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see discrepancies where there are only additions. In later times, to this difficulty has been added the other, now universally admitted, that St. John's is a 'tendency' Gospel, in which facts are looked on chiefly for the doctrines which they suggest, and are often coloured by the mind of the theologian to a degree about which people may differ. But this by no means implies that they are not facts at

all, nor does it suggest any reason why, supposing it was known on all hands that our Lord's ministry had certainly been altogether in the northern province, St. John, or the other John who is—after the current fashion—set in place of the Apostle, could not have used, or if the critic wills, invented, narratives to support his theology, and placed their scene in Galilee.

Literature.

THE INTERPRETATION OF HISTORY.

It is a sinister sign of the times that one after another the books of Max Nordau are translated into English. If they did not find readers they would not be translated. It is a sinister sign. Not that Max Nordau is immoral. God forbid. His cleanness is a great thankfulness. He is even serious and writes under a sense of real responsibility. But he does not know God. And all his writing is done on the understanding that there is no God to know, and that the sooner we get rid of that superstition the better.

His latest book is translated under the title of *The Interpretation of History* (Rebman; 8s. net). And well translated it is, which, no doubt, helps the cause he seeks to advocate. It is a book of essays, 'The Interpretation of History' being a general title to cover the first three of them. But the most significant essay is the sixth, on 'The Psychological Roots of Religion.' In that essay Max Nordau says that the root of religion is the instinct of self-preservation. This instinct expresses itself in two directions—on the one side in a hunger for knowledge, on the other in a clinging to life. What the clinging to life may do for religion he is not quite sure. Nor is he quite sure what will happen to religion when the hunger for knowledge is rightly understood. But it is easy to see what he hopes will happen. 'It is an open question,' he says, 'whether it will be extinguished when man finally realizes that it is quite useless to seek to know the causes of phenomena, and directs his desire for knowledge to other, attainable ends, and when his instinctive repugnance to the dissolution of his personality subsides, and he learns to think with indifference of his inevitable end.'

What he hopes is that art will then take the place of faith, and concerts, plays, exhibitions, and æsthetic celebrations of every sort, that of the church service.

Now there is nothing in science to lead a man to suppose that the fear of God rightly interpreted will pass away; there is nothing in philosophy; and all history is against it. It is a speculation pure and simple. And it would be hard to find a serious responsible writer speculating with greater harm to his fellow-men.

THE ALCHEMY OF THOUGHT.

Professor L. P. Jacks, M.A., of Manchester College, Oxford, is a master in the art of essay-writing. For some time it was a lost art. The monthly magazine killed it. The new essay that has risen into influence is not so elaborate, and especially is it not so self-important as the essay of Addison or of Macaulay. But it differs wholly from the mere magazine article that so long has held the field, in that it demands careful reading and imparts specific instruction.

There is another respect in which the new essay differs from the old. It deals with deeper things than the outward acts called conduct; it deals with religion. One finds that all that can be usefully said about conduct is soon said, but religion is fathomless and for ever. Professor Jacks, as a Unitarian, deliberately passes by the great historical debates of the Church, but he has a genuine interest in religion, and if his discussions are broad rather than deep, they are at least fashionable and his essays likely to be read.

He calls his book *The Alchemy of Thought* (Williams & Norgate; 10s. 6d. net). This title is

taken from a bold speculation which he has wedged into the middle of the book, and in which he argues that 'the thinker is responsible for the world,' which is the clean contrary to the argument in the essay immediately preceding. But the essay of most daring and least consequence is that with which the volume ends, 'Is the Moral Supremacy of Christendom in Danger?' We say 'of most daring,' because Professor Jacks must know that those who come into contact with other religions and know best their moral worth are unanimous in saying that there is no religion in the world to be compared with Christianity in moral value. And we say 'of least consequence,' because it is not indefinite speculation about abstract Christianity that is to help us; it is encouragement to the individual to be a Christian.

THE FRENCH REVOLUTION.

Lord Acton has often been used as an awful example of too much learning. It did not make him mad; it made him unfit to write books. At least it was supposed to make him unfit. For the writing of a book demands a fair proportion of ignorance. But the example is losing its terrors. Lord Acton did write books. His great learning only kept him from publishing them. And his executors have been able after his death to make up for that shortcoming.

