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The British Bible Union.**Recent Archæological
Research at Jerusalem:****The Discovery and
Excavation of the City of David.**

BY

Rev. HAROLD C. MORTON, B.A., Ph.D.*(Reprinted from "The Fundamentalist").***PRICE TWOPENCE.**

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Recent Archæological Research at Jerusalem:

The Discovery and Excavation of the City of David.

REV. HAROLD C. MORTON, B.A., Ph.D.

NEVER has archæological research been pursued with such determination and such success as in the few years just past. In Egypt, in Mesopotamia, in Asia Minor, and very particularly in Palestine, great progress in excavation has been made. Here I make no reference to any save Bible lands; but, as many know, research in our own Country and in many continental lands goes on apace. My topic in this Lecture is archæological research in Jerusalem, and if I go outside this precise subject it will be just to illustrate matters which arise at Jerusalem. For research at Jerusalem in recent years has been very extensive and has yielded results not only confirmatory of tentative conclusions reached in the latter half of the last century but also many new and most interesting results of its own.

Research at Jerusalem has been concentrated upon the valleys of Hinnom, particularly where it joins the Tyropœon, upon the Tyropœon itself, and very particularly upon the Valley of Jehosaphat. When Mr. White and I were there in 1928 and spent studious hours, as I did oftentimes, in those valleys—littered with stones and sometimes with refuse, deep in dust, hot, treeless, and shelterless, with new “houses” often consisting of a wooden framework with petroleum and other tins flattened out and nailed on to the framework for walls, and with galvanised for roofs—it appeared almost impossible that such valleys could have treasures to reveal. Surely no ancient sites of crowded old-time life ever presented on the surface less trace of old-time glory or promise of reward for toil. Yet in these desolate valleys discoveries of intense interest have been made, many of them lighting up obscure and difficult passages of Scripture, and at last answering questions which our fathers asked in vain.

Many will feel disappointed that research is not attempting to-day to solve the problem of the location of the Place called Calvary and of the Holy Sepulchre; and perhaps a word or two about the position as it is viewed to-day, and then a word as to the reasons why research is not attempting the solution of the supreme problem, will be in place. First, what is the position as it is viewed to-day? Some are still persuaded that the Church of the Holy Sepulchre enshrines the place of the Crucifixion and Resurrection of our Lord. They think the possibility is that tradition preserved a knowledge of the sites, and that the Emperor Constantine and Queen Helena would never have embarked upon the huge task of enshrining the Sacred Places—so many buildings, covering such an area, that it was declared to be not a Church but a town—unless they had been

certain of their ground. Yet, since the Resurrection, Jerusalem had suffered many terrible things. It had been destroyed by Titus; Hadrian had built 70 years later upon the old site his city of Ælia Capitolina: the destruction by Titus must have altered the very configuration of the ground: and everything in Jerusalem was new since the days of the Resurrection. Sir Charles Wilson argues that we have no reason to think the Romans had any regular place of Crucifixion: that the name was not "the place of skulls" but "the place of a skull", and was probably not a common place of execution at all: and that the rock-hewn tomb would probably be hewn on one of the rocky terraces of the hill-side, as was the frequent custom of the Jewish time. Many have felt convinced that "Gordon's Calvary" is the real site of the crucifixion and the quarry garden beneath it the garden in which Joseph of Arimathæa had hewn the Tomb which of course still lies in the quarry wall of the garden. The Crusaders made the garden a stable for their horses and formed a manger along the face of the rock, passing the narrow entry and ventilating "window" of the tomb. It is a matter of the greatest satisfaction that this Garden and this Tomb are in Protestant hands, and, at a cost of only £2,000, have been set aside as a sacred and untouchable monumental site to be held in trust for Christendom for ever. Let those who are prone to talk about and denounce what they call "British Imperialism" take special note that, after ten years of Imperial occupation, Moslems still hold the Temple area and charged, when we went there, 5/- for a Christian Briton to step upon it; and likewise that the Place of a Skull, which many think is the hill where Jesus the Christ most probably was Crucified, i.e. the unquarried half of the hill still standing above the Garden, is to this day a Moslem graveyard, into which a Christian is not allowed to enter! There is no vestige of the overbearing imperialism, which some delight to castigate, in Britain's treatment of the Holy Places. We only satisfied our desire to stand actually upon the probable Hill of Calvary by getting a ladder and climbing up the quarry face: but, having been warned that there was danger of a riot if a Christian was seen there, we did not linger on the site.

