was perhaps for burnt sacrifices, and the other for blood libations. What was the purpose of this high place when it was used in the long ago? It was the place of worship for the city of Petra, and also no doubt was a national sanctuary for the Nabateans. 10

Date of the high place and importance of discovery. The probable date for the cutting of Petra's high place was either just before, or shortly after, the advent of the Christian era. It was quite likely constructed on the site of the former place of worship of the Edomites. 11 The reason this high place is so important to the Bible student is that it is the best-preserved high place yet discovered, and therefore gives us a better idea of what an ancient high place was like than can be obtained anywhere else. In the Old Testament high places are generally associated with places of

elevation; they were constructed artificially, and were places of sacrifices. The asherah or sacred pole or pillar was a prominent feature of the high place. Connected with the high places there were usually chambers or rooms called "houses of the high places." They were used as dwelling places for the priests, as halls for the eating of the sacrificial meals, and also as places of immoral practices. 12 The Old Testament prophets continually warned the Jews against the heathen worship in these places, condemning everything connected with them, including the standing images [pillars] (Mic 5:13), heathen altars (Hos 10:8), heathen drink offerings, the slaying of children for religious purposes, and gross immorality connected with heathen worship (see Isa 57:5-7).

Endnotes 1. W. F. Albright, *The Archaeology of Palestine and the Bible* (New York: Fleming H. Revell Company, 1933), p. 134.

2. J. Penrose Harland, "Sodom and Gomorrah," *The Biblical Archaeologist*, V, No. 2, May, 1942, pp. 17-32; Nelson Glueck, *The Other Side of Jordan*, p. 114; Joseph P. Free, *Archaeology and Bible History*, p. 63; Frederick G. Clapp, "The Site of Sodom and Gomorrah," *American Journal of Archaeology*, Vol. 40, 1936, pp. 323-344.

3. W. F. Albright, *The Archaeology of Palestine and the Bible* (New York: Fleming H. Revell Company, 1933), pp. 142, 143. See also *Bulletin of American Schools of Oriental Research*, No. 35, pp. 1-14.

4. George L. Robinson, *The Bearing of Archaeology on the Old Testament*, pp. 165, 166.

5. George A. Barton, *Archaeology and the Bible*, ed. of 1937, pp. 461, 462.

6. John D. Whiting, "Petra, Ancient Caravan Stronghold," *The National Geographic Magazine*, Feb. 1935, p. 130.

7. *Ibid.*, pp. 129, 130; Barton, *op. cit.*, p. 563.

8. Whiting, *op. cit.*, pp. 133, 134; 136-138; 150, 151; 156; W. F. Albright, *The Archaeology of Palestine*, p. 161; J. A. Hammerton, ed., *Wonders of the Past*, ed. 1937, pp. 83-90.

9. George L. Robinson, *The Sarcophagus of an Ancient Civilization*, p. 107.

10. Robinson, *The Bearing of Archaeology on the Old Testament*, pp. 117-122.

11. *Ibid.*, p. 121.

12. Robinson, *The Sarcophagus of an Ancient Civilization*, pp. 158-162.

09-Archaeology and the Old Testament City of Jerusalem

Archaeology and the Old Testament City of Jerusalem

CHAPTER NINE

IT IS AN INTERESTING FACT that through the years there have been surprisingly few discoveries in the Holy City by archaeologists. Of course the Temple area with its Dome of the Rock inside an enclosure could not be touched by excavators. Other parts located within the present walls of the city are thickly settled. Ophel, the old city of David, now lying outside those walls, is not so thickly populated, and so some excavating has taken place there. But all in all, the results of excavations in Jerusalem have not been very successful. The chief interest has been the identification of sacred places, and there is much obscurity connected with many of these sites. Notable among the discoveries are those which have to do with the water supply of the city. 1 THE JERUSALEM OF DAVID'S TIME

Discovery of Jerusalem's watercourse, and indication of how David captured Jerusalem. In the year 1867 Sir Charles Warren discovered what has since been called "Warren's Shaft." This discovery reveals how the ancient Jebusites, who held the fortress of Ophel for so many years, were supplied with water. It also explains how David and his men probably captured the city. As there was no source of water inside their city (except the use of cisterns), the Jebusites resorted to a very clever scheme of engineering to bring the water from the spring Gihon (now called Virgin's Fountain) to a place where it would be available inside the city. A tunnel was cut from the spring's pool to a natural cave located under the city. Then from the end of this tunnel they cut a shaft going perpendicularly from the cave to a place forty feet above. From this spot a sloping passage was cut in the rock, opening out into the city. Thus the women could walk down this upper passageway to the shaft, where they could let their skin buckets down the shaft to get their supply of water, without going outside the city walls. When David desired to capture the Jebusite stronghold, he said to his men, "Whosoever smiteth the Jebusites, let him get up to the gutter [watercourse]" (2Sa 5:8). Although there is some obscurity about the meaning of the word translated "gutter," it has been generally believed that this tunnel and shaft was the watercourse David was talking about. To ascend into the city by this means would be difficult but not impossible, as it has been done in modern times. Joab with certain of his men doubtless did it, and surprised the city and thus captured it. Other explanations have been advanced as to how the city may have been taken, but the one given above seems the most plausible. 2 The territory covered by the City of David. The Jerusalem that David captured and lived in was located on the eastern hill called Ophel and included only a few acres of ground. In his latter days King David purchased the rock on Mount Moriah and made it the site of a sanctuary, thus determining that here the temple should be erected. 3

Considerable excavation has taken place on the hill Ophel beginning in 1894 and there has been more recent activity from 1923 to 1927. The excavators included Bliss, Weill, Macalister, Duncan and others. At the north end of the old Jebusite stronghold they discovered a strong wall that had

been breached. Perhaps, it has been suggested, David made this breach when he attacked the city. Back of the breach a somewhat lighter wall had been built afterwards, and this may have been the work of David. 4

Some of the excavators believe that the tower which they found above and a little way to the north of Gihon is the Millo mentioned in 2Sa 5:9 : "So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward." If this be so, it served as the defense of the northern end of the city. 5 THE JERUSALEM OF SOLOMON'S REIGN

Extent of the city. There is every indication that Solomon extended the limits of Jerusalem to include the western hill as well as Ophel, the city of his father. 1Ki 9:15 speaks of Solomon building the wall of Jerusalem. Doubtless this means that he extended the wall to encompass the western hill. Bliss discovered in the territory of the western hill the remains of a wall that evidently once connected with the fortress that was located at the southwestern corner. It would seem that this was a part of the wall built by Solomon. A school for boys is now built over the site of this ancient fortress. The rock surface under the present building gives every indication that at one time a tower stood there. 6 The buildings of Solomon. Nothing remains of Solomon's buildings, but we do know that his great Temple was built over the rock on Mount Moriah. The Temple area he enclosed with a wall. Solomon's palaces were situated to the south of the Temple court, and were separated from it by a wall. Then came his hall of state, where his throne room was located, and also his house of the forest of Lebanon, suggestive of a forest of the Lebanon mountains. 7 THE JERUSALEM OF HEZEKIAH'S DAY

Extent of the city. From the time of Solomon to the period of Hezekiah's reign the territory of Jerusalem grew in area. By Hezekiah's time it probably included the whole of the Acra area or northwestern hill. The whole city was surrounded by a wall. 8 The Siloam water tunnel. It was King Hezekiah who solved the water problem of old Jerusalem in a more complete way. 2Ki 20:20 says: "He made a pool, and a conduit, and brought water into the city." It was probably done when the king of Assyria was about to threaten the city, and doubtless Hezekiah thought of the old Jebusite tunnel and shaft as a source of possible danger from an enemy. The old tunnel of the Jebusites was continued by Hezekiah's workmen for a distance of 1800 feet through solid rock, thus bringing the water from Gihon to the south end of Ophel where the Pool of Siloam was built to receive it. He probably closed the upper end of the Jebusite shaft, and also concealed the spring of Gihon against discovery by an enemy. 9 The Siloam Inscription. In the year 1880 Jewish boys were playing in the Siloam tunnel near its lower end when one of them named Jacob tumbled into the water. He began to investigate the sides of the tunnel, and there on the east wall at a distance of about 15 feet from the pool, and 3 feet above the bottom of the tunnel, he saw an inscription. He mentioned it to his teacher, who reported the find to Professor Sayce. Sayce copied, translated, and published the inscription. It had six lines written in old Hebrew. It was probably put there by workmen who worked on the aqueduct when Hezekiah had it constructed. They wrote it to tell how the tunnel was dug. The following is a translation of the six lines:

(1) This is the story of the boring while yet they plied the drill.

(2) Each toward his fellow; while yet there remained three cubits to be cut, the voice of one calling was heard.

(3) For there was a crevice on the rock on the right.

(4) On the day the boring was ended, the stone-cutters struck, each to meet his fellow, drill upon drill; and the waters flowed.

(5) From the fountain to the pool, for a thousand and two hundred cubits.

(6) And a hundred cubits was the height of the rock above the head of the stone-cutters. 10 The Siloam inscription was the oldest discovered example of the Hebrew language, except the Moabite Stone inscription, until the present century. Also it is of value in answering the question of the length of a Biblical cubit. The tunnel was said by the inscription to be twelve hundred cubits long. This distance has been measured to be approximately eighteen hundred feet. Thus in the days of King Hezekiah a cubit was about 18 inches long. 11

Discovery of the source of Gihon's water. In connection with Hezekiah's use of this water, it is appropriate to relate the ultimate source of the supply. In the years 1909-1911 the Parker Expedition did some excavating at Jerusalem which revealed the actual source of the spring Gihon to be a great deep crack in the rock below where its apparent source was. One end of the crack enters the cave's mouth where the apparent source is located, but the other end goes into the bed of the valley. The water would flow into the valley except for a wall which was built, doubtless in very ancient days, and was designed to compel the water to enter the cave. The spring produced in this way is of the nature of a siphon, and is intermittent. 12

Endnotes 1. Frederic Kenyon, *The Bible and Archaeology*, pp. 172, 173, 175, 176.

2. Duncan, *The Accuracy of the Old Testament*, pp. 113-121; Adams, *Ancient Records and the Bible*, p. 104; H. H. Rowley, *The Rediscovery of the Old Testament*, pp. 37, 38; Kenyon, *op. cit.*, pp. 176, 177; Boulton, *Archaeology Explains*, pp. 37-40; Barton, *Archaeology and The Bible* (ed. 1937), p. 231. Duncan suggests that the Hebrew word translated "watercourse" might be translated otherwise and refer to a funnel-like entrance to the city through a cave, one end of which is above the Spring Gihon. Dr. Albright gives an entirely different rendering of the Hebrew word, indicating that the Canaanite method of scaling walls by means of a "hook" was meant. For details of the latter interpretation, see Merrill Unger, *Archaeology and the Old Testament*, chapter on "Archaeology and the Reign of David."

3. George A. Barton, *Archaeology and the Bible*, ed. 1937, pp. 231-233.

4. Kenyon, *op. cit.*, pp. 177, 178; Jack Finegan, *Light from the Ancient Past*, p. 150.

5. Barton, *op. cit.*, p. 232; Duncan, *op. cit.*, pp. III, 112.

6. Barton, *op. cit.*, pp. 233, 234.

7. *Ibid.*, pp. 235-238.

8. J. McKee Adams, *Ancient Records and the Bible*, p. 322.

9. J. Garrow Duncan, *Digging up Biblical History*, Vol. II, pp. 213, 214.

10. George L. Robinson, *The Bearing of Archaeology on the Old Testament*, (New York: American Tract Society, 1941), pp. 170, 171.

11. Duncan, *Accuracy of the Old Testament*, p. 123f.; Joseph Free, *Archaeology and Bible History*, p. 41.

12. Barton, *op. cit.*, pp. 228, 229.

10-Uncovering Palestinian Old Testament Mounds

Uncovering Palestinian Old Testament Mounds JERICHO THE CITY CAPTURED BY JOSHUA EARLY EXCAVATIONS AT JERICHO

CHAPTER TEN An expedition to Jericho was organized in 1907 under the direction of Professor Sellin, of Vienna. Watzinger joined Sellin in 1908 and 1909. The mound of Canaanite Jericho rose 40 feet above the plain and contained 7 acres of ground. The excavators found that the wall of the city had been double, the outer one being about 5 feet thick, and the inner one 10 feet thick. These walls were made of sun-dried mud-brick. They had laid crossbeams of timber over the space between the two walls, and upon these ordinary houses had been built, such as Rahab's dwelling. Ancient Jericho was certainly a well-fortified city. Sellin and Watzinger found proof that Jericho was destroyed by burning at one time, as the Bible says it was. They also found in the eastern part of the city foundations of a large building which was believed to be the fortress that was rebuilt by Hiel, of Bethel, when he defied the curse pronounced by Joshua on any man who would dare to rebuild the city. 1

Garstang's excavations and the date of the fall of Jericho. In the years 1929-1933 there was another expedition to Jericho, organized by Sir Charles Marston and directed by Professor John Garstang. They found underneath the city destroyed by Joshua three cities much more ancient, the oldest dating back to 2500-2100 B.C. During the period from 2100-1900 B.C. a tower had been constructed in the city and the territory was enlarged to take in twelve acres. 2

Bible students have generally set the date for the fall of Jericho at approximately 1400 B.C. according to information afforded by the Scriptures. But certain Bible critics have endeavored to make the date up to two hundred years later. But Professor Garstang found a definite break of several hundred years in the pottery and other deposits, which pointed definitely to the date of 1400 B.C. for the city's destruction. In 1930 Garstang examined sixty thousand pieces of pottery or clay stones that came from the burned city of Jericho. The next year he examined forty thousand more fragments. All of these indicated the date of 1400 B.C. for the fall of the city.

Furthermore the excavators discovered the Jericho cemetery, and here fifteen hundred pottery vessels pointed to the same date, as did also scarab seals that were inscribed with the cartouche of the Pharaoh who reigned at that time. 3

Concerning the walls of Jericho. Garstang's discovery concerning the actual walls of Jericho is most interesting. What was seen remaining of the ruins was an indication of what had happened. The remains of the outer wall had fallen down the slope. The inner wall, for the most part, together with buildings upon it, fell into the space between the walls. Thus the Bible account is corroborated, for the walls fell outward so thoroughly that the Israelites could climb up over the ruins and enter the city. 4 Garstang suggests the possibility that an earthquake caused the walls to fall. He says:

One conclusion indeed seems certain: the power that could dislodge hundreds of tons of masonry in the way described must have been superhuman. Earthquake is the one and only known agent capable of the demonstration of force indicated by the observed facts; and there is reason to believe that in this lies the real answer to our question. Not only does Jericho lie in a volcanic zone which is never wholly free from earthquake shocks, but the evidence of the site itself, as revealed by our excavations, points incontestably to this solution. 5

Evidence that the city of Jericho was burned. In ruins of buildings found in the city were various kinds of foodstuffs that were charred, and dishes and pots that were blackened and cracked by fire. One jar was partly full of wheat. On a brick ledge in the corner of one room were some dates, barley, oats, olives and an onion. There was also a small quantity of bread and some unbaked dough. The reason the Israelites had not eaten or taken this foodstuff is because God had commanded them to make the spoil of the city a burnt offering to the Lord. And Scripture says, "They burnt the city with fire, and all that was therein" (Jos 6:24). Garstang declares that the burning of the city was no ordinary burning. Everything points to intense heat and that the city had been "devoted as a holocaust." 6 KIRJATH-SEPPER, THE STRONGHOLD CONQUERED BY OTHNIEL

Search for a library. In the years 1926-1932 the mound of Tell Beit Mirsim was excavated by a joint expedition of the Xenia Theological Seminary and the American School of Oriental Research at Jerusalem, with Dr. Melvin Grove Kyle as director, assisted by Dr. W. F. Albright. The early name of the city was Kirjath-sepher, which means "City of Books." The excavators hoped they would find a royal library there, but were disappointed in this search. There never was any question, however, about the identity of the site of this old city. One indication of interest to Bible students is the presence of an upper well and a lower well near the site. These wells are located in territory called "upper" and "lower." Grooves worn in the remains of the old well curbs show use from ancient times. This corresponds with the "upper springs" and the "nether springs" which Caleb's daughter asked of her father as a wedding present. 7

Walls of the city. In about the time of Abraham, the first walls of the city were constructed around the top of the hill on which the city was built. Dr. Kyle discovered these walls to have been 30 feet high and 10 to 14 feet thick. They were built of large uncut stone. Around 1800 B.C. the city was captured and the gates burned. After this the walls were rebuilt and strengthened. 8

Against the perpendicular wall they cast a great sloping heap of soil and clay beaten down, extending out about fifteen feet from the bottom of the wall, and sloping up by a convex surface to a point on the wall about twenty feet high. This clay wall thus heaped against the stone wall they now covered with a strong, big stone Canaanite revetment wall . . . Then to this revetment was added at very frequent intervals, towers, and bastions, and buttresses. 9 This was indeed a magnificent wall. If the spies who entered Canaan saw such walls as these, it is no wonder they said the cities were "walled up to heaven" (Deu 1:28). To capture such a city would certainly be a tremendous task. It was Caleb who offered his daughter in marriage to the man who would lead the assault on this walled city, and it was Othniel who did so and won the prize (Jos 15:16-17; Jdg 1:12-13). A quantity of slingstones was found around the outside of the old wall, no doubt having been used in all sieges of the city, including the one when Othniel captured it. Slingstones found by excavators in Palestine were made, for the most part, of flint 2 to 3 inches in diameter. Much

time must have been spent by their manufacturers in making them to be round in shape.¹⁰

Evidence of city's occupation by Israel. Dr. Kyle found plenty of evidence that the city had been captured by the Israelites. This evidence was found in the debris located inside the walls, in the high places, and ancient shrines that the Israelites must have thrown down, and at the eastern gateway. Also there was a clear demarcation between the old city of the Canaanites and the city of the conquering Israelites. There was discovered a thick stratum of ashes, and it was clearly to be seen (and the pottery finds indicated it also) that what was below that level was Canaanite, and what was above that level was Israelite. The Israelites evidently burned the gates of the city, threw down the high places; after completely conquering the city they rebuilt it. They then lived in the city until the time when King Nebuchadnezzar destroyed it, along with other cities of Judah at the time Jerusalem was captured. ¹¹ The excavators found clear evidence of immediate occupation of the city after its conquest. There was no period of decay or neglect. There was no neutral stratum lying between the old Canaanite city and the Israelite city. The city of Othniel rested immediately on the ashes of the city the Israelites destroyed. This is exactly as the Bible records what happened in the days of the conquest. ¹²

City's water supply. Both the Canaanites and the Israelites showed a knowledge of engineering in the maintenance of underground defenses. They had a secret passageway to make sure they had a supply of water in case of siege. Two large cisterns were found. In connection with one of these was a settling basin, and the water from the house roofs ran into this before going into the cistern. The other one also had a system for keeping sediment from entering the cistern. ¹³

Discovery of jar-handle seal. In the year 1928 Dr. Albright discovered at this mound a broken jar-handle which had been stamped with a beautiful seal inscribed with the words, "Belonging to Eliakim, steward of Yaukin." The name "Yaukin" is an abbreviated form of "Jehoiachin." Two years later two additional copies of this same stamp were discovered on jar-handles, one by Elihu Grant in excavations at Beth-shemesh, and the other one by excavators at Kirjath-sepher. These seals indicate that Eliakim was steward of the property of King Jehoiachin while the king was captive in Babylon. During the years that Zedekiah was king, many of the people of Judah doubtless thought that Jehoiachin was the rightful king and his property was not forfeited. ¹⁴ A door of Abrahamic times. In the stratum of the Israelitish occupation of the city, there were found a few door sockets, but they were very small, indicating that the house doors of that time were weak. But one very large door socket was found in the Canaanite section of the mound, and it was in its place in a heavy wall. Dr. Kyle called the house where this door socket was found an "Abrahamic house." By this he meant that it was the kind of house and door that existed in Canaan when Abraham and Lot lived there. This Canaanite door was a sample of a door strong enough to resist the might of a mob such as tried to break into Lot's house in Sodom at the time the angel messengers visited him (Gen 19:9-10). ¹⁵

Degraded Canaanite religion. One of the interesting finds at Kirjath-sepher was a household stele representing a Canaanite serpent goddess. It was a sculptured likeness of a snake coiled around the goddess. It was the people who had such a loathsome serpent worship, together with other degrading immoral practices, that Israel's God told the Israelites to exterminate from the land. We can now begin to appreciate why such a command was given. ¹⁶

Industrial life of the city. In the Hebrew section of the mound was discovered a large textile mill, using the factory system in olden times. Along with this factory, there must have been many individual workshops in the houses because so many loom-weights were found in them. Also two large stone vats had been used by the Jews as a factory system of dye works, there being bluish dye still showing color. This dye-house had a water supply available. Before this discovery, it had been generally believed that no dyeing industry existed among the Israelites, and that they looked to the Tyrians and Phoenicians for their dyeing. This discovery was therefore a revelation to many.

