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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Quarterly Statement of the Palestine Exploration Fund, just issued, contains an important contribution by Mr. Flinders Petrie. The great Egyptian explorer has been excavating in Palestine this spring, and he tells a most interesting story of his identification of the sites of the two ancient Amorite cities — Lachish and Eglon. Having obtained official permission from the Turkish authorities to excavate within a certain area, he had first to settle where to commence. Amongst the various "tells," two names seemed likely—Umm Lakis (probably Lachish), and Ajlan (probably Eglon). Both proved misleading. "As soon as I arrived and could examine our ground, I saw, from my Egyptian experience, that both sites were of Roman age and unimportant." The same proved to be true of every site within the area of permission, except one—Tell Hesy. "I therefore attacked Tell Hesy, a mound of house-ruins, 60 feet high and about 200 feet square. All of one side had been washed away by the stream, thus affording a clear section from top to base. The generally early age of it was evident from nothing later than good Greek pottery being found on the top of it, and from Phœnician ware (which is known in Egypt to date from 1100 B.C.) occurring at half to three-quarters of the height up the mound. It could not be doubted, therefore, that we had an Amorite and Jewish town to work on."

Mr. Petrie believes that Tell Hesy is the site of Lachish, and that Tell Nejileh, six miles south, is the site of Eglon. These two places command the only springs and watercourse which exist in the whole district. "From their positions, their early age, and their water supply, it seems almost certain that they are the two Amorite cities of the low country, Lachish and Eglon." How two other places have got these ancient names attached to them—Umm Lakis and Ajlan—he can account for in no other way than by supposing that in the return from the Captivity the Jews were unable to wrest the springs from the Bedawin sheep-masters, and did the best they could to preserve the ancient names by giving them to the places which now bear them.

By excavating this mound, Tell Hesy, Mr. Petrie is able to write the history of the city of Lachish. Lachish was built 1500 B.C. on a knoll close to the spring, and had a wall 28 feet thick. It was an immensely strong fort, intended, perhaps, for shelter against the raids of the Egyptian Tahutmes (Thothmes) I. This was its pre-Jewish stage. Subsequently it fell into ruin, and the deserted hill was used by the alkali burner. This corresponds to the barbaric Hebrew period under the Judges. Again the town was walled, Phœnician pottery begins to appear, and some good masonry — evidently the age of the early Jewish kings. Cypriote influence comes in later, then Greek from about 700 B.C., and onwards. The great ruin of the town was by Nebuchadnezzar, about 600 B.C., and some slight remains of Greek pottery, down to about 400 B.C., show the last stage of its history. It is marvellous that all this can be related of a ruin where

not a single inscription or dated object has been found.

But the most fruitful result of Mr. Petrie's excavations at Tell Hesy is in the department of pottery. When he began his work there, nothing was known of the history of pottery in Syria; now it is sufficiently ascertained that, by its means, the ages of towns may be told at a glance in Syria as in Egypt. He distinguishes four layers. The *Amorite* pottery has very peculiar comb-streaking on the surface, wavy ledges for handles, and polished red-faced bowls, decorated by burnished cross-lines. These date from about 1500 to 1100 B.C., and deteriorate down to disappearance about 900. The *Phœnician* is thin, hard, black, or brown ware; bottles with long necks, elegant bowls, and white juglets with pointed bottoms. Beginning about 1100, it flourishes till about 800 B.C. After the *Cypriote* bowls with V-handles, painted in bistre ladder patterns, which range from 950 to 750, comes the *Greek* ware, massive bowls of drab pottery, like those of early Naukrates, and long loop handles, from 750 to 600 B.C.

"Mankind—civilized mankind, of course—may be roughly divided into those who care for scarabs, and those who do not." So Miss Amelia Edwards says in the *Academy*, as she reviews Mr. Flinders Petrie's recent book (*Historical Scarabs: A Series of Drawings from the Principal Collections*. By W. M. Flinders Petrie. London: David Nutt). "The former," she goes on, "are a select minority; the latter are dwellers in outer darkness, and so ignorant that they are even ignorant of their ignorance. Not for them but for the children of light is Mr. Petrie's new and delightful little volume—a volume of only sixty-eight pages; so small that it may quite literally be carried in one's pocket without inconvenience, yet containing the portraits of no less than 2200 historical scarabs, admirably drawn in facsimile by Mr. Petrie's faithful and practised hand. I say 'portraits' advisedly; for scarabs, like human beings, have their distinctive types, and vary in what may be called their personal appearance, from age to age, from generation to generation. The men and women of the Holbein school, for instance, are not more unlike the men and women of the Lely school than the scarabs of the XIIIth and XIVth Egyptian dynasties are unlike those of the XIXth and XXth."