But the problem of the place of Calvary and the Tomb can only be settled by further research. The walls and pillars discovered years ago in the Russian excavations in Jerusalem are claimed to be portions of the Ancient (Second) Wall of the City, along with part of the ancient pavement leading to a side entrance to the Judgment Hall, and the two columns supporting an ancient arch are held to be remains of the propylæum of the Basilica of Constantine the Great. If this is true the Basilica, of which the Church of the Holy Sepulchre is a remaining part, was just outside the walls of the City, and in a right angle made by two portions of the walls. If that was so, the Holy Sepulchre is a possible site: and only so. From a military point of view, however, as a matter of defence, it is urged that such an angle of the walls would be very vulnerable, and that it is unlikely these walls were city walls. The matter can only be solved by further excavation to ascertain the

actual line of the Second Wall: and there are so many financially and in other ways interested in maintaining the claims of the Church of the Holy Sepulchre that research is not a popular proposal in this quarter. It is reported that the Roman Catholics are buying up properties in the neighbourhood in order to see that research is not carried out. If that report is true, then some of those in a good position to guess at the truth have no faith in the traditional site. In any case excavation is not being carried out in the "modern" city of Jerusalem.

It is in the ancient city, now passed away from sight, that excavation has been pursued, and with astonishing results. We are fast learning all that we need to know about Zion, the City of David: and to that very shortly I want to turn our attention. In the valley of Hinnom excavation some years ago revealed the mighty fortifications which guarded that part of the city of the Kings of Judah; but about that comparatively unimportant matter I only desire to say that the distance along the Valley of Hinnom, from the corner where it turns east to the rockbed of the Tyropœon is 2,375 feet, and the drop is 400 feet, or one in $5\frac{1}{2}$. 1,050 feet of wall have been laid bare by the excavations in the valley of Hinnom. The accumulations above the rock foundation of the walls varied from 6 feet to 46 feet, and above the ruined top of the wall from 2 feet to 35 feet. Sometimes only one course remained in sight, but at one place the wall remained standing to a height of 44 feet (*see Bliss and Dickie*).

In the Valley of Jehosaphat.

It is in the Valley of Jehosaphat and the Valley of the Tyropœon (the Cheesemakers' Valley) that recent excavation in Jerusalem has been concentrated; and not only have we learned where the City of David was but we have found the solution of various Bible difficulties and have had the accuracy of the Bible verified in a most remarkable way. We have a sacred Book which speaks repeatedly of the City of David, of Zion, of Jerusalem in the days of the early Kings—and it is not to be wondered at that we have often been baffled by statements and references, since we did not know what was being referred to under the names given above.

We know, first of all then, what the eastern valley, between modern Jerusalem on the one side and the Mount of Olives and village of Silwan on the other, looks like to-day. Right up, from the rock-bed of the Kedron to the base of the walls which shut in modern Jerusalem on the south, the land climbs steeply a height of about 420 feet. The Kedron runs (when it *does* run) right along the Valley of Jehosaphat, but the Tyropœon Valley has simply disappeared except at the southernmost end. The reason is a simple one, viz. that, during the course of Jerusalem's almost innumerable sieges and many destructions, debris has accumulated all down the sides of the western hill (which has traditionally but wrongly been called Zion) and has choked up the whole Valley of the Tyropœon; the bed of which has recently been found to be in parts, at all events

as much as 150 feet below the summit of the hill of Ophel, which bounded it on the east. Indeed the debris not only filled up the Tyropæon but covered up Ophel (which means 'the height') as well. On the top of the Hill Ophel there is debris and soil to a depth that sometimes reaches 30 feet, and it is on the average about 20 feet.

Ophel or Zion, Then and Now.

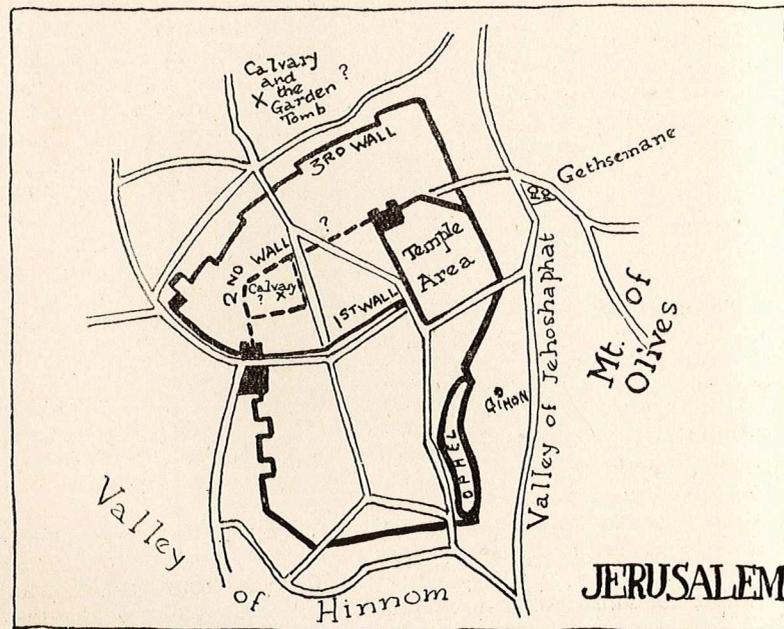
The result of all this accumulation of debris is that to-day there *is* no Valley of the Tyropæon, and there *is* no Hill of Ophel! But how different it was in the days gone by! We can easily picture it as it was in the days of David, and earlier. Here to the north is Mount Moriah, with summit rising in rough figures 300 feet above the Valley of Jehoshaphat where the Kedron flows. The sides are steeply shelving, for Solomon has not yet built up its sides with vast squared blocks of rock to make a large flat summit for the Temple. To the south Mount Moriah runs down steeply and ends in the spur of rock which was called Ophel—a spur which rose 150 feet above the Kedron and ran southwards for about 1,200 feet. On the western side of Ophel was the Valley of the Tyropæon about 150 feet deep—altogether a very picturesque and striking rock formation.

