

incident, even in adventure. Witness Dr. Brown's two years' close connexion with Edward Irving, his lead in the Robertson Smith case, and his place in the New Testament Revision Committee. But these incidents or adventures were by no means easily worked into a memoir; some of them demanded the most delicate handling. And above all, Dr. Brown had a personality, the essentials of which it was most difficult to fix and classify. Professor Blaikie had no easy task; yet he has been entirely successful. His book is a constant pleasure to read, a frequent delight. His judgment has rarely missed, rarely shown its own natural bias. One can see certainly, in regard to the Robertson Smith matter, not merely where Dr. Brown was, but where Dr. Blaikie was as well. One feels, in fact,

that if the thing had had to be done over again, Dr. Blaikie would have stayed on the same side; while Dr. Brown would have gone to the other. But that impression is not thrust on us. On the contrary, Dr. Blaikie has striven to be, and has almost succeeded in being, a wholly impartial historian.

Though the beginning of the book is the best of it, the chapters that describe the correspondence with Cardinal Newman and with Dr. Martineau are full of interest at once for their own sake and for the light they cast on the personality of Dr. Brown. The closing scenes are faithfully and sympathetically described. Miss Hannah Brown's unwearied devotion is just mentioned. Perhaps more could not easily be said. One wishes it were possible to say more some day.

An Archaeological Commentary on Genesis.

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XXX. 6. Dan, 'the judge,' is a Babylonian deity. The sun-god is often entitled 'the supreme judge (*Dânu*) of heaven and earth.'

11. Gad was the god of destiny and good fortune (Isa. lxx. 11), whence the name of Baal-gad (Josh. xi. 17).

13. Asher, 'blessed' or 'favourable,' is the Assyrian *asiru*, an epithet of Bel-merodach. The feminine Asherah is the name of the old Canaanitish goddess Asherah (written Asirti and Asrati in the Tel el-Amarna tablets), the goddess of fertility, whose name is mistranslated 'grove' in the A.V. The Assyrian *asirti* and *esrêti* signified 'a sanctuary.' In the Egyptian *Travels of a Mohar*, 'the mountain of User' is placed between Ecdippa and Shechem, just where the tribe of Asher afterwards dwelt.

14. The word *dûdîm*, 'mandrakes,' is found in an Egyptian papyrus of the nineteenth dynasty, under the borrowed form of *dûdmutu*, 'fruits of which love-philtres are made' (see Maspero, *Du genre épistolaire*, 14). There was a tree called *dud* in Egyptian, which Brugsch identifies with the apple, and a species of cider termed *dudu*.

20. The Assyrian *zabâlu* means 'to carry,' more especially 'to bring rent' or 'perform

service'; hence *zabil*, the title of the officer who was appointed to receive the tribute of a conquered country, and to govern its frontier.

21. Dinah is the feminine corresponding to Dan.

24. As has already been noted, Mr. Pinches has found the name of Yasupu-il or Joseph-el, of which Joseph is an abbreviation, in Babylonian contract-tablets of the Khammurabi period, and Joseph-el (Yoshep-el) is the name of one of the places in Palestine conquered by Thothmes III. It follows immediately the name of the Har or 'mountain' of Ephraim. The biblical writer is uncertain as to the origin of the name, and accordingly gives two different etymologies of it. In Assyrian, *asipu* is 'a diviner,' *isipu*, 'a prophet'; and in the time of Esar-haddon, Milki-asapa was king of Gebal. In that of Assur-bani-pal, one of the sons of Yakin-il, king of Arvad, was Ba'al-yasupu.

19. Dr. Neubauer has suggested that *teraphim* is a *tiphel* formation from the root *râphâ*, 'to be feeble' or 'dead.'

47. The Aramaic *yegar* is the Assyrian *igaru*. The double name, Aramaic and Hebrew, indicates that 'the mount of Gilead' was the line of division between these two Semitic dialects.

49. Mizpah, 'the watch-tower,' which guarded the approach from the desert to the cultivated land.

XXXII. 3. The mountains of Seir are mentioned in the annals of the Pharaoh Ramses III., who says: 'I smote the people of Se'ir who belong to the tribes of the Shasu (or Bedouin), and plundered their tents,' where the word used for 'tents' is *ahail*, which is borrowed from Semitic. For Edom, see note on xxv. 25.

