

though the evil may seem for a time to hold sway, yet it is, by its very nature, a temporary thing; but that the thing which abides through all the changes of the world is the good. For the good is the manifestation of the life of God, and the life of God can never be done away or brought to impotence. The evil by which we may from time to time be almost overwhelmed may affect our flesh; but our spirit lives and feeds upon the things that cannot be moved.

Thirdly, I shall remind myself that, as with Christ, so with me, unquestioning obedience to the will of God must be learned through the things that are endured. And I shall count it a gain, if

by the clinging to the spiritual truths that have meant much to me, they shall emerge strengthened. I think that they will.

Like the explorers who stayed in their tent until the storm had passed, we shall have clung to, and been sheltered by, the things that we already possessed. It will have been a test. But it will have been a test that has added to our knowledge of the spiritual truths that had value for us. We shall have concentrated on them, and we shall be grateful to them for the shelter that they have given to our faith. Our religion should then be more complete as our manhood should be more complete.

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## Recent Biblical Archaeology.

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

**Cities and Villages.**—The ancients, who knew nothing of the origin of towns or cities, had the idea that they had existed from the beginning of the human race. The Babylonians, for instance, imagined that the art of building cities and temples, together with other useful knowledge, had been learnt in the earliest ages from the god Ea, who had emerged for this purpose from the abyss or underworld; and according to Biblical tradition, Cain was the builder of a city which he named after his son Enoch (Hebrew, *Hanôk*). The fact, however, is that in Palestine at least, and as a general rule in the Near East, the oldest remains of cities so far discovered do not ante-date the last phase of the Stone Age (c. 3000 B.C.). Most of the Canaanite cities, indeed, arose much later than this, when the country became divided up into small independent States or principalities, each under the authority of a petty 'king' or ruler. Every such State, though covering a radius of only ten or twenty miles, had a 'city' as its capital, and included villages, pasture lands, cultivated fields, and other rural territory, all of which formed its *gebûl*—a Hebrew term usually translated 'border' or 'coast,' and often used in the collective plural like Latin *fines* (cf. Nu 35<sup>26, 27</sup>, Jg 1<sup>18</sup>, Ezk 47<sup>16, 17</sup>, Am 6<sup>2</sup>, 1 S 5<sup>6</sup>, 2 K 15<sup>18</sup>, etc.). The tendency of the Semites to express all kinds of relationship in terms of kith and kin led them to regard these rural communities as 'daughters' of the city or central community

with which they were connected (cf. Jos 17<sup>11</sup> R.V., 'Beth-shean and her daughters,' 'Ibleam and her daughters,' etc.), while the city itself was spoken of as the 'mother' (cf. 2 S 20<sup>19</sup>, 'Thou seekest to destroy a city and a mother in Israel').

**Cities.**—The city or town was generally a fortified place and thus practically inaccessible to the enemy (cf. Nu 32<sup>17, 36</sup>, Jos 10<sup>20</sup>, 1 S 6<sup>18</sup>, etc.). The usual Hebrew term was 'ir (pl. 'arim), but *Kiriath* (construct, *Kiriath*) was often used in poetic descriptions and nearly always in the formation of proper names, as Kiriath-jearim ('city of thickets'), Kiriath-sepher ('city of books'), Kiriath-huşôth ('city of streets'), etc. A later poetic form *Kereth*, allied to the Phœnician (*K-r-t*), is met with in Job and Proverbs (cf. Job 29<sup>7</sup>, Pr 8<sup>3, 9</sup>), while Karak or Karkâ occurs in Aramæan (cf. 'Karak Hispasina' in a North Semitic inscription, and Kerak, the name of 'Ar of Moab' (Is 15<sup>1</sup>) in modern times).

Palestine cities were not so large as generally imagined. Their area rarely exceeded about twenty-five acres, while many of them covered no more than seven to twelve. Their population was increased during the rainy season, and being places of refuge they were naturally filled to overflowing whenever hostile invasions occurred. On the other hand, the population decreased greatly during the summer period, being largely confined at such a time to the public officials, shopkeepers, merchants, artisans, and men of arms. The majority of the

inhabitants repaired to the country, with its vines, farms, and cultivated grounds, and installed themselves under tents or in huts, as is done frequently at the present day in Mediterranean countries. Sometimes the royal household followed the custom, and retired to country quarters: thus the kings of Samaria seem to have had a summer residence at Jezreel (1 K 18<sup>45</sup>, 2 K 8<sup>29</sup>).

