

not entirely responsible for these things, though he should have seen to them. He *is* responsible for the burning earnestness of nine absorbingly evangelistic sermons.

SHAKESPEARE: PURITAN AND RECUSANT. BY THE REV. T. CARTER. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 208.)

An addition to Shakespearean literature, distinct and notable, and at this time of day! Mr. Carter being himself a Puritan, and the son of a Puritan, is delighted to find that Shakespeare was a Puritan and the son of a Puritan also. He seems to prove it, even amid the proverbial facility with which you can prove Shakespeare was everything under the sun. And what then? Why, then, Puritans are proud all the world over. And besides all that, Shakespeare being a Puritan, knew his Bible, was trained on it, knew it well, and loved it too; you may be sure. And of that the evidences are everywhere throughout his works. Mr. Carter tells us even (following Phillipps) which version he used. It was the version of 1560, the Puritan version of Geneva. It is a very pleasant book; at once literary and religious.

THE POWER OF AN ENDLESS LIFE, AND OTHER SERMONS. BY DAVID WRIGHT, M.A. With a Preface by the REV. CANON AINGER. (*Rivingtons*. Crown 8vo, pp. 262. 5s.)

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rises beyond all that we expected. Mr. Wright ought to have had promotion, Canon Ainger thinks. But the five-and-thirty years he spent in Stoke Bishop preaching such sermons as these were better spent than if he had been raised to a bishopric and had his mouth shut. What is their style, did you say? Canon Ainger answers: 'In all the fundamental doctrines of our religion David Wright was evangelical, but it was an evangelicalism tempered by culture.'

THE SECOND BOOK OF KINGS. EDITED BY THE REV. W. O. BURROWS, M.A. (*Rivingtons*. Crown 8vo, pp. xxv, 118. 1s. 6d.)

The scheme of these 'Books of the Bible,' as they are cautiously called, is too elementary to leave scope for much introduction or annotation; but what there is, is excellent. For Principal Burrows is one of our best Old Testament scholars.

GLINTS THROUGH THE SHADOWS. No. 1. BY THE REV. ARTHUR CHAMBERS, A.K.C. (*Taylor*. Crown 8vo, pp. 65. 1s. net.)

Mr. Chambers wrote a book on *Our Life after Death*, and it has had a great circulation. This book is in the same direction. Its teaching is the same. And what its teaching is, one sentence will make plain: 'The apostolic doctrine of a *limited* and justly proportioned punishment for sin, followed by the *destruction* of impenitent and hardened men, body and soul, in "the Second Death," has been displaced for an incredible dogma, which translates death to mean a *life* of unending wretchedness and depravity.' Now, if Mr. Chambers can make that teaching out he will not lose his reward.

## Archaeological Commentary on Genesis.

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

XVI. 1. The name of Hagar is letter for letter the same as that of Hagar (Akhôris), an Egyptian king of the twenty-ninth dynasty.

7. The chief Babylonian deities had their *sukalli*, 'angels' or 'messengers.' One of them was specially called Pap-sukal, and is said to carry to the earth the divine 'commands' (*purusê*).

Shur, 'the wall,' is a Semitic translation of the Egyptian *anbu*, the name given to the great line of

fortification which ran from Pelusium to Suez, and 'protected' Egypt from the 'Sittiu' or Bedouin of Asia. A papyrus of the nineteenth dynasty speaks of 'the territory of the walls to the north of Migdol.'

14. The spring of Lahai-roi has been identified with 'Ain Muweilah, a little to the north-west of 'Ain Qâdis, or Kadesh-barnea; the identification, however, is extremely doubtful.

15. The name of Isma-il, or Ishmael, occurs in Babylonian contract-tablets of the Khammurabi period, and we find Isma-Asur in the cuneiform tablets of Kappadokia. A name formed of the same elements, Ili-isme-ânni, 'O my God, hear me!' occurs on an early Babylonian seal-cylinder, found in the Lebanon, and now in the Ashmolean Museum at Oxford, where we read: 'Multa-il, son of Ili-isme-ânni, the servant of the goddess Nin-si-zida.'