The "dwellers in outer darkness"—it is but intellectual after all — may be recommended to Miss Edwards' translation of Professor Maspero's *Egyptian Archæology* (H. Grevel & Co., London, 1887, 10s. 6d.), a book capable of making Egyptologists of us all. The beetle (Latin, *scarabæus*) was known in Egypt by the name *kheper;* and that name being supposed to be derived from the root *khepra*, "to become," this insect was made the emblem of terrestrial life, and of the successive "becomings" or developments of man in the life to come. The scarabæus amulet, or "scarab," is therefore a symbol of duration, present or future; and to wear one was to be provided with a safeguard against death. But, having thus begun as phylacteries, the scarabs ended by becoming mere ornaments without any kind of religious meaning, like the crosses worn as an addition to their toilet by the women of our own day.

Delitzsch's *Isaiah* has appeared (*Biblical Commentary on the Prophecies of Isaiah*. By Franz Delitzsch, D.D., Leipzig. Translated from the Fourth Edition; with an Introduction by Professor S. R. Driver, D.D., Oxford. Vol. I. 10s. 6d. T. & T. Clark, Edinburgh, 1890). We must give our readers the benefit of a competent scholar's criticism of the book. Meantime, here is the plainly-worded judgment of one who claims other things more than scholarship. In *The Sword and the Trowel* for August, Mr. Spurgeon says:—

"That Delitzsch was one of the foremost of scholars no one questions. Our joy in him was that, for the most part, he was thoroughly on the right side. In his later days he seemed to have yielded somewhat to the new-fashioned school; but he never went so far as they desired, or even expected. He was open-minded, but he did not suck in everything, like a street grating. Although he seems to have wavered about the Pentateuch, he wavered through weakness, and not from perversity of unbelief. We fail to see in this first volume of *Isaiah* that he had gone aside to any great extent, though assuredly the names which he uses in his dedication are more famous for learning than for orthodoxy. His *Isaiah* is indispensable

to scholars. This new edition does not entirely supersede the former one; for the author says, 'I always leave so much that is special to the former editions of my commentaries that later editions do not completely antiquate them.'"

Deeply interesting is the chapter in this volume which deals with "the critical questions" of the authorship of Isaiah. "Viewed in this light," says Dr. Delitzsch towards its close, "the Book of Isaiah is the work of his creative spirit and the band of followers. These later prophets are Isaian,—they are Isaiah's disciples; it is his spirit that continues to speak in them, like the spirit of Elijah in Elisha. Nay, we may say, like the spirit of Jesus in the Apostles; for the words of Isaiah (viii. 18), 'Behold, I and the children whom God hath given me,' are employed in the Epistle to the Hebrews (ii. 13) as typical of Jesus Christ. In view of this fact, the whole book rightly bears the name of Isaiah, inasmuch as he is, directly and indirectly, the author of all these prophetic discourses, his name is the correct common denominator for this collection of prophecies, which, with all their diversity, yet form a unity; and the second half (chaps. xl.–lxvi.), particularly, is the work of a pupil who surpasses the master, though he owes the master everything. Such may possibly be the case. It seems to me even probable, and almost certain, that this may be so; but indubitably certain it is not, in my opinion, and I shall die without getting over this hesitancy."

Dr. Dods in the *Expositor* and Dr. Plummer in the *Churchman* (both August) review Bishop Westcott's *Hebrews*. Dr. Dods resents "the constant reference to the Fathers, and the almost total absence of reference to such modern students of the Epistle as Bleek, Bruce, and Davidson. None of these," he says, "is superseded by Dr. Westcott's work. Bleek still stands as the quarry out of which all students of the Epistle will continue to borrow material. Dr. Bruce has succeeded in laying bare the inmost aim and spirit of the book, and in vitalizing its every part. Dr. Davidson has packed into a small and unpretending volume as much insight and knowledge and exegetical tact as would have made the fortune of a more ambitious commentary, and as will train in interpretation many a future student." Nevertheless, Dr. Dods has large praise for this volume, which he counts even richer than the same author's work on the Fourth Gospel.