The rise of cities with their concentrated population brought with it a number of difficult problems. A city, for instance, could only be established in proximity to a water supply, which moreover had to be within easy reach in case of siege or similar danger; it had to be on a healthy site, away from low-lying ground and stagnant pools; it had to be placed where there was some hope of trading and of economical development; it required to be on some strategic site for the safety of the inhabitants; and if it was to be a strongly fortified place, the site had to dominate the surrounding country and control the main routes. For reasons of this nature, many cities, such as Gezer and Samaria, were practically built on high ground, isolated on all sides. Shechem (*Balaṭa*) and Debīf (*Beit Mirsim*) were protected to some extent by ravines, and had the benefit of rocky spurs adjoining them. Some of the cities in the plains, such as *Tell Jemmeh* (Gerar?) and *Tell el-Fārah* (Beth-pelet?), were placed on the elevated ground (sometimes with a steep face) within the loop of a *wādi* or torrent. More often perhaps the city occupied an elevated plateau, attached by a 'mole' or narrow strip of ground to the neighbouring land, as we find in the case of Megiddo and Beth-Shemesh, which were planted on the rounded terminal brow of a range of hills. The strength of such a position was great if the 'mole' formed an upward approach to the city, and was narrow enough to be blocked. Azeḳah (*Tell Zakariyeh*), for instance, which was placed on a projecting spur, was connected with the mountain range by a rather slender 'peduncle,' which it overhung by more than a hundred feet. It was different with early Jerusalem: though well protected on the east by the Cedron Valley and on the west by the Tyropœan, it was open and exposed on the north where the ground formed a wide declivity towards the city. Many cities which happened to have an elevated piece of ground within the surrounding wall added to their security by erecting an acropolis or citadel on this spot, with defences and enclosures of its own.

**Villages.**—Villages, on the other hand, were unfortified, and simply consisted of a collection of huts or roughly made 'cabins' hardly distinct from

the dwellings of semi-nomads. The usual Hebrew word for such an assemblage of houses was *ḥaṣer*, which at first designated the temporary enclosure of brushwood and rough dry-stone in which the shepherds kept their flocks, and beside which they raised their tents (cf. Lv 25<sup>31</sup>, Jos 13<sup>23</sup>, etc.). Less often perhaps the term used was *kāfar* or *kōfer*, a word borrowed from the Aramæan (cf. Jos 18<sup>24</sup>, 'the *kāfar* of the Ammonites'; 1 S 6<sup>18</sup>, 'the *kōfer* of the peasantry,' translated 'country villages' in A.V. and R.V.). It is noteworthy that during the monarchical period village life developed considerably, as a result of the agricultural policy of some of the more far-sighted kings, such as Uzziah of Judah, who, we are told, 'loved husbandry,' and kept 'fruitful fields' with many 'husbandmen' and 'much cattle' (2 Ch 26<sup>10</sup>). The situation of rural communities, however, which in many cases were simply open encampments, made them very precarious and unsafe, owing partly to the rivalry existing between neighbouring kingships and partly to the constant incursions of bedouin bands from the desert. This fact explains our lack of archaeological information regarding them, for the peasant's hut leaves almost as little trace as the nomad's tent. Any vestiges of note consist of a few potsherds and perhaps some silos or cisterns or presses of little interest, and not sufficient to attract excavation.

#### BETH-SHEMESH ('CITY OF THE SUN').

An excellent instance of the vicissitudes through which Palestinian cities passed in the course of the ages is furnished in the story of Beth-Shemesh as told by its excavator, Dr. Elihu Grant, of Haverford College, America, in his latest publication. The site is represented by the mound of *Rumeileh*, near the little ruined village of 'Ain Shems, and about nine hundred feet above sea-level. It was examined and partly dug into by Dr. Duncan Mackenzie in 1911 and 1912, but it has now been completely and most satisfactorily excavated by Grant, who has carried through no less than five campaigns on the spot, extending from 1928 to 1933. Six distinct levels, representing successive cities, have been found. The sixth or lowest may be dated c. 2200-1700 B.C., and its destruction, whatever the cause, must have been complete, as practically every trace of it, except only a few fragments of pottery, has disappeared.

**The Hyksos City.**—With the fifth level, ending c. 1500 B.C. and corresponding with the Hyksos epoch, an entirely new period opened for the city. The first remains of building construction now

appear, and during this period, probably sometime in the seventeenth century, the city was surrounded for the first time by a rampart, which remained till at least 1500 B.C.