XVII. 5. Since there is no word in Hebrew which throws light on the meaning here assigned to the word *raham*, the narrative must come from a document in a language in which such a word occurs. This would be Arabic, if the ordinary belief is correct that such a word really exists in that language with the signification of 'a multitude.'

8. Notice that 'the land of Canaan' here takes the place of the 'Amorites' of xv. 16, as in the Tel el-Amarna tablets.

10. Circumcision is met with throughout Africa and in other parts of the world, and was universal in ancient Egypt, as the monuments have shown. A picture in the temple of Khonsu at Karnak, published by Prisse d'Avennes, makes it clear that it was usually performed, as among the Mohammedans of to-day, when the boy was eight or ten years old. According to Herodotus (ii. 104), the practice was borrowed from the Egyptians by the people of Palestine, as well as by the Phœnicians, Colchians, and Ethiopians; and we learn from the Old Testament that the Arabs, Moabites, Ammonites, and Edomites were circumcised. It is probable, however, that there was no borrowing, but that the practice had in each case come down from an early period.

XVIII. 21. The anthropomorphism is similar to that in xi. 7.

23, 24. Compare the speech of Ea, the god of wisdom, to 'the warrior' Bel in the Chaldean account of the Deluge: 'Thou, O warrior, art the foreseeing one among the gods; why, O why didst thou not consider, but didst cause a Deluge? Let the doer of sin bear his own sin, let the maker of iniquity bear his own iniquity. Let the just one not be cut off, be merciful that (all) be not [destroyed].'

XIX. 24. A Sumerian hymn speaks of 'raining

stones and fire' out of heaven. The conflagrations may have been assisted by the ignition of the petroleum in the asphalt-wells, as has happened at Baku on the Caspian. Justin (xviii. 3. 2-3) states that 'the Phœnicians being driven by an earthquake from their original homes by the Assyrian Lake soon afterwards settled on the sea-coast, and there built Sidon.' As, according to von Gutschmid, the best MSS. read 'Syrian' instead of 'Assyrian Lake,' it has been supposed that the tradition refers to the overthrow of the cities of the plain. But Sidon had been built long before the latter event, and classical writers are unanimous in asserting that the Phœnicians believed themselves to have come from the Persian Gulf, so that in the Assyrian Lake we must see either the Sea of Nedjif or perhaps the Gulf itself.

26. According to Josephus, one of the columns of crystallized salt in the Jebel Usdum, south of the Dead Sea, which resembled the human form, was in his days still pointed out by local tradition as Lot's wife.

28. From Hebron only the northern end of the Dead Sea would be visible. That the cities of the plain stood at this end is plain from xiv. 7, 8, where the Babylonian army is described as marching northwards from Kadesh-barnea, past Hazezon-tamar or En-gedi, midway between the two extremities of the lake, to the vale of Siddim. Moreover, the southern end of the lake has been, for the most part, salt and barren since the beginning of the human period: it is only at the northern end, where the Jordan flows into the lake, that there could have been a 'garden of the Lord.' Lastly, it was in the valley of the Jordan only, not in the 'Arabah, south of the lake, that the Canaanites lived (Num. xiii. 29).

37. On the base of one of the colossi in front of the northern pylon of the temple of Luxor, Ramses II. claims the country of Muab or Moab as one of his conquests. The name is written Muhaba and Mahâb in the Assyrian inscriptions, where mention is made of two of its kings, Salamanu or Solomon, the contemporary of Tiglath-Pileser III., and Chemosh-nadab, the contemporary of Sennacherib. The Moabite stone erected by Mesha, the son of Chemosh-melech, to commemorate his victories over Israel, shows that the language of Moab scarcely differed at all from Hebrew. For the seal of Chemosh-zedek, see note on xiv. 18. Chemosh was the national god

of Moab, and, like Yahveh in Israel and Assur in Assyria, was wifeless. In Meshah's inscription he is identified with Ashtar, the male form of Istar or Ashtoreth. The Emim had been the earlier inhabitants of Moab (Deut. ii. 9-11).

