

THE terms of individual citizenship are common to all, and indispensable for each; there is no entering the kingdom for any man which is not necessary for every man. 'Except a man be born from above, he cannot see the kingdom of God,' must mean that *no man* can see that kingdom who has not had that experience. High priest, Sanhedrist, Pharisee, scribe, must go through precisely the same process necessary for Gentile, pagan, and the heathen proselyte. This must have been a sharp saying for Nicodemus, as it is for any gentleman of our own age, to be told that the same process must occur in the history of senator and president of the university as in that of the degraded prostitute and of the cunning wharf-rat. But it is so. Culture of the intellect has nothing to do with it. It is not an affair of the intellect, but of the spirit. Jesus rides over the 'teacher' allusion in the speech of Nicodemus. It is as if He had said: It is not a new doctrine men want, but a new life; it is not a question of *doing* something, but of *being* something; a foreigner might *do* all that a citizen does, and yet not *be* a citizen. Perhaps Luther puts it still better, thus: 'My teaching is not of *doing*, or of *leaving undone*, but of a *change* in the man; it is not new works done, but a new man to do them; not another mode of living only, but a new birth.'—DEEMS.

DR. LEIFCHILD tells us that he once met a lad, twelve years old, at a toll-gate, who had a Testament in his hand. 'Can you read it?' inquired the doctor. 'To be sure I can. I can read this to you, "Except a man be born again, he cannot see the kingdom of God."' 'What does that mean, my boy?' The lad quickly replied: 'It means a great change. To be born again means something here' (laying his hand upon his breast), 'and the kingdom of God means something up yonder.' That boy had got hold of the very core of Bible theology. But what was so clearly revealed to that lad in his Bible was yet a mystery and a puzzle to the Jewish ruler.

IF I enter a place where there is a musical performance, my ticket entitles me to cross the threshold; but if I have no musical ear, I can have no enjoyment. In the same manner if you have a right in something done for you that will warrant and enable you to cross the threshold of heaven, yet if you have no heart prepared for the exercises

and the joys of heaven, it can be no happiness to you.—  
J. E. CUMMING,

IF you had an old house, and any friend of yours were to say, 'John, I will build you a new house. When shall I begin?' 'Oh,' you might say, 'begin next week to build the new house.' At the end of the week he has pulled half your old house down, 'Oh,' say you, 'this is what you call building me a new house, is it? You are causing me great loss. I wish I had never consented to your proposal.' He replies: 'You are most unreasonable; how am I to build you a new house on this spot without taking the old one down?' And so it often happens that the grace of God does seem in its first work to make a man even worse than he was before, because it discovers to him sins which he did not know to be there, evil which had been concealed, dangers never dreamed of.—C. H. SPURGEON,

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## Archaeological Commentary on Genesis.<sup>1</sup>

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

IV. 1. QAIN means 'a smith,' more especially 'an ironsmith,' whence the Kenites probably derived their name. As Cain, however, was not himself a smith, but only the ancestor of Tubal-Cain, or 'Tubal the smith,' it can hardly have

<sup>1</sup> In the March number of THE EXPOSITORY TIMES correct *Sabathin* (p. 264, l. 21 from below) into *Sabattim*; and Samsi-masizib (p. 266, l. 7) into Samsi-yusizib.

had this signification in his case. The Hebrew etymology put into the mouth of Eve is evidence that the meaning of the name had been forgotten when the Book of Genesis was written.

2. Oppert has identified the name of Abel with the Babylonian *abil*, 'son,' which was borrowed by Sumerian under the form of *ibila*. The early Chaldean kings bore the title of *rêu*, or 'shepherd';

and according to the Chaldean Epic of Gilgames, the goddess Istar 'loved the shepherd Tabulu,'—a name which has the same etymological origin as Abel,—who daily sacrificed goats to her, until the goddess grew tired of him, and changed him into a hyena pursued by his own dogs.

7. In the Babylonian legend of Nerra or Urra, the plague-god, it is said that he 'is crouching at the gate,' where the Assyrian *rabits* is the Heb. *robhêts*, 'lieth.'