Now it was upon this Hill of Ophel that the Jebusites built their 'city'. They chose this spot partly, no doubt, because it was easy to make almost impregnable against the armaments of that time; but partly also because in the Valley of Jehoshaphat, just at the foot of the eastern slope of Ophel, was a wonderful spring called in the Bible *Gihon*, and now known generally as 'the Virgin's spring'. It is the one great spring of water in all that wide district of the mountain-top called Judæa—for we must ever remember that Judæa is a big mountain, and Jerusalem is built at a height almost equal to the top of Cader Idris. Apart from Gihon we should never have heard of Jerusalem.

Professor Stewart Macalister and Rev. J. G. Duncan in their wonderful work of excavation during the winter and spring of 1923-4 may be said to have found out the whole history of Ophel. If I may detail the course of their procedure I think it will make everything clearer. The top of Ophel, part of which with immense toil they cleared down to bed-rock, is now a series of little fields with soil, etc. to a depth in one place of 30 feet, and an average of about 20 feet. The fields have been heavily manured, the Kedron waters (the Kedron is an open sewer) are regularly used for irrigation and splendid vegetables are grown for the Jerusalem market. The field the excavators chose was about $\frac{3}{8}$ of an acre in area: they bought the crops for £200: rented the field for 4 months for £50: promised to restore it to the owners ready for cultivation: and to allow the owners to take possession of all stone found which was not valuable for antiquarian reasons. Then, with a gang of navvies, nearly 100 strong most of the time, they got to work.

Excavation is a highly technical and very exacting profession, demanding wide knowledge of a very precise character: and the rules laid down to guide excavators are full and precise. The twenty

feet depth on the top of Ophel included remains of about a dozen civilisations or periods: and as the excavators worked down to the first dwellers who took up their abode and made their resort on the bare rock, they had to keep precise records. First, the ground had to be surveyed as each new level was reached: afterwards the 'finds' completely described, and drawn, and photographed, and recorded as belonging to their own exact level of excavation. In order to get lower, i.e. to an earlier stratum, the upper strata had all in turn to be removed. But nothing could be removed until description drawing photography and recording were complete—for what is removed has passed away for ever from the observation of man. Hence the strict rules: and hence the enormous labour of clearing a field of $\frac{3}{8}$ of an acre, which carried the excavators down through the Modern, the Arab, the Crusading, the Byzantine, the Roman, the Greek, the Persian, the Jewish Post-Exile, the Jewish later Monarchy, then the earlier Monarchy with the Solomonic and Davidic remains, the Jebusites, and finally the pre-Jebusite, periods or civilisations: whilst each level had to be dealt with in detail as described above, and accurately recorded: and all soil and debris having been removed, all material not required had to be replaced again (the depth ranging from 7 feet in the shallowest to 30 feet in the deepest places), and the field handed back to its owners ready for cultivation.



