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We do not suppose that Paul afterwards found any occasion, even for a time, to veil his gospel, as he had prudently done at Corinth at first. The "vail was now taken away" for ever, and, wherever he went, every one knew what his real doctrine was. It was from Corinth that he wrote his Epistle to the Romans, in which he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, unto every one that believeth." But his fidelity to his great charge involved him

in the loss of all things earthly. The Jew could believe that the Christ should be called to suffer, but not that He should descend to a death on the Cross. He would admit that Jesus was a prophet or teacher sent from God, but not that the "Son of God" had been the victim of crucifixion. But this was the "gospel" which Paul preached at Corinth, and Ephesus, and Rome, until, like his Lord, he bowed his head in a malefactor's death.

The Old Testament in the light of the Literature of Assyria and Babylon.

BY THEO. G. PINCHES, BRITISH MUSEUM.

GENESIS i. 24.

AND God said, Let the earth bring forth the living creatures, etc.

A fragment, supposed to belong to the Semitic account of the creation, tells of this in the following way:—

1. "When the gods in their assembly made [living things?],
2. They made . . . powerful creatures,
3. They caused the living creation to go forth . . .
4. The beast of the plain, the animal of the plain, and the communities [of the plain?] . . .
5. . . . for the living creation . . .
6. . . . they [gave] the (beast of the plain) and the communities of the town,
7. . . . living things, the whole of creation."

(Portions of seven more lines follow this.)

The corresponding part of the *non-Semitic* version of the creation story differs from the above:—

22. "He made the beasts of the field and the living creatures of the desert . . .
28. Oxen, the young of the steer, the humped cow and her calf, the sheep of the fold,
29. Meadows and forests also,
30. The goat and the gazelle brought forth to him (?)." ¹

¹ Hommel translates "were present (?) with him" (stellten sich ein (?) mit ihm).—(*Deutsche Rundschau* for July 1891.) The text here, however, is probably corrupt.

Of these two texts, that in Semitic Babylonian (which is, unfortunately, much mutilated) was probably the nearer to the biblical account. The non-Semitic version mixes up the creation of plants with that of the animals, which latter are mentioned in a special, and not in a general way (like the Semitic version and that of Genesis). They nevertheless have some points in common, such as the phrase *bul séri*, "beast of the plain," or "field," *šiknat napīšti* and *šikin napīšti*, "living creation" (lit.: "institution of life")—the former corresponding with the "cattle" (בְּהֵמָה) and the latter with the "living creature" (נֶפֶשׁ חַיָּה) of the Bible. The very interesting word *nammaššū*, which I have translated as "community," and which occurs in lines 4 and 6 of the Semitic version, and in line 5 of the non-Semitic one, will be considered when treating of the creation of man (Gen. i. 26, etc.).

GENESIS i. 25.

AND God saw that it was good.

A phrase corresponding to a certain extent with this occurs in the non-Semitic story of the creation, in line 24, where, after describing the creation of mankind, the animals, and the Tigris and Euphrates, the text has the words: *Mu-nenea namduga mininsā*, which is translated in Assyrian by: *Šum-šina tâbiš imbi*, "Their name well he (the god Merodach) proclaimed." Cf. also Gen. i. 31, and, behold, it was very good.

GENESIS i. 26, 27.

And God said, Let us make man . . . and God created man.

A passage parallel with the last portion of the above occurs in the non-Semitic version of the story of the creation. After the statement that Merodach had made the gods (the lesser ones, probably), and their pleasant dwelling-place, the following lines occur:—

20. "He made mankind.

21. (Aruru had made the seed of mankind with him)."

In the above extract the word for mankind is the usual one, *nam-lu-gišgallu* in Akkadian, and *amēlutu* in Assyrian, and the goddess Aruru is mentioned as having been Merodach's helper in this highest act of creation—an addition which indicates the importance attached to it in the mind of the old Akkadian writer.¹ The goddess Aruru was patron-deity of a city of the same name close to and forming part of Sippara.