14. Cain identifies this *adâmâh* or 'ground' (A.V. 'earth'), out of which man and the animals were made, with the plain of Eden or Babylonia, and assumes that the power of Yahveh does not extend beyond it, so that in driving him out of it, God is also driving him out of His own presence.

15. A Babylonian folk-tale, which describes how a foundling was saved from the streets by an adoptive father, states that after his rescue a seal or mark was imprinted by the prophet on the soles of his feet.

16. East of Babylonia was the district inhabited by the nomad *Sutu*. Here also was the settlement of the 'Umman Manda,' or 'nomad hordes,' who in the later days of the Assyrian empire were identified with the Kimmerians. As, however, there is a reference to them in the great work on astronomy and astrology which belongs to the earliest period of Babylonian literature, it would seem that the name had long been known in Chaldea. Manda is here explained as a derivative from the same root as the Hebrew *Nod*, the land of 'the nomads,' though its form would show that the word was borrowed by the Babylonians from some neighbouring Semitic dialect.

18. In the genealogy of the Sethites (ver. 15), the name of *Irâd* (עירד) is written *Yared* (ירד), which would correspond with a Babylonian *ardu* or *arad*, 'servant.' It is possible, therefore, that the spelling *Irâd* is due to an association of the name with that of the ancient Babylonian trading city *Eridu*, on the Persian Gulf.

*Mehujael*, which yields no satisfactory etymology, seems to be a corruption of the *Mahalaleel* of the Sethite genealogy. This would be *Mullil-il*, 'the purifying priest of God,' in Babylonian. The fifth antediluvian king of Babylonia is given as *Magalâros*, *i.e.* *Magalalos*.

*Methusael* is Babylonian, not Hebrew, and is an exact transcription of the Babylonian *Mutu-sa-ili*,

'man of God.' In the Sethite genealogy the name has been corrupted into *Methuselah* (perhaps for *Mutu-sa-ilati*, 'man' or 'husband of the goddess'), which does not admit of an etymology.

*Lamech* has been supposed to be the Sumerian *Lamga*, 'artificer,' a title given to the moon-god. In other cases where Sumerian names have been borrowed by the Semites, we find *g* becoming *k*, as in *Makkan* for *Magan*, *êkallu* (*hêkâl*), 'palace' for *êgal*, 'great house.'

19. *Adah* is the Babylonian *uddatu*, 'light,' more especially the light of 'dawn,' while *Zillah* is *tsillatu*, the 'shadow' of night.

20-22. *Jabal*, *Jubal*, and *Tubal* all seem derived from the same root, while יובל is the name in Hebrew of a wind instrument of music. *Tubal-Cain* is 'Tubal the smith,' the absence of the article before the epithet possibly pointing to a Canaanitish derivation of the name. The ironsmiths of Canaan were already famous in the time of the nineteenth Egyptian dynasty, and in the Egyptian *Travels of a Mohar*, which was written in the age of *Ramses II.*, the hero is made to turn aside into a blacksmith's forge in Canaan as soon as his chariot is broken. The ironsmiths formed a special tribe, like the smiths of the Middle Ages, and, like the latter, wandered about the country, living in tents. They are known as *Kenites* in the Old Testament.

*Naamah* was a title of the Phœnician *Ashtoreth*. In Greek writers the name appears as *Nemanoun* (Plut. *De Is. et Osir.* 13), as well as *Astronomê*, *Astronoê*, or *Astynomê*, *i.e.* *Ashtor(eth)-Naamah*. Hence comes the Rabbinical legend that *Naamah* was a Venus-like demon of the night, whose habitation was at *Tyre*.

25. The *Moabites* are called 'the children of *Sheth*' in Num. xxiv. 17, and in the Assyrian and Babylonian inscriptions the *Beduin* are called *Sutu* (*Sati* or *Sittiu* in the Egyptian texts).

26. *Enosh* is Aramaic rather than Hebrew in form, though the word is used in the Old Testament in the sense of 'man.' The third of the ten antediluvian kings of Babylonia is called *Amelon* by the Chaldean historian *Berosos*, and *Amelon* may possibly be the Babylonian *amelu*, 'man.'

