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Gospel. The method is by way of paraphrase or expansion of the narrative, with much new knowledge worked in unobtrusively. There are general introductions and suggestions for individual work. It is all well done, and will be found helpful and suggestive by teachers, though they will probably find the need of something more detailed. Miss Ayre has, however, furnished a list of books for further study which will supplement her own admirable material. A second volume is to follow, dealing with more advanced studies, such as the Old Testament as literature, and the structure of the New Testament. We commend this present instalment heartily to the teaching profession.

The general editor of 'The Library of Contemporary Thought,' Dr. W. Tudor Jones, has himself written *Contemporary Thought of Germany*, vol. i. (Williams & Norgate; 5s. net). This is to be followed by a second volume in which he hopes 'to amplify many points which had to be left out of the present volume.' Even so, two volumes of moderate size are but small space in which to give account of the vast and varied streams of German philosophic and religious thought. In this volume, after a preliminary chapter dealing with the sources of modern German philosophy, Dr. Jones goes on to treat of Kantianism and Neo-Kantianism, Hegelianism, Philosophy and the Sciences, Schopenhauer and Nietzsche, Phenomenology, and the Religious à Priori school. If one were to offer a criticism it would be that in an endeavour to be exhaustive Dr. Jones tends to overburden the history with names. The result is that in many cases a brief paragraph is devoted to some writer who might perhaps have been better omitted to make room for fuller treatment of the greater men. This, of course, is a point on which judgments will differ. Dr. Jones is to be congratulated on the success, thus far, of an exceedingly complex and difficult work, which gives evidence on every page of care and industry, of competent scholarship and independent thought, and which reveals great skill in the articulation of its various parts. The book will be found valuable alike for general reading and for reference.

The Star Hêlēl, Jupiter?

By Professor S. H. Langdon, M.A., Ph.D., Oxford.

The well-known prophecy of Isaiah against Babylon (Is 13–14) contains many lines that are parallel to the terrible threats made against Babylon by the underworld deity Nergal-Irra in the myth known as *šar gimir dadmê*, 'king of all habitations.' The fragments of this Babylonian legend have been edited by Erich Ebeling, *Der akkadische Mythus vom Pestgotte Era*. Irra for some reason, although advised by his messenger Ishum to have mercy upon men, was enraged by their righteousness, and says that they are protégés of Marduk, and threatens to destroy Babylon and cause Marduk to depart from his throne and descend to the inaccessible Apsû or nether-world ocean. Marduk reminds him of a previous occasion when, by the hostility of this terrible enemy of gods and men, he left his throne in Babylon, and sent the Flood, which all but destroyed men. Marduk, however, agrees to leave his throne, and a second disaster comes upon the world. In later parts of the epic Irra is again found to be plotting the total destruction of Babylon, and also of Erech. The passages containing these dire afflictions, which he foretells and which resemble so closely the prophecies of Isaiah against Babylon, are the following:

(1) E. Ebeling, *Keilschrifttexte aus Assur Religösen Inhalts*, No. 169, Obv. iv. 21–Rev. i. 5.

Irra, speaking to his messenger Ishum, says:

'The days are ended, the fixed time is past.'

Cf. Is 13^{6}, 'Wail ye; for the day of Yāw is at hand, as the might from the mighty one shall it enter,' and 13^{22b}, 'And her time is at hand to enter, and her days shall not be continued.'

(2) *Ibid.* No. 169, Rev. iii., restored by K. 2619 Rev. i. = *Beiträge zur Assyriologie*, ii. 485. See Ebeling, *Mythus vom Pestgotte Era*, p. 30, ll. 1–47. Restorations from VAT, 11486 (unpublished), by Ebeling.

Ishum now agrees to execute the orders of Irra and destroy Babylon.

'Irkalla I will shake, and the heavens shall tremble.'

Cf. Is 13^{13}, 'Therefore will I make the heavens to tremble, and the earth shall waver from her place.'

Irra myth:

> 'The son will I cause to die, and his father shall bury him, and then the father will I cause to die, and he shall have none to bury him.'

Cf. Is 14^{19}, 'But thou art cast forth from thy sepulchre like an abominable branch.'