Dr. Plummer, who reviews at greater length, has also one fault to find. It is the complaint which all students of Westcott's works make, that there are passages in which even those who are well acquainted with the subject find it difficult to extract the precise meaning. Some blame the subtlety of the writer's thought, or speak of Bishop Westcott as tinged with mysticism; Dr. Plummer believes it is the language that is at fault. "Language, which adequately expresses a complex product of thought to the person who has gone through the whole process of reaching it, may not be the best form of words by which to place others in possession of what has thus been reached." Of the book as a whole, Dr. Plummer says: "Its fulness, ripeness, and weightiness will make all who can appreciate such work anxious lest the heavy burden of other duties which has been laid upon him should prevent him from enriching Christian literature with anything more of the kind." And then he expresses a hope which will find many a hearty echo. "When the *Speaker's Commentary* was in preparation, it was stated that 2nd Peter was to have been undertaken by Dr. Lightfoot. An adequate treatment of the difficult problems connected with that most perplexing Epistle is still a great desideratum; and among living scholars there is no one more competent to deal with them than the author of the present commentary on the Epistle to the Hebrews. To supplement his friend's uncompleted work is the sacred task to which he has now devoted himself; and a volume like this one, dealing in a similar manner with 2nd Peter and Jude, would be a welcome closing of a gap which Bishop Lightfoot left, and which very few can fill."

But in this very commentary Dr. Westcott has expressed the belief that in the coming generation it is on the *Old* Testament that study will be concentrated. Already his words have entered into their fulfilment. The great problems of the Old

Testament, which, because of their exceeding perplexity, we should gladly have left a little longer to the scholar's study, are become the most familiar topic of conversation, and the theme of abundant newspaper correspondence. Preachers may still abstain from pulpit discussion, and with wisdom; but they dare not any longer abstain from acquainting themselves with the facts. How are the facts to be ascertained? Not otherwise, says Dr. Westcott, than by patient and personal inquiry. "But the student, in any case, must not approach the inquiry with the assumption—sanctioned though it may have been by traditional use—that God must have taught His people, and us through His people, in one particular way. He must not presumptuously stake the inspiration and the Divine authority of the Old Testament on any foregone conclusion as to the method and shape in which the records have come down to us."

"The International Theological Library" is a great enterprise, in which the publishing houses of T. & T. Clark in Edinburgh and Scribner's in New York have combined their forces. Under the editorship of Dr. Salmond in Britain and Dr. Briggs in America, great scholars have engaged to write upon great subjects, and a series of volumes are promised, which in all probability will take the first place in the true student's esteem. Apologetics has been undertaken by Professor Bruce, the History of Doctrine by Professor Fisher, Symbolics by Dr. Schaff, Comparative Religion by Principal Fairbairn, the Theology of the Old Testament by Professor A. B. Davidson, the Philosophy of Religion by Professor Flint, the Literature of the New Testament by Professor Salmond. The first volume of the series is announced as almost ready. It is by Canon Driver, and its subject is, "The Literature of the Old Testament." In the studies that lie before us, it will probably be found indispensable.

The Bible is the only book that will bear translation. But even the Bible is incapable of such translation as makes the devout and scholarly interpreter unnecessary. A striking instance of the powerlessness of the English language to meet the Greek is given by the Rev. C. W. Darling, B.A., in the *Clergyman's Magazine* for August. Two quite distinct words in Greek (ζωή and ψυχή) are perforce rendered in English by the single word "life." The Authorized Version sometimes offers "soul" as a translation of the latter, but with no gain and some loss. The Revisers uniformly render both by "life." Yet the two words are not only distinct, but in their distinction lies a whole theology. Ψυχή means our present temporal life, ζωή the eternal life. Thus it is said of our Saviour, "The Son of Man came to give His *life* (ψυχή His human temporal life) a ransom for many (Matt. xx. 28). But, "I am the resurrection and the *life*" (ζωή, the Divine, the eternal life—John xi. 25). So it is true, says Mr. Darling, that Christ could lose, could give up, could lay down His ψυχή, but blasphemy to imagine He could lose His ζωή. There are five passages which create a little difficulty—Luke i. 75, xvi. 25; Acts viii. 33; 1 Cor. xv. 19; James iv. 14—each of which has ζωή where ψυχή was to be expected. We do not think that Mr. Darling has successfully disposed of them all; but they are certainly not sufficient to destroy or seriously call in question the distinction between the two words. On the other hand, some passages, of doubtful meaning as they stand, receive a flood of light when this distinction is observed. Take Matthew xvi. 26: "What is a man profited if he shall gain the whole world, and lose his own soul (R.V., life)? or what shall a man give in exchange for his soul (R.V., life)?" Ψυχή is the word used, so that the passage does not speak of our eternal salvation, as it is commonly interpreted; it is not comparing temporal things with eternal, but temporal with temporal; of what use are temporal possessions if the life which would enjoy them is taken away? It is the parable of the Rich Fool—"This night thy soul (*life*, ψυχή) shall be required of thee." But when Christ said (Luke xii. 15), "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth," using ζωή He speaks of the higher life. So St. Paul in the magnificent peroration in Romans viii.: "I am persuaded that neither death nor life," etc. It is not this present life he takes notice of, it is the life beyond; not even in death, not even in the life beyond death (ζωή), the life eternal, will he be separated from the love of Christ.