V. 9. The name *Cainan* is but another form of *Cain*, with the same suffix that we find in the names of the *Horite* tribes (Gen. xxxvi. 18-30). The suffix is also common in Assyrian, and answers

to the Hebrew suffix *-dn*. Cainan bears the same relation to Enos, 'man,' that Cain bears to Adam, 'man.' The fourth antediluvian king of 'Babylonia' was Ammenon, which may perhaps be the Babylonian *ummanu*, 'workman.'

24. According to the Babylonians, Xisuthros, the hero of the Deluge, was similarly transported without dying beyond the waters of death, on account of his piety.

29. The etymology suggested for the name of Noah (from *nâkham*, 'to comfort'), indicates that it originally ended in *-m*, that is to say, with the minimation which is found attached to nouns in early Babylonian as well as in the Minean language of southern Arabia. There are also traces of it in Canaan; a cuneiform tablet, for instance, tells us that the word 'god' in the language of Syria was *malakhum*, which seems to be the biblical Milcom (from *melech*, 'king'). Noah really signifies 'rest,' *nukhu* in Babylonian. There was a Sumerian god called Kus, whose name was translated by Nukh in Semitic Babylonian, and who watched over the night.

32. Shem is possibly an abbreviated form of Shemu-el, and seems to be identical with the name of the god Samu or Sumu, which appears in the names of the first two kings of the Babylonian dynasty to which Khammurabi, the contemporary

of Abraham, belonged. The names of the kings of the dynasty show that it must have been of South Arabian origin, and that the language spoken by them was closely related to Hebrew. The two kings in question were Sumu-abi, 'Sumu is my father,' and Sumu-la-ilu, 'Is not Sumu a god?' Sumu-la-ilu is also written Samu-la-ilu.

Ham has nothing to do with the first element in the name of Khammurabi, as the *kheth* here is merely a Babylonian attempt to represent the *ghain* and *ayin* of Hebrew and Southern Arabic (in *אח*). Ham is doubtless the Hebrew *khâm*, 'to be hot,' which has, of course, no connexion with the Egyptian Qam, 'black,' a title which the Egyptians gave to their own country. Japhet is best explained as a shortened form of Japhet-el, from *yâphâh*, 'to be bright' or 'beautiful.'

VI. 2. In early Sumerian hymns and exorcisms we frequently find the expression: 'the man, the son of his god.'

4. In the Chaldean Epic of Gilgames, Ea-bani, the dead friend of the hero, describes Hades as the place where 'for me a crown is treasured up among those who wear crowns, who of old ruled the earth, on whom Anu and Bel bestowed terrible names,' where 'the chief and the noble dwell,' where 'dwell the heroes Etana and Ner.' Cp. Isa. xiv. 9.

## Sermonettes on the Golden Texts.

BY THE REV. G. M. MACKIE, M.A., BEYROUT.

### Wanted—a Heart.

'And the apostles said unto the Lord, Increase our faith.'  
—LUKE xvii. 5.

I. THE TREATMENT OF DIFFICULTIES.—The example of the apostles is still the highest and the happiest: they turned anxiety into prayer. The difficulty arose in connection with the teaching of the Lord Jesus about forgiveness. It had outflanked all their powers of sympathy. It seemed to throw the whole view of moral life out of perspective. He had given them one of the hard sayings.

'Always and inexhaustibly be ready to forgive. Believe brightly, encouragingly, and thankfully in the recoveries and rallying-points of other lives. It

is not yours to measure the hidden things of the heart. You are not expected to supplement the Holy Spirit. The leading thought is not to hate the sinner, but to help him: not to adjudge how deep his darkness is, nor to fix the date and distance of his exile from God, but to lament his forfeiture of what has made you glad, and to rejoice over him when he returns to the light and walks in the way of peace.'

II. MISTAKEN WANTS.—While commending the prayerful example of the disciples, we must not lose sight of a truth that limits, but only to lead into the unlimited—'we know not how to pray as we ought.' What those disciples then needed was not so much faith as the love by which it works. They felt as flat as gold-leaf. They