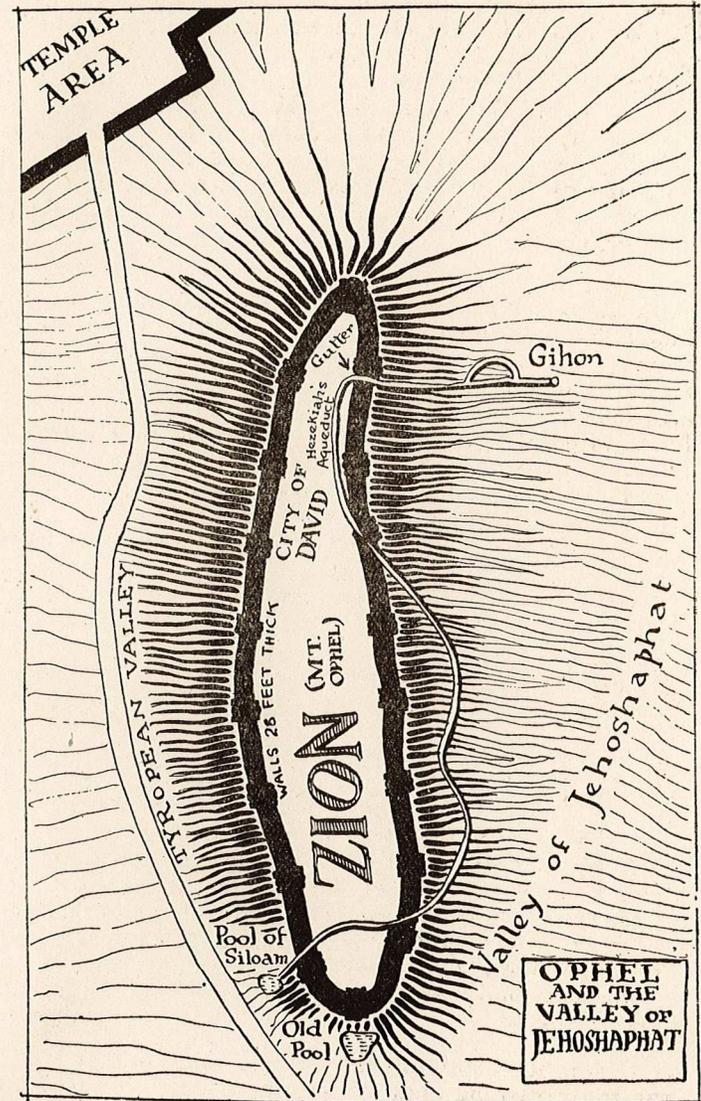
This map represents Jerusalem as in the days of our Lord, though possibly the roadway in the Valley of Hinnom is the more accurate line of the wall. It was probably much the same in the whole period from Solomon to Christ. The road west of Ophel marks the depth of the Tyropæon Valley. To-day the south wall zig-zags east to west from the level of the north of Ophel, and the city is much smaller than of old.

Now in regard to Ophel I am going to confine myself, in the first place, to what I think is of chief interest—not to the Byzantine or Roman or Greek or even for the most part the Jewish Post-Exilic discoveries, but to the Solomonic and the Davidic and the Jebusite times: and in the second place, my special object is to show how Bible records are lighted up and verified. I shall draw not only upon Macalister and Duncan's great volume in the Palestine Exploration Fund Annuals (vol. 1923-5), but also upon others: and, among them, Père Hughes Vincent's "Underground Jerusalem", and the discoveries made years ago by Sir Charles Warren. Mr. Duncan has also written a separate volume upon the 1923-4 excavations: but I follow specially the joint Report.

First, we know now where Jerusalem originally stood. Very extraordinary (but very natural) have been the mistakes concerning this. The great tongue of land, bounded on the north by "Mount" Scopus, and on the east and west by the valleys of Jehosaphat and Hinnom, is the site of present-day Jerusalem, with an extension north-west. Upon this tongue of land the only Jerusalem known for hundred of years has stood, and most people naturally think it always stood there. To our eyes that is the only possible site for the city, and the actual site now found seems at a first glance quite impossible. The higher western half of the tongue of land has been called 'Zion' for many centuries: the lower eastern half 'Moriah'—and 'Zion' has been supposed to be the city of David. As a further illustration of the mistakes made, a volume entitled 'The Place of Crucifixion' says (p. 21): "The city of David was on Mount Zion. This was the high ground to the north of the city. The southern part was Moriah where the Temple was built". This puts the Jebusite fortress north of Moriah! As matter of fact the city of Jerusalem originally occupied just the top of Mount Ophel, the ridge of rock between the Tyropœon Valley and the Valley of Jehosaphat. That was the city of David: that was Zion—not on the hill-top where it stands to-day but on a ridge of rock in a deep valley. High hills rose around it on all sides—that on which modern Jerusalem stands, and the Mount of Olives, and an equal height to the south. How puzzling it has been to some, who thought Jerusalem used to occupy the present site, which is practically as high as anything in the whole mountain table-land of Judæa, to find Psalm 125 saying "as the mountains (better *hills*) are round about Jerusalem"! But so it was in the Jerusalem of David. You would look up from the valley to hills all around.

