

is easy to see that these columns have nothing to do with any sort of ancient worship. These are stables for horses, and the hole through each column is to put a rope through to tie the horse!" Dr. Guy pointed out that in some places mangers were still in position. The arrangement was very similar to that of a modern barn, except that the horses were put in the stalls in such a way as to face toward the central passage, instead of having their back toward it. There were stalls for hundreds of horses.

Then Dr. Guy turned our attention to I Kings 9, where verse 15 gives a brief summary of Solomon's great building activities: "And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer."

We note that one of the cities mentioned as a place where Solomon carried on his great building work is Megiddo. In verse 19 we find more detail. It says, "And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen"

Critics used to scoff at the idea of Solomon having whole cities for his horsemen. It seemed to them fantastic to think that Solomon ever had such power and wealth that he could take whole cities for his horsemen and for his horses. Here, however, was factual evidence that Solomon actually did have whole cities given over to his horsemen. Similar layouts have subsequently been found at other cities from the time of Solomon. No one but a wealthy potentate could devote whole cities to this purpose, particularly when horses were very uncommon in Palestine during the entire Old Testament period, just as they still were in 1929 when I rode horseback through a great part of Palestine.

Thus was found incontrovertible evidence of the greatness and power of the king who reigned in Israel at this period.

The Bible tells not only about Solomon's greatness and power, but also about his wisdom. Jesus Christ said, "The queen of the south ... came from the utmost parts of the earth to hear the wisdom of Solomon; And behold, a greater than Solomon is here."

I was dismayed to pick up the first edition of the International Standard Bible Encyclopedia, and to find that its article on Solomon contained such statements as the following: "The wisdom for which Solomon is so celebrated was not of a very high order," and "The wisdom and understanding for which Solomon was famous would consist largely in stories about beasts and trees like the well-known Fables of Pilpai." Was this all that Solomon's wisdom amounted to? Or was he indeed, as our Lord Jesus Christ said, one so wise, as well as so powerful, that he could properly be made a subject of comparison for the very Lord of Glory?

Shortly after my first visit to Palestine, Dr. Glueck, who is now President of the Hebrew Union College in Cincinnati, became Director of the American School of Oriental Research in Jerusalem. Dr. Glueck was greatly intrigued by the statements about Solomon in I Kings 9:26 through 28: "And King Solomon made a navy of ships in Ezion-Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from hence gold, four hundred and twenty talents, and brought it to king Solomon."

Dr. Glueck wondered why Solomon would build a navy of ships at the place described in this chapter. Let us visualize for a moment the shape of the Red Sea. At its northern end it divides into two branches like a "Y". The easternmost of these branches ends at a place called Aqabah, which is a long distance south of the Dead Sea. The western branch reaches to Suez, where the Suez canal has now been cut through. Dr. Glueck wondered why Solomon would have built his navy of ships in Ezion-Geber, which is described as being on the eastern branch of the Red Sea.