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Other finds. Dr. Kyle found so many carved and decorated "vanity cases" in the mound, that it would seem as if every Jewess in the old city had had one. The instruments contained in them were used to darken the eyelids and tattoo the face, etc. One is reminded of the prophetic message of Isaiah against the women of his day for their excesses along this line (Isa 3:17-24). Weights were found that had been used for scales in weighing. Also there were stone rollers which had been used in rolling the flat oriental roofs of the houses.

18 SHILOH, THE CITY OF ISRAEL'S EARLIEST SANCTUARY IN CANAAN

History of the city. In the early part of I Samuel, we find the Ark of the Covenant being kept in a sanctuary at Shiloh under the charge of Eli the priest. The Ark was captured and kept by the Philistines for a while; when it was returned it was not taken to Shiloh, but was rather kept for some years at Kirjath-jearim and later brought by King David to Jerusalem. The family of Eli was afterward found at Nob, but never at Shiloh. In the meanwhile what had happened to the city of Shiloh? The prophet Jeremiah indicated that Shiloh had been destroyed because of God's judgment against it (see Jer 7:12; Jer 7:14; Jer 26:6; Jer 26:9). It seems most likely, then, that the Philistines destroyed the city in their warfare with Israel.

Scripture accuracy proved. The Wellhausen school of Bible critics questioned the historicity of the Bible account of the city of Shiloh, but the excavators have proved the Scriptures to be correct. In the years 1926 and 1928 a Danish expedition labored at Shiloh; they established by the evidence of the pottery finds that the city had been inhabited from the 13th to the 11th century B.C, but had been uninhabited from about 1050 to 300 B.C. When this break in the city came is exactly the time when the Philistines must have captured the city. Thus the finds of the excavators fit into the Biblical account perfectly, showing that we can depend upon the historical accuracy of the Word of God.

19 BETH-SHEMESH, THE CITY RECEIVING THE ARK FROM THE PHILISTINES

Excavations by Mackenzie. Ain Shems, the site of the Beth-shemesh in Scripture, was excavated by the Palestine Exploration Fund in 1911 and 1912 under the direction of Dr. Duncan Mackenzie. A section of the early city was found to have pottery in imitation of the kind found on the Island of Crete. Doubtless this indicates it was the period of occupation by the Philistines, because those people are believed to have come from Crete. This early city was destroyed by a siege which ended in a great fire and left many ashes. Dr. Mackenzie believed this was the time of the capture of the city by the Israelites. To correspond with this idea, the excavators found Israelitish pottery in the strata located above the ashes. The city gate which Mackenzie uncovered at Beth-shemesh had rooms on each side of the passageway going through the tower.

20

Excavation by Grant. In the year 1928 Professor Elihu Grant, of Haverford College, continued the work begun by Mackenzie at Beth-shemesh. He uncovered a temple, but his most important find

was a potsherd discovered in 1930, containing an archaic form of alphabetic Hebrew script. This is another valuable link in the tracing of the origin of the alphabet in Sinai, Syria and Palestine. 21 GERAR, THE PHILISTINE GRAIN CENTER

Pottery finds indicate city a grain center. It was in 1927 that the archaeologist Petrie, who had excavated so successfully in Egypt, decided to turn his attention to Palestine. He began to excavate the mound of Tell Jemmeh, eight miles south of Gaza, which marks the site of the old capital city of King Abimelech, the Philistine, who had dealings with both Abraham and Isaac. Both of these patriarchs went there in time of famine (see Genesis 20 and 26). Petrie discovered ancient pottery that showed Gerar was a great grain center. 22

Discovery of Philistine furnace. A sword-furnace of the Philistines was also found. Here all sorts of iron instruments and weapons were no doubt sharpened. The furnace was a receptacle containing a flue, and it gave evidence of great heat. It must have been to such a forge that the Israelites in the days of Saul brought their iron implements to be sharpened. (See 1Sa 13:19-21). 23 BETHSHAN, A CITY OF CANAAN NOT TAKEN BY JOSHUA The history of the city. The city of Beisan was in Old Testament times called Bethshan or Beth-shean. In New Testament days it was a city of the Decapolis and was named Scythopolis. It was not conquered by Israel at the time of the conquest of Canaan. When King Saul lost his life in the battle with the Philistines, his mutilated body was fastened to the wall of Bethshan and his armor placed in the house of Ashtaroth. The city was probably captured by King David, as the excavators found evidence of its destruction at that time. 24 The city is mentioned as contributing to the table of King Solomon (1Ki 4:7; 1Ki 4:12). Being located where the Valley of Jezreel goes down to the Jordan Valley, it was a strategic center because it guarded the main gateway to the land beyond the Jordan River. During its long history from the fourth millennium B.C. to the time of the Crusaders, Bethshan was inhabited by the following peoples: Amorites, Hittites, Egyptians, Philistines, Hebrews, Assyrians, Babylonians, Persians, Greeks, Romans, Arabs and Crusaders. 25

Excavators find two pillars of Egyptian kings. The excavation of the mound of Bethshan, which began in 1921, was a project of the University of Pennsylvania Museum, with Dr. Clarence Fisher as director of the expedition. During the work of the second season there were two pillars found in connection with what had been an Egyptian fortress. One of these was the Stele of Seti (1313-1292 B.C.) and the other was the Stele of Rameses II (1292-1225 B.C), Egyptian kings. These two pillars bore inscriptions of a historical nature which glorified these rulers of Egypt. 26 One of these steles (that of Seti I) mentions the Apiru people as being in the mountainous land. 27

We have already seen in the Tell el-Amarna Letters that Apiru is another form for Hebrew. If this, then, is a reference to the Hebrew people, it is an indication that they were settled in the land of Canaan in the reign of Seti I. The question arises then, why does not the Old Testament make mention of the Egyptians as one of the enemies of the Israelites after they were in the land? The answer to this question is simply that these two kings did enter the land and had a stronghold at Bethshan, but they did not touch the Israelites because they were, for the most part, in the mountainous sections of Judah and Samaria, and the Egyptians were not accustomed to the tactics of mountain warfare. 28

Discovery of heathen temples. Altogether the excavators discovered four heathen temples at Bethshan. What has been called the southern temple is believed to be the Temple of Dagon

referred to in 1Ch 10:10 and the so-called northern temple may be the one mentioned in 1Sa 31:10 as being the House of Ashtaroth. 29 GIBEAH, THE FORTRESS CITY OF KING SAUL

Identity of the site. In the years 1922-1923 Dr. W. F. Albright excavated the mound of Tell el-Ful, located three miles north of the Damascus Gate, for the American School of Oriental Research. The identity of this site with the Gibeah of King Saul has now been definitely settled. The site fits in with the events of the Bible story, and the excavations prove that the mound was occupied exactly as indicated by the account contained in the Scriptures. Practically all cities founded by the Canaanites were built near a spring or stream of water, such as Jerusalem, Gibeon, Kirjath-jearim, etc. The Hebrews, on the other hand, when they settled in Canaan, built in the hill country, and often established cities where there was no running water. Bethel and Gibeah were examples of this. Cisterns were depended upon for water supply. This was exactly the situation the excavators discovered at Tell el-Ful. 30

Judges 19, 20 confirmed. The first period of the occupation of the city was in the days of the Judges; it had a fortress, which was burned at the very time when the Book of Judges says the city was burned during the civil war. This confirmation of the Scriptures by what the excavators discovered at Tell el-Ful is of great interest to Bible-believing Christians, because the historicity of the Biblical account has been so often questioned by the critics. These men have maintained that these two chapters of the Bible were a forgery of the post-Exilic period. Such an accusation can no longer be made in view of the facts that have come to light at this mound. 31

Gibeah in the days of King Saul. During all those years when King Saul was engaging in wars with the Philistines, the city of Gibeah served as his headquarters, and by means of its watch tower he was able to follow military operations at a distance. Probably it was also the place of his residence. The excavators could plainly see that this fortress of Saul was used by a person of great importance. The outer wall of defense varied from 6 ½ to 1 ½ feet in width. The fortress showed signs of solid masonry and rustic wealth. 32

Gibeah in later Jewish history. The remains of the later fortress found at the mound, that which corresponds to the Gibeah of later Jewish history, shows that it acted as a military outpost designed to protect the city of Jerusalem from surprise attacks of an enemy. 33 GEZER, THE CITY CONQUERED BY PHARAOH AND GIVEN TO SOLOMON

Time and character of expedition. Gezer was a Canaanite city that the Israelites failed to conquer in the days of Joshua (cf. Jdg 1:29). It was Pharaoh who finally conquered it and gave it as a present to his daughter, Solomon's wife (see 1Ki 9:15-17). The excavation of Gezer was a project of the Palestine Exploration Fund, and R. A. Stewart Macalister was in charge of the expedition, which ran from 1902 to 1909. Tell el-Jazar, the mound excavated, is located six miles southeast of Ramleh, and it had already been identified by Clermont-Ganneau as the site of the old city of Gezer. The excavators discovered that the city had been occupied from about 3000 B.C. through the Maccabean period. 34

Character of the city in pre-Israel period. There were several walls that had encircled the city at different times in its history. First, a brick wall was built to fortify the city, and later on, a stone wall that was 13 feet thick was constructed. When this was destroyed, its materials were used in the making of an outer wall 14 feet thick which enclosed an area of 27 acres. This last wall was built

by the Egyptians during the period of Egyptian domination over Canaan that began with Thothmes III and lasted about a hundred years. This great wall continued to be the city's defense clear down to the days of the Babylonian Exile. 35 The tower at the northern gate of this wall protruded and thus the entrance was from the side; those entering would therefore make a right-angled turn. The gate's passageway was 40 feet wide. In the pre-Hebrew occupation period of Gezer, Macalister found a building which might have been a Philistine temple. In the middle of a large hall, some stones were discovered that gave some evidence of having supported wooden pillars, and these held up the roof. This structure appeared to be similar to the one which Samson was able to pull down at Gaza (Jdg 16:23-30). When the room of the building was too wide for a single roof beam to span it, two beams were used, and the ends were then supported by a wooden column under which a flat stone was placed for support. Thus Samson moved the columns from the footstones and brought down the building. 36

Discovery of water tunnel. About 2000 B.C. the inhabitants of Gezer cut an underground tunnel in order to reach the water of a spring to give the city a water supply during a siege. The tunnel was cut through solid rock, and it was entered by using many rock-cut steps. The passageway was 130 feet long and terminated in the cave where the spring was located. The cave floor was over 94 feet below the rock level of the city's surface. The project was a remarkable piece of engineering. The tunnel was not used during the time of the Israelite occupation. 37

Indications of Israelite occupation of the city. Macalister found that at the time the Israelites came in possession of the city there had been an increase in the city's population. The evidence of an increased population consisted in the crowding together of the city's houses to make room for new ones that were built. The excavators discovered that at a later date than the building of the outer walls, towers had been placed in the wall at various places. Macalister was of the opinion that these towers could have been the work of King Solomon when he fortified the city (see 1Ki 9:15-19). 38 MEGIDDO AND EZION-GEBER, IMPORTANT CITIES OF SOLOMON'S KINGDOM Concerning the greatness of Solomon's kingdom.

"And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life" (1Ki 4:21). But at one time Bible critics were saying that Solomon was really an insignificant ruler.

They said that the Scripture statement about Solomon's kingdom was historically unreasonable, on account of the power and dominion of the Assyrian Empire to the East, and Egypt in the South. But archaeology has uncovered many records of ancient times that give us hitherto unknown historical information outside the Bible. And it has been revealed that during the time that David's and Solomon's kingdoms were rising to power, the Assyrian and Egyptian kingdoms had weak rulers on the throne. Thus the decline in the power of these kings helped to give to David and Solomon a greater opportunity to extend their kingdom over a wider area. 39

Concerning the wealth and wisdom of Solomon. There was a time when skeptical minds questioned the Bible accounts of Solomon's wealth and wisdom. But the results of two important archaeological expeditions in Palestine have helped to do away with these objections. One of these was the excavation of the Mound of Megiddo, and the other was the uncovering of the mound at Ezion-geber. The results of these two expeditions have corroborated Scripture in a remarkable way concerning the Jewish Golden Age of their history. The expedition to uncover

Megiddo. The Oriental Institute of the University of Chicago undertook the task of excavating Tell el-Mutesellim, or the Mound of Megiddo. This expedition ran from 1925 through 1939 and cost nearly one million dollars. The work was under the supervision of Dr. Breasted, but Fisher, Guy, and Loud each served as director. This mound stood 88 feet above the Plain of Esdraelon. The top of the mound covered an area of 13 ½ acres of ground. Layer by layer of debris was removed and the level of the Age of Solomon was reached. 40 The discovery of Solomon's horse stables. It was in 1928 that archaeologist P. L. O. Guy found in the southeastern corner of the mound what is now believed to be the remains of Solomon's stables for horses. There was space for 450 horses. The stalls were arranged in double rows. The horses were twelve in a row facing each other, with a passageway between for the grooms and the feeders. In front of each horse was a stone manger, and a massive stone hitching post with a hole for a halter-shank. Supports for the roof were to be seen. The floor of the stables, except where the animals stood, was paved with hydraulic lime plaster made of crushed unslaked lime. Where the horses stood, there was a cobbled-floor to prevent them from slipping. Dr. Albright says: "Horses were better cared for than human beings in those days." 41

Quarters for chariot detachment. In addition to the horse stables there was a great parade ground or courtyard. On a high spot a large building had been located. This was believed to have been the residence of the commander of the chariot detachment. There was also a row of rooms that doubtless served as the barracks for the troops. So here were located the stables for the horses, the barracks for the men, and the general headquarters for the chariot battalion. 42

Solomon's chariot cities. The Bible indicates that Solomon devoted whole cities to stable his horses and keep his chariots. 1Ki 9:19 reads:

"And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion."

Megiddo was only one of Solomon's chariot cities where he had stables for his horses. Similar hitching posts have been discovered in other parts of Palestine. They were formerly thought to be pillars of heathen worship, but their similarity to the posts found at Megiddo give evidence of their having served as hitching posts for stables. 43

Length of time Megiddo stables were in use. It seems fairly certain now that these stables were built by King Solomon, and that they continued to be used by the kings of Israel after the invasion of Shishak and through the most part of the ninth century B.C. There are indications that extensive repairs were made on these stables. 44 The Megiddo water system. Excavator Guy discovered that in the pre-Israel period the city of Megiddo had developed a very clever underground water system. A vertical shaft went down through about 45 feet of debris and then through 35 feet of soft rock. Then it ran 35 feet at an angle to a flight of stairs. Then through a tunnel 165 feet long to reach a cave that had a supply of water. Stairs went around the vertical part and on the slope. Thus the women of that day could go to this underground supply of water and carry their pitchers back full of fresh, cool water. At a later time the water was brought to the foot of the vertical shaft by the extension of the tunnel. At one time the use of the water in this way was discontinued, and silt and debris filled up the water system. But in Solomon's time there are indications that the shaft and tunnel were cleared out, and the silt thus secured was used to make the great parade ground

level for the horses and chariots. A masonry stairway was constructed for the system. It seems possible that this water system was still in use as late as the reign of King Josiah. Shortly after that time this remarkable water system fell into disuse. 45 Was the Bible right or wrong about copper and iron in Canaan? Concerning the land of Canaan Moses had said, "A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass [i.e., copper]" (Deu 8:9).

Critics once said this Scripture was incorrect, because iron and copper had not up to that time been found in the land. Archaeologists now recognize that the Bible was absolutely correct, for deposits of both of these metals have been discovered in the land. The archaeologist, Dr. Nelson Glueck, was acquainted with these Scripture statements, and with the hope of discovering the presence of these metals, he decided to make a thorough examination of the whole length of Wadi Araba, which is the great rift running between the Dead Sea and the Gulf of Aquaba. He actually found ancient mining and smelting sites in various places, and fragments of pottery dated these to Solomon's time. 46

Finding Solomon's copper mines. In the year 1934 in connection with Dr. Glueck's survey of the southern section of the land of Israel, the archaeologist came upon one ruined site which his Arab guide named Khirbet Nahas, which translated from Arabic means, Copper Ruin. When this place was examined, it was learned that here was one of Solomon's copper mines, and that in connection with it the copper ores went through an initial smelting process. And pottery fragments dated this activity to the reign of King Solomon and afterward. 47

Excavation of Ezion-geber. The mound of Tell el-Kheleifeh, located at the northern end of the Gulf of Aquaba, halfway between its eastern and western sides, was the site of Solomon's ancient seaport, its former name being Ezion-geber. The excavation of this mound was under the direction of Dr. Nelson Glueck, extending from 1937 to 1940. When examination of the pottery at the site was made, it was recognized to be the same type as was discovered by Glueck at Khirbet Nahas and other sites in Wadi Araba. It was, therefore, agreed that the occupation of the site was mainly at the time of Solomon and immediately afterward. 48

Discovery of Solomon's copper refinery. The excavators began work at the northwest corner of the mound. They came upon a large building that gave evidence of being quite out of the ordinary. It proved to be King Solomon's copper refinery.

It was made of mud-bricks hardened by great heat. In the walls of the room were located two rows of flues which were connected with a system of air channels. The builders of this smelter had faced the furnace toward the prevailing wind coming from the northwest. These winds blew steadily through the flue holes and thus kept the fire in the furnace room burning without the use of bellows. Thus in those days the same principle was used as that of the Bessemer blast furnace of modern times. Evidently ores that had previously gone through an initial smelting process were here further refined into a purer metal. This old smelter of King Solomon's is the most elaborate one ever discovered by archaeologists. Dr. Glueck called Ezion-geber, "The Pittsburgh of Palestine." King Solomon was truly a great copper magnate. 49 SAMARIA, THE CITY OF AHAB'S IVORY PALACE

Excavations at Samaria. In 1908-1910 Harvard University sponsored an expedition to uncover the old city of Samaria. It was under the direction of D. G. Lyon, G. A. Reisner, and C. S. Fisher. In 1931-1933 further excavations were continued by Harvard University, together with the Hebrew University at Jerusalem, the Palestine Exploration Fund, the British Academy, and the British School of Archaeology at Jerusalem. J. W. Crowfoot was in charge. The three latter institutions did additional work in the year 1935. 50

It is now recognized that there are three periods of Israelite history represented in the excavated strata: the period of Kings Omri and Ahab, the period of King Jehu's time, and the period of the reign of King Jeroboam II. The ruins of a large building found at Samaria were believed to be the palace of King Omri because it was built on the native rock. A larger building built over the former building has been thought to be the palace of King Ahab, and a third building on a still higher level, the palace of King Jeroboam II.