The new volume contains the *Lectures on the French Revolution* which he delivered in Cambridge as Regius Professor of Modern History, between the years 1895 and 1899 (Macmillan; 10s. net).

The lectures have not quite the literary fervour of the earlier volumes of essays. Did Lord Acton feel that the subject was not altogether to his taste? Certainly he does not let himself go, as he did, for example, in describing the Massacre of St. Bartholomew in one of the earlier volumes. In the case of the Massacre his strong Catholic sympathies made him rise to a memorable denunciation of the politics of the Massacre. But here his political sympathies with the Revolution have no escape. He cannot plant the blame of the excesses that were committed on the Church. The nearest approach to a scapegoat is the Queen. And if one dared criticise a criticism of Lord Acton's, one would say that the estimate he has given of Marie Antoinette is probably untrue and certainly ungallant. Carlyle could not hold a candle to Lord

Acton in knowledge of the literary sources for the history of the Revolution, but he had knowledge enough to base his estimates of character upon. And he had the genius for discovering and disclosing personality. Carlyle's estimate of the Queen is the one that will live.

On the other hand, it is true that we are more anxious now to have all the facts in our possession than to be captured by an impression. And Lord Acton offers us the facts. He seems to possess every letter that was written; he seems to have heard every conversation. Yet he moves easily and we follow his movements without fatigue.

What is it that makes Church History so uninteresting to the lover of the Bible? It is the idea that the moment the Canon closed (or rather the moment that the men passed away who wrote the books of the Canon) direct contact with the Spirit ceased, and the history is henceforth a history of the unaided mind of man struggling to keep a spark of spirituality alive. The Rev. E. A. Edghill has written a book with the deliberate intention of removing that impression. So he calls it *The Spirit of Power as seen in the Christian Church of the Second Century* (Arnold; 5s. net). He has the promise of Christ to rely upon—'Lo, I am with you always.' But he goes to the history itself. He brings forward evidence to show that there was no break in spiritual vision between the first century and the second, and no decay of spiritual life.

The legends that gathered round the Infancy of our Lord in the early centuries have been retold in the most pleasing way by Eleanor Hammond Broadus, and published by Messrs. Appleton, under the title of *A Book of the Christ Child* (6s.). The volume is prepared for presentation. It contains sixteen illustrations in colour from the Great Masters, and every page has an artistically illuminated border.

If there are those who feel that the 'natural' explanation of the conversion of St. Paul has yielded all that it has to yield and there is still something left to be explained, we commend for their consideration a volume written by the Rev. Reginald J. Fletcher, D.D., Preacher of Gray's

Inn. Its title is *A Study of the Conversion of St. Paul* (Bell; 3s. 6d. net).

It is the day of small books, and Cambridge leads the way. The *Encyclopædia Britannica*, it is true, is not a small book, but the *Encyclopædia Britannica* is only a child of adoption. The legitimate offspring are the 'Cambridge Manuals of Science and Literature,' and similar condensations and compendiums. The Manuals are sold at 1s. net each. They are good value for the money. Professor F. B. Jevons writes the volume on *The Idea of God in Early Religions*; Mr. L. Doncaster that on *Heredity in the Light of Recent Research*; and Professor J. W. Judd that on *The Coming of Evolution*. The last named is the best short account we have seen of the history of Darwinism.

Messrs. T. & T. Clark have published another volume of *The Great Texts of the Bible*. It contains the Great Texts of the Gospel according to St. Mark (10s.).

The Church of Scotland Year-Book for 1911 has been issued (R. & R. Clark; 6d.). Perhaps one-half of its contents are found also in the Scottish Church and University Almanac. The rest might possibly be gleaned from bluebooks. But here it is all in convenient order, and some of it is even set forth with literary skill.

Another volume has been published of Mr. J. Brierley's articles in *The Christian World*, and under another good title, *Life and the Ideal* (James Clarke & Co.; 3s. 6d. net). But the title is not only attractive, it is descriptive. Every essay has to do with some ideal of life—Sin and the Ideal, Prayer and the Ideal, Failure and the Ideal. More than in any previous volume there is unity, and unity gives strength here as elsewhere.