Then Solomon built the Temple upon Mount Moriah, on which was the threshing-floor of Araunah, which towered high above the city. Now the city of Zion was for centuries thought to be upon the western hill of the present tongue, where Jerusalem stands to-day, and that western hill is *higher* than Moriah by about 100 feet. Hence it was very puzzling to read II Sam. 24^{18 & 19}, "And Gad came that day to David and said unto him 'go up: rear an altar unto the

Lord upon the threshing-floor of Araunah the Jebusite—and David went up according to the saying of Gad'—for Araunah's threshing-floor was on Mount Moriah and was later the place of the great altar of burnt offering: or to read in I Kings 8¹, 'Then Solomon



The valleys east and west sank to as much as 150 ft. below the levelled top of Ophel, and at the north end the ground did not sink (as wrongly shown by this map) but rose about 150 ft. before it reached the level of the Temple hill, Moriah. At the north end the defence was the wall and a great trench cut in the rock outside the wall.

assembled the elders of Israel . . . unto King Solomon in Jerusalem to bring up the ark of the Covenant of the Lord out of the city of David, which is Zion'. But when we realise that the city of David was on the ridge of rock running far below Moriah, we realise that David and Solomon had to go up. So we read I Kings 10⁵ of Solomon's ascent by which he went up to the House of the Lord; and similarly in 2 Chron. 9⁴.

Then the city seems to have spread outside its walls westward, into the Tyropœon Valley, then along the Valley of Hinnom, and to have climbed the steep slope on the summit of which the southern wall of the present city rises, and then later it spread over the top of the tongue of land—so that apparently Hezekiah made a great reservoir very near the centre of the present city—and Jerusalem must then have been a much greater city than it has been in our later times.

So, then, the city of David lay just on the long narrow ridge of Mount Ophel. The Tyropœon Valley was on its west—now quite filled up with debris in parts about 170 feet in depth—and the ridge and city ran south for about 1,200 feet. The south walls and their great tower were excavated years ago without anyone realising what the discoveries were: and now Macalister has discovered its northern walls. But what a tiny little place to be called "The City of David"—for, while its length was about 400 yards, its breadth was only about one eighth part of that or about 50 yards (47 yards 2 feet)! Dr. Crowfoot gives it as 44 metres, in his account of the 1927 excavations by the Palestine Exploration Fund (P. E. F. Quarterlies 1927, 8, and 9). The towers of the gateway on the western side were discovered in 1927, with walls still standing to a height of about 20 feet, and the gateway between them was nearly 12 feet wide. The wall was nearly 28 feet thick. Have you a garden? and is the depth from your front fence to your back fence 150 feet? That is the breadth of the City of David, from outside the walls on both sides: and it was less than one quarter of a mile in length. The fact is, it was less a city than a fortress—a mighty and gigantic fortress, almost impregnable, with steep slopes of rock crowned by vast walls and towers.

It was the fortress of the Jebusites, and although it seems to have been taken (Judges 1⁸) it was lost again, and for nearly five hundred years it defied all attempts of the Hebrews to take it. Just as the Philistines held Bethshan (now Beisan, where wonderful excavation has taken place), close to the Jordan, right up to and through the reign of Saul, so the Jebusites held Jebus-salem—which quite probably means "the safe place of the Jebusites". Saul doubtless tried to take Bethshan, but even he did not venture to attack Jebus-salem, so far as we know, although it was in the portion of his tribe of Benjamin. The place was so magnificently fortified that its garrison mocked David, and said that the blind and the lame could hold the city against him (II Sam. 5⁷⁻⁹). Even Joshua and his generals failed to take it, as the Book of Joshua

records in 15⁶³, though Judah a little while later had a temporary success.

Now this strikes one as very strange indeed, from various points of view—and one point of view is the tremendous successes which attended Joshua's arms. For instance, Hazor has been excavated lately, and stands revealed as a really mighty fortress, with permanent accommodation for a garrison of 50,000 men. But Joshua took it, and routed the confederacy of which it was the centre. Or take Kirjath-Sepher—the Debir of Joshua 15^{15 & 16}, and Judges 1^{11 & 12}. What a romance is wrapped up in those two brief records! I would try my hand were I a novelist—the taking of a fortress indeed walled up to heaven (Deut. 1²⁸). Kirjath-Sepher was on a steep hill in a valley, like Jebus, but on the north side it was an almost precipitous cliff of 700 feet, and fortified all round the hill top with a wall 14 feet thick and about 45 feet high. Yet Joshua commissioned Caleb, and Othniel captured it for Caleb. But they all failed to capture the strong place of the Jebusites—Jebus-Salem, Urusalem, Heirosoluma, Jerusalem. All failed until David—save for Judah's evidently partial and fleeting success.