It is interesting to notice that the archaeologists have not found anything older than the time of Omri at Samaria, thus confirming the Bible statement that King Omri founded the city (1Ki 16:22-24). 51

Fortifications of old Samaria. From the excavations we now know that the city of Samaria was remarkably well fortified in Old Testament times. In the days of Omri and Ahab the hill on which the city was built was leveled at the top and its sides banked, and then inner and outer walls were built around its summit. At a later date additional walls were built on the terraces in the middle of the hill and also on the lower slopes. It is small wonder the city was able to hold out so long in the siege brought upon it by the Syrians as described in II Kings 6. And when the city was finally captured by the Assyrians, it underwent a siege lasting three years (2Ki 17:5). The excavators discovered that the city had been supplied with a number of good-sized cisterns which proved to be a great asset in times of siege. 52

Ahab's ivory palace. In the year 1932 a number of carved ivories were found in the vicinity of the mound that the excavators had assigned to the reigns of Omri and Ahab. A vase fragment bearing the cartouche of the Egyptian king reigning at that time was discovered in association with one or two of these ivories. There were many ivories discovered that were intended to be plaques or else panels in relief attached to articles of furniture. When the Bible refers to King Ahab's ivory palace (1Ki 22:39), some students have thought that the ivory was only a figure of speech, but we now have the proof that his palace itself had much ivory connected with it. The rooms were either paneled or decorated with ivory. The furnishings were often either made of ivory or inlaid with ivory.

Queen Jezebel would feel quite at home in an ivory palace, for the prophet Ezekiel in 27:1-15 indicates that quantities of ivory were imported from her native city of Tyre. 53

Ivory in the days of Jeroboam II. The prophet Amos declared a woe upon the people of Samaria "who lie upon beds of ivory" (Amo 6:4). This was declared in the reign of Jeroboam, and some of the ivories found at Samaria no doubt date back to his reign. A bed of ivory has not been found at that mound, but that such beds were not uncommon in that day is seen by the fact that a real ivory bed was discovered in Arslan-Tash, North Syria. Its legs were solid ivory beautifully embossed. Part of another ivory bed was found at Carchemish in 1928 that had belonged to Hazael, of

Damascus.

Amos predicted the destruction of the houses of ivory of his day (Amo 3:15), and this was literally fulfilled when the Assyrians destroyed Samaria in 722 B.C. It is fortunate for us that some of the many ivories of the cities escaped being destroyed and have been unearthed by the excavators as proof of the accuracy of the Bible. The archaeologists, Layard and Loftus, discovered some ivories in the palace of King Sargon at Nimrud, and it is even possible that they were part of the booty brought by that Assyrian king from the captured city of Samaria. 54

Other interesting discoveries at Samaria. At the northern end of one of the city's palace courtyards was found a water pool that had been cemented. Its dimensions are 33 feet by 17 feet. Its location would indicate it was used for watering horses and, no doubt, washing chariots. It is quite possible that this is actually the "Pool of Samaria" where they washed the chariot of Ahab that had been stained with his blood (1Ki 22:38). 55 A number of ostraca, or potsherds, with writing on them were found by G. A. Reisner during the excavating of a floor level at Samaria. They are now dated corresponding to the reign of Jeroboam II. They are the record of oil and wine received by the king as his royal revenue. The names thereon are of special interest. Some of them are names that appear in the Bible. Certain of these men had the name of the heathen god Baal as a part of their name. Examples are, "Abi-baal" and "Merib-baal." Others had the name of the Lord as a part of their name. Examples of these are "Shemariah," which means in Hebrew, "Kept of the Lord"; and "Elisha," which means, "God his salvation." 56

LACHISH, JUDAH'S FRONTIER FORTRESS CITY
Discovery of the site of Lachish. For many years archaeologists thought that Tell el-Hesi was the site of ancient Lachish. F. J. Bliss did considerable digging in that mound and published his findings in 1894 under the title, *A Mound of Many Cities*, believing that it was where Lachish once stood. But in 1929 W. F. Albright suggested to other archaeologists that he believed Tell ed-Duweir, which is situated in the foothills of Judah, was the true site of Lachish. Because of this suggestion, the Wellcome-Marston Research Expedition was organized and began excavations in this new site, with Dr. Starkey as director. The results proved that Dr. Albright was correct. 57

History of Lachish. The king of the Canaanite city of Lachish was conquered by Joshua (Joshua 10). The city was fortified by King Rehoboam (II Chronicles 11), and was always considered to be one of the very strongest fortresses of Judah. It was able to resist the siege of Sennacherib when that king was on his way to Egypt (II Kings 18; II Chronicles 32; Isaiah 36, 37). It was captured at last by King Nebuchadnezzar (Jer 34:1-7). It was occupied in the days of Nehemiah (Neh 11:30). The Lachish ostraca and the times of Jeremiah. In 1935 Starkey discovered 18 letters written in Hebrew of Jeremiah's time. They were written with carbon ink on pieces of broken pottery. The best of these letters were written by a man named Hoshai (cf. Neh 12:32; Jer 42:1; Jer 43:2), who must have been a military officer of subordinate rank, and stationed at an observation point near Lachish.

They were written to a man named Yaosh, who was doubtless the commanding official at the fortress of Lachish. They were found on the floor of the guard room. The letters indicate a very much-disturbed and exciting condition of affairs just before the last destruction of the city by the Babylonians. 58 A part of Letter IV reads as follows:

We are watching for the signals of Lachish, according to all the indications which my lord hath given, for we cannot see Azekah. 59 The information on this ostraca fits right in with Jer 34:7 : “When the King of Babylon’s army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.” The fire signals of Azekah evidently had ceased, and only those of Lachish were continuing. It is clear that this must have been written very shortly before the fall of Lachish. The prophet Jeremiah had already referred to communication by fire signals in Jer 6:1, “Set up a sign of fire in Beth-hac-cer-em.” In Letter VI an official who was writing to the commanding officer at Lachish tells about circular letters which were being sent by the royal officials and notables, and this official accused the writers of the letters of “weakening the hands” of the people. Strangely enough, it was these same men about whom the official complained in his letter, who accused Jeremiah the prophet of “weakening the hands” of the men of war (Jeremiah 38).

Dr. Albright sums up the value of these Lachish letters in this way: In these letters we find ourselves in exactly the age of Jeremiah, with social and political conditions agreeing perfectly with the picture drawn in the book that bears his name. 61 Two interesting seals. Two seals were discovered by the excavators at Lachish which are of interest to Bible students.

One was a stone seal having on it the name Shebna, apparently coming from the age of King Hezekiah. Quite possibly this is the Shebna who was scribe (equivalent to our Secretary of State) mentioned in Isa 36:3. A clay seal was also found inscribed with the words, “The property of Gedaliah who is over the house.” This title, “over the house,” is equivalent to the British office of “Lord Chamberlain,” an office held by Eliakim in Isa 36:3, and previously held by Shebna in Isa 22:15.

Gedaliah was the governor whom Nebuchadnezzar appointed, who was murdered by Ishmael (Jer 4:2). This clay seal might well have been the seal of this very Gedaliah. 62 The Lachish ewer and the alphabet. In 1934 Starkey found the Lachish ewer which had upon it an archaic form of alphabetic Hebrew script. It forms a valuable connecting link in the tracing of the origin of the alphabet in the Sinai Peninsula, Syria, and Palestine. 63 (See chapter 7) EXPEDITIONS WHERE IDENTITY OF SITES IS UNCERTAIN

Et Tell and the city of Ai. In the years 1935 and 1936 a French expedition excavated the mound of Et Tell which was believed to be the site of the old city of Ai. They found that the town had not been occupied from around 2000 B.C. to 1200 B.C. This presents a problem for students of the Scriptures, for the Bible declares that the city was occupied by an enemy that Israel conquered at the time of the conquest of Canaan. Various kinds of solutions have been suggested, but it is important to remember that all the archaeologists are not convinced that this is actually the site of old Ai. Skeptical students are quick to charge the Bible with inaccuracy, but the wise thing to do is to wait for more evidence before coming to a conclusion about the results of this expedition. Real scientific evidence has never yet disproved the Bible. 64

Tell en-Nasbeh and the city of Mizpeh. Between 1927 and 1935 an expedition was undertaken by the Palestine Institute of the Pacific School of Religion at the mound of Tell en-Nasbeh, about eight miles north of Jerusalem. Dr. F. W. Bade was director, but the publication work fell to Dr. C. C. McCown upon the death of Dr. Bade in 1936. The most important discovery at the mound had to do with the city’s fortifications. In the early history of the city it had a wall only about a yard thick.

But around 900 B.C. this small wall was replaced by a massive wall about 13 feet thick. It was unusual for such a small town to have such fortifications. The suggestion has been made that this wall was constructed at the time King Baasha of Israel fortified Ramah "that he might not suffer any to go out or come in to Asa king of Judah" (1Ki 15:16-22).

Thereupon Asa appealed for help from the Syrian king, and Baasha left Ramah. After this, Asa carried the building material Baasha was using at Ramah and fortified Geba and Mizpeh therewith.

However, it must be said that there is not universal agreement among archaeologists that Tell en-Nasbeh is really the site of Mizpeh. But the accuracy of the Scriptures is not involved in the issue, whether the identity of the site be proved or not. 65

Endnotes 1. George L. Robinson, *The Bearing of Archaeology on the Old Testament*, pp. 174, 175.

2. *Ibid.*, pp. 175, 176.

3. John Garstang, *The Story of Jericho*, pp. 129, 130; Sir Charles Marston, *New Bible Evidence*, pp. 135, 136; Barbara Bowen, *The Bible Lives Today*, pp. 85-87.

4. Joseph P. Free, *Archaeology and Bible History*, p. 130.

5. Garstang, *The Story of Jericho* (London: Marshall, Morgan & Scott, Ltd., 1940), p. 138.

6. *Ibid.*, pp. 141, 142.

7. George A. Barton, *Archaeology and the Bible*, ed. 1937, p. 116; Robinson, *op. cit.*, pp. 184, 185; Melvin G. Kyle, *Excavating Kirjath-Sepher's Ten Cities*, pp. 34-35.

8. Kyle, *ibid.*, pp. 51, 48.

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16. *Ibid.*, pp. 128-131; Jack Finegan, *Light from the Ancient Past*, p. 140.

17. Kyle, *op. cit.*, pp. 67, 68.

18. *Ibid.*, pp. 72; 75; 78, 79; 199, 200.

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20. Barton, *op. cit.*, pp. 104, 105; 169.
21. *Ibid.*, pp. 134, 135.
22. Robinson, *op. cit.*, p. 187.
23. *Loc. cit.*
24. Free, *op. cit.*, p. 152.
25. Barbara Bowen, *The Bible Lives Today*, pp. 82, 83.
26. Barton, *op. cit.*, pp. 126, 127.
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29. Finegan, *op. cit.*, p. 142.
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32. Albright, *Annual*, *op. cit.*, pp. 51, 8; Albright, *A. of P and B*, pp. 47, 48.
33. Albright, *Annual*, *op. cit.*, pp. 17, 18.
34. Barton, *op. cit.*, pp. 102-104.
35. Finegan, *op. cit.*, p. 145; Barton, *op. cit.*, p. 152.
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39. W. H. Boulton, *Archaeology Explains*, pp. 33-35; Free, *op. cit.*, p. 166.
40. W. F. Albright, *The Archaeology of Palestine*, p. 41; Robinson, *op. cit.*, pp. 179, 180.
41. W. F. Albright, *The Archaeology of Palestine* (Harmondsworth, Middlesex: Penguin Books, 1949), p. 124; see also *ibid.*, pp. 124, 125; also Chester C. McCown, *The Ladder of Progress in Palestine*, pp. 179-182.
42. McCown, *ibid.*, p. 180.
43. *Ibid.*, pp. 180, 181.
44. Albright, *op. cit.*, p. 124.

45. McCown, op. cit., pp. 183-185.
46. Nelson Glueck, "On the Trail of King Solomon's Mines," *The National Geographic Magazine*, Feb. 1944, p. 233f.; Blake Clark, "How the Bible Is Building Israel," *The Reader's Digest*, March 1954, pp. 26-30.
47. Clark, *ibid.*; Nelson Glueck, *The Other Side of Jordan*, pp. 59-61.
48. Glueck, *loc. cit.*
49. Glueck, "On the Trail of King Solomon's Mines," op. cit., pp. 233-256.
50. Jack Finegan, *Light from the Ancient Past*, p. 154.
51. *Ibid.*, pp. 154, 155; George Barton, *Archaeology and the Bible*, pp. 120, 121.
52. Finegan, op. cit., p. 155.
53. Frederic Kenyon, *The Bible and Archaeology*, p. 185; Barbara Bowen, *The Bible Lives Today*, p. 80.
54. S. L. Caiger, *Bible and Spade*, p. 135; Kenyon, op. cit., p. 185.
55. Finegan, op. cit., p. 155; Bowen, op. cit., p. 80; Kenyon, op. cit., p. 182.
56. Finegan, op. cit., pp. 155, 156; Pritchard, op. cit., p. 321.
57. George L. Robinson, *The Bearing of Archaeology on the Old Testament*, pp. 180, 181.
58. Raymond S. Haupert, "Lachish-Frontier Fortress of Judah," *The Biblical Archaeologist*, I, No. 4, Dec. 1938, pp. 30, 31.
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60. W. F. Albright, "A Brief History of Judah from the Days of Jonah to Alexander the Great," *The Biblical Archaeologist*, IX, No. 1, Feb. 1946, p. 4.
61. W. F. Albright, "The Oldest Hebrew Letters," *Bulletin of the American Schools of Oriental Research*, No. 70, April 1938, p. 17.
62. Kenyon, op. cit., pp. 194, 195.
63. J. McKee Adams, *Ancient Records and the Bible*, p. 109. For additional material on the Lachish Letters see Cyrus H. Gordon, *The Living Past*, ch. IX; W. F. Albright, "A Supplement to Jeremiah: The Lachish Ostraca," *Bulletin of American Schools of Oriental Research*, No. 61, Feb. 1936, pp. 10-16.
64. Kenyon, op. cit., p. 190; Joseph P. Free, *Archaeology and Bible History*, pp. 133-135.
65. G. Ernest Wright, "Tell en Nasbeh," *The Biblical Archaeologist*, X, No. 4, Dec. 1947, pp. 69-77.

11-Money in Old Testament Times

Money in Old Testament Times WEIGHING OF MONEY IN EARLY OLD TESTAMENT TIMES

CHAPTER ELEVEN As far as archaeology has been able to discover, before the seventh century B.C. the coinage system was not in use, and so when money was used in exchange for goods, it was always weighed. 1 When Abraham bought the land for the burial of Sarah it is said, "And Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant" (Gen 23:16). And Joseph's brothers said to his steward, "When we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight" (Gen 43:21). The beginning of coinage. Lydian coins that are usually dated about 700 B.C. are the oldest coins that have as yet been discovered. Although none have been found, there are references to coins that were doubtless in use by the Assyrians in the reign of Esarhaddon who ruled from 680 to 669 B.C. It would seem, then, that quite likely the Lydians borrowed the coinage idea from Mesopotamia. How much earlier than 700 B.C. coins were in use we cannot say, but later discoveries may throw further light on the matter. 2

Use of the "drachma" in later Old Testament times. The writers of Chronicles, Ezra, and Nehemiah, refer to a gold coin called drachma (A.V., dram; 1Ch 29:7; Ezr 2:69; Ezr 8:27; Neh 7:70-72). Because the drachma was a Greek coin, Bible critics used to doubt the validity of its Scriptural reference, because, they argued, such coins would not be widely used until after the wars of Alexander the Great had spread Greek influence. But in the year 1931 excavations began at Beth-Zur, and Director O. R. Sellers discovered there six golden coins which were located in the Persian level, and these proved to be the Greek coins referred to in the Old Testament. Here was indication that such coins were used by the Jews at the very time when they were said to have been used in the days of Ezra and Nehemiah. This discovery also tends to disprove the late date theory for the writing of these Old Testament books. 3

Endnotes 1. George A. Barton, *Archaeology and the Bible*, ed. 1937, p. 203.

2. *Ibid.*, pp. 203, 204.

3. Joseph P. Free, *Archaeology and Bible History*, pp. 252, 253; W. F. Albright, *Archaeology of Palestine and the Bible*, p. 227.

12-Part Three, Chapter Twelve - Discoveries of Greek Papyrus Writings in Egypt

Part Three, Chapter Twelve - Discoveries of Greek Papyrus Writings in Egypt NEW TESTAMENT ARCHAEOLOGY

CHAPTER TWELVE DISCOVERIES OF GREEK PAPYRUS WRITINGS IN EGYPT

MENTION HAS ALREADY BEEN MADE of papyrus writings found in Egypt that have had bearing on Old Testament times or the Inter-Testamental period. These documents already referred to were written in the Aramaic language, whereas the bulk of papyri finds have been written in the Greek language and have more definite relation to the New Testament era than to the Old Testament times. At this point more needs to be said about the nature of this type of paper which was in such common use in the ancient world.

PAPER AND THE ANCIENT ART OF WRITING

How papyrus was made. First, the white pith of the papyrus plant was cut into long strips, then these were laid down vertically and other strips were placed on these horizontally. The two layers were pressed together into a single sheet; this was dried in the sun and then hammered and rolled into flat layers. Finally it was rubbed with a smooth substance and thus made ready for use. 1 The papyrus roll. A number of sheets were glued together side by side in order to form a roll of paper. A single sheet of paper averaged about 9 to 11 inches high, and 6 to 9 inches wide. The Epistle to Philemon, and the Second and Third Epistles of John were no doubt each written on a single sheet of papyrus. But the Gospel of Luke, and also Acts of the Apostles, took a roll about 31 or 32 feet long. 2

Pen and ink used. In New Testament times men wrote with reed pens (cf. Ill John 13). They were made from reed stalks that had been thoroughly dried. The ends were sharpened to a point and then split into two parts. Ink is referred to in 2Co 3:3; 2Jn 1:12; and 3Jn 1:13. One kind of ink used was of an unfading black color, and was made of lampblack, gum, and water. The other kind became a rusty brown color, and was made of nutgalls, green vitriol, and water. 3 THE EARLY DISCOVERIES OF GREEK PAPYRI The papyri discovery of Grenfell and Hunt at Oxyrhynchus. Perhaps the greatest discovery made in a thousand years was that made by these two men in 1897 when they were digging for the Egypt Exploration Fund at the site of Behnesa, which was the ancient city of Oxyrhynchus. They uncovered a vast quantity of papyrus writings, for the most part written in the Greek of the first century and later centuries. It is true that some few such documents had already been found, but it was only after this discovery had been made that the value of such finds for New Testament study came to be fully appreciated and known to the world. When the boxes filled with these papyri were shipped from Egypt to London, the freight agent weighed them by the ton when they were being billed. 4 The remarkable preservation of this paper. Why did not all this quantity of paper documents perish by rotting after the many centuries since they were written? The sands of Egypt and its very dry climate are responsible for this unusual preservation.

Papyrus is easily preserved if it is buried in a dry place. This is especially true if the sheets of it are piled so they are close together. In such a case the inner sheets are less harmed than are the outer ones. 5 A second great discovery of papyri at Tebtunis. In the years 1899-1900 Grenfell and Hunt were again in Egypt hunting for more papyri. They were working at Umm el-Baragat, the site of the ancient Tebtunis. But instead of finding papyri, all they could find were crocodiles. Evidently they were at work in a cemetery for sacred crocodiles of old. At last one of the workmen became so disappointed at finding another crocodile that he flung its mummy against a rock and broke it. This brought the discovery that the buried animal had been stuffed with papyri. Other crocodiles were also found to be filled with these precious documents. Layer after layer of this paper had been stuffed into their mouths. All kinds of documents were included in these finds, including ancient classics, royal ordinances, petitions, contracts, accounts, private letters; and, for the most part, these papyri were dated to the first and second centuries A.D. Of course, other discoveries of papyri have been made since this notable one at the beginning of the century. 6 THE VALUE OF THE POPYRI FINDS The great importance of the discoveries. Before the papyri discoveries were made, nobody had ever read a manuscript of a first century scribe that was written in the language of the common people of Egypt and Palestine. It must be remembered that Greek was the universal language of the Roman Empire. Among these papyri were some Bible texts one hundred years earlier than any other manuscripts of the New Testament known at that time. 7

Dr. Deissmann responsible for discovery of value of papyri. Due credit should be given to Adolf Deissmann, a young German theological student, who published his discovery two years before Grenfell and Hunt's first papyri finds, namely, that the papyri were written in the exact language of the New Testament. This prepared the way for Deissmann and other scholars later on to make full use of the quantity of papyrus writings that came to be published through the years. Camden Cobern says:

It was Deissmann who caught the revolutionary truth that the gospels were a "people's book," written in the dialect of the middle class in the vernacular of the home and shop; written in a style which no literary man of that day would have permitted himself to use, but which did appeal to the masses. . . . The New Testament books were written to working men in the tongue of the working man, the Bible authors freely using the colloquialisms and even the solecisms of the marketplace. It meant that Wycliffe only did for England what Matthew and Mark did for the Roman world. Christianity from its beginning spoke the tongue of the peasant. 8

Light from the papyri on the census at Jesus' birth. Critics of the New Testament used to accuse Luke of making five mistakes in his account of the census at the time of the birth of Jesus (Luk 2:1-6).

