

13. When Noah opened the window to let out the birds, he could have seen whether the earth was dry or not just as well as he could have done by removing the cover of the ark. But the notice of the 'window' is derived from the Babylonian story: the ark of Noah was a chest with a ridged cover, which had to be taken off before its inmates could see what was outside. In v.¹³, therefore, we come back to the Palestinian conception of the vessel in which Noah was saved (see notes on 6¹⁴, 10). The verse shows no trace of a cuneiform original. The 'drying' of the surface of the ground preceded the complete drying of the earth itself (v.¹⁴).

15, 16. In the Babylonian story, Utu-napistim leaves his ship of his own accord, and it is not until he has offered sacrifice that the gods gather about him, Ellil even then remaining irreconcilable. To this the Hebrew writer offers a tacit denial: the one God who had brought about the deluge also told Noah to descend from the ark.

17. The Hebrew is a translation of the Babylonian phrase, *bul ts'eri umam ts'eri u namassê ts'eri*, 'cattle of the field, wild beast of the field, and creeping things of the field,' 'fowl' being inserted by the Hebrew writer, who adds 'that they (i.e. the creeping things) may breed abundantly in the earth, and that the (cattle and wild beasts) may be fruitful and multiply upon the earth'; cf. 1²². The sense of the verb שרץ, 'swarm,' corresponds with the Ass. *nammastu*, an abstract formation from *nammassû*; e.g. *pukhri nammasti*, all 'creeping things.' *Remesh*, 'creeping thing,' has been displaced by *sherez* in 7²¹ (on which see note), where two alternative translations of the Assyrian have produced a 'conflate' text.

19. Here 'everything that creepeth upon the earth' is a translation of the Ass. *nammastu*, which similarly includes animals and fowls. משפחות, *mish-pâkhôth*, 'families,' is a translation of the Ass. *nîni*, which is elsewhere transliterated נין (1²¹, etc.).

Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. William Jackson, Higher Crumpsall, Manchester.

Illustrations of the Great Text for October must be received by the 20th of August. The text is Lk 17³².

The Great Text for November is Ro 5²⁰—'And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.' A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for December is Ps 51⁴—

'Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.'

A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

The Great Text for January is Phil 4¹⁰—'And

my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.' A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

The Great Text for February is Ro 8²⁸—'And we know that to them that love God all things work together for good, even to them that are called according to his purpose.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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