

sinner. Archaeology doesn't lead a man to the Saviour. That's not the purpose of it. We bring a man to the Saviour by convincing him of his sin, ~~XXXXX~~ showing him his need of the Saviour. But archaeology can remove some of these feelings of unreality. It can remove some of these doubts. It can answer some of these attacks of the higher criticism by showing the reality (3.25) and the accuracy of the statements of the Bible. The world's ways have changed since the time of the Biblical statements and there are many, many of them which are sketchily told us in the Bible just as we tell things sketchily today. We don't try to fill in all the details. We don't explain everything. Everybody knows the general facts of life and we as we tell something simply tell that which is unknown to ~~XXXXX~~ our hearers. The same is true of any account that you read anywhere. And so in the Old Testament there's a whole background that is not explained and it's so different from our present-day background that often it gives a sort of a feeling of unreality. Then when these materials come to life and we find these stones and we look at the stones and we see how they fit in here, into this Biblical background, it gives us added assurance of the reality of that with which we are dealing. As Peter said, "We have not given unto you cunningly devised fables." We have not presented to you that which seemed to our imagination to be a helpful thing but men of old have spoken of that which they have seen and which they have heard and which they have understood and their hands have handled of the Word of Life. And so archaeology has a subsidiary purpose, a purpose of helping to give us this feeling of reality. "What mean these stones?" The Old Testament mentions many cities which are unknown today, except through the pages of history, cities which were conquered and destroyed and disappeared and were completely forgotten for centuries except for mention in the Old Testament. One of the most outstanding of these is the city of Ninevah, mentioned many times in the Old Testament. The great capital of the Assyrian Empire - mentioned and referred to as a great capital and in the Book of Jonah referred to as the city of three days - a city so large it would take three days ~~XX~~ to walk around it. It wasn't long ago that people were saying, "Well that certainly is a wonderful imagination, exaggeration. If there had been a city called Ninevah so big it would take three days to walk around it, we'd at least know where it was." Nobody 110 years ago could tell you where Ninevah had been because