21. 'In the camp' of Mahanaim, not 'in the company.'

28. The name of Isra-el is really derived from *yâshar*, 'to be upright,' whence the diminutive Jeshurun (Deut. xxxii. 15), so that the connexion with *sar*, 'prince,' is merely a play upon the name. In Hos. xii. 4, 5, where a reference is made to the wrestling with the angel, both *sar* and *yâshar* are associated with the name of Israel. The name is found in the annals of the Assyrian king, Shalmaneser II., in which Ahab is called the Sirahlâ or 'Israelite.' It is also found as that of an individual in early Babylonian documents under the form of Esir-il. In 1896 Professor Petrie discovered in the ruins of the temple of Menepthah, the son of Ramses II., at Thebes, a granite stele, containing a hymn of victory in honour of the Pharaoh, in which it is said that he had 'destroyed the Israelites (*I-s-y-r-a-e-l-u*), so that no seed was left to them.'

30. The name of Penuel or Peniel is met with elsewhere in the Semitic world, and in Carthaginian inscriptions Tanit, the goddess of Carthage, is called Penê-baal, 'the face of Baal.'

XXXIII. 18. Shalem has been identified with Salfm, a hamlet nearly three miles to the east of Nablûs. If this is correct, the field bought by Jacob cannot have been where 'Jacob's well' has been pointed out since the days of our Lord (John iv. 5, 6), since this is westward of Salfm, midway between that village and Nablûs, and close to the village of 'Askâr, which has been supposed to be the Sychar of the gospel. The well has been cut through the rock to a depth of more than a hundred feet, at a spot where the road from Shechem to the Jordan branches off from another which runs to the north. It is possible that we should adopt the reading: 'Jacob came in peace to the city of Shechem.'

XXXIV 10. It was proposed to give the Israelites the same privileges of possessing land and trading that were enjoyed by the 'Amorites' in 'the district of the Amorites' at Sippara, or by the Hittites in the 'district of the Hittites' outside the walls of Memphis, in the time of the eighteenth Egyptian dynasty. Cp. 1 Kings xx. 34.

12. The dowry, as we learn from the Babylonian contract-tablets, became the property of the wife, and was a check upon divorce, since in that case it was lost to the husband; the 'gift' was for the goodwill of the father and brothers of the bride.

XXXV. 4. The earrings were denounced because of the idolatrous images and emblems attached to them, such as we see in the moulds of Assyrian earrings.

13. For the anthropomorphism, cp. xi. 5.

14, 15. For the consecrated stones or Beth-els, see note on xxviii. 18.

18. Benjamin, 'the son of the south' or 'southerner,' represents the position of the tribe southward of its elder brother Joseph, cp. Judg. v. 14. Ben-Oni is 'the Ben-Onite,' or 'son of On,' *i.e.* Beth-On, the great sanctuary of the tribe.

19. Mr. Tomkins has pointed out that Bethlehem is Beth-Lakhmu, 'the temple of Lakhmu,' the Babylonian cosmological deity.

21. We learn from Micah (v. 2) that 'the Tower of the Flock' formed part of the fortress of Mount Zion, which in the time of the eighteenth Egyptian dynasty was already a capital and an important stronghold. The Egyptian geographical lists show that the town of Ya'kob-el would not have been far from here, *i.e.* a little south of Jerusalem. See xxxvii. 14, and note on xxv. 26.

28. One hundred and eighty years are three Babylonian sosses. See note on xxv. 26.

XXXVI. 2. 'Hivite' must be corrected into 'Horite,' see vers. 20-25. Anah is the Babylonian Anu, the sky-god, or Anat his wife, and is a testimony to the westward extension of Babylonian influence. Zibeon corresponds with the Babylonian Zabium, the name of Khammurabi's great-grandfather.

5. Jeush is the Arabic Yaghûth, mentioned in the Qorân as an idol in the shape of a lion, worshipped by the Madhaj and other tribes in Yemen.