- (1) They said that Cyrenius was not governor at this time, but later.
- (2) They said Augustus never ordered such a census.
- (3) They said there wasn't a regular system of taking a census.
- (4) If there was such a census, they said it would not be necessary to go to the ancestral home.
- (5) If the husband went, they argued, it would not be necessary for the wife to go. 9

It was Sir William Ramsay, the great New Testament archaeologist, who came to the rescue of Luke as an accurate historian, and proved to the world that the writer of the third Gospel was a careful historian to be trusted for accuracy of detail. Ramsay proved by a group of inscriptions that Quirinius was twice governor of Syria: first, at the time of the Saviour's birth, and again at a later date. 10 In answering the other charges against Luke, it was light from the Egyptian papyri that corroborated Scripture. Various of these papyrus writings indicate that there was a census every fourteen years. The finding of actual census papers in Egypt proved this. The cycle of these periodic enrollments has been traced to the approximate date of 6-5 B.C. as being the date for the one recorded by Luke, which was the first one, and this is the generally accepted date for the birth of Jesus. We know now that our calendar purporting to start at Christ's birth was mistaken by several years. So when Luke wrote, "This taxing [the first enrollment] was made when Cyrenius [Quirinius] was governor of Syria" (Luk 2:2), he was correct. 11

Here is a portion of one of these census returns which was discovered by Grenfell and Hunt at Oxyrhynchus. The document begins by describing the three persons who lived in the house to which is added the words: "Total-three persons." Then comes the following paragraph:

I the above-mentioned Thermoutharion, along with my guardian the said Apollonius, swear by Tiberius Claudius Caesar Augustus Germanicus, Emperor, that assuredly the preceding document makes a sound and true return of those living with me, and that there is no one else living with me, neither a stranger, nor an Alexandrian citizen, nor a freedman, nor a Roman citizen, nor an Egyptian, in addition to the aforesaid. If I am swearing truly, may it be well with me, but if falsely, the reverse.

Near the end of the document appear the words: "In the ninth year of Tiberius Claudius Caesar Augustus Germanicus Emperor." 12 But what about the return of households to their ancestral home town? There is now in the British Museum a parallel to the statement of Luk 2:3, which is another papyrus document coming from Egypt. It was an edict by the governor of Egypt, A.D. 104. Here is a translation of this Greek writing:

Gaius Vibius Maximus, Prefect of Egypt [says]: Seeing that the time has come for the house to house census, it is necessary to compel all those who for any cause whatsoever are residing out of their homes to return to their own homes, that they may both carry out the regular order of the census, and may also attend diligently to the cultivation of their allotments. 13 At every point of issue Luke's account of the census has been triumphantly vindicated. The papyri have proved that there was such an enrollment, that a census was instituted every fourteen years, and that households were required to return to the home of their ancestry. 14

Examples of light from the papyri on New Testament interpretation. The study of these Greek documents from Egypt has thrown a flood of light on the meaning of many New Testament words and phrases. Students of the Greek New Testament owe much to the discovery of these early writings. A few examples are herewith given, showing the value of such a study. When the Roman emperors, beginning with the first century A.D., claimed deity for themselves, they were supposed to be addressed by their subjects as "Lord" or "God." Oxyrhynchus papyri mention Augustus Caesar as "the god and lord emperor." In one papyrus document an Egyptian official uses the title, "Lord Nero," three times. Furthermore, in those days a certain day of the month received the name, "Lord's Day" in honor of the emperor. It is quite probable that the early disciples of Christ

gave the name of “Lord’s Day” to their weekly day of rest and worship as a protest against the cult of emperor worship. And we can well imagine the apostle Paul was protesting against emperor worship when he wrote the words, “That every tongue should confess that Jesus Christ is Lord” (Php 2:11). In the year A.D. 155 Polycarp went to a martyr’s death rather than say the formula, “Lord Caesar,” which implied deity to the emperor. 15 The words of Paul in Col 2:14 have an interesting parallel in the papyri. Paul wrote, “Having blotted out the handwriting.” In the Florentine Papyri the governor of Egypt gives the order, “Let the handwriting be crossed out.” I.O.U.’s were officially canceled by being “crossed out.” And this no doubt gave rise to the later Christian custom of using the cross-letter Chi (X) as a symbol of canceling our debt of sin by means of the cross. 16 In His Sermon on the Mount Jesus said three times over, concerning hypocrites of His day, “They have their reward” (Mat 6:2; Mat 6:5; Mat 6:16). This expression was often used in the papyri of a person who had already given a receipt and so had absolutely no further claim for a payment. The Pharisees had given receipt in full for their reward when they were seen of men, and, therefore, could expect no reward from God. 17 A fragment of John’s Gospel from the second century. In 1901 the John Rylands Library of Manchester, England, secured a quantity of papyri which Grenfell and Hunt had unearthed in Egypt. Experts worked for years in examining and appraising these documents. In the year 1934 C. H. Roberts discovered in the collection a fragment of John’s Gospel, which gives evidence of having been written prior to the year A.D. 150. On the front of the leaf John 18:31-33 is given, and on the back of it John 18:37-38 appears. Critical scholars used to declare that the Gospel of John could not have been written until around A.D. 160. But here we find a fragment of that Gospel written in Egypt about A.D. 150. Certainly this is proof that John’s Gospel itself must have been written some years before this copy of it was made in Egypt. 18

Endnotes

1. Camden M. Cobern, *The New Archeological Discoveries and their Bearing upon the New Testament*, p. 4. See also George Milligan, *Selections from the Greek Papyri*, pp. 21-22.
2. Jack Finegan, *Light from the Ancient Past*, p. 310; Milligan, *op. cit.*, pp. 22-23.
3. Finegan, *ibid.*, pp. 309-311.
4. Cobern, *op. cit.*, pp. 6, 19.
5. *Ibid.*, p. 24.
6. *Ibid.*, pp. 39, 40.
7. *Ibid.*, pp. 6, 23.
8. Camden M. Cobern, *The New Archeological Discoveries and their Bearing upon the New Testament* (New York and London: Funk & Wagnalls Company, 5th ed. revised 1921), pp. 30, 31.
9. A. T. Robertson, *Luke the Historian in the Light of Research*, p. 118f.
10. W. M. Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of The New Testament*, pp. 275-295.
11. Robertson, *op. cit.*, pp. 118-129.

12. George Milligan, *Selections from the Greek Papyri* (Cambridge: University Press, 1912), pp. 46, 47.
13. *Ibid.*, p. 73; cf. Adolf Deissmann, *Light from the Ancient East*, p. 271.
14. For fuller account of these issues, see Ramsay, *op. cit.*, pp. 238-274.
15. Cobern, *op. cit.*, p. 127; Deissmann, *op. cit.*, pp. 353, 354, 356, 357-359.
16. *Ibid.*, Deissmann, pp. 333, 334.
17. Cobern, *op. cit.*, p. 122.
18. George A. Barton, *Archaeology and the Bible*, ed. 1937, pp. 587-588.

13-Sacred Sites in the Holy Land

Sacred Sites in the Holy Land CHAPTER THIRTEEN

BIBLE LOVERS are greatly interested in the matter of identifying the sites of sacred places connected with the life and ministry of Jesus Christ. Archaeology has not always been able to help in solving some of the problems involved. It is to be hoped that future discoveries will settle some of the uncertainties, but in the meantime the following information will indicate what is now known about these sacred sites of the land of the Saviour. 1 BETHLEHEM, WHERE JESUS WAS BORN The Church of the Nativity. One of the oldest churches in the world, the Church of the Nativity, which enshrines the Grotto of the Nativity, is located in the city of Bethlehem. It was built originally by Helena, the mother of Constantine, in A.D. 330, but has been altered from time to time through the centuries since those days. An old tradition says that Jesus was born in this cave, and there is no particular reason to doubt the truth of the story. 2 Where was the manger located? It has been customary to believe that the cave where Jesus was born was used as a stable for the inn that was built over the cave. But Scripture says that "there was no room for them in the inn." This would seem to indicate that there was no place for Mary and Joseph nor for the donkey they had been riding at the oriental inn of Bethlehem. It has been suggested that the manger that cradled the baby Jesus was not connected with the inn at all, but rather was inside the humble house of a Bethlehem family.

Often down to modern times have inhabitants of Bethlehem lived in a house and stabled some of their cattle in that same house. And sometimes these houses have been constructed over caves, the cattle being fed on the level of the cave, and the family living upstairs in a sort of mezzanine floor with approach to these quarters being reached by a stone stairway. If this be the correct picture of what happened, Joseph and Mary, after finding quarters for themselves and their beast at the inn crowded, sought refuge in a home, which was not any too large for the family and for guests that perhaps already occupied it. But the couple was given a welcome, and the stone manger, located within the cave over which the house had been built, served as the crib for the Christ Child. 3 NAZARETH, WHERE JESUS GREW UP AS A BOY The Nazareth well. Through the years the little town of Nazareth has depended for its supply of water upon a well situated at the northwest end of the town. We may feel sure that Mary came to this spot with her pitcher for water for her family, and also that Jesus drank of its water many times. 4 The Nazareth synagogue. In the thirteenth century the Greek Catholics converted what had been an old Jewish synagogue into a church edifice, and it is believed that the site was the site of the old synagogue of the Nazareth of Jesus' day. It is known that the stone floor is very ancient. If this be the true site of that synagogue, then we can feel certain that here Jesus attended synagogue school and learned His letters. 5 An inscription found at Nazareth. An inscription that has bearing on the guarding of the tomb of Jesus has been discovered at the city of Nazareth. It has been called the "Tomb Robbers' Inscription." It was written in Greek, and has been dated about A.D. 10. It has been translated as follows: By order of the emperor. I desire that all sepulchres and tombs which have been made out of respect to the dead, whether parents, children, or relations, shall remain

undisturbed in perpetuity. Anyone found interfering with the dead or nefariously removing coffins or headstones will be prosecuted as an offender against divine and human law, for great respect should be paid to the dead, and no one may lawfully disturb them. Anyone found guilty of such a crime shall be liable to capital punishment as a tomb-robber. 6

Pilate must have been well acquainted with this law of the emperor when he made the arrangements to have the tomb of Jesus guarded. (See Mat 28:11-15).

CAPERNAUM, CHRIST'S HEADQUARTERS IN GALILEE The site of Capernaum. There has been some dispute as to the present site of the old city of Capernaum. Some scholars have favored Khan Minveh, which is located on the northwest shore of the Sea of Galilee. But most archaeologists today prefer Tell Hum, which is situated about three miles farther north, for the remains here would seem to be more ancient. 7 The synagogue of Capernaum. The most noted ruin in Tell Hum is the Synagogue of Capernaum. Some have maintained that this was actually the synagogue which was built by the centurion whose servant Jesus healed (Luk 7:5), and in which Jesus so often preached and healed the sick. But it is hardly possible that this is so, because the older synagogues were all destroyed by Titus in the Jewish war and by Hadrian in the rebellion of the second century. However, it is generally agreed that this synagogue of which ruins remain today was built upon a site that existed previously and where the synagogue of Jesus' day stood. And also it is quite likely that this present building was built in agreement with an architectural tradition of long standing. The ruins of this synagogue have been in the possession of Franciscans since 1925, and they have restored it partially. The building was constructed of white limestone and was richly ornamented. On the side that faced the Sea of Galilee there were three doors and a window. The inside of the building measured 70 feet by 50 feet, and had a colonnade around three of the sides, except the entrance. The upper floor was no doubt for the women. It would seem that the building was designed for the congregation to face southward toward Jerusalem while at prayer. A double row of stone benches ran along the walls of the room for the worshipers. This synagogue ought to be of great interest to Bible students as indicating the sort of building in which Christ and His disciples so often worshiped in the long ago. 8 JERUSALEM, THE HOLY CITY

Golgotha and the tomb of Jesus. The interest in New Testament Jerusalem centers largely in the identification of sacred sites. And the chief matter of concern has been the effort to locate the spot where Jesus was crucified, and the site of the tomb where He was buried and resurrected. At the command of Emperor Constantine, the Church of the Holy Sepulchre was built over the site believed to be where the tomb of Jesus had been located, which was believed to be near the site of Calvary. This church was dedicated in the year A.D. 335, and through the years has been considered by many Christian people to be the most sacred place in all Palestine. But objection has been raised to this traditional site on the grounds that the Church of the Holy Sepulchre stands inside the walls of old Jerusalem as it is today, whereas we know that in the days of Jesus, Calvary and the garden tomb were outside the city walls. Certain men have found what they have thought was evidence that the old walls surrounded a much smaller area of the city and therefore the church site was formerly outside the walls as then constituted. Others have argued that this would make the old city too small in territory to accommodate the masses that came there for the Jewish Feasts.

About seventy-five years ago General (“Chinese”) C. E. Gordon called the little hill located north of the Damascus Gate, Golgotha, or “The Place of the Skull.” The view of it gives this impression, and an old Jewish tradition says this “Skull Hill” was the “Place of Execution.” For years now this site has been called Gordon’s Calvary. Underneath this hill is a rock-hewn sepulchre, which General Gordon believed to be the garden tomb in which Jesus was buried. In recent years Protestants have come to believe more and more in these sites, whereas Catholics continue to pin their faith to the site of the Church of the Holy Sepulchre.

Actually, there is no very positive proof for the identity of either site. Future archaeological discoveries may change the situation, but in the meanwhile the best that can be said is that one or the other site may have been the real site of Calvary and the garden tomb. At least Protestants who worship at the garden tomb may feel that here is the kind of a tomb in which Jesus was buried and from which He rose on the third day. 9 The Synagogue Inscription of Theodotus. When Raimond Weill was carrying on excavations in the city of David in the years 1913 and 1914, he found remains of baths which were clearly dated before the destruction of Jerusalem. He discovered in a cistern connected with the place an inscription written in Greek. It has been called the Synagogue Inscription of Theodotus, and it gives us a picture of Jewish life in the time of Jesus. Of special interest is the part the synagogue as an institution played in entertaining Jewish pilgrims from outside Palestine at the Jewish festivals such as Passover or Pentecost. The inscription reads as follows:

Theodotus, son of Vettenus, priest and ruler of the synagogue, son of a ruler of the synagogue, built this synagogue for reading of the Law and for teaching of the Commandments. Also the stranger’s lodging and apartments, and the conveniences of waters for an inn for them that need it from abroad, of which synagogue his fathers and the elders and Simonides did lay the foundation. 10

Some have suggested that this inscription was connected with the synagogue of the Libertines referred to in Acts 6:9, but there is no proof that this is so.

Finding of placard from Herod’s Temple. In 1871 the French explorer Clermont-Ganneau discovered a stone tablet built into a house that was close to the Tower of Antonia. It has been placed in the museum at Constantinople. We can be certain that this was at one time fastened to the barrier outside the court of Israel in Herod’s temple in order to warn Gentiles not to venture further into the sacred area of the temple. We may surmise that the eyes of both Jesus and Paul rested upon it perhaps many times. It was inscribed in the Greek language and read: No stranger is to enter within the balustrade round the Temple and enclosure. Whosoever is caught will be responsible for his death which will ensue. 11 The odd way in which the penalty for disobeying the warning is expressed is an indication that the Jews could not themselves legally bring upon offenders the death penalty, but it was a warning that the populace must not be outraged by trespassers, or serious consequences might follow. The strong feeling of the people about this is illustrated in Acts 21:26 f., where Paul was accused of taking the Greek Trophimus beyond the balustrade into the court of Israel, where Gentiles were forbidden by the placard to go. Paul would have been lynched, no doubt, but for the power of the Roman authorities. The apostle Paul was evidently referring to this balustrade where the stone placard was fastened when he wrote in Eph 2:14 : “He is our peace, who hath made both one, and hath broken down the middle wall of

partition between us.” In Christ there is no separation of privileges between Jew and Gentile. 12

Endnotes 1. For a complete study of the whole problem, see Gustaf Dalman, *Sacred Sites and Ways*.

2. S. L. Caiger, *Archaeology and the New Testament*, pp. 77-81; T. W. Fawthrop, *The Stones Cry Out*, pp. 170, 172.

3. For description of Bethlehem house and manger, see, Fred H. Wight, *Manners and Customs of Bible Lands*, p. 34. Also John D. Whiting, “Village Life in the Holy Land,” *The National Geographic Magazine*, March, 1914, pp. 249-253. For description of oriental inn, see Wight, *ibid.*, pp. 272-274. For picture of the kind of a house in which Jesus was probably born, see John D. Whiting, “Bethlehem and the Christmas Story,” *The National Geographic Magazine*, Dec. 1929, p. 719.

4. Wight, *op. cit.*, p. 282.

5. Caiger, *op. cit.*, pp. 96, 97; Fawthrop, *op. cit.*, p. 232.

6. Stephen L. Caiger, *Archaeology and the New Testament* (London: Cassell and Company Ltd., 1939), p. 144.

7. *Ibid.*, pp. 83f.

8. *Ibid.*, pp. 83-89; Jack Finegan, *Light from the Ancient Past*, pp. 226-228; W. F. Albright, *The Archaeology of Palestine*, p. 175.

9. For writers more or less favoring the traditional site at the Church of the Holy Sepulchre, see Robinson, *The Bearing of Archaeology on the Old Testament*, pp. 193-197; also Jack Finegan, *Light from the Ancient Past*, pp. 433-436; for writers favoring Gordon’s Calvary and tomb, see, Alfred Edersheim, *The Life and Times of Jesus the Messiah*, Vol. II, pp. 585, 586; also T. W. Fawthrop, *The Stones Cry Out*, pp. 212-219; also T. A. Lambie, *A Bruised Reed*, pp. 179-186.

10. Stephen L. Caiger, *Archaeology and the New Testament* (London: Cassell and Company, Ltd., 1939), p. 145; cf. Deissmann, *Light from the Ancient East*, pp. 439, 440.

11. *Ibid.*, Caiger, pp. 73, 74.

12. *Loc. cit.*; Fawthrop, *op. cit.*, pp. 186, 187; Deissmann, *op. cit.*, pp. 79-81; W. H. Boulton, *Archaeology Explains*, pp. 85, 86.

14-First Century Coins of Palestine

First Century Coins of Palestine KINDS OF COINS IN USE CHAPTER FOURTEEN In the time of Christ three kinds of metals were used in the making of money-gold, silver, and copper. Jesus was referring to these three varieties when He said to His disciples: "Provide neither gold, nor silver, nor brass [copper] in your purses" (Mat 10:9). 1 COINS MENTIONED IN THE NEW TESTAMENT Copies of most of the first-century coins are to be found in the museums.