The Rev. E. Digges la Touche, M.A., has had success in fighting his own doubts, and, further, somewhat significant success in slaying the doubts of other men. In the whole process he has carved out a statement of what Christianity is, and offers it as a book of evidences under the title of *Christian Certitude: Its Intellectual Basis* (James Clarke & Co.; 3s. 6d. net). Mr. la Touche is a little uncertain as to the findings of the higher critics; on all other questions he is convinced and

convincing. The Bishop of Durham commends the book without reserve.

Two more of the volumes dealing with Modern Religious Problems have been issued: *The Historical and Religious Value of the Fourth Gospel* by Professor Ernest F. Scott, and *The Founding of the Church* by Professor B. W. Bacon (Constable; 1s. net each). The choice of these authors tells at once that the series is to represent the scholarship of the day, and even its advanced scholarship.

Messrs. Dent have published a volume on *The Art of Living*, for the Moral Education League (2s. 6d. net). It contains the illustrations that were used by Dr. Foerster in his book on *The Moral Teaching of the Young*. For the translator, Miss Ethel Peck, has found that there is no better educator than the anecdote. It is not at all unlikely that the book, which has had a great circulation in Germany and German-speaking Switzerland, will now reach a considerable circulation in this country also.

Mr. Frowde has published the second part of *The Companion Bible* (4s. net). This Bible, it may be remembered, gives the text of the Authorized Version in one column, and notes in the next. Each of the four volumes of which the whole work is to consist will also contain a number of appendixes. In this second volume there are ten appendixes. The text of the Authorized Version, with these notes and appendixes, form the contents of the volume. It may be a question whether it was wise to use the Authorized Version for a student's edition, but it suits the conservative nature of the notes very well. So conservative are the notes and appendixes that if they are right the great bulk of the Biblical scholarship of our day has been wasted labour. And yet there is a sense in which the book is up to date. In 2 K 15²⁷ the reign of Pekah is given as twenty years, upon which the following is the note: 'The Assyrian inscription shows only four years. But why is writing on stone always assumed to be correct, and on parchment always wrong? There were two chronological mistakes on the Duke of Cambridge's monument erected in Whitehall, London, which were the subject of a correspondence in the London newspapers of that date. The Duke died in March 1904. On the coffin-plate of

King Edward VII., his death is put as occurring in the ninth instead of in the tenth year of his reign.'

In *The Day of the Country Church* (Funk & Wagnalls; 4s. net) there is much that belongs to America; there is also something that is applicable everywhere. The country church deserves some attention for its own sake, and some for the sake of the town church. Do not the town churches tell us that their best workers come from the country? If religion dies in the town, it will not survive in the country—the towns accepted Christ first. But if religion is neglected in the country, it will die the sooner in the town. The Rev. J. O. Ashenhurst is keenly alive to the danger of making churches 'pay their own way.' He sees that on that plan the end is not far off.

The great Missionary Conference held in Edinburgh in 1910 has sent its sound through the wide world. Two results are evident. First, an uneasy feeling in the rationalistic camp, the evidence of which may be seen in the *Agnostic Annual* and in Sir Hiram Maxim's valiant proposal to found an anti-missionary society (when the funds are forthcoming). Next, an increase in good missionary literature, and especially literature designed to educate the indifferent.

To this kind of literature a notable contribution has been made by Dr. Henry Clay Mabie. Its striking title is *The Task Worth While* (Philadelphia: Griffith & Rowland Press; \$1.25). It is an historical survey, but on a new plan. The first chapter gives the reason for the existence of the Christian missionary; then follows a chapter on the providence that has been present in the history of missionary effort; and to this succeeds a chapter on the continuity of the missionary passion. Thus the work proceeds in order till it reaches the eternal 'Now' of missionary obligation.

In lively language and active interest the Rev. R. L. Gales tells the story of a country parson's life among the rich and poor of his parish. *Studies in Arcady* (Herbert & Daniel; 5s. net) is a sweet title. But the salt and even the sour are not far off. 'The poor ye have always with you'—but need they be always so poor? And especially, is it inevitable that they should be so soulless? They have been whipped into it (literally), says Mr. Chesterton, and Mr. Gales

agrees that it is so. The chapters on the poor in the parish make serious reading. But there are lighter chapters also. There is even loud laughter sometimes. For this vicar, like all good Shepherds, can listen to a good story, and can tell one.

