

enough in this Fourth Gospel. Philip and Andrew come to the front. And these two men had been the first two men to bring in recruits to Christ. When He returned to the Jordan, wearied with His Temptations, good angels—evangelists—had ‘ministered unto Him,’ bringing Him converts, more to Him than meat and drink. These angels of the Church stand forward here—Andrew and Philip. The others recede into the background: have naught to do (so far as this Fourth Gospel can see) with the handling of that miraculous bread, except the gleaning of its fragments.

But the Temptations did not cease when Christ declined to transform stones into bread. There ensued another Temptation, with which He Himself has associated the catchwords ‘Pinnacle of the Temple.’ Jewish exegetes had long associated the Temple Pinnacle with the Messianic prophecy in

Mal 3¹. ‘The Messiah, ‘the prophet that cometh into the world,’ was to leap from that giddy height into the courtyard below, and was to be received with acclamation by the worshippers. Christ renounced that crude and blatant method of advertising His Messiahship. The disciples caught this at least of His meaning, as they listened to His autobiographic allegory. They asked themselves, Why did He refuse to display His Messianic credentials? And, in His Third Temptation, why did the kingdoms of the world and all their regalia prove so unattractive to Him? They have their answer now, these perplexed hearers. Christ is hailed by ‘the people’ as ‘the prophet that cometh into the world,’ though He has not taken the leap from the pinnacle. He is all but made a king perforce by them, though He has dazzled them and duped them with none of Satan’s wiles (6^{14, 15}).

Recent Biblical and Oriental Archaeology.

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Two more volumes of the Babylonian Expedition of the University of Pennsylvania have just been published, containing copies of cuneiform tablets found at Nippur (*Documents from the Temple Archives of Nippur*, Ser. A, xiv. xv., by Albert T. Clay, Philadelphia, 1906). The Rev. A. T. Clay has again been the copyist and decipherer, and has again shown himself one of the most efficient of Assyriologists. The elaborate indices and tables of contents with which the volumes are provided imply a huge amount of labour, and, so far as I have been able to check them, have been compiled with extraordinary accuracy. The introductions, in which specimen translations of the tablets are given, are full of new information; the signification of words and ideographs hitherto unknown, like KU-QAR, ‘payment,’ has been fixed, and fresh chronological data are quoted to disturb the mind of the Babylonian historian. Indeed, it is a little difficult to see how the dates which Mr. Clay’s tablets necessitate can be made to agree with those of the famous ‘Annalistic List.’ For the study of Kassite proper names, and therewith of the Kassite language, the newly published docu-

ments are of considerable importance. The list of cuneiform characters distinctive of the Kassite epoch, which Mr. Clay has drawn up, will be much appreciated by his brother Assyriologists, and its usefulness has been increased by its having been reprinted in a separate form.

THE NAME OF YEHO, YAHVEH.

For Old Testament students the most interesting names in the newly published tablets from Nippur will probably be those which show that the name of the national God of Israel was employed in Babylonia in the Kassite age. I was the first to notice, some years ago (in the pages of THE EXPOSITORY TIMES), that the name of a West Semite in a contract tablet of the Khammu-rabi period,—Ya(h)um-ilu—contains the name of יהו, י, with the mimmatim that was characteristic of the time, and exactly corresponds with the later Joel. Now in the tablets of the Kassite period Mr. Clay has found the names Ya-â-u, Ya-a-u,¹ Ya-û-ba-ni (i.e. Yau-bani, like Ea-bani, etc.), and Ya-u-a or Jehu, from which we learn that the name con-

¹ Perhaps also Ya-wu.

tinued to exist in Babylonia down, at least, to the fourteenth century B.C., and submitted to the phonetic changes which passed over the rest of the language between that period and the epoch of Khammu-rabi. Yau-bani is a particularly interesting compound, as it proves that the divine name was thoroughly adopted into Babylonia, the compound being a specially Babylonian one. We might, however, have already gathered that such was the case from a lexical tablet. (83, 1-18, 1332, *Obv.* ii. 1), where the ideograph of 'god' is explained by the word Ya-h-u (with non-Assyrian *h*), for which the Babylonian scribe finds an etymology in the Babylonian *yāti* 'myself.' Similarly, Sargon writes indifferently Yau-bihdi and Ilu-bihdi in the name of a king of Hamath.

But the interest of the Nippur tablets does not end here. By the side of the masculine

Yaû we have also the feminine Yaûtum, corresponding with a Hebrew יהוה. And just as יהוה is used in Hebrew for the masculine, so we find Yaûtum used not only as a feminine but also as a masculine name. That is to say, the absorption of the feminine Yaûtum, יהוה, by the masculine יהו, יו, יי, which is fully carried out in Hebrew, is in process of being carried out in the Babylonia of the Kassite age. How the goddess, who in so many cases possessed after all only a grammatical existence, came to be identified with the god, I have explained in my Lectures on the Religion of the Babylonians; a well-known example of the fact is the Ashtar-Chemosh of the Moabite Stone. While the Latin races, like the natives of Asia Minor, seem to have craved for a female divinity, the Semites resembled the Teutonic populations in their tendency to believe only in a male deity.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE II. 34, 35.

'And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.'—R.V.

EXPOSITION.

'Is set.'—Literally 'lies.' The metaphor is taken from a stone, which may either become 'a stone of stumbling' and 'a rock of offence' (Is 7¹⁴, Ro 9^{32, 33}, I Co 1²³), or 'a precious corner-stone' (I P 2^{7, 8}, Ac 4¹¹, I Co 3¹¹).—FARRAR.

'For the falling and rising up of many in Israel.'—For the fall of many Pharisees, Herodians, Nazarenes, Gadarenes, and for the rising—a savour of life unto life—of all that believed on Him. In some cases—as that of Peter and the dying robber—they who fell afterwards rose.—FARRAR.

'For a sign which is spoken against.'—What was previously affirmed was His destination for others; now follows the special personal experience, which is destined for Him. His manifestation is to be a sign, a marvellous token of the Divine counsel, which experiences contradiction from the world (see on Ro 10²¹). The fulfilment of this prediction attained its culmination in the crucifixion; hence v. 35 (cf. He 12³). But it continues onward even to the last day (I Co 15²⁵).—MEYER.

'Yea and a sword shall pierce through thine own soul.'—This is not a parenthesis; there is nothing in the construction to indicate that it is one, and a statement of such moment to the person addressed would hardly be introduced parenthetically. It is the inevitable result of the *ἀντιλογία* (speaking against): the mother's heart is pierced by the rejection and crucifixion of her son. *τὴν ψυχὴν* (Soul)—the seat of the affections and human emotions. *ῥομφαία* (Sword)—(1) a long Thracian pike; (2) a large sword, greater than μάχαιρα (22^{36, 38, 49, 52}) or ξίφος. Such a weapon better signifies extreme anguish than doubt, the interpretation which Origen, Bleek, and Reuss prefer, as if she would be tempted to join in the *ἀντιλέγειν* (speaking against).—PLUMMER.

'That thoughts out of many hearts may be revealed.'—Literally 'so that.' The sentence points to one result of the coming of Christ. Characters will be discovered by the touchstone of His presence.—ADENEY.

THE SERMON.

The Cross the Instrument of Self-Knowledge.

By the Rev. R. M'Cheyne Edgar, M.A.

After Simeon had sung the Nunc Dimittis he went on to tell Mary of the great future that was before her child. 'Behold this child is set for the fall and rising again of many in Israel.' Yet the movement that He is to lead is not to be popular.