**The Egyptian City.**—The fourth level, extending to *c.* 1200 B.C., covers the late Bronze Age, and corresponds to the Egyptian domination established and maintained by the Pharaohs of the eighteenth and nineteenth dynasties. It represents the most prosperous period of the city's life, when the population benefited, as all Palestine did, from the Egyptian and Ægean commerce. A tongue-shaped ostrakon, containing two lines of cuneiform writing, was found in this level. It must be dated sometime between 1400 and 1200 B.C., and has not yet been deciphered to the satisfaction of scholars. It is to the credit of Dr. W. F. Albright to have noted that the writing is in the Ras Shamra alphabet, and can best be read with the aid of a mirror. The end of this fourth level is marked not only by a change in the nature of the houses, but by deep beds of ashes in many parts. The destruction may have been the work of the Israelites. If Mount *Heres* (Jg 1<sup>25</sup>) is identical with Beth-Shemesh, as seems likely (since *heres* and *shemesh* both= 'sun'), we gather that the Israelites were unable to take possession of the city at their invasion under Joshua (*c.* 1400 B.C.), and it is quite possible that they attacked and laid it waste later on. The destroyers, however, may have been the Philistines, for Beth-Shemesh seems to have been in their hands before the close of this period, as Timnah which was quite near to it (Jg 14<sup>1</sup>) certainly was, and as the Samson episodes seem to imply.

**The Philistine City.**—The third level, which continued till *c.* 1050 B.C., is distinguished by the so-called 'Philistine' pottery, which is not actually that of the Philistine home-land, but a painted composite type borrowed from all kinds of Mycenaean, especially from the Cypriote and Rhodian varieties, and combined with native elements. Another interesting feature of this level is the presence of installations connected with bronze and iron work, which lends corroboration to the statement in 1 S 13<sup>19-21</sup>, according to which the monopoly of this work was in the hands of the Philistines to such an extent that the Israelites were actually deprived of smiths.

**The Israelite City.**—The Philistine city seems to have perished in a violent catastrophe, and was succeeded by another (represented by the second level, 1050-586 B.C.), from which the particular pottery referred to disappears and is replaced by a much coarser type. That the city was now Israelite

is evident from the fact that the Ark was transferred to it about this time (cf. 1 S 6<sup>10π</sup>), and the further fact that Israelite potters never showed any marked originality in their ware. What they have left behind almost everywhere is lumpy, badly baked, and inferior in many ways. The Israelite city continued without any serious changes until the sixth century B.C., when it was destroyed, no doubt by the Babylonian armies of Nebuchadrezzar in 587 B.C. In subsequent ages the tell was only occasionally occupied, but in the Byzantine epoch, probably in the fifth century, a monastery was established on it, the excavation of which has not revealed anything of importance.

#### VALUE OF TABLETS.

It is largely through these ancient clay documents, now being unearthed in large numbers throughout the Near East, that we are able to secure accurate knowledge about Palestine and neighbouring countries in Old Testament times. They form an unbroken series from the beginning of the third millennium B.C. down through the time of the Jewish monarchy to the Christian era, giving us information regarding the religious beliefs, economic conditions, and daily life of the people, and enabling us to picture the old civilization, including that of the Hebrews, in its minutest details. The clay which was used has turned out to be practically indestructible, especially when it had been water-cleaned, freed from all impurities (leaves, straw, etc.), and carefully baked. A tablet or brick made of this material will retain its shape for thousands of years, even though lying buried in damp soil, and when dried will become as hard and good as ever. The writing on it can be washed in water, vigorously rubbed with a hard brush, and subjected to acids and other chemicals often supposed to be injurious, and yet will remain as fine and legible as when it left the hand of the scribe. Tablets were baked with particular care by the Babylonians, especially if they were intended for the libraries, where they were supposed to be handled and read frequently. The late Professor Chiera, who had long experience in digging up tablets in Mesopotamia, found that the chief damage to them, especially in moist ground (where they tend to become soft), arises from earthworms or small rodents, which sometimes make their way right through the clay, often leaving more than one hole behind them, and thus obliterating much of the writing.