Sin as a Problem of To-day (Hodder & Stoughton; 6s.) is a subject which no one can handle more capably than Professor James Orr. He knows as a theologian the history of the doctrine of sin. He knows as an apologist the present practical danger of false thinking about sin. And he is at once patient and decided. He does not hesitate for a moment to denounce wrong theories as well as bad practices; but he remembers our frame. There is no answer to a book like this. There is nothing left but repentance and reformation.

Messrs Macniven & Wallace have issued *The Scottish Church and University Almanac for 1911* (1s. net). Does everybody know how comprehensive and convenient is this record of the ecclesiastical and university life of Scotland?

Messrs Marshall Brothers have published a new and revised edition of Mr. John Jackson's *History of the Mission to Lepers in India and the East*, from 1874 to 1910. The title is simply *Lepers*.

The most popular book ever written on Palestine was Thomson's *The Land and the Book*. It was issued in this country by Messrs. Nelson many years ago. Some time afterwards an enlarged edition in three great handsome volumes appeared. But the three-volume edition never 'caught on.' The single-volume edition, however, went out of print, the coloured plates having perished, if we are not mistaken, by fire. Now, however, Messrs. Nelson have issued a new edition. It is in one volume and follows the first edition, except that recent discoveries have been taken into account and a revision made in the light of them. The size is a convenient quarto, and the coloured illustrations are finer as well as more numerous than in the original edition (6s. net).

An account has been published of the travels of the late Mr. R. C. Morgan, of the firm of Messrs. Morgan & Scott. *Glimpses of Four Continents* is the title (Morgan & Scott; 2s. 6d. net). They are the

glimpses obtained by a man who saw the world as lying in darkness and looked for the Coming to Judgment. And yet he enjoyed his travels, took pleasure in the places and the people, fed the pigeons at St. Mark's, and praised the Lord for His goodness. The book is full of good photographs and pleasant people.

The Dean of Canterbury seems to be the most conspicuous friend of the Protestant Reformation left to the Church of England. And he recognizes his responsibility. The great purpose of his life is to persuade the Church to a reconsideration of the debt it owes to the Reformers and the good it has derived from the Reformation. In his latest book, *Principles of the Reformation* (Nisbet; 5s. net), he publishes three papers, one on the First Principles of Protestantism, one on the Course of Protestant Theology in the Sixteenth Century, and one on the Primary Principles of Luther's Life and Teaching. And to these he adds three short addresses on certain pressing problems of Church life—the Gospel and the Remission of Sins, the Sacrificial Aspect of the Holy Communion, and the True Authority in Matters of Christian Faith and Practice.

Dr. A. T. Pierson is not the author to go to for a critical introduction to the study of the Bible. But if we separate the critical from the devotional, and seek the latter study only, then his new book may serve us very well. It is a book of 'Rules and Methods of Bible Study,' by one whose occupation and only interest in life is the study of the Bible, so that he is bound to have something to say that will be good for edification. Every method of Bible study that has ever been practised is described in the book, not omitting even the humorous study of the Bible. The title is *Knowing the Scriptures* (Nisbet; 5s.).

Messrs. Nisbet have issued *Nisbet's Church Directory and Almanack* and *The Church Pulpit Year Book for 1911* (each 2s. net). The Directory is improved by the new method of arranging the benefices. The Year Book looks always as if it contained skeleton sermons and no more. But some of the sermons have the breath of life in them, and some of them contain an apposite anecdote or other telling illustration.

It seems late in the day for an elaborate criticism of Schmiedel's article on the 'Resurrection Narratives' in the *Encyclopadia Biblica*. But the reading of a single chapter of this book on *The Resurrection Narratives and Modern Criticism*, by Thomas James Thorburn, D.D., LL.D. (Kegan Paul; 6s. net), will dispel all doubt as to the wisdom of publishing it. For Dr. Thorburn has criticised Schmiedel's theory with a scholarship which commands respect, with a temper which puts most scholarly critics to shame, and with a popular gift of exposition which brings the actual situation home with clearness to the mind. Moreover, he has not confined his attention to Schmiedel, but has discussed and demolished every negative theory that has ever yet been proposed. We may be no nearer belief in the Resurrection, for that is of the will, but we cannot believe in any explanation that denies it.