Other comparisons between these passages of the Irra myth and the prophecy of Is. ($13–14^{23}$) can easily be made. Whether this prophecy actually belongs to the original work of the Hebrew prophet is hardly affected by the Assyrian parallel. The passage of the Assyrian poem which seems to prove that the Hebrew writer knew the Irra myth and made use of it in writing his own denunciation of Babylon is the following:

> 'The brilliance of the god Shulpae will I cause to fall, and the stars will I cause to be suppressed.' [1]

The god Shulpae is a well-known title of Marduk, and the planet Jupiter is regularly named Shulpae from the Sumerian period [2] and in all periods of Babylonian and Assyrian history. The passage in the Irra myth, where it occurs in prophecy against Babylon, undoubtedly refers to Jupiter the planet of Marduk-Bêl, the god of Babylon. It is, therefore, probable that Isaiah refers to the same planet in the parallel prophecy against Babylon and its king:

> 'How art thou fallen from heaven, O Hêlēl, son of the morning? Thou art cut down to the ground, which didst lay low (?) the nations.'

It is customary to correct the Massoretic word Hêlēl to Hêlāl, to which the meaning 'brightness' is assigned, and then, after the Septuagint rendering ὁ ἑωσφόρος, to translate 'Lucifer, son of the morning.' An astronomical text of the seventh century B.C. gives three names for Jupiter according to his altitude in the sky at sunrise. In each case Jupiter is called the star of Marduk. At its heliacal rising Jupiter is called Shulpae, when it is two (?) hours high it is called Sagmegar, and when it stands at the zenith it is called Nîbiru, 'the passing.' [3] There is, therefore, no reason why Shulpae should not be called 'son of the morning,' or, as the Septuagint translates, ὁ πρωὶ ἀνατέλλων, 'rising early.' Is there, then, any Babylonian word, which rendered the Sumerian term Shulpae, and from which Hêlēl could have been borrowed? In the Persian period Jupiter has uniformly the Sumerian name *mulu-babbar*, which passed into Greek as Μολοβοβαρ, *i.e.* 'star of the sun,' since Marduk was a sun-god.[4] The sign UD (babbar) with values *dag*, *ḫad*, *ḫud*, *ra* is rendered by the Babylonian word *ellu*, and the title *ilu ellu*, 'the bright god,' is repeatedly used of Shamash, the sun-god, and of Marduk.[5] In fact, the principal Sumerian name of Marduk, Asarludug, is explained by the Babylonians of the late period as *ilu ellu mullil alakti-ni*, 'Bright god who brightens our way.' [6]

In this passage the great gods are speaking; it is they who gave Marduk his names, and they undoubtedly refer to Marduk as the sun-god who lights the paths of the planets and constellations with which the gods had been identified.

It is, therefore, the *late* title of Marduk as Jupiter which may have been understood by the Babylonian title *ilu ellu*. The Hebrews would have borrowed *ellu* in the construct form *êlil*, which, following the analogy of the Sumerian loan-word *ekallu*, 'great house,' temple, palace, Hebrew *Hêkāl*, would be transcribed Hêlēl. 'The bright one,' *ellu*, may well be the ordinary Babylonian adjective for Jupiter, 'son of the morning.' In any case, the similarity of the passages of the Irra myth, in which Jupiter stands for the god of Babylon, to the prophecy of Isaiah in which Hêlēl stands for the king of Babylon, supplies a strong argument for supposing that Hêlēl is really a Babylonian loan-word for Jupiter or Marduk. If my argument is not defective, two conclusions are necessary: (1) The Massoretic pointing is right, and no Hebrew word hêlāl exists. (2) Is $13–14^{23}$ seems to belong to the Persian period, if *ellu* is based upon the Sumerian name of Jupiter *mulu-babbar* and not upon Shulpae, whose literal meaning is *iṭlu šûpû*, 'the glorified hero.' If, however, the well-known title *ilu ellu* for Marduk-Jupiter is independent of both Sumerian titles, then no argument for or against the authenticity of Isaiah's prophecy against Babylon can be made on this ground. The texts of the Irra myth which we actually possess from Assur are certainly as old as or older than

[1] *KAR*, 169. p. 312, 29=*BA*, ii. 487. 1.