Silver Coins

1. The denarius, translated "penny," or "shilling." It was a Roman coin, and it was this that Jesus held in His hand when He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Mat 22:21). On one side is stamped the image of the emperor with words inscribed in abbreviated form the meaning of which is, "Tiberius Caesar Augustus, son of the divine Augustus." On the other side is the image of the empress seated, and the inscription, "Pontifex Maximus" (high priest in Rome). Museums contain copies of this coin as minted by Tiberius Caesar. 2
2. The drachma, translated "piece of silver," was a Greek coin. The coin that was lost by the woman Christ told about in Luk 15:8 was such a coin.
3. The didrachma, translated "tribute," or "half-shekel." It was double the value of the drachma, and was a Greek coin. The Jews were required to give the value of this coin as their temple-tax for one person. "Doth not your master pay tribute?" (Mat 17:24).
4. The stater, translated "a piece of money," also called "shekel." It was this coin that Simon Peter found in the mouth of the fish, and with it the temple-tax for both Jesus and Peter was paid. (See Mat 17:27). It was also a Greek coin. 3

Copper Coins

1. Lepton, translated "mite," was a Greek coin. Two of these coins were cast into the temple treasury by the poor widow (Mark 12:42; Luk 21:2). It was the smallest Palestinian coin.
2. Quadrans, translated "farthing," was a Roman coin and worth twice the value of a lepton (see Mat 5:26; Mark 12:42).
3. Assarion, translated "farthing," "penny." There is a specimen of this coin that was struck by Pilate in the year A.D. 29, the year of the crucifixion. Examples of its use are found in Mat 10:29 and Luke 12:6.
4. Archaeological value of certain coins. Some of the first-century coins are of interest because they preserve for us the likeness of buildings long since lost in their entirety. As an example, certain coins of the city of Ephesus have been found that have a representation on them of the ancient Temple of Diana with the statue of the goddess in the portico. 5

Endnotes 1. S. L. Caiger, *Archaeology and the New Testament*, p. 146.

2. *Ibid.*, pp. 146, 147.

3. *Ibid.*, p. 147.

4. *Ibid.*, pp. 147, 148.

5. *Ibid.*, p. 149.

15-Treasures from Syria

Treasures from Syria

CHAPTER FIFTEEN

Assyrian inscription throwing light on a New Testament Word. A monument has been discovered at Kefr-Hauar, Syria, which was erected in the imperial period of Roman history by one who terms himself "a slave of the Syrian goddess." He tells in the inscription on this monument of making journeys wherein he begged for the goddess, and he boasted that each image brought seventy bags. The word he used for "bags" is the same word in the Greek that was used by Matthew in 10:9, 10: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey." Thus the word scrip or wallet is the same word as used in the Syrian inscription to mean a "beggar's collecting bag." There was to be no begging by the disciples on their missionary journey.

1 The Chalice of Antioch. In 1910 some Arab well diggers discovered at Antioch several silver objects, including a great chalice with twelve figures thereon, a plain chalice, three book covers, and an ornamental cross. The Arabs divided these treasures among themselves, but the Kouchakji Brothers, a firm of Paris and New York, succeeded in getting possession of these objects, removing the oxidation from the large chalice at Paris, and then sent it to New York where one of the brothers and his nephew have it in their care.

Dr. Gustavus A. Eisen spent nine years in making a careful study of the cup, and the conclusions of his study were published in a two-volume work with many illustrations. The chalice is in two portions, an inner cup made from a plain silver sheet, and an outer ornamental receptacle for the cup. Two figures of the same person appear on opposite sides of the receptacle: the one pictures a youth with a roll in hand, and the other shows him as a mature person. Grouped around each of these figures are to be seen five figures looking toward the one person who is given prominence.

Dr. Eisen came to the conclusion that the person pictured twice is none other than the Christ, seen as a youth and as the world's Saviour. As Saviour His right hand touches a plate where there are two fish and five loaves of bread, and beside Him stands a lamb, and above and beyond Him a dove is seen. Beneath His feet a Roman eagle is seen which was the symbol of the empire.

Throughout the decoration is intertwined a grapevine. He suggests that the four figures about the youthful Christ are the four writers of the Gospels: Matthew, Mark, Luke, and John, and the fifth one, he says, was James the brother of John. The four about the mature Christ he suggests to be Peter, Paul, James, and Jude, while the fifth one, corresponding to James on the other side, he believed to be Andrew.

Dr. Eisen believes the carved work to have been done in the latter part of the first century, just before A.D. 70. According to this view, the inner cup was the Holy Grail, or the cup Jesus used at the Last Supper, and that the outer container was made to keep this treasure in it. The artistic work on this chalice is evidently Greek in character and of a high type. The face of Christ gives appearance of being divine, and there is real character portrayed in the likenesses of the apostles.

But there is divergent opinion as to the date of this old treasure. Some scholars are of the opinion that the dates A.D. 120-140 would be more likely to be the period in which this work of art was consummated. Others suggest it may have been as late as A.D. 500. An early date, but not in the first century, is more probable for this splendid work of Christian art. 2

Other finds at Antioch. In 1932 excavations were begun at Antioch by the Princeton University and the Musees Nationaux de France. Among the principal finds were hundreds of floor mosaics. The dates for these run from A.D. 100 to the sixth century.

These discoveries supply an unequalled opportunity for the study of this sort of Graeco-Roman art. The circus of Antioch was excavated. It is believed to have been built in the first century B.C. It was attracting crowds in the days when Paul and Barnabas preached in the city. And Chrysostom (A.D. 347-407) charged certain professing Christian men with the sin of loving the circus. 3

Endnotes 1. Adolf Deissmann, *Light from the Ancient East*, pp. 108-110.

2. George A. Barton, *Archaeology and the Bible*, ed. of 1937, pp. 564-570; Camden M. Cobern, *The New Archeological Discoveries and their Bearing upon the New Testament*, pp. 550-552; Bruce M. Metzger, "Antioch-on-the-Orontes," *The Biblical Archaeologist*, XI, No. 4, Dec. 1948, pp. 86, 87.

3. Jack Finegan, *Light from the Ancient Past*, pp. 258-260; Cobern, *op. cit.*, pp. 549, 550.

16-Archaeology and Cities in the Territory of Paul's Missionary Journeys

Archaeology and Cities in the Territory of Paul's Missionary Journeys THE THRILLING STORY OF SIR WILLIAM RAMSAY A PIONEER NEW TESTAMENT ARCHAEOLOGIST

CHAPTER SIXTEEN

It was Ramsay who did a great deal of the pioneer work in the archaeology of Greece and Asia Minor, with much of his efforts centering on the latter field. Years were spent in research work there, and much was accomplished in proving the Bible writers to be historically accurate. The story of how he came to engage in this kind of work is a fascinating one. In 1876, at twenty-five, he was a young married man in the last year at Oxford University. His physician ordered him to travel for his health, so he traveled in Germany, Switzerland, Italy and England. He paid expenses by teaching and by writing for Encyclopaedia Britannica. In 1880 he secured a "studentship" from the British Museum (paying him \$1500) to travel in Greek lands to do research work. He began his work in Phrygia in Asia Minor. He discovered that there were no maps that could be trusted, either ancient or modern. So he began work on the making of a map of the district. 1 The transformation of a skeptic. Ramsay had been a follower of Wellhausen, who said that the Book of Acts in the Bible was an untrustworthy work produced in the latter half of the second century. The turning point of Ramsay's life was his study of Acts 14:5-6 which stated as a fact of geography that in going from Iconium to Lystra and Derbe the apostles had to cross from the country of Phrygia into the country of Lycaonia. But the German critics of the Book of Acts asserted that Iconium was located in Lycaonia and not in Phrygia. They said that Luke was mistaken. But Ramsay discovered that, although before Paul's time and again after his time Iconium was considered to be a part of Lycaonia, yet in Paul's day it was assigned to Phrygia. Inscriptions were discovered indicating that even as late as A.D. 150, the people of Iconium were making use of the Phrygian language as shown by their public records, whereas in other districts the records were in either Greek or Latin. 2 THE LOCATION OF THE DISTRICT OF GALATIA

Archaeology further corroborates the Acts. When Ramsay began his research work in Asia Minor, he accepted the critical view that the term Galatia referred to the northern district, and that Luke made mistakes about the term because the Book of Acts was written in the middle of the second century A.D. But after examining old inscriptions, he found out that the Galatia of the Acts and of the inscriptions was not in the northern but in the southern district, and included the cities of Antioch, Iconium, Derbe, and Lystra. This discovery solved Biblical puzzles and did away with so-called Biblical mistakes. Ramsay was driven to the conclusion that the critical view of a late date for the Acts was wrong, and that Luke wrote with an accurate historical and geographical knowledge of his time. 3 The remarkable accuracy of Luke as a writer. Ramsay sums up the results of his research work in these words: That the Acts contained and described a series of improbable incidents, was a view that has not been tenable or possible since 1890 except through total disregard of recent advance in knowledge. It had by that time become evident that every

incident described in the Acts is just what might be expected in ancient surroundings. The officials with whom Paul and his companions were brought in contact are those who would be there: proconsuls in senatorial provinces, asiarchs in Ephesus, strategoi in Philippi, politarchs in Thessalonica, magicians and soothsayers everywhere. The difficulties which the apostles encountered were such as they must inevitably meet in ancient society. The magistrates take action against them in a strictly managed Roman colony like Pisidian Antioch or Philippi, where legality and order reigned; riotous crowds try to take the law into their own hands in the less strictly governed Hellenistic or Hellenic cities like Iconium and Ephesus and Thessalonica. 4 THE ISLAND OF CYPRUS AND ANTIOCH OF PISIDIA

Cyprus. When Paul and Barnabas visited this island on their missionary journeys, the deputy or proconsul named Sergius Paulus believed the Gospel (Acts 13:6-12). At the town of Paphos where this took place an inscription on a marble block has come to light. This was part of a monument which a man by the name of Apollonius dedicated to his parents about A.D. 55, and the inscription states that he "revised the Senate by means of assessors in the time of the Proconsul Paulus." There is no reason to doubt that this Paulus was the very man who became a convert of Paul. 5

Antioch of Pisidia. Important excavations were carried on by Ramsay in this city, and as a result there have been discovered several inscriptions that have a bearing on the New Testament. The following writing was found on a monument erected to honor an important public official: To Lucius Sergius Paullus, the younger, one of the four commissioners in charge of the Roman streets, tribune of the soldiers of the sixth legion, etc.

Ramsay came to the conclusion that this official was the son of the Sergius Paulus who believed the Gospel on the Island of Cyprus under Paul's preaching. Like his father, he had become an official of the government. Another interesting inscription commemorates a woman: The most excellent Sergia Paulla, daughter of Lucius, wife of Gaius Caristianus Fronto, legatus of the Emperor Caesar-Augustus-[This monument erected by] Gaius Caristianus Fronto, son and grandson of Gaius.

Ramsay ascertained that this Sergia Paulla was daughter of the Lucius Paulus who was proconsul of Cyprus, and she was sister of Lucius Paulus, Junior, in whose honor the above-mentioned monument was erected. She was married to G. Caristianus Fronto about A.D. 72. Now we know that this woman had two sons, the eldest of which is mentioned in other inscriptions found by Ramsay. His name was G. Caristianus Fronto, Junior. He abandoned Caristianus, his Roman name, and also the Latin language in favor of the Greek tongue, and also he was not like his father and grandfather in accepting governmental office. It is believed the reason for this is that his mother had become a Christian and reared her son with Christian training. Thus we see that some of the descendants of the Sergius Paulus of Cyprus gave indication of living a Christian life. 6 In 1910-1913 Sir William Ramsay excavated the sanctuary of Men-Askaenos at Antioch. A temple was not found, but instead a high place which opened to the sky in which was a hall for initiation and a font for the purification of worshipers. What was here discovered was the hall that had been made famous by the Phrygian Mysteries. These mystery fraternities were well known by the people of the first two centuries in the Roman world. Profound secrets, not known by the ordinary person, were supposed to be revealed to those initiated into the orders. Twenty-six times in the

New Testament the word mystery appears, ten of these times being in Ephesians and Colossians. The New Testament writers used the vocabulary of these mystery religions, but were careful to emphasize that those initiated into the experience of the new birth are led into a life of holiness. This sort of life was not lived by the devotees of the mystery religions.

Ramsay found on an inscription at this sanctuary the same verb used that Paul used in Col 2:18 : "Dwelling in the things which he hath seen, vainly puffed up by his fleshly mind." What the member of the mystery fraternity saw when he was initiated into the order, made him conceited. But Paul warns against the emptiness of all such visions. 7 EPHESUS, THE CITY OF THE TEMPLE OF DIANA

Discovery of the temple. J. T. Wood began excavations at the site of old Ephesus in 1863. His main object was to find the remains of the Temple of Diana, but it had been so completely lost that it took him six years to discover where it was located. For a long time he dug inside the city and found no trace of it. In 1869 he found an inscription, and on it was a description of the temple processions of the long ago. Indication was made that in carrying the sacred images from the theater to the temple, the procession went through the Magnesian Gate. This suggested that the temple was outside the city itself. Wood found a magnificent gateway with three openings: two for vehicles, and one for foot passengers. There were deep ruts in the marble pavement showing much use. The road was 35 feet wide, paved with marble. The excavator followed this road and was led to discover the site of the old temple. At a depth of 20 feet he came upon white marble pavement, and dug up capitals, sculptured columns, and great blocks of marble in white, blue, red, and yellow. Hundreds of temple inscriptions were uncovered. The size of the temple was determined to be about 340 feet by 160 feet. It had 127 columns 60 feet high. It is believed that gold was used instead of mortar between the blocks of marble. The temple was one of the "Seven Wonders of the Ancient World," and many considered it to be first among the seven. 8

How appropriate it was for the apostle Paul to make use of the spiritual temple of the Lord in his Ephesian letter (see Eph 2:19-22), for his readers would be very "temple conscious," living in the city where the people made so much of their temple edifice, and where crowds came from all over the Roman world to view the structure and participate in its activities.

Facts about the history and ritual of the temple. An earlier temple taking one hundred years to build was completed 480 B.C, about the time Ezra was returning to Jerusalem with the exiles. This temple was burned on the night Alexander the Great was born. All Asia cooperated to restore the temple.

It took a little over thirty years to complete its building. The temple worship reached its zenith about the time Paul visited Ephesus. The Goths captured the temple in the middle of the third century and left it desolate. The temple was completely destroyed when the Christians at Ephesus became dominant. 9

There were thousands of priests connected with the temple ritual, one of these being designated as the chief priest. Other deities were worshiped at the temple, but Diana (Artemis) was supreme. A multitude of priestesses who came to the temples as virgins were dedicated to prostitution as a part of the temple service. 10

Discovery of the foundation-deposit of the temple. D. G. Howarth undertook to excavate at Ephesus in the years 1904-1905. He had been digging for many weary months on the temple site without finding anything of much value. But at last he came upon a small oblong structure which he thought was "The Great Altar."

Upon examination he discovered it was not wholly of marble but only "veneered with marble." Beneath the veneer of marble was found limestone slabs and beds of mortar. In each bed of mortar great treasure was found. Here were discovered four thousand objects including earrings, necklaces, brooches, stars, jeweled hairpins, bracelets, pendants, charms, etc. These objects were made of gold, electrum, bronze, ivory, glass, crystal, paste, enameled wood, iron, terra cotta.

Mr. Howarth concluded that what he had found was the ancient "foundation-deposit," which was made at the time the temple was first built, and which formed the pedestal for the statue of Diana. This statue was supposed to have fallen from Heaven (Acts 19:35), but may have been a meteorite which was worked upon by an artist until it resembled a human figure. 11 The apostle John is believed to have spent many of the last years of his life at Ephesus. In describing the foundations of the New Jerusalem, John under divine inspiration portrayed for us a foundation-deposit far exceeding in glory and value that of the temple at Ephesus (see Rev 21:10-20).

Excavation of the Ephesus theater. The Austrians, Dr. Otto Benndorf and Rudolph Heberdey, excavated at Ephesus in 1864-1866, also in 1897 and following years. They explored the amphitheater. The theater was set up against the mountain. Its architecture even in ruins is magnificent. The acoustics were such that in the back seats you could hear a whisper on the stage. Its seating capacity was nearly twenty-five thousand. Here the old gladiatorial shows took place. In the lowest of 66 tiers of seats were 12 marble thrones. These were evidently either for high officials, or for victors of the games. 12 An inscription was found at the Ephesus Theater about a second century athlete. It read: "He fought three fights, and twice was crowned." 13 This reminds us of the swan song of the apostle Paul:

"I have fought a good fight. . . . Henceforth there is laid up for me a crown of righteousness" (2Ti 4:7-8).

Light on Acts 19 from excavations at Ephesus

Acts 19:9 : "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them [i.e., Jews in the synagogue] and separated the disciples, disputing daily in the school of one Tyrannus." The Ephesian inscriptions discovered mention schools. They were probably elementary schools. Teachers taught in their classrooms a few hours in the forenoon and a little while in the afternoon. The rooms would thus be empty at other times and very suitable for Paul's use. These lecture-rooms were usually adjacent to the street. 14

Acts 19:18-20 : "And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver."

One inscription found at Ephesus on blue-veined marble describes the augury rules of magical arts. It had to do with the flying of birds: "If the bird is flying from right to left, if it settles out of sight,

it is lucky; but if it lift up the left wing, then whether it rises or settles out of sight, it is unlucky.” 15

Acts 19:24 : “For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen.”

It is not surprising that no little silver images of Diana should have come to light, for the old heathen city gave way to a Christian city, and such objects of heathen worship would have either been destroyed altogether or melted for use in making other objects. But if shrines made of silver have not been found, those made of terra cotta and marble have been discovered. Furthermore, a pagan monument has been unearthed which tells of the dedication, by a wealthy citizen of Ephesus in the year when John probably died, of many statues to be set up in the Ephesus temple. Among these was “a silver statue of Diana and two other silver images.” 16

Acts 19:27 : “So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.” The Ephesian inscriptions indicate that in the days when the worship of Diana was supreme, one month every year (our March-April) was dedicated to this goddess. There was a great religious festival; there were also athletic events, as well as dramatic and musical events. People came from far and wide to attend these events. The word “magnificence” used by the silversmiths well describes the activities of this special month. 17

Acts 19:28 : “And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.” The inscriptions indicate that the shout of the mob, “Great is Diana!” was a formula often used in the ceremonies with the worship of this goddess. Every detail of the story as Luke gives it to us is shown to be in keeping with the facts that have come to light concerning the times. 18

Acts 19:31 : “And certain of the chiefs of Asia [Asiarch], which were his [i.e., Paul's] friends, sent unto him, desiring him that he would not adventure himself into the theater.”

Inscriptions tell us that the Asiarch was a provincial and not a municipal officer; he traveled in state and was in charge of the great festival for the worship of the emperor. He provided games for the people. Only one Asiarch served at a given time, but there would be a number of former Asiarchs. 19

Acts 19:35 : “And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?” The town clerk was a very important person according to the inscriptions. He was responsible for the form of decrees submitted to the assembly as well as acting as chairman at the public meetings and having charge of money bequeathed to the people. Luke says the town clerk called the city of Ephesus “The Temple-Keeper.” This very same expression is used in the inscriptions concerning Ephesus. 20

How Christianity took the place of the worship of Diana at Ephesus. The apostle Paul was the pioneer missionary to Ephesus, and he was so successful that it caused a great riot in the city (Acts 19).

We know from Scripture and Early Church history that Christianity finally took the place of the worship of Diana at Ephesus. Christian tombs and Christian churches have been discovered there

that date from the second to the fifth centuries. These church buildings were modest in contrast to the ancient buildings of the Ephesians. Crosses were discovered everywhere. These findings certainly prove that Christianity did actually triumph over Diana worship. But this came about at a great cost in the death of martyrs. A stele of white marble has been found with four sunken panels. One of these pictures a lion rushing upon a man, and the man is defending himself with a club. In the third panel the man is seen lying beaten beneath the lion. It is believed that this represents a Christian martyr. Christians were often thrown to the lions at the end of a gladiatorial show. 21

PHILIPPI, THE CITY THAT WAS A ROMAN COLONY

What it meant to Paul that Philippi was a Roman colony. The apostle Paul's first missionary work in Europe was done at Philippi which Luke said was a Roman colony (Acts 16:12).

