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some favour with a people who had such respect for their Rabbis and for all who were trained under them (Ac 22¹⁻⁵). Even his custom of supporting himself by the work of his own hands was intended to commend him to the people among whom he laboured. These are indications of a steadfast purpose, on Paul's part at least, that nothing should be omitted which would remove prejudice, or win favour among those whom he sought to evangelize. We may be sure that he was not the only preacher who became

all things to all men, that he might by all means save some. And for preacher's to-day both at home and abroad it should be a consideration ever kept in mind, how they may best commend themselves for the gospel's sake. There are countless ways, especially in the mission field, in which the missionaries by wise and innocent adaptations and concessions, may avoid offence and commend themselves and the gospel. The rule of preachers everywhere should be: 'We bear all things, lest we hinder the gospel of Christ' (1 Co 9¹²).

Recent Biblical Archaeology.

PROFESSOR HILPRECHT has lately passed through the Suez Canal on his way to join the Babylonian Expedition of the University of Pennsylvania, which has recommenced its work at Nippur. The lower strata of the ruined temple are now being systematically and scientifically excavated, and the north-eastern wall of the building was cleared during the summer months. The results of the excavations go to show that the whole place was destroyed and plundered by the Elamite conquerors of Babylonia about 2200 B.C., when the vast amount of ancient treasure and monuments which had been accumulating in the temple for more than two thousand years was either carried off to Elam or deliberately broken in pieces. Some of the treasures of the temple, however, fortunately escaped the notice of the spoilers; among other objects the American explorers have discovered a sacrificial vase of black stone more than two feet high and nearly one foot and a half in diameter, which was dedicated by Gudea, the famous high priest of Lagas or Tello (about 2700 B.C.). Another monument found during the summer is a circular slab of marble about two and a half feet in diameter, with an inscription of nine lines engraved upon it. We learn from the inscription that it had been presented to the temple by Naram-Sin, the son of Sargon (B.C. 3750), and it is important as giving the name of the *patesi* or high priest of Nippur at the time. Several archaic cuneiform tablets of a very early period have also been disinterred, as well as seal-cylinders, seal impressions on clay, carved shells, and bronze nails and saws.

M. Legrain is still hard at work repairing and excavating at Karnak. His latest discoveries have been on the site of the temple of Ptah, to the north of the great temple of Amon, where he has found a stela of Thothmes III., from which we learn that the older temple, which had been of wood and brick, was rebuilt in stone by the kings of the eighteenth dynasty, as well as another stela which is the oldest monument that has as yet been met with at Karnak. It is a record of Antef IV., of the eleventh dynasty, and contains all his four names, including the *ka* or banner name, which was previously unknown. The winged solar disk surmounts the monument, which is dedicated to Amon, Mut, and Ptah, showing that Khonsu had not as yet become the third member of the Theban triad. The stela was broken at an early period, probably during the troubles of the Hyksos invasion, but what remained of it was carefully preserved and set up in its original place. M. Legrain's discoveries prove the scrupulous care with which the monuments of the past were preserved in the Egyptian temples, whose guardians thus had at their disposal trustworthy materials for compiling the history of their country. They show how unjustifiable is the scepticism with which the statements of Manetho, the priest of Sebennytes, have sometimes been treated—a scepticism which could not be justified even if we possessed only a tithe of the materials which lay before him.

Besides his discoveries in the temple of Ptah, M. Legrain has also discovered the city gate, which adjoined the western corner of the temple and was built of large well-cut blocks of stone. It

was double, and the traces of an inscription show that it had been erected by Amonhotep II. This is the first city gate that has been found in Egypt, and its discovery is due to the acuteness of the French *savan* in following up clues which had escaped his predecessors.

A. H. SAYCE.

Egypt.

Yahweh in Early Babylonia: A Supplementary Note.¹

SINCE the Hammurabi contracts made us acquainted with names of such interest, from the point of view of the history of religion, as Professor Sayce's *Ya-ti-um-ilu* (i.e. *Ya'u-ilu*), and the name *Kha-li-ya-um* (i.e. *Khâli-Ya'u*), of which I myself gave an account, the materials have undergone a further increase by the publication of Part viii. of *Cuneiform Texts from Babylonian Tablets*. If anyone may have been still inclined to doubt my *Khâli-Ya'u* because of its being written *Kha-*

¹ Cf. THE EXPOSITORY TIMES, x. (October 1898), pp. 42, 48.

li-pi-um (although *pi* had at that time also the phonetic values *wi* and *ya*), these doubts will now be removed by the form *Kha-li-ya-um*, which is found in Bu. 91-5-9, 2499, lines 7 and 12, with the usual sign for *ya*.

Specially noteworthy is the name *Ya-akh-pi-ilu* (Bu. 91-5-9, 314, line 3), in the first place, on account of the Western Semitic Imperfect form (cf., in addition to the names already known, *Yarshi-ilu*, *Yakhmar-ilu*); and, secondly, because the form *Yahveh-el*, postulated by Mr. G. H. Skipwith (THE EXPOSITORY TIMES, ix. p. 531), could hardly be represented in the Old Babylonian form of writing except as *Ya-akh-pi-ilu* (pronounce *Ya'wi-ilu*), especially as there are known as yet no analogies in the formation of Western Semitic proper names for such a form as *Yakhpi-ilu* (from פִּיחַ, or perchance פִּיחַ). I might further compare, from the New Babylonian period, the names *Khabi-rabi* (written *Kha-bi-GAL*) and *Ya-kha-bi* (son of an *Abi-nadib*, and thus of a Western Semite), and might discover in these two names an original *Hawi-rabbî* and *Ya-hawi* in Babylonian disguise.

FRITZ HOMMEL.

Munich.

Professor Deissmann on Jesus at Prayer.

BY PROFESSOR J. S. BANKS, HEADINGLEY COLLEGE, LEEDS.

IN the *Christliche Welt* for 27th July Professor Deissmann speaks of religion as inner life, and prayer as its truest expression. We know a religion or a good man when we know their prayers. The history of religion might be written as a history of prayer. The most important parts of the gospel for giving us insight into the inner life of Jesus are His prayers, or His teachings about prayer. Explanations of ideas like 'the Kingdom of God,' 'Son of Man,' etc., are valuable. But whoever ignores or lightly regards Christ's prayers, stands outside before the veil instead of entering the Holy Place. The Synoptic Gospels give us these prayers. Professor Deissmann then continues—

1. Jesus had a rich prayer-life. The Son of Israel grew up in the air of the Psalter, the confession, 'Hear, O Israel,' and the deeply felt,

hallowed petitions and thanksgivings contained in the older parts of the eighteen-membered prayer.¹ No piece of bread was broken, no wine partaken of, without thanksgiving. That prayer had sunk in the Judaism of the time of Jesus into mere lip-work, can be asserted only by advocates of Christianity who think to honour the Master by dishonouring His ancestral house. Despite all externalizing of the practice, and despite all casuistry of theologians, devout suppliants were as little wanting in the days of Jesus as among Catholics in the days of the Reformation. Alongside the praying Pharisee stands the praying publican; Jesus Himself has suggested this situation in His story. He is the child of a praying house and a praying nation. And so He

¹ The Shemoneh Esreh, the daily prayer of the Jews; see Schürer.