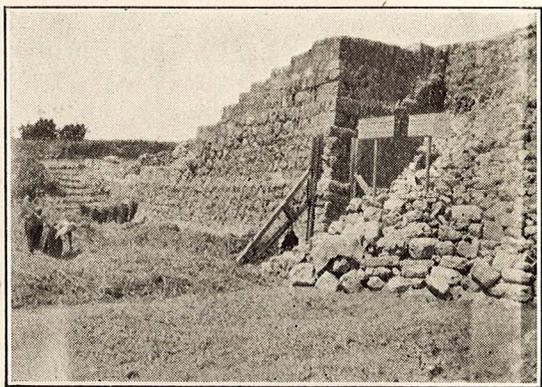
Then, after David had reigned 7 years in Hebron, he resolved to take Jebus—and he succeeded where everyone else had failed. But the biblical account was a very great puzzle. Let us read the two passages.

II Samuel 5⁶⁻⁹: And the King and his men went to Jerusalem against the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame thou shalt not come in hither,—thinking, David cannot come in hither. Nevertheless David took the stronghold of Zion: the same is the city of David. And David said on that day—Whosoever smiteth the Jebusites, let him get up to the watercourse, and smite the lame and the blind that hate David's soul (margin). Wherefore they say: There are the blind and the lame; he cannot come into the house. And David dwelt in the stronghold, and called it the City of David. And David built round about from Millo and inward.

I Chron. 11⁴⁻⁷: And David and all Israel went to Jerusalem, the same is Jebus: and the Jebusites, the inhabitants of the land were there. And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David took the stronghold of Zion: the same is the City of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. And Joab, the son of Zeruiah, went up first, and was made chief. And David dwelt in the stronghold: therefore they call it the City of David. And David built the city round about from Millo, even round about: and Joab repaired the rest of the City.

Now, what did it all mean? Until our days no one knew: but now, especially with the light cast upon the assault by Macalister, the whole wonderful and romantic story is perfectly plain. Let me put it into story form. David with all his host came up to assail the impregnable fortress of Jebus, which had defied Israel for 400

years. The Jebusites mocked at him, and told him he could not take it: blind men and lame men could repel all his assaults. David attacked the City, and damaged the defences—for Macalister found, in the piece of Jebusite wall he laid bare, one great repair, done in David's time, doubtless by Joab as Chronicles says—but he could not scale the steep hillsides and surmount the damaged wall, and take the city. So after costly but futile efforts, he tried another plan. The vulnerable part of the city's defences was the northern end. There the rock sloped up to the height of Mount Moriah and there was no hillside to climb. There was only a trench eight feet deep cut in the rock, joining two tiny ravines, and the wall to breach: so there on the north David assembled his hurling machines and his battering rams. But that would not suffice, and he planned a further attack with a simultaneous attack from inside. There was no water-supply inside the wall of Jebus, but the waters of Gihon, the splendid spring, deep in the rock, 200 feet away from the walls, were brought in by an underground channel right under the summit of Ophel. Then a shaft had been sunk from a cave high up in the ridge of Ophel right down to the water, and from the cave a stairway led up to the summit within the City. That was their water-supply: and David said—"Where buckets and skins can be pulled up, my men can climb. Who will volunteer? We *must* take Jebus: and the first man to worm his way up the gutter, the watershaft, shall be my Commander in Chief". It was a mighty risk and a mighty prize: for David was (or became) Emperor from the River of Egypt to the great river, the river Euphrates, and to be his Commander in Chief was the greatest position for a subject in all the world. And Joab said: "This is my chance": and whilst David with his armies battered at the northern walls and actually broke them down, Joab with his followers appeared suddenly in the heart of the City, and the stronghold which had defied Joshua, and all the Judges, and King Saul, fell into David's hands.



The upper part of David's tower (left) and of the Jebusite stone bastion (right) on the summit of Ophel, laid bare by Macalister and Duncan, and left uncovered as "a Historic Monument".

How do we know all this, you say? Let me with extreme brevity answer. The previous assaults left damaged walls, which have been found repaired later by David. That the weak place of the defences was the north is shown by the "lie of the land": but also Macalister found the first Jebusite defences on the North were two tiny valleys (or small gorges, French *plis*) to the east and west, which had been joined by a trench cut in the rock, 12 feet across and 8 feet deep, with a wall on the southern side—so that the City all around had valleys and steep rocks to climb. But for the defence this was insufficient, and a great wall of mighty blocks of stone was built: and Macalister found some of the blocks lying presumably as they fell after David had battered the wall down. Moreover, it was Warren who discovered the "gutter" for the water, and says that when he found it there was an iron ring in a recess above the 40 feet of perpendicular shaft, for the lowering and hauling up of buckets and skins.

Now II Sam. 5⁶⁻⁹ quoted above says that David built round about from Millo and *inward*: and Macalister found that the breach in the north wall made by David was not repaired by him but by Solomon; but David closed up the breach by building a wall with two towers, stretching across from wall to wall of the stronghold, but a few yards *in*. Even a detail like "from Millo *inwards*" is verified when light comes.