11. Teman is 'the south' of Edom; cp. Hab. iii. 3. The Edomite tribe of Kenaz settled in the south of Palestine along with the Israelites, and were amalgamated with the tribe of Judah. Caleb as well as Othniel, the first judge, belonged to them (Josh. xv. 17).

12. The Amalekites or Bedouin had infested the country before its occupation by the Edomites, to whom their relation is accordingly defined as that of offspring by a concubine.

13. Zerah represents 'the east' of Edom.

15. Allûph, 'duke,' is a word peculiar to the Edomites, and represents the heads of the tribes who governed the country before it became a monarchy. The use of the word in Ex. xv. 15 indicates the age of the passage, before the rise of kings in Edom.

20. The Horites were the early inhabitants of Mount Seir before its occupation by the Edomites (Deut. ii. 12; Gen. xiv. 6), who partly extirpated, partly intermarried with them. The name is generally supposed to come from a word signifying 'a cave,' and to mean 'cave-dwellers'; but it may be derived from another word of similar sound, which means 'white,' and so denote that the bearers of it belonged to the same white race as the Amorites. Professor Maspero identifies the name with Khar, which is used in the Egyptian texts to designate the southern portion of Canaan. In 1 Chron. ii. 50 we find a Hur, or Hor, placed at Beth-lehem, and made the father of Caleb.

Lotan seems to be the Luten of the Egyptian monuments, which denoted the whole of Syria, the 'Upper Luten' being Canaan, and the 'Lower Luten' Northern Syria. If the identification is correct, the name must have been extended northwards by the Egyptians. In ver. 22 we are told that Hori, 'the Horite,' was the son of Lotan. The Horite terminations in *-an*, the south Arabic and Assyrian *-an*, must be noticed. Lotan is the same word as Lot. Shobal is a Shaphel form, which is characteristic of the Minæan and Assyro-Babylonian languages. For Zibeon and Anah, see ver. 2.

23. There was a city of Manahath in the tribe of Benjamin (1 Chron. viii. 6), which is mentioned in one of the Tel 'el-Amarna tablets, and of which Shobal is said to have been the father in 1 Chron. ii. 52. Onam is On (see note on xxviii. 17) with the Minæan and Babylonian suffix *-m*.

24. Since Hêmam was a place, according to ver. 22, it may have been the Hêmam (Mass. *hayyimim*, A.V. 'mules') found by Anah in the desert. The reading *Êmim* has been suggested, but the Emim were in Moab, not Edom.

26. Ithran is the same as Jethro; a name also found in the Sinaitic inscriptions.

27. Ezer is the same name as Aziru the son of the Amorite Ebed-Asherah, whose letters are among those in the Tel el-Amarna collection.

28. For Uz, see note on x. 23.

31. This list of Edomite kings must have been taken from some Edomite document. It will be noticed that the sovereignty was elective, like that at Jerusalem according to the letters of Ebed-tob. The different kings came from different tribes and parts of the country.

32. This must be Balaam the son of Beor; cp. Num. xxxi. 8; Josh. xiii. 22. When the Israelites fled from Egypt, Edom was still governed by its 'dukes' (Ex. xv. 15); when they attempted to enter Canaan, it was under a 'king' (Num. xx. 14). Dr. Neubauer has suggested that there is a connexion between the name of Dinhabah and that of Dunip or Tunip, now Tennib, north-west of Aleppo, which is written Dunib in the Tel el-Amarna letters, and from the neighbourhood of which (Pethor, near the junction of the Euphrates and Sajur) Balaam had come.

35. We learn from the cuneiform tablets that Hadad, also written Addu, and abbreviated into Dadu or Dadda, was one of the chief gods of Syria and Canaan, and was identified with the Babylonian Rimmon, the god of the sky, who in early times was also addressed as Martu, 'the Amorite.' The identification with Rimmon produced the compound Hadad-Rimmon (Zech. xii. 11). Hadad, as the name of a man, has been shortened from some fuller name by dropping the second element of it. Bedad is identical with Bu-Addu (perhaps for Abu-Addu), the name of the governor of Urza (now Yerzeh) in Palestine, at the time of the Tel el-Amarna correspondence.