38. Ammi was the supreme deity of Ammon, and his name is found in those of the Babylonian kings, Khammurabi and Ammi-zaduga; of Ammu-anshi (see note on xv. 19); of the Minæans, Ammi-zaduga and Ammi-anash; of the Israelites, Ammi-el and Ammi-nadab; and of the Kedarite prince, Ammu-ladin, in the time of Assurbani-pal. Ben-ammi will therefore be similar in formation to Ben-hadad, which is found in Babylonian contract-tablets denoting a special Syrian divinity. On the Assyrian monuments, Ammon is both a city and a country, and is called Ammâna as well as Bit-Ammân, 'the house of Ammon,' Ammân being preceded by the determinative of an individual. In the Old Testament, the city of Ammon is given the title of Rabbah or 'capital.' (In 2 Sam. xii. 27, *hammâyim*, 'the waters,' should probably be corrected into *Hammôn*; for the initial *hê*, see Gen. xiv. 5.) The Ammonite kings mentioned in the Assyrian annals are Ba'asha, the contemporary of Ahab, Sanibu of Tiglath-Pileser III., and Pudu-il of Sennacherib. Pudu-il is the biblical Pedahel (the son of Ammi-hud, Num. xxxiv. 28).

XX. 1. Three different resting-places are intended, the Negeb immediately to the south of Palestine, the district between Kadesh-barnea (Jebel Magrah) and the Egyptian frontier, and Gerar. Gerar is the modern Umm Jerâr, two hours to the south of Gaza, with a mound of potsherds.

XXI. 31. Beer-sheba is the modern Bîr es-Seba'a, west of Gaza, where wells still exist.

32. The Philistines had not as yet settled in Palestine (see note on x. 14), so that the name is here used proleptically. But the western part of the territory of Gerar formed part of what was subsequently the territory of the Philistines, Beer-sheba being included in the territory of Gerar, but not in that of the Philistines. The name of Phichol has no Semitic etymology; but since the other biblical names which begin with *Phi* are of Egyptian origin,—Pi-Hahiroth, Pi-Beseth or Bubastis, and Phinehas, Egyptian Pi-Nehasi, 'the

negro,'—it would follow that Phichol also must be Egyptian. Perhaps the second element in it is the first in the name of the Kala-siries (Egyp. Kala-sheer), the troops who garrisoned the eastern side of the country. Brugsch suggests for *Kal* the meaning of 'warrior.' We find *Kal* (also written *Kanr*), in an Egyptian inscription of the nineteenth dynasty, as the name of a man who had married a foreign wife; in the Abbott Papyrus (twentieth dynasty) the name of *Kal* has the determinative of 'foreigner,' as has also the female name of *Kalt* in an inscription of the time of Ramses II. In Assyrian, *Kallû* was the title of an officer, and signified 'guard.' There were *Kallû* of 'the king' as well as of 'the river' and 'the dry land.'

33. The *êshel* is a tamarisk tree, not a 'grove.' Such sacred trees are still to be seen in the East, growing by the side of a spring or well, dedicated to some apocryphal saint, and honoured with offerings by the Bedouin.

XXII. 2. Instead of Moriah, the Syriac version has the 'Amorites,' and the Septuagint, which has 'the mountain of the Amorites' in 2 Chron. iii. 1, here reads 'the highlands,' *i.e.* Moreh. There seems hardly a question that this is the better reading, Moreh being the Sumerian Martu, as in xii. 6. This would be in harmony with Ezek. xvi. 3, and the Massoretic text could be easily explained by the connexion of the name with the proverb quoted in ver. 14. The sacrifice then would have taken place on one of the mountains of the land of the Amorites, *i.e.* Canaan, according to the Babylonian usage of the word. Whether or not the mountain in question was the temple-mount at Jerusalem, is doubtful. On the one hand, the proverb in ver. 14 seems to imply that it was so, and the distance from Beer-sheba would suit. On the other hand, there is no reference to the immediate neighbourhood of a city; and from the 'thicket' mentioned in ver. 13, we might infer that the place was solitary. In the Tel el-Amarna tablets, the temple-mount is called 'the mountain of Jerusalem,' and the city of Bit-Nin-ip—'the temple of Nin-ip'—is said to be situated upon it.