But what about "Millo"? It has remained a puzzle to this day, until now Macalister has solved the riddle. The word means "filling"—Millo is "the filling: that which fills up": and where David breached the wall Solomon his son built a great fortification, a sort of duplicated Gateway, with strong towers, which "filled in" the breach David had made. This fortification was Millo, and it abutted upon the wall David had built (see I Kings 11²⁷).

Now I Kings 9¹⁵ (and ²⁴) tells us that Solomon raised a levy "to build the House of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer",—and Macalister found, in the part of the wall on the east side built by David after he had destroyed it in the siege (this part consisted mainly of a tower), that "at the north end and along the face of the tower the upper courses consist of large well-shaped oblong blocks, all of them dressed diagonally with a $\frac{5}{8}$ inch chisel. At the north outer-corner itself there are eight courses of this finer masonry. The corner blocks are neatly bonded, and the masonry joints are carefully broken. An average measurement of these blocks would be about 3 feet by 14 inches by 12 inches in length breadth and depth respectively. This masonry and dressing is similar to the masonry found at Megiddo and Gezer, which has been assigned to Solomon by Schumacher and Macalister respectively". Thus the very masonry of Solomon is found in three of the towns where the Bible specially locates it. Perhaps also I Kings 11²⁷, "Solomon *repaired* the breach of David his father", refers to this repair of the Davidic tower. It will be of interest for me to record that the part remaining of this

Davidic Tower, with a portion of the ancient Jebusite stone bastion beside it, have been left uncovered as a Historic Monument (see p. 10): and also some rock foundations have been left uncovered, which by some are believed to be the foundations of the palace of David.

We come next to the days of King Hezekiah, and we have in II Chron. 32¹ a record of great encouragement. Hezekiah, "who wrought that which was good and right and faithful before the Lord his God" (31²⁰) was specially rewarded by God: for 32¹ records that "after this faithfulness", when Sennacherib of Assyria came against Judah and Jerusalem, "Hezekiah took counsel with his princes and mighty men to stop the waters of the fountains which were outside the city. So they stopped all the fountains, and the brook which flowed through the midst of the land: saying, why should the King of Assyria come and find much water?" Moreover, II Kings 20²⁰ says: "Now the rest of the Acts of Hezekiah, and all his might, and how he made *the pool, and the conduit*, and brought water into the city, etc". So we piece the two records together and find that Hezekiah "after this faithfulness" had the good sense given to him to block Gihon and its "fountains" so that the Assyrian invader should have no water; and, instead, to bring the overflow from Gihon into the interior of the city, which would be crowded with refugees and be in the greatest need of water. Now Solomon had utilised the surplus waters of Gihon to irrigate the valley running from the southern end of Jerusalem into the wilderness of Judaea: and in that valley had thus made the famous "King's Gardens" (II Kings 25⁴: Neh. 3¹⁵). To do this he had to make great "galleries" or channels deep down underground in the rock: for Gihon was a spring deep down, and is to-day reached by two flights of steps down into the living rock, long flights with a platform between them. Père Vincent records, in his *Underground Jerusalem*, that he found two of these galleries, leading the waters of Gihon away down the valley, blocked up and now useless—the one blocked right down at the spring by very solid masonry: the other at a little distance off by great blocks of stone which an invader would find it practically impossible to deal with. Moreover, Hezekiah's 'conduit', or rock-tunnel for the waters, was discovered many years ago, though not recognised as Hezekiah's: and in 1881 one of the boys of a school, who had been taken down by their master and who had penetrated into the tunnel, fell into the water, and getting up saw on the wall of the tunnel an inscription—which is not only interesting in itself but has such a note of jubilation and triumph in it that it reveals the intense concern felt to carry through Hezekiah's plan for watering the city. The great reservoir, called the Pool of Siloam, had been prepared, and now the channel was being hewn to carry the water! The inscription reads as follows:

Behold the excavation! Now, this had been the history of the excavation. While the workmen were still lifting up the pick, each toward his neighbour, and while 3 cubits still remained to be cut through, each heard the voice of the other who called to his neighbour, since there was an excess of rock on

the right hand and on the left, and on the day of the excavation the workmen struck, each to meet his neighbour, pick against pick, and there flowed water from the spring to the pool for 1200 cubits: and 100 cubits was the height of the rock over the head of the workmen.