36. Samlath was the name of a Phœnician goddess mentioned in an inscription from the Peiræus, and Samelâ (whence the Greek Semelê) is stated to have been one of the deities whose images stood in the temple of Assur at Nineveh (*W.A.I.* iii. 66. 5. 1). Masrekah would be 'the eastern district.'

37. 'The river' here, as elsewhere, must mean the Euphrates, and Rehoboth is the Assyrian *rébit*, the 'squares' or open places outside the walls and the temples. There was a Babylonian divinity called Savul (a form

of the sun-god), whose name may be the same as Saul.

43. Iram is possibly the same as \hat{A} -rammu ('the god \hat{A} is exalted'), the name of the king of Edom in the time of Sennacherib.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xvii. 24.

'Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou has given Me: for Thou lovedst Me before the foundation of the world.'

EXPOSITION.

THE prayer for the Church has been moving onwards through continuance in the Name, preservation from the evil, sanctification in the truth, unity in the Spirit, conquests in the world; and now, by a sudden ascent, it passes from the present to the future, from earth to heaven.—BERNARD.

'Father.'—The repetition of the invocation, *Father*, reveals the increasing emotion of Jesus, in proportion as He draws near to the close of His prayer.—GODET.

'I will.'—Jesus no longer says, *I pray*; but, *I will!* This expression, which is nowhere else found in the mouth of Jesus, is generally explained by saying that the Son thus expressed Himself, because He felt Himself on this point so fully in accordance with the Father. But this He felt in every prayer, and this unique expression must be taken in its relation to the unique character of the situation. It is the saying of a dying man: 'Father, My *last will* is . . .' It is truly His testament which Jesus thus deposits in His Father's hands.—GODET.

It is further interesting to contrast this expression of Christ's own will in behalf of His disciples with His submission to His Father's will in His prayer for Himself (Mk 14³⁶).—WESTCOTT.

He demands with confidence as a Son, not as a servant.—BENGEL.

'They also whom Thou hast given Me.'—Lit. 'That which Thou hast given Me,' *i.e.* the community of believers.—DODS.

'Be with Me.'—The will of Christ for His people includes two things: first, that they may be where He is (12²⁶ 14³), and so attain in the end to the sphere for the time unattainable by them (13³⁶ cf. 7³⁴); and, secondly, as dependent on this, that they may behold His glory. Each of these two issues contains an element not contained in the corresponding gifts already described. Presence with Christ, as involving personal fellowship with Him in the sphere of His glorified being, is more than a union effected

by His presence with the Church. And the contemplation of His glory, in its whole extent, by those lifted beyond the limits of time, is more than the possession of that glory according to the measure of present human powers.—WESTCOTT.

'That they may behold My glory.'—The crown of all the petitions of Jesus for His own. They form an ascending series: deliverance from the evil in the world; sanctification in the truth, realized in purity, knowledge, and consecration to God; the perfection of unity in God and among themselves; finally, the being with Christ and seeing His glory. The prayer embraces, therefore, all that concerns us here and hereafter, from our redemption from sin onward to our eternal glory.—REITH.

'Which Thou hast given Me.'—The glory *here* intended is in His exaltation after the completion of His work, since it concerned His entire person, including its human side, that *given* to Him by the Father from love (Ph 2⁹), from that love, however, which did not first originate in time, but was already cherished by the Father toward the Son before the foundation of the world.—MEYER.

As communicated to the human nature, it is *bestowed*, but in itself it belongs to the essence of Godhead, and is called 'My glory,' and is described before (v. 5) as that 'which I had with Thee before the world was,' and here again is thrown back into eternity by the added clause, 'For Thou lovedst Me before the foundation of the world.'—BERNARD.

THE contemplation of Christ's glory is the condition of being changed into the same image from glory to glory. Christ's deepest desire is to have His people with Him. He interprets *their* deepest desire in praying that they may behold, and so receive into themselves, His glory (1 Jn 3², Ro 8¹⁷). That glory, as stated above (v. 22), is the Father's love to Him; that eternal love as ground of all the communication of Himself which the Father has made to the Son (see Eph 1⁴, 1 P 1²⁰).

METHOD OF TREATMENT.

By the Editor.

The Glory of Love.

1. Throughout this intercessory prayer Jesus speaks as from the other side of the grave. He says, 'I am no more in the world'; and again He