The sacrifice of the first-born son was common to all the Semitic peoples, but more especially to those of Palestine, and was based on the belief that Baal would be satisfied with nothing less than the best and the dearest. In a Sumerian text we read: 'The offspring who raises the head among

mankind, the offspring for his life he gave; the head of the offspring for the head of the man he gave; the neck of the offspring for the neck of the man he gave; the breast of the offspring for the breast of the man he gave.' Human sacrifice is represented on early Babylonian seals, and the king of Moab saved his capital from capture by the Israelites by the sacrifice of his eldest son (2 Kings iii. 27). Phœnician mythology, according to Philo Byblius, related that the god El, in a time of pestilence, had put on royal robes and sacrificed his only son Yeûd, and the human sacrifices of the Phœnicians excited the horror and astonishment of the Greeks. When Carthage was besieged by Agathokles, no less than two hundred children were sacrificed as an expiation for sin. Contact with the Greeks introduced milder manners, and accordingly in the Phœnician tariffs of the victims offered to Baal, found at Carthage and Marseilles, the *ayil*, or 'ram,' as M. Clermont-Ganneau has pointed out, takes the place of the human victim. The human victims among the Phœnicians were always offered by fire, and so, too, in Moab (2 Kings iii. 27).

13. Similarly in the tariffs of Carthage and Marseilles, the ram takes the place of the male child.

14. The translation of the proverb is doubtful; but if we are to render 'In the mount of the Lord [is fear?],' and not 'In the mount is Yahveh-yir'eh,' or 'the Lord will provide,' the reference can hardly be to any but the temple-mount. In the list of the conquests of Thothmes III. in the south of Palestine, no mention is made of Jerusalem; but in the part of it where we should expect to find the name of that city is the name of Har-el, 'the mount of God.' As Ezekiel (xliii. 15) calls

the altar of the temple *Har-el*, the Har-el of the Egyptian list and the Har-Yahveh of Genesis may be one and the same. In Ps. lxxviii. 15 the temple-mount is termed 'the hill of God' (*har-Elohim*), and elsewhere it is described as the Lord's 'holy hill.'

21. For Uz and Buz, the Khazu and Bazu of Esar-haddon, see note on x. 23. Khazu, however, may be the Khazo of this passage. In a Kappadokian cuneiform tablet (date B.C. 1400, or earlier) in the possession of M. Golénischeff, we find the name of Qama-Asur, which is a parallel formation to Kemuel. The sense of the term 'father' here is doubtful; it may be geographical or ethnological, or an official title like that of 'father of the Amorite land' given to Kudur-Mabug, or Kemuel may be the name of the national god. But the Kappadokian Qama-Asur is in favour of its being an official title.

22. Bethuel is Beth-el, 'house of God,' the technical name given to the sacred stones which were the object of early Semitic worship. But in one of the Tel el-Amarna tablets, Beth-el appears as the name of a man belonging to Tunip, now Tennib, north-west of Aleppo. A suggestion has been made that it stands for Methu-el, 'man of God' (= Methu-sa-el).

24. Tebah, called Tibhath in 1 Chron. xviii. 8, is the Tubikhi of the Tel el-Amarna tablets, which describe it as an important place; and it is named by Thothmes III. among his conquests in Coele-Syria, while Thahash is the Takhis of the Egyptian texts of the nineteenth dynasty, which place it in the neighbourhood of the Lake of Horus. Neither place is known to the Assyrian inscriptions of a later day.

(To be continued.)

## Sermonettes on the Golden Texts.

BY THE REV. D. A. MACKINNON, M.A., MARYKIRK.

### Acts xxi. 13.

'I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'

'READY, aye ready, for the field,' is the motto of an ancient house—probably adopted in warlike times. Peace has its victories as well as war, and fortitude

alone can win them too. It needs courage to wait and suffer, as well as to do and dare.

For twenty years Paul had displayed the courage of energetic action. Now he was to be laid on the shelf for five years; and it remained to be seen how he could endure the galling yoke of imprisonment.