Miss Laura Ella Cragin's method of teaching the Old Testament is to set up a great picture in front of the children—Doré's 'David Mourning for Absalom,' Schopin's 'David Playing before Saul,' and the like—and while the children's eyes are on the picture, their ears receive the story in the teacher's quiet simple narrative. That narrative and the whole method will be found in *Old Testament Stories for Little Children* (Revell; 3s. 6d. net).

In eight sermons the Rev. Cleland Boyd McAfee, D.D., of Brooklyn, gave his congregation an exposition of the Sermon on the Mount, and was encouraged to give it to the world. He calls the book *Studies in the Sermon on the Mount* (Revell; 2s. 6d. net). There is no display of gifts either of scholarship or of interpretation. Indeed, there is occasionally a display of their absence, as when we are told, 'The Greek word for dog is Kunikos, and you see in that our word cynical, if you look at it carefully.' But a real effort is made to show that the Sermon on the Mount is meant to be carried into our present daily life.

When the Rev. E. H. Archer-Shepherd, M.A., published a book on the Higher Criticism, the *Church Quarterly* said that he 'left little that was useful unsaid.' This fired his ambition. 'I have tried,' he says, 'in this work to deserve higher praise. I hope that I have left *nothing* that is useful unsaid.' And yet the new work is on the

evidence for the Resurrection. Its title is *The Nature and Evidence of the Resurrection of Christ* (Rivingtons; 2s. 6d. net). Now, to be quite candid, as all good friends ought to be, we think that Mr. Archer-Shepherd has left quite a number of things unsaid. But it is of no great consequence. For he has taken the right way with the evidence for the Resurrection. He has shown us that it is not a question of evidence but of attitude.

Professor D. J. Medley, M.A., who writes the fourth volume of Canon Hutton's series, 'The Church Universal,' clearly holds that it is the business of a historian to discover and record the facts of history. This is one of the smallest volumes of the series—*The Church and the Empire* (Rivingtons; 4s. 6d. net). It is also one of the fullest. There are no digressions and no philosophical discussions. These things happened, says Professor Medley; it is not for me to say what brought them about, or what they led to.

We should preach on topics as well as on texts. For staying power there is no sermon like the expository. But for interest a man must preach what is given him to preach, and sometimes it is a topic which the newspaper or the contact of life has compelled him to consider. A volume of pulpit topics treated in a quite refreshingly original and natural manner has been published by Mr. Robert Scott. The author is the Rev. W. D. M. Sutherland, Landsborough United Free Church, Saltcoats. The title is *Ideals for the Christian Life* (2s. 6d. net.).

The same publisher pursues his 'Preachers of To-day.' The new volume is *The Fear of Things*, by the Rev. John A. Hutton, M.A. (3s. 6d. net.). Though the title seems to be taken from the second sermon—'They feared as they entered into the cloud'—it is applicable to all the book. Mr. Hutton, using 'fear' in its grand sense, urges the place of it and the need of it at every step we take in life. It is the consecration of all life. For it is the recognition of the presence of God in every act of life, not as an immanent influence merely, but as reconciled through the Cross and to be addressed as Father.

The latest addition to the 'Contemporary

Science' series (Walter Scott Publishing Company) is a volume entitled *The Jews: A Study of Race and Environment* (6s.). It is a volume of nearly six hundred pages, closely printed and furnished with all the necessary apparatus of study—an admirable bibliography, an excellent index and carefully compiled contents. It is a study of the Jews, not historically but geographically and anthropologically. And at every step, taken with strict scientific accuracy, the text is illustrated by portraits. There are no fewer than a hundred and forty-two portraits in the volume.

The Jews alone of all the races on the earth can be isolated for such study as this is. If here and there 'mixed' marriages make the isolation imperfect, Mr. Fishberg, the author of the book, holds his hand. Where there are no mixed marriages he is able to do his measurements and draw up his statistics with confidence. He dislikes mixed marriages in the interest of science just as heartily as the Church or the Synagogue dislikes them in the interests of religion.

And the results of his investigations are remarkable and even startling. What does the 'genius for religion,' plainly possessed by this people, really mean? Why is morality so evidently an attitude? The volume deserves the study of the follower of Christ not less surely than of the student of science; but he must undertake it with open-mindedness and in a spirit of contrition. Here, for example, is a sentence to consider at this time: 'The more devoted that Jews are to their religion, the less apt are they to commit suicide.'