It took long education and practice to write properly on clay in cuneiform characters. As far back as the days of Abraham regular schools,

generally connected with the temple or palace, existed for the purpose, and were conducted by experienced teachers, usually priests. Here would-be scribes were trained in religious, literary, commercial, scientific, and other branches of knowledge. Many of the text-books used (really tablets of clay, rather unwieldy) have been recovered from ancient sites in Mesopotamia and Syria. Some of these are writing models for the pupils, the left-hand side of the tablet containing the model, and the right-hand side being blank for the pupil to use. Lists of signs, amounting to many hundreds, were learned in this way, along with their phonetic values or ideographic meanings. Dictionaries were in existence, and signs generally taken from these included those for countries, cities, rivers, stars, gods, trees, stones, plants, woods, fish, birds, cattle, clothes, and innumerable other objects, as well as synonyms of words, verbal forms, etc. Scribal schools of this nature were in existence in every city of importance as far back as the third millennium. There must have been many such in Mesopotamia, and probably in Palestine, in the time of the patriarchs. There was a Record Office, too, within each large temple, where tablets relating to the business transactions of the State were kept, including lists of slaves, farm produce, estates, and similar matters, together with copies of royal edicts, decrees, correspondence with foreign kings, legal decisions, and official documents of all kinds. Private individuals generally kept their business documents buried in the ground under their house floors, and large numbers of such tablets have been recovered.

#### TABLETS FROM CHAGAR BAZAR (SYRIA).

**Barley Food.**—Mr. C. J. Gadd, of the British Museum, has given a most interesting report on the tablets found at this large tell in north-east Syria, south-west of Nisibin. They cover a period of seven or eight years, about the time of Abraham or a little later, though the great bulk of them belong to one and the same year. The ruler at the time was Jasmah-Adad, a son of the King of Assyria, and a contemporary of Zimrilim, King of Mari. The territory was almost entirely agricultural. The staple of its wealth consisted in its cereals and cattle, and the king himself, in addition to keeping stags, gazelles, and birds (probably ostriches), also maintained numerous horses, asses, and oxen, for farming and draught purposes. It is not surprising, therefore, that practically all the tablets (eighty-one in number) have to do with agricultural products, especially barley, and detail the allowances of this particular cereal paid over

to various workers, including women, boys, and girls, as well as the amount of it allotted for the upkeep of cattle and other farm animals. Barley, indeed, seems to have been the main agricultural product, and appears to have had three uses: (1) raw as fodder for animals, (2) ground and baked as bread and cakes, (3) brewed for purposes of drink. We mention this production of barley here, as the main food of the people, because it is in close accord with Old Testament statements and narratives. From patriarchal times onward, barley (*se'ôrâh*) was one of the most characteristic products of Palestine (Dt 8<sup>8</sup>), regarded as one of the chief necessities of life. Other cereals grown were wheat, beans, lentils, millet, and spelt, but barley, in early Israelite times at least, was the staple food of all sections of the people, though later it was probably connected more with the poorer classes (2 K 4<sup>22</sup>, Ru 2<sup>17</sup>, Ezk 4<sup>12</sup>; cf. Jn 6<sup>9, 13</sup>). Hence it is taken as a type of the Israelite peasant army in the dream of the Midianite, overheard by Gideon (Jg 7<sup>13</sup>). The barley harvest was a recognized date (cf. Ru 1<sup>22</sup>, 2 S 21<sup>9, 10</sup>), varying to some extent in each district according to the altitude. In the tablets referred to there are also barley allowances for horses, and this too is in close accord with the Old Testament, where this cereal is referred to as the chief food of such animals (1 K 4<sup>28</sup>).

**The Name Jacob.**—Another interesting fact in the tablets from this tell is the occurrence in three of them of the personal name 'Jacob-el' (Nos. 988, 989, 995), *Ia-ah-qu-ub-el*, equivalent to Hebrew יַעֲקֹב־אֱל. This appears to have been the original form of the name, the elliptical 'Jacob' being probably of later date. Such forms with *-ël* ('God') were common in early Hebrew times (cf. *Jabne'el*, Jos 15<sup>11</sup>=Jabneh, 2 Ch 26<sup>6</sup>), *Yipta'el* (Jos 19<sup>14, 27</sup>=Yiptah, Jg 11<sup>1</sup>, etc.). The occurrence of the name Jacob in these tablets is an additional evidence that, like the names Abraham, Joseph, and others, it was much older than the date of the patriarchs. Even the name *Isre-ël* also occurs on a Babylonian cylinder-seal of the era of Narâm-Sin (c. 2680 B.C.), several hundred years before it was given to Jacob.