[2] The name of the god Shulpae occurs in the Fara texts before 3000 B.C. (A. Deimel, *Die Inschriften von Fara*, ii. No. 5, Rev. iii. 4; No. 6, Obv. iv. 5).

[3] R. C. Thompson, *Astrological Reports*, 94, Obv. 7–Rev. 1.

[4] See Kugler, *Sternkunde*, i. 12–13.

[5] For *ilu el-lum*=Marduk, see Hehn, *Beiträge zur Assyriologie*, ii. 360, K. 8961, 2.

[6] Langdon, *Epic of Creation*, 186. 133–4.

the eighth century, in the last part of which Isaiah lived. The Irra myth seems to have been well known to the author of 13–14[23]. If the chapters be placed after the Exile, of course only a Persian king can be referred to, and this is clearly improbable. Into this problem it is not my province to enter. I cannot see how any Babylonian king of the age of Isaiah could be considered as suited to the description in these chapters. Nabunidus, the last king, seems to be the only one who suits the various details of the Hebrew and Babylonian texts.

The Measure of a Man.

By the Reverend James B. Johnston, B.D., Falkirk.

When a preacher has been preaching for many years, for him to light upon a good, new text that has never offered itself before, is a great find—treasure-trove. Such was my lot a little while ago, in course of my morning Bible reading when on holiday. This verse, 'The desire of a man is his kindness' (Pr 19[22]), I must have read before, so surely must you, my readers. I wonder if you, like me, have never until now stopped to think what it meant. The words sound so simple; but what do they mean? They both puzzled and intrigued me. Of course I was away from all books, and could only guess. My first thought was, perchance *kindness* here occurs in its old-fashioned, original sense =*kinship*. Kindness is literally, showing what kind you are of, what is your birth, who are your kin. And I thought the proverb might mean, The things a man desires reveal, form an excellent index to, what is in him. They show the stuff he is made of, the true company to which he belongs. You can learn a great deal from a man's most eagerly or frequently expressed desires, be it for money, or praise, or a quiet hour in a little nook with a little book, be it for hard work or for sport. The desire unveils the inner man, his 'kind.'

However, when I got back to my study, I soon found my first notion was wrong. Kindness here is just what the plain man means by it, or, rather, something more and better. The word here is the Hebrew *hesedh*, one of the commonest words in the OT, one of the richest and most beautiful too. It usually refers to God, His mercy, grace, and love, not only kindness but loving-kindness, sweet and free. When used of a man it is meant to cover all that in which man at his best can show himself likest God, all that which makes a man most lovable, attractive, desirable. So one meaning possible for our text—it is that in the RV margin—is, 'That which maketh a man to be desired, or sought after, is his kindness,' the charity he shows, the gifts he gives, the kindly words he is wont to speak. And surely, if we wish to be desired, sought after, plainly popular, you and I would rather have it for our natural and genuine kindness than merely for our money or our patronage or our power to give a friend a lift up, be he deserving or no. Yet some of us would be rather sorry if that were the only possible meaning of this Bible proverb. The Proverbs are supposed to be the quintessence of wisdom, usually with some whiff of Divine breath, of God's Spirit, blowing through it. Now, to be desired and run after simply for what we are going to give, the benefits we are expected to bestow, is not a very high or honourable platform to have reached. The highest, verily, lies not there. No class of people are more despised in Eastern lands than 'rice Christians,' the people who profess to follow Christ only for what they can make out of it.

But, as I continued my studies, I soon found several other possible meanings, each interesting, each yielding food for thought; though I fear I may confuse or bewilder if I try to give them all. Perhaps for once you may like to join a minister in his study, while he examines a text from every possible side. When I looked at the Hebrew I saw at once that our AV gives the exact and literal rendering. But, as we have seen, that does not take us far. What does the verse mean? The Greek of the Seventy says, 'Compassion (or mercy) brings fruit to a man.' Dr. Moffatt is evidently of this mind. He renders: 'Friendliness bears fruit for a man.' In other words, you never lose in the end by being kind. That is very true. You may be too hard, too grasping, but, in this world, you