Mr. R. Henderson Smith has published *The Monthly Visitor for the Year 1910*, at the office, 68 Hanover Street, Edinburgh (3d.). Besides its own deliberate use, which it never served better, preachers should observe the use of it for incident and anecdote.

The S.P.C.K. publishes a series called 'The Romance of Science' series. Each volume is enough for an introduction to its subject; and each contains illustrations for the teacher of religion or ethics. The latest issue is *The Pressure of Light*, by Professor J. H. Poynting (2s. 6d.).

Notes on the Gospel and Revelation of St. John, by Hilda, Baroness Deichmann, has a title-page of promise. For Hilda, Baroness Deichmann, is

a granddaughter of Baron Bunsen on the one side, and of Samuel Gurney the Quaker on the other side. And the promise is deepened by the preface. There we are told that the 'conflicting opinions' of these two strains of heredity 'were but a school for the revelation of the inner meaning of all which by the grace of God has been vouchsafed to me, an ignorant woman, during these last years.'

But the promise is not redeemed. That is to say, it is not redeemed to our mind. It is not that we have been cut off from all interest in the book by the statement that the 'Notes' contained in it 'were given in automatic writing by Raphael, a messenger of God.' We have taken the book on its merits. So far as we can see there is nothing in it that is not found in the ordinary commentaries. If Hilda, Baroness Deichmann, never read a commentary or any description of the life of the Jews in the time of Jesus, then this volume is a wonder, and calls for some explanation. But we should have been more impressed by it if it had told us something we did not know already. How beautiful a book it is in outward appearance. The Theosophical Publishing Society, who have issued it for the author, have bound it in white

parchment, with silver lettering and purple edges (5s. net).

One of the most serious of the difficulties which confront the advocate of Christianity to-day is the fact that words which have hitherto denoted one thing are now deliberately used to denote the very opposite. The word 'divinity,' the word 'deity,' and now also the word 'unseen' are suffering this abuse.

Thus a book has just been published called *Social Idealism*, written by R. Dimsdale Stocker, and published by Messrs. Williams & Norgate (3s. net). In that book 'our outlook,' to use the author's own words, 'is directed exclusively to Man' (with a capital, of course); and yet he proceeds to say, 'Our supreme trust lies in the Unseen.' He then goes on to explain 'the Unseen' as 'the Social Organism, the *invisible*, but all-potent, factors of personality, individuality, will, society.' And the capitals and italics are all his own. We sympathize with the object of the book, which is to encourage us to live a better life than heretofore. But it is misleading and worse to use words which identify that object with faith in God.

Recent Biblical Archaeology.

BY PROFESSOR A. H. SAYCE, D.D., LL.D., LITT.D., OXFORD.

Yahweh and Jerusalem.

IN THE EXPOSITORY TIMES (xix. 11, p. 525) I have already mentioned that in the Babylonian tablets of the Kassite period (1400 B.C.) the feminine Yautum is found by the side of the name of the male god Yaum or Yau, and that as Yau corresponds with the Hebrew יהו and יה, so Yautum would correspond with יהוה. The date to which the name of Yautum goes back can now be extended to the age of the Khammu-rabi dynasty, since in the tablets of that period recently published by Professor Ungnad we meet with the Amorite or West Semitic proper name Beli-Yautum, 'My lord is Yautum.' This makes it probable that the name Beli-yatum, found in the same tablets, which I

have hitherto regarded as a hypocoristic abbreviation, really represents Beli-Yautum.

Professor Clay in his suggestive book *Amurru*, p. 89, states that on two tablets, one dated in the reign of Rim-Anum of Larsa and now in the Pierpont Morgan collection, the other dated in the reign of Samu-abi, the founder of the Khammu-rabi dynasty, and now at Berlin, the name of Ya-wu-um interchanges with that of Uras, the god of Dilbat (or rather Dilmu), the modern Dailem. Uras is ideographically written UR, his female counterpart being NIN-IP. Nin-ip was borrowed from the Sumerians by the Semites, among whom she became a male deity, just as Istar became a male deity among the Semites of Southern Arabia and Moab. As Uras is Yawum or יהו, it is impossible