

before the names of prominent foreign kings, depicts a captive with his hands tied behind his back and blood streaming from a wound in his forehead. In pictures from the Empire period Pharaoh is depicted shooting arrows into a great masses of foreigners. Sometimes we find him pictured in colossal size, holding a number of the enemy in one hand and bringing down his fist upon them to crush them. Many signs of tyrannical power and of brutal hatred of foreigners are found in the remains of the ancient Egyptian empire and vividly corroborate the Biblical picture of Egyptian oppression.

The book of Joshua depicts the Israelites as entering the land of Palestine and dispossessing the previous inhabitants. From this time on, for many centuries, the hilly backbone of the country remained in Israelite possession, although sections of it were under control of other nations until the time of David, who conquered a foreign stronghold (Jerusalem) to make it his new capital city. Sometimes students read only the vivid accounts of great victories in the book of Joshua and ignore the sections which suggest that, even after the victories, there was still much land to be conquered. The Bible does not record that Palestine was conquered in a day, or that Israelite domination of the entire land was complete within a generation. But it does give a picture of the displacement of one population by another, and archaeological evidences of such a displacement are very numerous.

Investigation of Palestinian remains shows clearly that a civilization of high material culture but of low ethical standards was displaced by one inferior to it materially, but far superior ethically. In some places the change occurs with startling suddenness, and occasionally a thick layer of ashes separates the two types of civilization. The later one begins from a rather low level of material culture, but steadily climbs until in time it reaches a level higher in

this regard than the one it had displaced. But never, even in its darkest days, do its ethical standards as shown by the material evidence drop as low as those of the Canaanites before their displacement.

According to the Bible, Israelite material prosperity reached a climax in the period of David and Solomon. It is interesting to find that archaeological remains and records show that both in Egypt and Babylonia there was a period of comparative weakness at this time, so that it is one of the few periods when such a strong power as the empire of David and Solomon could have developed in this area without quickly causing active interference on the part of one of the far greater empires. Examination of Palestinian mounds reveals striking material advance at this time. An outstanding example is the great series of stables at Megiddo, showing a large part of an entire city given over to the equipage of Solomon (cf. I Kings 9:15 and 19).

A few centuries later the Bible begins to refer to the coming of a great conquering power from the northeast, consisting of the forces of the Assyrian kings. Many passages in the prophetic books give us vivid pictures of the fear which was aroused as this great aggressor moved forward. About a century ago the palaces of many of the Assyrian kings were excavated. From hundreds of statues and bas-reliefs and thousands of inscriptions a vivid idea was secured of the brutal terrorism which was characteristic of these great conquerors. The picture in the Bible is made vivid and real as we see from these other sources the actual background into which it fits.

The Bible depicts the northern kingdom of Israel as carried away by the Assyrian invaders, and the southern kingdom as taken into captivity a century and a half later by their successors, the Babylonians. Again we find a burnt layer in many of the hills which mark ancient cities; city after city is destroyed and not rebuilt; a few show evidence