Thus we see how, hewing their way onward, suddenly the workmen heard voices through the rock: and, before they had hewn the rock away to the required width on the right hand and on the left, in the narrow aperture they *had* hewn pick struck on pick. Incidentally it confirms the supposed length of the cubit—about 18 inches, and the height of Ophel above their heads, viz. 150 feet, shows that the ridge maintained its height above the valley of Jehosaphat for a great part of its length. It rose 150 feet in a space of 300 feet! Thus Hezekiah bored a water channel right under Ophel and brought it out on the western side, within the city, to fill the great pool of Siloam which he had made. Indeed Hezekiah seems to have made two Pools of Siloam, an upper and a lower one, for Is. 36² records that the Rabshakeh, when he appealed to the people to surrender, stood by the conduit of the upper Pool, that is to say right down at the southern end of the city's defences. Through Hezekiah's tunnel the waters of Gihon still run into what remains of the Pool of Siloam, the upper pool, to-day: and in it the women both find their water supply and wash their clothes. But to-day no part of the City is anywhere near the Pool of Siloam.

In conclusion, very briefly, I want to point to five further Scriptures which are confirmed by the excavator's spade. First, Macalister found the pre-Jebusite rock surface of Ophel had evidently been from the first a sacred place, the high place of some religious cult. Now it is this place which was called Jebus-Salem, and later Jeru-salem (which means "the sacred peace"): and Genesis 14¹⁸ says that Melchizedek, King of Salem, was priest of God Most High. "And he blessed (Abraham), and said, Blessed be Abraham of God Most High, possessor of heaven and earth And he (Abraham) gave him (Melchizedek) a tenth of all". It is singularly confirmatory of the striking Bible record to find that in the earliest pre-Jebusite day it was a sacred religious site.

Secondly, Bliss last century, close to the Pool of Siloam, discovered steps, which are probably the steps Nehemiah refers to (3¹⁵): "And the fountain gate repaired Shallum . . . and he built it . . . and the wall of the Pool of Siloam by the King's Garden, even unto the stairs that go down from the City of David". And now, in the third place, at the very northern end of the City of David, Macalister uncovered four great stone steps, leading up to a "turning-step" five feet long and still retaining the polish received by footwear. This turning-step must have led to a further flight: and he believes this to be identical with the "going up to the armoury at the turning of the wall" (Neh. 3¹⁹)—particularly as the four steps remaining in place are formed by causing four big stones to project from a massive wall.

In the fourth place, Joshua 15⁴⁰ speaks of a city called Kithlish, which has never been identified; and II Chron. 31¹⁴ gives the name of a man called Kore, who was a contemporary of Hezekiah: and an ostrakon, i.e. a potsherd, found by Mr. Duncan, speaks of "Hezekiah, the son of Kore the Kithlishite"—again confirming a Bible reference.

Fifthly and finally, Macalister makes a hesitating but very interesting suggestion about Luke 13⁴: "those eighteen on whom the tower in Siloam fell and slew them". How far the district called "Siloam" extended northwards from the Pool in the time of our Lord, no one knows: for the village of Siloam on the east side of the valley of Jehosaphat is no guide, being quite modern: but 'Siloam' may have been a large district. In the south-east corner of the field they excavated so wonderfully, Macalister and Duncan found the remains of a square tower. It had been destroyed utterly, only one course remaining in part: and near it was a mass of fallen stones, some of which were squared and dressed: and underneath this mass was found the smashed skull of a woman. They hesitate to say this was probably the Tower Christ referred to, because the potsherds should assign it to Byzantine days, and its shallow foundations overlie Roman work. But what if the tower fell because of those shallow foundations, but had been recently built, some time after Rome had been in possession of the Holy Land? Moreover, Macalister continually records how the pottery remains, upon the site excavated, were mixed and jumbled together because of the many vicissitudes through which the city passed. Hence it seems quite *possible* that the Tower in Siloam and one of the victims killed by its fall have been unearthed in the year 1923-4.

Thus while man's scepticism grows ever more blatant, and the official Church's spokesmen exult over what they believe to be the discrediting of the Bible's claim to accuracy and authority, God in His wise administration of the Earth has handed the care of the Sacred City to Britain: and steadily, as investigation proceeds, passage after passage of the Bible receives confirmation—those passages which were most baffling and obscure sometimes proving to be the most exact and the most compelling in their interest.

It has often been pointed out that man's work, when examined under a powerful glass, exhibits flaw after flaw, whereas a work of God, like a shell or a flower, displays new perfections at each fresh examination.

So with man's books and God's Book. Man's books, searchingly examined, are found to be full of flaws. But there *is* one Book which displays its accuracy and perfection just in proportion as the light is bright and the examination searching. The ignorant doubt and question it: the learned trust and revere. That book is the Bible, and by this we recognise that this volume is divine: and we have increasing ground for believing that when we know it fully we shall find it to be a flawless jewel from the mine and workshop of God.

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