Antony and Octavian, in order to celebrate their victory in the Battle of Philippi in 42 B.C, made the city a Roman colony, and it would seem that its first citizens were veterans of the battle. The colony's territory took in Neapolis, which was the seaport where Paul disembarked when he first landed in Europe. A Roman colony was a small edition of the city of Rome itself, its citizens enjoying special rights and privileges. In Php 3:20 Paul wrote, "For our conversation [citizenship] is in heaven", even as the citizens of Philippi had their citizenship in Rome, being a colony. In this city Roman citizenship was fully appreciated and Paul being a Roman citizen himself, said to the officials: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily?" (Acts 16:37). 22 Did Luke blunder in applying the word "colony" to the division of a province? It was once said that Luke was badly mistaken in saying in regard to Philippi (Acts 16:12), "Which is the chief city of that part of Macedonia, and a colony."

It was contended that the word colony [district] should not be applied to the division of a province such as Macedonia was. But an old Macedonian coin was found which uses the word district in exactly the same way that Luke uses it of Macedonia. Other documents have corroborated such usage. Luke was acquainted with this section of the Greek world, having lived at Philippi, and this use of terms has now been proved to be correct. 23 Was Philippi "the chief city" (Acts 16:12)? Ancient historians call Amphipolis capital of that section and not Philippi. Again, did Luke make a mistake here in calling Philippi "the chief city of that part of Macedonia"? But we now know that Philippi and Amphipolis were rival cities, and Luke being a native of Philippi would naturally give first place to his own city which claimed that position. Later on, this claim was recognized universally for Philippi. 24 Were the officials of Philippi called magistrates (Greek, praetors) (Acts 16:20; Acts 16:22; Acts 16:35-36; Acts 16:38)? Technically Luke did not use the correct title for these officials, but William Ramsay by his archaeological discoveries once again comes to the rescue of Luke as an accurate historian. Ramsay writes that the title of praetor was "employed as a courtesy title for the supreme magistrates of a Roman colony; and as usual Luke moves on the plane of educated conversation in such matters, and not on the plane of rigid technical accuracy." 25

Excavators at Philippi identify the place where the Gospel was first preached in Europe. French archaeologists have labored at Philippi from 1914 through 1938. One of their greatest discoveries was the foundations of a great arched gateway, and it is believed that this was the place where they exited the city, mentioned in Acts 16:13 : "on the sabbath we went out of the city by a river

side.” A distance of a little over a mile from this gate is a stream of water.

Thus one could be fairly certain of locating the exact spot where Paul first heralded the Gospel on European soil. 26 The site of the old market place at Philippi. The Philippian market place has been uncovered. A kind of balcony in rectangular form, with steps leading to it on two sides, was evidently the place where the magistrates (praetors) administered justice. Although this market place was rebuilt in the second century A.D., nevertheless, the old plan was not radically changed. So we may reasonably conclude that here Paul and Silas were dragged, and here they were given sentence by these Philippian officials. 27 THESSALONICA, THE GREEK “FREE CITY” An inscription that proves Luke was right about a city official. From Philippi Paul traveled seventy miles on the Roman road via Egnatia to reach Thessalonica, where the city of Salonika is now located. The course of the old road is indicated by the Main Street of the modern city. At the same time Philippi had become a Roman colony, because of military assistance Thessalonica was made by the Romans a “free city.” It was ruled by men whom Luke called “rulers of the city” (Acts 17:6; Acts 17:8) (Greek, politarchs). This title is used nowhere else in the New Testament. A few years ago it was thought that this title was not in Greek literature, and Luke was discredited for using it regarding the Thessalonian city officials. Until 1876 a Roman arch named Vardar Gate spanned the Via Egnatia at the place where it entered the western end of the city. On this arch was an inscription that has been transferred to the British Museum. A portion of the inscription reads: “In the time of the politarchs.” The date of the inscription is somewhere between 30 B.C. and A.D. 143. Other inscriptions of ancient dates refer also to politarchs. Luke’s accuracy as a writer is once again confirmed. 28 A tribute to Luke’s accuracy. The accuracy of details which Luke gives us in describing what took place in the apostles’ experiences at Thessalonica has been summed up as follows: The whole aspect of what happened at Thessalonica, as compared with the events at Philippi, is in perfect harmony with the ascertained differences in the political condition of the two places.

There is no mention of the rights and privileges of Roman citizenship; but we are presented with the spectacle of a mixed mob of Greeks and Jews, who are anxious to show themselves to be “Caesar’s friends.” No lictors with rods and fasces, appear upon the scene; but we hear something distinctly of a demus (Acts 17:5), or free assembly of the people. Nothing is said of religious ceremonies (Acts 16:21), which the citizens, “being Romans,” may not lawfully adopt; all the anxiety, both of people and magistrates, is turned to the one point of showing their loyalty to the Emperor; and those magistrates by whom the question at issue is ultimately decided are not Roman praetors, but Greek politarchs. 29 ATHENS, THE CITY OF GREEK CULTURE The Apostle Paul’s arrival at Athens. From the city of Berea the apostle doubtless took a ship for Athens. His ship would land at Piraeus, the port of Athens. In those days this was a busy harbor and also a naval base. The harbor was about five miles from the main part of the city of Athens. Before entering the western gate of the city, Paul passed through a large ancient cemetery, for it was customary among the Greeks to have their dead buried outside the city walls. In this cemetery through which he had to pass before entering the city, Paul was able to see monuments that were erected to distinguished men. Some of the old sculptured tombstones are still to be seen along “The Street of the Tombs.” 30 The Athenian market place. After passing through the western gate, Paul would see ahead of him a long street lined with buildings and leading to the great market place, which politically, commercially, and socially was the center of the city of Athens. It was here

that Paul spent much time disputing daily “with them that met with him” (Acts 17:17).

Previous to 1930 only meager work had been done by excavators at the site of the Athenian market place, due to the fact that there were dwelling places in the territory which would have to be demolished and the ground purchased. But in 1930 the Greek government recognized the desirability of doing away with such unsightly dwellings in such close proximity to the Acropolis. So in that year the government authorized the American School of Classical Studies to undertake the excavation of the site of the old market place. The project was largely financed by John D. Rockefeller, Jr., and was under the direction of Professor T. Leslie Shear, of Princeton University. A museum was built to house the treasures that were discovered. The location of the sites of many famous buildings was determined. 31

Around the sides of the market place were located many public buildings. It is important to realize that each public place was also a sanctuary. As examples of this, the meeting place of the Athenian Council had statues of Apollo and Jupiter, and the Record House was a sanctuary of the mother of gods. Other public buildings included a music hall, where musical and oratorical contests were held, and a library structure. Also there were the Temples of Apollo and of Ares. 32 The Acropolis. This was a hill 512 feet high. The platform of the Acropolis was a museum of art, of history, and of religion. The whole was “one vast composition of architecture and sculpture, dedicated to the national glory and to the worship of the gods.” 33 Is it any wonder Paul’s spirit was “stirred in him, when he saw the city wholly given to idolatry” (Acts 17:16)?

Athens had had her golden age under Pericles about 443 to 429 B.C. At this time the sculptor Phidias was in charge of the Parthenon, which has often been said to be the most beautiful building ever erected by man. It was erected on the Acropolis, and within it a gold and ivory statue of Athena was placed. From the spoils won in the battle of Marathon, Phidias made a colossal bronze statue of Athena, the goddess of wisdom. She is identified as the Roman Minerva. The apostle Paul could have seen this statue from the deck of his vessel as it first came in sight of Athens. 34

Other notable buildings of Athens. The Tower of Winds was an octagonal marble building with its water clock inside and sundials and weather vane outside. Did Paul get the time of day here? Southeast from the Acropolis was the temple of the Olympian Zeus. It was the largest temple in all Greece, and one of the largest in the ancient world. On the south slope of the Acropolis was the outdoor Theater of Dionysius, where great plays were presented. 35

Mars’ Hill or the Areopagus. This was a rocky hill about 377 feet high, and located northwest of the Acropolis. Rock-cut steps led to its top, where rock benches on three sides of a square are to be seen. In olden times the Court of the Areopagus met here. Originally, it was mainly a criminal court, but in the days when Paul visited the city, they handled cases of religion and education also. 36

Some writers have advocated the view that Paul was subjected to a trial before this august body. But there is no indication from the language used that there was an actual trial. Ramsay suggests that the Athenian philosophers “wanted him examined by the council to see if he was entitled to a permit to lecture in the university atmosphere.” 37 Thus they were passing on his qualifications as a lecturer.

Paul's speech at Athens. The apostle's reference to an inscription in the city, "To the unknown god" (Acts 17:23), has been proved by ancient writers and by inscriptions of the excavators to have been appropriate to the city and the times. Altars in the city were erected to Fame, Modesty, Energy, Persuasion, and Pity. In the life-story of Apollonius, of Tyana, a heathen philosopher who visited Athens not far from the date of Paul's visit, it was said of this old traveler: "Having come to anchor in the Piraeus, he went up from the Harbor to the City. Advancing onward, he met several of the philosophers. In his first conversation, finding the Athenians much devoted to Religion, he discoursed on sacred subjects. This was at Athens, where also altars of Unknown Divinities are set up." 38

Dr. Adolf Deissmann has published the picture of an altar which he found at Pergamum. On the altar is the inscription: "To the Unknown Gods." 39 In Acts 17:28 Paul quoted from Greek poetry: "As certain also of your own poets have said, For we are also his offspring." The Greek poet Aratus has a similar thought in a poem of his: "Hail, O Zeus! for to thee should each mortal voice be uplifted: Offspring are we too of Thine, we and all that is mortal around us." 40

Cleanthes, a Greek philosopher suggests the same idea in a hymn of his to Zeus: "We are thy children, we alone, of all on earth's broad ways that wander to and fro, bearing thy image whereso'er we go." 41

Summary of results at Athens. Dr. Camden Cobern makes a statement about the results of the work of the excavators in classical lands, and especially at Athens:

It is a most suggestive fact that while these unrivaled discoveries of the monuments and inscriptions of the ancient world have in scores of instances cast discredit upon the accuracy of classical historians and ancient writers, they have served only to put in clearer light the remarkable knowledge and scrupulous exactness of the New Testament writers. The account of Paul's visit to Athens sounds to modern scholars who are best acquainted with the Athens of the first century like the report of an eyewitness. 42

CORINTH, THE TRADE CENTER OF THE GREEKS The old city of Corinth. The modern city of Corinth is located about three miles from the place where the old city was situated. About 146 B.C. the city of Corinth was completely destroyed following defeat in a war with Rome. In 46 B.C. Julius Caesar resettled it as a Roman colony. Augustus made the city the capital of Achaia and the seat of the proconsul. (Cf. Acts 18:12.) In Paul's day it was the commercial center of Greece. 43

Excavations at Corinth. Some preliminary excavations were undertaken at Corinth in 1886 by Dr. Dorpfeld, and in 1892 by Mr. Skias. But the most thorough and the most fruitful work was done by Dr. Rufus B. Richardson under the auspices of The American School of Classical Studies, from 1896 to 1913. The excavators of necessity had to purchase the modern village located on the site, and remove an immense quantity of debris before they could begin to reach the level of the old city. Further excavations were undertaken at Corinth from 1934 to 1936. 44

Results of the excavators. The early excavators were able to uncover an entire street of old Corinth. They also uncovered the old Greek theater. They discovered Peirene, most famous fountain of ancient times. They cleared the remains of the Temple of Apollo which Dorpfeld had located ten years before. Then they cleared the market place of old Corinth. A great quantity of archaeological treasures were found, and a museum was built to store many of these. 45

Character of the city as revealed by the excavators. Corinth in Paul's day was a great trade center, and a flourishing business city, with Cenchrea as its ancient harbor. The monuments mention the athletic games that took place at the shrine of Poseidon northeast of the city. No doubt Paul borrowed from these games some of his figures of speech when he wrote to the church at Corinth (1Co 9:24-26). But Corinth was a vicious and immoral city. Why was this so? The excavators have discovered the answer. On the hill Acro-Corinth, rising fifteen hundred feet above the city, was the Temple of Aphrodite, or Astarte. This was originally Ashtoreth, a Canaanite goddess, but Phoenician colonists from the East established this religion in Corinth. To the Greeks, Aphrodite or Astarte was the goddess of love and sensuality. A thousand priestesses sold themselves into a life of prostitution in connection with this temple, and other women also defiled themselves. Such an immoral religion fostered in the Corinthians a lack of sensitiveness in moral matters. How appropriate it was for Paul to emphasize to the Corinthians the truth that the Christian's body is the temple of the Holy Spirit (1Co 6:15-20)! 46 The Corinthian market place. The nerve center of an Oriental city's life was considered to be its market place. The excavators at Corinth discovered the ruins of the city's old market place to be south of the Temple of Apollo. This place is of special interest to Bible students because it was in a shop located here that the apostle Paul labored with Aquila making tents. It has been suggested that their shop must have been situated not far from where the road coming from Lechaem entered the market place. At this general vicinity are ruins of a number of old shops which were usually rooms that opened directly on the street, or else on a courtyard located near a street. 47 The apostle Paul mentioned eating that which was sold in the shambles (meat market) when he wrote to the Corinthian Christians (1Co 10:25). Some of the shops of ancient times which the excavators found at Corinth were clearly meat and food markets. Each shop had a well connected with a subterranean channel that supplied fresh water and made possible the cooling of perishable foods, especially meat. 48

Judgment seat at Corinth. In the market place the excavators discovered an elevated platform which was in old times a platform used for speakers. A Latin inscription refers to it as the rostra and this is the equivalent to the Greek word for judgment seat, which is mentioned in the account of Acts 18:12-17. No doubt here is the very place where Paul was brought before Gallio for judgment. 49

Synagogue at Corinth and house of Justus. In Paul's day the entrance from the Lechaem Road into the market place was by a broad stairway at that time surrounded by a gateway. The excavators found at the foot of this stairway a heavy stone that had once served as lintel over a door of a building. The stone was somewhat damaged, but its inscription read: "Synagogue of the Jews." The date of this inscription has been variously estimated to be all the way from 100 B.C. to A.D. 200.

Either it stood over the doorway of the very synagogue where Paul preached at Corinth, or in a later building erected on the same site (see Acts 18:4). The letters of the inscription are 1 ½ to 2 ½ inches high. Because they are poorly cut, some have suggested that therefore the synagogue was not wealthy. Because this stone is a heavy one, it has been suggested that the site of the synagogue was not far from the place where the archaeologists found the stone. The road from Lechaem was lined on its western side with shop buildings, but on the eastern side of the road was a residential district, for the most part. No doubt the synagogue was on this side of the street, and this would mean that the house of Titus Justus could have been situated hard by the

synagogue (Acts 18:7). 50

Inscription of Erastus. During Paul's sojourn in the city of Corinth, he won to the Lord the chamberlain of the city whose name was Erastus, for his name is mentioned in Rom 16:23, when Paul wrote from Corinth.

Paul further refers in Acts 19:22 and 2Ti 4:20 to this man who had served as city treasurer of Corinth. A most interesting block has been found at the northern end of the street that led past the theater. It had been used to repair the pavement and was inscribed. Not all of the complete inscription was left, but it would appear that it once read thus: "Erastus, in return for the aedileship, laid this pavement at his own expense." There is no reason to doubt that this man who paid for this pavement work and whose name was thus inscribed on the stones was the personal friend and convert of the apostle Paul. 51

Potters' quarters at Corinth. The remains of large potters' quarters including broken or discarded vases were discovered by the excavators at Corinth. Paul's letter to the Romans was doubtless written from Corinth, and his reference to the potter in Rom 9:20-23 would thus be most appropriate. 52

Emperor Nero and the apostle Paul at Corinth. The work of uncovering these old cities of Greece has served to set in striking contrast the careers of Nero and Paul. Both Nero and Paul visited the city of Corinth within a few years of each other. When Nero, the emperor, visited the city, new coins were made in his honor and they were called "advent coins." Also an inscription has come to light on a marble tablet which was made to immortalize a speech that the emperor made on his visit to Corinth. On this same inscription divine honors were accorded Nero. 53 In contrast with this speech of the emperor, Dr. Deissmann has pointed out how the message on love that Paul included in his first epistle to the church at Corinth has lived to this day, and will live forever: The paean of love chanted under Nero at Ephesus for the poor saints of Corinth has not perished with Corinth. Annihilated forever, the magnificence of Nero's Corinth lies buried today beneath silent rubbish-mounds and green vine yards on the terraces between the mass of the Acro-Corinth-us and the shore of the shining Gulf: nothing but ruins, ghastly remnants, destruction. The words of that paean, however, have outlasted the marble and bronzes of the empire, because they had an unassailable refuge in the secret depths of the soul of the people. 54 DELPHI, WHERE SLAVES' FREEDOM WAS RECORDED

Records of manumission at the Delphi Temple. At this Grecian city French archaeologists have found and have published a great many records of manumission among the ancients, and a number of them date to the New Testament era. They discovered such inscriptions on the polygonal retaining wall of the temple which was dedicated to the god Apollo. Dr. Deissmann describes the custom of those days as follows:

Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite of fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it there out of his savings. The slave is now the property of the god; not however, a slave of the temple, but a protégé of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to

his old master are imposed upon him. The rite takes place before witnesses; a record is taken, and often perpetuated on stone. 55 An example of such an inscription is herewith given:

Date. N. N. sold to the Pythian Apollo a male slave named X. Y. at a price of ____ minae, for freedom (or on condition that he shall be free).

Then follows special arrangements and the names of the witnesses. 56 This ancient custom throws light on the teachings of Paul. He taught that we were all the slaves of sin (Rom 6:17); Christ hath made us free (Gal 5:1); and we are free because Christ bought us (1Co 6:20).

Influence of Paul against slavery. Although the great apostle did not openly advocate the overthrow of slavery, yet his Christian teachings had an influence in overcoming slavery.

Reference is made to Paul in a Byzantine Christian formulary of manumission of a later time. It says:

Since, however, the most mighty-voiced Paul cries clearly, "There is no bond but free," behold, thee also, my household servant bought with money . . . thee will I make free from this day forth. 57 A Delphi inscription that sets the date of Paul's visit to Corinth. A fragment of an inscription was found at this city stating that Gallio, the Roman official of Corinth, was appointed between the summers of A.D. 51 and 52. This would show that Paul arrived at Corinth toward the beginning of A.D. 50. This discovery, therefore, has an important bearing on the chronology of Paul's life and ministry. 58

Endnotes 1. Camden M. Cobern, *The New Archeological Discoveries and Their Bearing upon the New Testament*, pp. 412-414.

2. *Ibid.*, p. 414; W. M. Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, pp. 35-89; S. L. Caiger, *Archeology and the New Testament*, pp. 124, 125.

3. Cobern, *op. cit.*, pp. 523, 524.

4. W. M. Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (Grand Rapids: Baker Book House, reprinted, 1953), pp. 96, 97.

5. Caiger, *op. cit.*, pp. 118, 119; Cobern, *op. cit.*, pp. 552, 553.

6. Caiger, *ibid.*, pp. 142, 143; Cobern, *ibid.*, pp. 538-540.

7. Cobern, *ibid.*, pp. 534-536; cf. A. T. Robertson, *Paul and the Intellectuals*, pp. 133, 134.

8. Cobern, *ibid.*, pp. 461-463; J. A. Hammerton, ed., *Wonders of the Past*, ed. of 1937, pp. 911-916.

9. Cobern, *ibid.*, pp. 463, 464; Hammerton, *loc. cit.*

10. Cobern, *ibid.*, pp. 464, 465.

11. Cobern, *ibid.*, pp. 468-470; Merrill M. Parvis, "Archeology and St. Paul's Journeys in Greek Lands, Part IV Ephesus," *The Biblical Archaeologist*, VIII, No. 3, Sept. 1945, pp. 62-73.