#### NEO-BABYLONIAN TABLETS.

Miss E. W. Moore has recently published a series of ninety-six of these tablets, accompanied by copies of the original texts. They cover the period from the reign of Nabopolassar (626 B.C.) down through the Achæmenid Dynasty to the Seleucid era (c. 300 B.C.), and deal with business and commercial matters during the reigns of such well-known kings as Nebuchadrezzar, Nabonidus, Cyrus,

Cambyses, Darius, Xerxes, and others. Among other items of interest to Old Testament scholars may be mentioned the following :

(1) In tablet No. 89 (l. 41), which has no date, we find the expression or title *bêl tēmu*. This is the exact equivalent of the Aramaic *בְּעַל תְּמֻ* in *Ezr* 4<sup>s. 9. 17</sup>, where it is applied to a Babylonian official named Rehum and translated 'chancellor' (both in A.V. and R.V.), while the Septuagint wrongly takes it to be a proper name, *Beeltethmus* (*Βεέλτεθμος*). The Babylonian word *tēmu* signifies 'wisdom,' 'judgment,' and the official referred to seems to have been the 'lord of judgment,' *i.e.* probably the Babylonian king's administrator. This finds some corroboration at the end of tablet No. 9, where there is an ideogram *ša-KU*, which must be read *šakin tēmu*, and this is known to designate a high official often cited in administrative

contracts. Sayce's idea that the expression *bêl tēmu* means 'lord of official intelligence' or 'postmaster' seems incorrect.

(2) At the beginning of tablet No. 53, dated from the twentieth year of Darius I., we read of *Harima* son of *Padâ*. These are two Jewish names occurring frequently in the Books of Chronicles, *Ezra*, and *Nehemiah*, under the form *Harim* (*הַרִים* or *הַרִים*) and *Pedaiah* (*פְּדַיָּה*).

(3) In tablet No. 67, believed to belong to the Seleucid era, an official with the title *rab-mûngu* is mentioned. This expression also occurs in a contract tablet dating from the first year of Xerxes (486 B.C.), and is probably the same as *rab-mûgi* in some Assyrian tablets of the Sargonic period (722-625 B.C.). The official is probably to be identified with *Rab-mag* of the Old Testament (cf. *Jer* 39<sup>s. 13</sup>), but what his special duties were is not known.

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## The Living God in the Old Testament.

BY THE REVEREND JAMES WOOD, M.A., MACCLESFIELD.

1. WITH its genius for vivid expression the Old Testament offers us a striking name for God, namely, 'the Living God.'

This suggestive title may not readily lend itself to precise, theological treatment (cf. Kohler, *Theologie des Alten Testaments*, 36), but there is in it a quality which makes it eminently suitable for the language of religion.

Although the actual phrase 'the living God' is not of frequent occurrence, yet what it stands for permeates the whole of the Old Testament. 'Personality, implying a living Being, who thought, felt, and willed, and who possessed all the characteristics of personal life, is a distinctive feature of the God of the O.T. throughout' (*E.R.E.* vi. 254a).

The title is used in many different contexts. It is the living God who reveals Himself to Moses (*Dt* 5<sup>26</sup>). Men cry out and thirst for the living God (*Ps* 42<sup>2</sup> 84<sup>2</sup>). When Joshua enters Canaan it is the living God who drives out the enemies (*Jos* 3<sup>10</sup>). It is a mark of the heathen that he dares to reproach the living God (*2 K* 19<sup>4</sup>, etc.). Even the false prophets in Israel may pervert the words of the living God (*Jer* 23<sup>36</sup>). However, in a time of

blessing, Israel shall be called the sons of the living God (*Hos.* 1<sup>10</sup>).

When all the actual occurrences of the phrase are examined there is much to suggest that the name is more than a mere title. It is to these occurrences that we now turn.

2. Naturally, the name is used as a title. God is adequately described as the living God. As a title, it is used in combination with other titles to add emphasis and dignity. There are two examples of this in the Book of Jeremiah. God is not only 'the true God . . . and an everlasting king,' He is also 'the living God' (*10*<sup>10</sup>). Further, 'the Lord of hosts our God' is 'the living God' (*23*<sup>36</sup>).

3. A characteristic of this living God is that He is watchful. There are men, false prophets, who indeed, 'have perverted the words of the living God' (*Jer* 23<sup>36</sup>). Nevertheless, such men cannot thwart the purposes of the living God. He is watchful over His word 'to perform it' (*Jer* 1<sup>12</sup>). As Skinner well says, 'In early Israel, and even in written prophecy, we find occasional traces of a crude conception of the word of God as endowed with an inherent, almost magical, efficacy, in virtue