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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THERE is some complaint that the Christian pulpit is too reticent on the conditions of the life to come. The spiritualist ranges the country and reports the doings of the 'discarnate' in detail. And the people love to have it so.

The people do not all love to have it so. We quote from a daily newspaper: 'As for myself I must say that Sir Arthur Conan Doyle's address left me precisely where I was before. The elaborate picture of "the other side" would be more convincing if it were less detailed. Can a "message" in such words (I quote from memory) as "My word, Matilda, but this is grand!" really form a foundation for a theory of the universe?'

The criticism is both sound and central. The details which are so freely furnished are puerile enough, but their puerility is not the worst of it. The question to ask is this, Does the fact of death, so tremendous for science, mean so little for philosophy? Can you really explain it by explaining it away? If the conditions 'on the other side' are so little altered that commonplace people continue their commonplace talk and their commonplace conduct, what a gasping fraud has been the government of the world from the beginning. We have been induced to believe, not by Scripture only, that 'after death cometh judgement,' and it has been the moral steadying of mankind. What judgement

is that which leaves us drinking beer and smoking cigarettes and engaging in such conversation as a schoolboy here would declare to be 'drivel'?

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Where wert thou, brother, these four days?  
There lives no record of reply,  
Which, telling what it is to die,  
Had surely added praise to praise.

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Surely, if it can be told. But can it be told? Dr. Marcus Dods thought Lazarus had nothing to tell. Dr. J. D. JONES thinks he had things too great for telling. They were unutterable, he says, because of their very glory. But they left their mark on Lazarus.

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'He was the same Lazarus, and yet he was different. His experience had totally changed his outlook. From this time forth he measured all earthly things by eternal standards.'

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For Browning is a better guide than Sir Arthur Conan Doyle. 'Browning, in that Epistle of an Arab physician, tries to imagine the change wrought in Lazarus by his brief sojourn in the spiritual realm. He pictures him as if living henceforth a sort of dazed life, as if his soul was elsewhere; as if his eye, dazzled with the glories beyond, could not adjust itself to the things of earth.'

had denied that either Paradise, or the Deluge, or the Fall of Man is referred to in the Poem, and they also disputed his reading of the name Tagtug, and the position claimed for Tagtug as the first representative of man. To all this Professor Langdon offers a learned and temperate answer. The name of Tagtug has been found by Dr. Scheil in a lexical tablet; he was best known to the Sumerians as Uttu, and was reputed to have been the founder of some of the chief crafts of civilized society. Another reference to him has also been discovered in an early Sumerian cosmological legend preserved in the Philadelphia Museum.

So far as the story of Paradise and the Fall is concerned, Professor Langdon's case seems to me unanswerable. The question of the Deluge rests mainly on the interpretation of a single line, and is therefore less easy to establish. But it must be remembered that, apart perhaps from M. Thureau-Dangin, there is no living scholar who possesses such a profound knowledge of Sumerian as Professor Langdon, or who has done so much to throw light on its vocabulary and grammar. And his interesting and instructive account of the two schools of Babylonian religious thought, those of Eridu and Nippur, the existence of which, by the way, was first pointed out by myself in my Hibbert Lectures, ought to be read and pondered by every student of the Old Testament. In the legend discovered by Professor Langdon we have the Sumerian prototype of the 'Yahvistic' narrative in Gn 2-3. It is no mere accident that the name of Eve, the temptress of Adam, signifies a serpent, while the mother-goddess of Sumer, who created man, was represented under a serpentine form. It must be remembered that according to Talmudic tradition the first wife of Adam was the demon Lilith. In the Hebrew account the tree of life which man was forbidden to touch has been separated from the tree of knowledge, but it is noticeable that the same passage which mentions the tree of life also preserves a recollection of the Sumerian doctrine that the sin of man consisted in becoming as one of the gods, 'knowing good and evil.' 'Behold,' says Yahveh Elohim, 'the man is become as one of us, to know good and evil.'

Professor Langdon's earlier copy and translation of the text were made from photographs which, where cuneiform characters are concerned, are never satisfactory. Almost the only correction of importance, however, which an examination of

the original tablets has brought with it is in the list of trees of the fruit of which the Sumerian Adam was allowed to eat. Among them was the cassia, which consequently was not the forbidden fruit. This was the fruit of 'the tree of destiny,' the nature of which was probably unknown to the authors of the legend.

To each of the eight trees whose fruit was recommended to man was assigned a guardian deity. It was through the influence of this deity that the fruit which he had in charge became a remedy for a specific disease. In this way the consequences of the Fall were mitigated by the gods: man, indeed, was doomed to die, but antidotes were provided for the ills to which he was heir. The legend lay at the foundation of that semi-magical, semi-practical system of medicine which prevailed in Babylonia down to the Greek age.

A. H. SAYCE.

*Edinburgh.*

### Capitalizing 'Lord' in the English New Testament.

IN HASTINGS' DICTIONARY OF THE BIBLE, vol. iii. p. 137, note to first column, we read: 'Neither AV nor RV of NT print LORD in quotations.' This probably does not mean that they print LORD outside of quotations. As the capitalization of LORD is intended to convey the intimation that 'Jehovah' stands in the original (F. H. A. Scrivener, *Authorized Edition of the English Bible*, 1884, pp. 116, note 5; 147, note 1), it ought not to appear at all in the New Testament, where 'Jehovah' never occurs, whether in quotations or not. It is probable that what is intended to be said is that LORD is not printed in the New Testament even in quotations from passages in the Old Testament in which 'Jehovah' occurs in the Hebrew text. It ought not to be, for the translators were rendering the Greek text of the New Testament, and not the Hebrew text of the Old Testament. But the statement is inexact for the Authorized Version. The first verse of the 110th Psalm is quoted in that version four times: Mt 22<sup>44</sup>, Mk 12<sup>36</sup>, Lk 20<sup>42</sup>, and Ac 2<sup>24</sup>, and in each instance LORD is printed—probably to distinguish between the two 'Lords.' It is reduced to lower case in R.V., with reference to which the assertion made is probably true.

BENJAMIN B. WARFIELD.

*Princeton.*