12. Cobern, *ibid.*, pp. 471-473.

13. Adolf Deissmann, *Light from the Ancient East* (New York & London: Harper & Brothers, 4th ed. 1922), p. 309.
14. Cobern, *op. cit.*, pp. 473, 474.
15. *Ibid.*, p. 474.
16. *Ibid.*, pp. 476, 477; Floyd V. Filson, "Ephesus and the New Testament," *The Biblical Archaeologist*, VIII, No. 3, Sept. 1945, pp. 73-80.
17. Cobern, *ibid.*, pp. 464, 465.
18. *Ibid.*, p. 468.
19. *Ibid.*, p. 466; A. T. Robertson, *Luke the Historian in the Light of Research*, p. 188.
20. Cobern, *ibid.*, pp. 466, 467.
21. *Ibid.*, pp. 480, 481.
22. Jack Finegan, *Light from the Ancient Past*, pp. 269, 270; Robertson, *op. cit.*, pp. 183-186.
23. Robertson, *ibid.*, p. 184.
24. Cobern, *op. cit.*, p. 546.
25. W. M. Ramsay, *St. Paul the Traveller and the Roman Citizen* (London: Hodder and Stoughton, 1908), p. 218.
26. William A. McDonald, "Archaeology and St. Paul's Journeys in Greek Lands-Philippi," *The Biblical Archaeologist*, III, No. 2, May, 1940, p. 20.
27. *Ibid.*, pp. 20, 21.
28. Finegan, *op. cit.*, p. 271; Conybeare and Howson, *The Life and Epistles of Saint Paul*, p. 278; Robertson, *op. cit.*, p. 195f.; Cobern, *op. cit.*, p. 547.
29. Conybeare and Howson, *ibid.*, pp. 290, 291.
30. William A. McDonald, "Archaeology and St. Paul's Journeys in Greek Lands-Athens," *The Biblical Archaeologist*, IV, No. 1, Feb. 1941, pp. 1-9.
31. *Ibid.*, p. 3; T. Leslie Shear, "Excavations in the Athenian Agora," *American journal of Archaeology*, Vol. 40, 1936, pp. 188-203.
32. McDonald, *op. cit.*, p. 4; Finegan, *op. cit.*, p. 274; Conybeare and Howson, *op. cit.*, p. 307.
33. Conybeare and Howson, *ibid.*, p. 308.
34. Finegan, *op. cit.*, pp. 272, 273.
35. *Ibid.*, pp. 273, 274; Cobern, *op. cit.*, p. 484; J. A. Hammerton, ed., *Wonders of the Past*, ed. 1937, pp. 381-402; Henry S. Robinson, "The Tower of the Winds and the Roman Market Place (at Athens)," *American journal of Archaeology*, Vol. 47, 1943, pp. 291-305.

36. Finegan, op. cit., p. 275.
37. Robertson, op. cit., p. 198.
38. Conybeare and Howson, op. cit., p. 308, quotation: p. 298.
39. Cobern, op. cit., p. 490.
40. Conybeare and Howson, op. cit., p. 328.
41. Cobern, op. cit., pp. 490, 491.
42. Camden M. Cobern, *The New Archeological Discoveries and their Bearing upon the New Testament* (New York & London: Funk & Wagnalls Company, 5th ed. 1921), p. 488.
43. *Ibid.*, p. 493; Finegan, op. cit., pp. 278, 279.
44. Cobern, op. cit., p. 497; see also Richard Stillwell, "Excavations at Corinth, 1934-1935," *American journal of Archaeology*, Vol. 40, 1936, pp. 21-45. Also *ibid.*, article by Charles H. Morgan, Vol. 40, pp. 466-484.
45. Cobern, op. cit., pp. 497, 498.
46. *Ibid.*, pp. 493-496; Finegan, op. cit., p. 280; see "Ashtoreth" in *People's Bible Encyclopedia*.
47. William A. McDonald, "Archaeology and St. Paul's Journeys in Greek Lands-Corinth," *The Biblical Archaeologist*, V, No. 3, Sept. 1942, pp. 39, 40.
48. Finegan, op. cit., p. 280.
49. *Ibid.*, p. 281.
50. *Ibid.*, p. 281; McDonald, op. cit., p. 41.
51. McDonald, *ibid.*, p. 46.
52. *Ibid.*, p. 47.
53. Cobern, op. cit., p. 496; Deissmann, op. cit., pp. 371, 354.
54. Adolf Deissmann, *Light from the Ancient East* (New York & London: Harper & Brothers, 4th ed. 1922), p. 391. For additional material on Corinth see Hammerton, *Wonders of the Past* (1937 ed.), pp. 1031-1037.
55. Deissmann, *ibid.*, p. 322.
56. *Loc. cit.* See also William L. Westermann, "Two Studies in Athenian Manumission," *Journal of Near Eastern Studies*, Vol. V, No. 1, Jan. 1946, pp. 92-104.
57. Deissmann, op. cit., p. 329.
58. Cobern, op. cit., p. 494; Finegan, op. cit., p. 282; Robertson, op. cit., pp. 175, 176.

17-Archaeology and the Letters to the Seven Churches

Archaeology and the Letters to the Seven Churches CHAPTER SEVENTEEN

NEARLY HALF A CENTURY AGO, Sir William Ramsay published a treatise on The Letters to the Seven Churches. Valuable suggestions from ancient writers were gathered in this book from the work of excavations in these cities of Asia Minor, and from observation of the present sites of the old cities, all throwing light on the second and third chapters of the Book of Revelation. In addition to gleanings from Ramsay's pioneer volume, we need to take into account some more recent excavations in the cities under consideration.

Ephesus and its church. The city of Ephesus was in ancient times a city of great changes. Ramsay refers to it as "the place that had experienced more vicissitudes than any other city of Asia." 1 He adds: "In Ephesus even Nature has changed in a surprising degree." 1

Ephesus was once a seaport but when the sea receded, a new city arose on another site. As has already been seen, Ephesus was a great center for the worship of Diana (Artemis) at the time when Paul visited there. But between those days and the time when the apostle John wrote to the churches of Asia, the worship of the Roman emperor had appeared on the scene. The criticism of the Saviour against the church at Ephesus was that like the city in its history, she had changed. Concerning this church, he said: "I have this against thee, that thou didst leave thy first love" (Rev 2:4). 2

Smyrna and its church. According to Ramsay, the city of Smyrna was often likened in ancient times to a crown in appearance. The "crown of life" is referred to in the letter to this church (Rev 2:10). Visitors to Smyrna are shown the traditional site where Polycarp was martyred in the year A.D. 155. He died saying: "Eighty and six years have I served Him, and He hath done me no wrong. How then can I speak evil of my King who saved me!" 3

It was predicted that this church should suffer tribulation but Christ's encouragement was, "Be thou faithful unto death, and I will give thee a crown of life" (Rev 2:10). Smyrna had many Jews living in it, and there was a strong anti-Christian feeling among them.

Especially did they hate Jews who were converted to Christianity. This helps to explain the statement, "Them which say they are Jews, and are not, but are the synagogue of Satan" (Rev 2:9). 4

Pergamum and its church. Excavations in this city were begun in the year 1878 by the Imperial German Institute of Archaeology. In the second century B.C. there was instituted here a school of sculpture, and the excavators have uncovered many treasures of art, but for the most part the discoveries are all pagan. The great altar of the god Zeus was found. This altar very much resembles a throne, and Ramsay believed that this was what was referred to in Rev 2:13, "I know thy works, and where thou dwellest, even where Satan's seat is" (A.S.V., "Satan's throne"). The princes of the city of Pergamum had served as kings of Asia, but fearing trouble ahead, the last

king whose name was Attalus gave his kingdom to the Romans. Following this, the worship of the emperor became a prominent religion of the city. Some scholars have thought that “Satan’s seat” or “throne” refers to the headquarters of this emperor worship. 5

Thyatira and its church. This city in old times was noted for its trade guilds or labor unions. The inscriptions mention guilds of woolworkers, linen workers, makers of outer garments, dyers, leatherworkers, tanners, potters, bakers, slave dealers, and bronzesmiths. A tradesman could scarcely maintain his business without belonging to a trade union or guild. Guild meetings often concluded with banquets where there was revelry and sin. It was not easy for a Christian to stand true to Christ and live in such a city. Compromise with heathen customs and standards was represented by “that woman Jezebel” and her followers (Rev 2:20). 6

Sardis and its church. This old city was considered to be an impregnable fortress against enemy attack, yet it was conquered by the Persians, simply because of neglect to keep proper watch over the city. The Saviour used this as an illustration, no doubt, of warning about His coming and finding them unprepared: “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee” (Rev 3:3).

Excavations at Sardis began in 1910 by Professor Howard C. Butler, of Princeton. A Temple of Diana was discovered. The worship of this goddess here was much like it was at Ephesus. This temple suffered great damage in the earthquake of A.D. 17, but continued to be in use as late as the second century. At the southeast corner of the temple the remains of a little brick church building were found dating probably to the fourth century A.D. This would demonstrate that the name of the church was not entirely blotted out (cf. Rev 3:5). 7

Philadelphia and its church. This city was originally founded for the “missionary” purpose of spreading Greek culture in its surrounding district. The Saviour intended its church to be a missionary church for Christianity because he wrote to her, “I have set before thee an open door” (Rev 3:8). A severe earthquake struck the city in A.D. 17. For some time the shocks kept recurring and the inhabitants spent much of their time outside the city. Perhaps reference was made to this in the words written: “He shall go no more out” (Rev 3:12). The name of the city was changed several times. Christ said to the overcomer from this church: “I will write upon him my new name” (Rev 3:12). 8

Laodicea and its church. Like Philadelphia, the city of Laodicea was intended to be a “missionary” city to spread Greek culture, but it was situated at the crossroads, and the city was guilty of compromise for commercial reasons. It was a rich city and a banking center. The church there was “rich and increased with goods” (Rev 3:17). The city was noted for its glossy black cloth. Jesus urged the church to secure “white raiment” (see Rev 3:18). A noted medical school was located in the city, and it was famous for its ear ointment and “Phrygian powder” made for the cure of weak eyes.

How appropriate then were the words to the Laodicean church: “Anoint thine eyes with eyesalve, that thou mayest see” (Rev 3:18)! 9

Endnotes 1. W. M. Ramsay, *The Letters to the Seven Churches*, p. 210.

2. Ibid., pp. 210-236; Camden Cobern, *The New Archeological Discoveries and Their Bearing upon the New Testament*, pp. 461-482; George A. Barton, *Archaeology and the Bible* (ed. 1937), pp. 264-267; W. H. Boulton, *Archaeology Explains*, p. 90.
3. Cobern, *op. cit.*, p. 561.
4. Ramsay, *op. cit.*, pp. 251-280; Cobern, *op. cit.*, pp. 561, 562; Barton, *op. cit.*, pp. 272, 273; Boulton, *op. cit.*, p. 90.
5. Ramsay, *op. cit.*, pp. 281-315; Cobern, *op. cit.*, pp. 563-564; Barton, *op. cit.*, pp. 267, 268; Boulton, *op. cit.*, pp. 90, 91.
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7. Ramsay, *op. cit.*, pp. 354-390; Cobern, *op. cit.*, pp. 565-568; Barton, *op. cit.*, pp. 269-271; Boulton, *op. cit.*, p. 91.
8. Ramsay, *op. cit.*, pp. 391-412; Cobern, *op. cit.*, pp. 569, 570; Barton, *op. cit.*, pp. 271, 272; Boulton, *op. cit.*, pp. 91, 92.
9. Ramsay, *op. cit.*, pp. 413-430; Cobern, *op. cit.*, pp. 570, 571; Barton, *op. cit.*, p. 273; Boulton, *op. cit.*, p. 92.

18-Italian Archaeology and the New Testament Times

Italian Archaeology and the New Testament Times THE CATACOMBS OF ROME AND THE EARLY CHRISTIANS THE REDISCOVERY OF THE CATACOMBS CHAPTER EIGHTEEN In the year 1578 certain workmen accidentally discovered one of Rome's old subterranean cemeteries. This proved to be the rediscovery of the catacombs that had been lost for centuries.

Antonio Bosio gave thirty-six years to the investigation of these catacombs. Then in the nineteenth century further research was done by Giovanni Battista de Rossi. In more recent days Professor Paul Styger has undertaken a new investigation using scientific techniques, and some of the earlier results have been revised. 1 The nature and extent of the catacombs. The catacombs were dug along a number of the chief streets leading out of the city of Rome. De Rossi estimated that if the galleries were made into a straight line, they would extend more than 550 miles; 270,000,000 cubic feet of earth have been displaced in excavations. There are in the catacombs narrow passageways with graves on both sides, and it has been estimated that there are two million graves. 2

Character of the soil in the catacombs. The construction of the catacombs was made possible by the favorable geological formation at the city of Rome. Where there was sand, excavations were impracticable. The stone was used for building material. But there was much granular tufa, which could be cut easily but held up well, and drained because of being porous. The presence of this tufa was what made the cutting of the catacombs feasible. Most of the excavation work was done by a guild of diggers, who are pictured in wall paintings with the tools they used in digging. 3

Jewish catacombs. When the early Christians made use of catacombs for burial of their dead, they were probably following a Jewish custom. Six old Jewish cemeteries of this kind have been discovered at Rome. The oldest Jewish catacomb had burials in it in the first century A.D. The characteristic seven-armed candlestick or lampstand is always found in Jewish catacombs.

Some of the rooms connected with these burial places have paintings on the walls. These include representations of the scroll of the law, as well as the candlestick. 4

Time during which Christian catacombs were in use. The Christians made use of the catacombs as a burial place from the first to the fourth centuries. The oldest inscription of a Christian character is dated A.D. 72. When Christianity became the state religion of the empire, then it was no longer necessary to use the catacombs as a burial place. 5

Twofold nature of the catacombs. The catacombs were originally made to serve as burial places, but when the early disciples of Christ were persecuted, they began to seek refuge in these catacombs, and so they became a place of worship. Several of the passageways run from burial places to small chapels. These chapels were no doubt first used for burial services for the dead, but came to be chapels for worship when it was not safe to have a meeting above the ground. These are some of the oldest places for Christian worship that have been preserved for us. 6 The catacomb was thus the Christian cemetery. But it was more than this; the catacomb, in fact, was

the very cradle of Christianity. While the populace of the great capital amused itself at the baths, or grew weary with horror at the Colosseum, the little society of early Christians, driven underground, waited, not without songs—the songs of children mainly, we are told—beside their tombs in their burial places. Gradually these grew outside the city about certain villas along the Appian Way. 7

Christian inscriptions contrasted with heathen. The value of the catacomb inscriptions is seen when we contrast what the Christians left as their testimony with characteristic heathen inscriptions. Here are some samples of Christian testimonies:

Weep not, my child: death is not eternal.

Sweet Simplicius lives in eternity.

Gemella sleeps in peace.

Sweet little daughter, Severa, beloved by her parents and servants . . . her body rests here in peace until it shall rise again in God. . . . The Lord will reclothe her with spiritual glory.

She was borne away by angels.

He reposes in the Lord Jesus.

Aurelius Ampliata and his son Gordian to Aurelia Boni-fatia, his incomparable wife, a woman of true chastity who lived 25 years 2 months 4 days and 2 hours.

Peter, a most sweet adopted son in God. 8 The following are examples of inscriptions concerning the death of Roman unsaved people of the same period of time:

Farewell, farewell, farewell. The cruel fates . . . have placed me, snatched away, in the infernal bark.

I Procopé, lift up my hands against the god who snatched me away [being] innocent.

What I have eaten and drunk I have with me; what I have foregone I have lost.

While I lived I lived well. My play is now ended; soon yours will be. Farewell and applaud me. 9

What the early Christians believed. The well-nigh universal testimony of these early Christian inscriptions in the catacombs is that these followers of Christ were Bible-believing, wholehearted Christians. There is no indication of any belief in the Catholic doctrine of Purgatory; there is no evidence of a denial of the simple truths of the Gospel; but instead there is a declaration of faith in the saving power of Jesus Christ. 10 **DISCOVERY OF INSCRIBED NAMES MENTIONED BY PAUL**

Finding of vault used for members of Caesar's household. About a hundred years ago a market gardener was digging in a spot near to the entrance of the Appian Way, when he made the discovery of some slabs of stone that were covering a large-sized vault. An inscription thereon read, "Vault for the Members of Caesar's Household." The date of this inscription was estimated to be from the beginning of our Christian era to A.D. 66. Included among the names listed were Tryphaena and Tryphosa, Urban, Hermas, and Patrobas—all of which names are given by Paul in Romans 16. Other names from this same chapter also appear on the inscription: Stachys,

Philologus, and Julia. It would surely seem that here we have recorded names of companions of the apostle Paul. How significant in this connection are the words of the apostle in Php 4:22 : “All the saints salute you, chiefly they that are of Caesar’s household”! 11

More recent excavations in Rome have revealed similar inscriptions which include other names mentioned by Paul in Romans 16: Apelles, Amplias (believed to be an abbreviation of Ampliatus), Rufus, Alexander, and Nereus. It would seem from these inscriptions that most of the people mentioned by Paul in this chapter were members of Caesar’s household, if they are to be identified as Paul’s friends. 12 The house of Hermes. One of the sites in the city of Rome that is best authenticated is the “House of Hermes,” which would seem to be the Hermas or Hermes Paul mentioned in Rom 16:14. Recent excavation has shown the remains of a house which was a first-century Roman building with tombs next to it. Very early inscriptions were discovered and also some wall paintings. One inscription states that Hermas when he was seventy-five years of age set free his slaves.

It is believed the reason this was done was on account of his conversion to Christianity. The house was erected around A.D. 40 and its ornamentation was pagan in character at first, but later in time it became Christian in character. His change of religion would explain this change in ornamentation. 13 LIGHT FROM POMPEII ON THE TIMES OF THE APOSTLES The uncovering of a lost city. It was August 24 in the year A.D. 79 that the city of Pompeii was buried to a depth of twenty feet with lava from Mt. Vesuvius. For centuries thereafter the old city was forgotten by men. In 1594 a water tunnel was bored under the “hill” where the city used to be, and workmen found two tablets with inscriptions on them. These relics were passed by. In 1739 an engineer inspected this tunnel, and it was he who first saw the possibilities of excavating old Pompeii. His methods were crude, but he sank a shaft into the business section of the city and found a wall painting and also the body of a man who was clutching gold coins when death overtook him. These finds excited the workmen, and thereafter random digging continued. In 1763 a German, J. J. Winckelmann, visited the site of Pompeii, and succeeded in interpreting the relics of the old city so as to make a written record of life in the vanished city. He was opposed in what he did and was murdered four years later. In 1860 Giuseppe Fiorelli became ruler of nearby Naples, and he put a stop to the careless method of hunting treasures at Pompeii. He instituted a careful, systematic, scientific method of excavation, street by street, and house by house. These methods are still being used there today. The present policy of the excavation director is to restore everything possible at the place where it was found. Thus visitors today may get a remarkable picture of life in that city of long ago. 14

Value of a study of Pompeii. For the student of the Scriptures, it is important to remember that the city of Pompeii was contemporaneous with the apostles. During the twenty years preceding the destruction of the city, all of the synoptic Gospels were written, and also most of the New Testament.

Therefore a study of the life of the city will throw light on the times of the apostles. 15

Pompeii as a city of culture and comfort. There were many fine public buildings, and also very splendid works of art. Three public bath houses have been uncovered. In the homes of the citizens there was adequate plumbing and heating. Marble center-tables were discovered. Pictures of Pompeian dining rooms show the ancient arrangement for eating when reclining on couches.

Surrounding the table were these couches, each one made to take care of three people. The position of those reclining is thus described: The diner rested on his left arm on a cushion at the side nearer the table and stretched his feet out toward the right. Hence the first on the upper couch had what was called "the highest place." The one next was said to recline "below him," because lying on the side toward which the first person extended his feet; the man at the outer end of the lower couch was said to be "at the foot." When in the Gospel of John (ch. 13) we read of a disciple "lying on Jesus' breast," the meaning is easily explained by reference to Roman usage; John was reclining in the place next below the Master. 16

Instruments much like modern doctors use were found in the House of the Surgeon. The culture of Pompeii was to some extent higher than many towns in Palestine, Syria, and Egypt. 17

Pompeii, as a city of pleasure and sin. The people of Pompeii were very fond of sports. The city had built a large stone theater many years before the city of Rome built its first stone theater. Gladiatorial combats were held often in the amphitheater, which could take care of the entire population of 20,000 persons. Although there are many beautiful paintings from the old city on display, some of them are not shown to the ordinary person, because they are suggestively evil in their nature. Walls of houses facing the street were in places covered with terribly impure and obscene pictures, so much so that when men were excavating, these walls were covered over so as not to allow these pictures to be seen. One man, probably a Jew, had scribbled on the wall one day: "Sodom! Gomorrah!" Pompeii had its barroom very much like modern barrooms. There was a marble counter, and glasses and decanters were in place. Hot lunches were offered with drink. 18 Did Paul ever visit Pompeii? Concerning this interesting question, Cobern had this comment to make: The town was utterly destroyed a very few years after Paul stopped for an entire week within a few miles of it on his journey to Rome (Acts 28:14). If he visited it, as is very possible, he may have seen the large wall-painting of the Pompeiian Venus drawn by elephants in a quadriga . . . and he may have met some of the very men who were a little later in the bar-room . . . drinking at the marble counter on the night of the catastrophe. At any rate the very cash box which was found in its place in the wine room with the bronze and silver coins in it, just as they were received as the fatal eruption began, was probably the same as was being used when the sailors on Paul's ship ran over from Puteoli in order to see the sights of this famous little city in the year 59 or 60. 19

Interesting wall-scribblings at Pompeii. Two graffiti, or wall-scribblings, found at Pompeii throw some light on Rev 13:18, where the number of the Beast is said to be 666. One of these reads: "The number of her honorable name is 45." The other says, "I love her whose number is 545." Dr. Deissmann says concerning these graffiti, whose date is not far removed from Revelation, that they suggest new riddles, but they also establish the following facts:

- (1) They are concerned with names of persons which names for some reason or other are to be concealed.
- (2) The name was concealed by resolving it into a number. In all probability single letters were given their usual values as numerals and then added together.
- (3) The similar numerical riddle in Revelation would not necessarily be Semitic, that is, foreign to Greeks.
- (4) In solving the apocalyptic numbers it is feasible to start with the Greek alphabet. 20

- Endnotes 1. Jack Finegan, *Light from the Ancient Past*, p. 357.
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3. Finegan, *op. cit.*, p. 354.
4. *Ibid.*, pp. 358, 359.
5. Cobern, *op. cit.*, p. 394; Joseph Free, *Archaeology and Bible History*, p. 337.
6. Free, *ibid.*, p. 335.
7. J. A. Hammerton, ed., *Wonders of the Past* (New York: Wise & Co., rev. ed. 1937), p. 1091.
8. Camden M. Cobern, *The New Archeological Discoveries and Their Bearing upon the New Testament* (New York and London: Funk & Wagnalls Company, 5th ed. revised, 1921), pp. 393, 394.
9. *Ibid.*, p. 393.
10. Free, *op. cit.*, pp. 337, 338.
11. A. Rendle Short, *Archaeology Gives Evidence*, pp. 59, 60; T. W. Fawthrop, *The Stones Cry Out*, p. 279.
12. Fawthrop, *ibid.*, pp. 279, 280.
13. Stephen L. Caiger, *Archaeology and the New Testament*, p. 130.
14. Donald and Louise Peattie, "The City That Died to Live," *The Reader's Digest*, Feb. 1954, pp. 29-33.
15. Cobern, *op. cit.*, p. 373.
16. August Mau, *Pompeii, Its Life and Art*, 1904 ed., p. 263; Cobern, *op. cit.*, p. 375.
17. Cobern, *ibid.*, pp. 373-375.
18. *Ibid.*, pp. 375-377.
19. Camden M. Cobern, *The New Archeological Discoveries and Their Bearing upon the New Testament* (New York and London: Funk & Wagnalls Company, 5th ed. revised 1921), p. 382.
20. Adolf Deissmann, *Light from the Ancient East*, pp. 276-278. For further material on Pompeii, see Hammerton, *Wonders of the Past* (ed. of 1937), pp. 353-374.

19-Part Four, Chapter Nineteen - The Dead Sea Scrolls

Part Four, Chapter Nineteen - The Dead Sea Scrolls RECENT DISCOVERIES

CHAPTER NINETEEN THE DEAD SEA SCROLLS

Bedouin Arabs, who were carrying goods from Jordan Valley to Bethlehem, noticed a cave high up on the cliffs at the north end of the Dead Sea. They explored the cave and found some old jars containing scrolls wrapped in cloth and sealed with pitch. The Arabs after tearing off the wrappings took the scrolls, their only interest being that they might sell them to somebody and make money on the deal. 1 Their disposition. The Arabs contacted museum dealers and did everything they could to capitalize on their find. The results were that these precious documents did not all go to the same place. Most of them, however, came into the possession of two institutions. Some of the scrolls and fragments of scrolls were sold to the Hebrew University at Jerusalem, where they were examined by Professor Sukenik. Others were sold to a Syrian Orthodox Convent at Jerusalem, to be added to the convent's library of old books. 2

How the world heard about the discovery. In the spring of 1948 one of the priests from the convent took some of the old documents to the American School of Oriental Research at Jerusalem to get help in determining their age that they might be properly catalogued in the convent library. John C. Trever, acting director of the school at the time, examined the scrolls and discovered that the larger one was a copy of the prophecy of Isaiah in ancient Hebrew. Believing the documents to be very old, he secured permission to photograph the scrolls, sending prints of these to Dr. W. F. Albright, the noted archaeologist, who was at that time in America. An air-mail letter came back reading, "My heartiest congratulations on the greatest manuscript discovery of modern times." 3

Dr. Albright estimated the date of the scrolls to be 100 B.C. Thus it was in the spring of 1948 that the world first heard of the discovery of the Dead Sea scrolls. 4

Careful examination of the Cave of the Scrolls. In the winter and spring of 1949 the Arab Legion, together with the director of the Transjordan Department of Antiquities and the director of the French School of Jerusalem, made several trips to the cave and a thorough examination was the result. Other experts assisted them. They found that visitors seeking spoil had already been there. They did find pieces of linen that were coated with wax or pitch, indicating that the scrolls in which they had been wrapped had been hidden in the cave to preserve them for later use. Many fragments of earthenware were found. Some of the pottery points to the first century A.D. as a date, but others indicate an earlier date than this. The date of the hiding of these documents would naturally be later than the date of the manuscripts. About six hundred fragments of the old manuscripts were found. Clearly some of these were broken off from the scrolls already taken from the cave. This was proof then of the manuscripts' authenticity. Among the fragments found were parts of the Books of Genesis, Deuteronomy, and Judges. 5

How the scrolls came to be hidden in the cave. It is evident that the scrolls at one time formed a part of the library of an ancient religious order of Jews. When it became necessary for these men

to flee from their quarters, they hid the library in caves for safekeeping, expecting at a later date to recover them for further use. Members of this sect of the Hebrews are called in the documents "adherents of the new covenant." It is now believed that the same order is referred to in the Zadokite Fragment which was discovered in Cairo, Egypt, in 1896. This document also refers to the order of "the new covenant." 6 The significance of the discovery. Soon after the discovery of the scrolls, Dr. Albright made the following statement concerning their importance: The new documents when completely published and studied, will revolutionize our knowledge of the Hebrew textual criticism of the Old Testament, of Hebrew literature during the intertestamental period, and of the Jewish background of the New Testament. 7 The discovery of these old copies of parts of the Old Testament in Hebrew have forever silenced those critics of the Scripture who said that a considerable part of the Hebrew Bible was written in the first century B.C. 8 The Isaiah manuscripts. Of the two Isaiah scrolls discovered, one now belongs to the Hebrew University and the other to the monastery of the Syrian Orthodox Church at Jerusalem. The latter was brought to America for study and publishing by the American Schools of Oriental Research. This scroll is 23 ½ feet long and contains a large number of parchment sheets sewed together. The sheets are between 10 and 11 inches wide. The size of the text column is about 5x9 inches. Several corrections were made by the scribe. For example, the scribe omitted the story of the healing of Hezekiah by a fig poultice. The corrector copied this Scripture between the lines and down the margin. There is no space between words in the Hebrew text. There is no numbering of chapters or verses. 9 The two Isaiah manuscripts, although not of the same date exactly, are to be dated approximately 100 B.C. Before the discovery of these documents, the oldest copies of an entire book of the Hebrew Old Testament were dated about A.D. 900.

Thus we see that these Isaiah manuscripts are about one thousand years older than other Hebrew manuscripts of a similar nature. Outside the Nash Papyrus containing the Ten Commandments and the Shema ("Hear O Israel," etc.), we have formerly been dependent upon the Massoretic text of the Hebrew Bible dated A.D. 900 for our knowledge of Old Testament Hebrew. With this new discovery we are brought a thousand years nearer the source of our Hebrew text of Isaiah and parts of other Old Testament books. And it will be of interest for Bible students to know that scholars who have studied the old copies of Isaiah declare that the old Hebrew text agrees to a remarkable degree with the Massoretic text which has been the basis for our English translations of the Old Testament.10

Conservative Bible students who believe in one writer of the prophecy of Isaiah should feel encouraged, because the manuscripts of these rolls of Isaiah have the whole of the book in one copy and particularly because there is no break between the end of chapter 39 and the beginning of chapter 40. The farther back we get toward the time of Isaiah, the stronger is the presumption against more than one Isaiah writer, although some critics still cling to their cherished theory of a dual or multiple authorship. 11 The Sectarian Manual of Discipline. Of the other scrolls found in the cave the Sectarian Manual of Discipline was one. This contains the ritual of initiation, obligations of the society, virtues to be practiced, ceremony of taking the oath, etc., of the adherents of the new covenant. The question is naturally asked, "What was the Jewish order referred to so often as being connected with 'the new covenant'?" Most scholars agree that it must have been the Essenes. It was composed of men who did not marry. They had strict discipline. Some have thought that John the Baptist was an Essene. The Essenes were the Puritans of the Jews. 12

Commentary on the Book of Habakkuk. Because this document reproduces the text of all but the last few verses of the prophecy of Habakkuk, it gives us a much older Hebrew text than we have ever had before. But the exegesis of the prophecy is of interest because it is of an entirely allegorical nature. The text is explained in terms of happenings of the age in which the commentary was written. Thus we have the Jewish background for the political situation of the Roman period of control of Palestine that began in 64 B.C. 13 The War Scroll. This document was called the "Rule of Battle for the Sons of Light." Here are rules for a holy war, the battle cry for a righteous crusade against the enemy. When a date is sought for the writing of this scroll, it would appear that the Jewish Wars of Independence of the Maccabean period and the Hasmonean period that followed fit into the picture. The dates would be from 165 B.C. to 64 B.C. 14

Psalms of Thanksgiving of the new covenant. The style of these writings is an imitation of the Hebrew Psalms. Their many Biblical reminiscences and quotations from the Psalms show that that book of the Bible had already had a wide circulation by the time of the Maccabees. 15

Fragments of other Old Testament books. Fragments of the Book of Leviticus were written in an archaic script indicating an early date. Fragments of more than one copy of the Book of Daniel were found, showing it had been published long before 100 B.C. Small fragments of other Old Testament books were also discovered. 16

Excavation of the Essene Community Center. The ruin of the plateau between the plain of the Dead Sea and the cliffs where the Cave of the Scrolls was located was excavated beginning in November of 1951 and extending from time to time into the year 1954. This work was undertaken by the Transjordan Department of Antiquities, the Ecole Biblique, and the Palestine Archaeological Museum. The place was found to be the Community Center of the Essenes who lived in this district of the desert south of Jericho. The discovery of identical types of pottery to that found in the original Cave of the Scrolls shows a relationship between the two localities. 17 This community center was occupied by the Essenes from early Hasmonean times in the second century B.C. down to the time of the First Jewish Revolt. The site was later occupied by the Romans as a military garrison, and again by Jews in the Second Revolt of A.D. 132-135. 18 The remains of a scriptorium found here were of great interest. It would seem that at least some of the Dead Sea scrolls were copied here. It consisted of a long plaster table, some inkpots, and then a low plaster shelf, and a basin where probably the scribes performed certain ritual washings before or after their work. The Palestine Museum now has these on display. 19

Finds leading to an exploratory expedition. The Arabs of the Dead Sea area became very manuscript-conscious, and began hunting for caves and possible finds of value. They discovered another cave, and its contents were sold to the Palestine Museum. These included fragments of the Books of Ruth, Psalms, Isaiah, and Exodus, and some non-Biblical documents. An expedition which included the American School of Oriental Research was immediately organized in order to explore the whole area. Many caves were examined. Two of these contained inscribed material, but it is of interest to note that 25 caves had pottery remains of a common type with the first cave. There was a cemetery with a thousand tombs. All of these facts would indicate that the Essene community was a large one, with its members living in these caves surrounding the central buildings where food and water were obtained and where business was conducted; there was also an opportunity for study and worship. 20 In the meantime the Arabs discovered more material from

caves. Included among these finds was a fragment of "The Zadokite Work." This confirmed the fact that this document originated from the Essenes. In 1951 some documents were found in one cave belonging to the period of the Second Revolt of the Jews of A.D. 132 to 135. 21 A few Biblical fragments included among them were of parts of Genesis, Exodus, Deuteronomy, and Isaiah. These show a text identical with the Massoretic Hebrew manuscripts. Discoveries in other caves were made, among them a version of the Minor Prophets in the Greek language. 22

Discoveries from cave four. Among the more recently discovered caves, the largest number of important finds have come from cave four, and have been under study at the Palestine Museum. Over sixty fragmentary Biblical manuscripts have come from this cave. Most of these are from the Pentateuch and Isaiah. Also there are many fragments from the Psalms, Daniel, and Jeremiah. Practically all the canonical books of the Old Testament were represented in the finds. Chronicles, Ezra, and Nehemiah were not thus far included, but these books were quoted in the non-Biblical texts, and so were known to the Essenes. All of these fragments will be of great value in a study of the text of the Hebrew Old Testament. 23 In a number of striking cases the text of these fragments follows the Septuagint Version rather than the Massoretic text. This is of great interest, since the New Testament writers made large use of that version of the Old Testament. These latest discoveries from the Dead Sea territory have confirmed the early date for the Dead Sea Scrolls given by most of the best scholars at the time of their first discovery. 24

Endnotes

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3. Trever, *op. cit.*, p. 55.
4. *Loc. cit.*
5. Dupont-Sommer, *op. cit.*, pp. 14, 15; Solomon Birnbaum, "Notes on the Internal and Archaeological Evidence Concerning the Cave Scrolls," *Journal of Biblical Literature*, Vol. LXX, Part III, Sept. 1951, pp. 227-232.
6. Dupont-Sommer, *ibid.*, ch. 5; also see H. H. Rowley, *The Zadokite Fragments and the Dead Sea Scrolls*.
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12. Dupont-Sommer, *op. cit.*, ch. IV.

13. Ibid., ch. III.
14. Ibid., ch. VII.
15. Ibid., ch. VI.
16. A. Rendle Short, Archaeology Gives Evidence, pp. 35-37.
17. Frank M. Cross, Jr., "The Manuscripts of the Dead Sea Caves," The Biblical Archaeologist, XVII, No. 1, Feb. 1954, pp. 4, 5.
18. Ibid., pp. 5, 6.
19. Loc. cit.
20. Ibid., pp. 6, 7.
21. Ibid., p. 8.
22. Ibid., pp. 11, 12.
23. Ibid., pp. 14, 17, 18.
24. Ibid., pp. 16, 18, 20.

20-Reports on Recent Excavations

Reports on Recent Excavations SOUTHERN ARABIA AND THE KINGDOM OF THE QUEEN OF SHEBA

CHAPTER TWENTY IN THE SEASON OF 1950-1951 the American Foundation for the Study of Man, under the direction of Wendell Phillips, undertook to excavate at the city of Mareb at the southern end of the Arabian Peninsula, which was the ancient capital of the Queen of Sheba. The scene of these excavations is now located in the kingdom of Yemen. Dr. W. F. Albright was the chief archaeologist.

Thirty feet below the surface Temple Bil Quis was discovered, the home of the Queen of Sheba. Crumbling remains of once lofty pillars gave evidence of a one-time magnificent building. Valuable inscriptions had been chiseled in the stone.

Before the discoveries of this expedition, certain Bible scholars had maintained that the kingdom of Sheba was located in the northern rather than the southern portion of Arabia, and that it arose at a period of time centuries after the era of King Solomon. Such a view was, of course, in conflict with the Old Testament, which tells of the visit of the Queen of Sheba to King Solomon; and Jesus referred to this monarch as the Queen of the South. But the work of the archaeologists has now established the fact that the kingdom of Sheba was actually in southern Arabia and not in northern Arabia, and that the empire of the famous queen was coexistent with the empire of Solomon. These findings of the excavators have been announced by Dr. Albright. The capital of Sheba was shown to be an important trade center for many years following the time of Solomon, especially for the transporting of spices and incense. The Hebrew prophets often refer to these products that were brought by caravans from Sheba. (See Isa 60:6; Jer 6:20; Eze 27:22). 1 EXCAVATING THE MOUND OF DOTHAN In the spring of 1953 an expedition began work at Tell Dotha, the site of the Biblical city of Dothan, located sixty miles to the north of the city of Jerusalem. Dr. Joseph P. Free, of Wheaton College, was director. The Old Testament mentions the city of Dothan in the story of Joseph searching for his brethren (Gen 37:17 f.); it was also in that city that Elisha was encompassed by the Syrian army (2Ki 6:13 f.).

Dr. Free discovered that there was a city of Dothan in the time of Joseph, that it existed in the reign of Thothmes III, the Pharaoh of the Oppression, and that it was a city in the days of the prophet Elisha. Thus the Bible history is confirmed by what the excavators found. 2 A NEW EXPEDITION TO JERICHO

Some archaeologists have thought that there was certain archaeological evidence to point to the late date (late thirteenth century B.C.) for the capture of Jericho by the Israelites. To accept such a view would mean, of course, the discounting of the evidence of the Garstang expedition which indicated the fall of the city took place in the early fourteenth century B.C. In order to try to settle the issues involved in this controversy over this important date of Biblical significance, and in order to discover more about the early epoch in the history of the old city, an expedition was organized

to dig again in the mound of Old Testament Jericho. It was sponsored jointly by the British School of Archaeology in Jerusalem and the American School of Oriental Research in Jerusalem. Miss Kathleen Kenyon has served as director, and work was begun in 1952 and continued in 1953 and 1954. Discoveries of value having to do with the early life of the city have been made, but at this writing no new evidence has come to light to settle the matter of the date for the Israelite invasion of Canaan and the destruction of the Canaanite city of Jericho. 3

Endnotes

1. Gus W. Van Beek, "Recovering the Ancient Civilization of Arabia," *The Biblical Archaeologist*, XV, No. 1, Feb. 1952, pp. 2-18; "Queen of Sheba's Temple Explored," *The Los Angeles Times*, May 12, 1952, p. 19 (interview of Robert Carmean, a member of the expedition to Arabia); "Archaeology and the Queen of Sheba," *The Prophetic Word*, Jan. 1954, p. 6.
2. Joseph P. Free, "The First Season of Excavation at Dothan," *Bulletin of American Schools of Oriental Research*, No. 131, Oct. 1953, pp. 16-20.
3. A. Douglas Tushingham, "Excavations at Old Testament Jericho," *The Biblical Archaeologist*, XVI, No. 3, Sept 1953, pp. 46-67; Kathleen M. Kenyon, "Jericho Gives up its Secrets," *The National Geographic Magazine*, Dec. 1953, p. 853f.; Kathleen M. Kenyon, "Jericho Oldest Wall Town," *Archaeology*, Vol. 7, No. 1, Spring, 1954, pp. 2-8.

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