In connection with the creation of man, it is to be noted that, in the non-Semitic story of the creation, the god Merodach is also spoken of as maker of the cities (where men were to dwell), and that, in one place (line 38, restored from its negative counterpart, line 5), it is said that "he made the *nammaššū* glorious," in Akk. *adam (ki) munia*. The word *nammaššū* I at first rendered "foundation," and this may, indeed, be the meaning here, but it probably really means the dwelling-place of a community of men (hence my renderings "communities of the plain," and "of the city" above).² It is also noteworthy that the Akkadian corresponding word is *adam*, followed, however, in one place by the determinative suffix *ki*, "earth," "ground." Synonyms of *nammaššū* are *tenišetu*, "mankind"; *amēlutu*, "mankind"; *duruššu* "floor," "foundation"; and *ālu*, "city," and it was therefore applied both to men and their habitation.³

¹ Hommel, however, translates, "The goddess Aruru, the seed (offspring) of mankind, he created at the same time" (Die Göttin Aruru, den Samen (Spross) der Menschheit, schuf er zugleich mit). The words *itti-šu* ("with him") seem to me, however, to refer to Merodach.

² Compare the Arabic *نمس* (the original meaning of which seems to have been "to cover"), and its derivative *نا موسى*, "lion's den," etc.

³ It may here be remarked that the non-Semitic version offers more parallels as to order of events with the second

GENESIS ii. 1.

And the heaven and the earth were finished, and all the host of them.

The Semitic story of the creation mentions (first tablet, line 12—see THE EXPOSITORY TIMES for January, pp. 165 and 166), among the gods who were created, *Anšar* and *Kišar*, "the host of heaven," and "the host of earth" (the Assyrian corresponding words would be *kiššat šamē u ēršiti*), which offer a parallel to the biblical phrase in this place.

GENESIS ii. 2, 3.

And on the seventh day God finished His work . . . ; and He rested on the seventh day . . .

A Sabbath of the kind in vogue among the Jews does not seem to have been in use in Assyria and Babylonia. A "day of rest for the heart" (*Ūm nāḫ libbi*), called also *šabattu*⁴ (or *šapattu*), probably the same word as "sabbath," certainly did exist, but that seems to have been the 15th day of the month only. The Assyrians and Babylonians nevertheless regarded the 7th, 14th, 21st, and 28th days of each month as being, in a sense, unsuitable for work, though, judging from the contract-tablets, they did not observe them (at least not very strictly). The following gives the directions for these days:—

"7th day, a festival of Merodach and Zirpanitu^m, a lucky day, a day which is evil. The shepherd of the great people shall not eat flesh which is cooked by a fire of embers,⁵ he shall not change the clothing of his body or put on white apparel, he shall not sacrifice a victim; the king shall not ride in his chariot, he shall not talk as a ruler (?)⁶; the seer shall not disclose a secret place; the physician shall not place his hand on the sick—(the day) is not suitable for work. In the night, before Merodach and Ištar, the king shall make his offerings, and shall sacri-

chapter of Genesis than with the first—*i.e.* with the Jehovistic narrative.

⁴ This is the word to be restored, opposite the numeral 15, in l. 27 of pl. 56 of *W. A. I.* vol. iii.

⁵ Such I take to be the meaning of *ša tumri*, though the construction of the whole sentence, *šeru ša ina pēnti bašlu, ša tumri* implies that "from the embers" would be better. The prince was apparently not to enjoy the luxury of roast meat on this day.

⁶ *Šaltiš āl itammē*—perhaps better, "shall not command."

⁷ Lit. set (his) mouth to.

fice victims. The raising of his hands is acceptable to the deity."

Besides the above-named days, the 19th of the month was also a day unsuitable for work, and this, as Mr. Boscawen has pointed out, was because it was a *week of weeks* after the first day of the foregoing month ($30 + 19 = 49 = 7 \times 7$). The 19th was called *ébbū*, "the white," probably on account of its extreme sanctity. The ordinances for this day are practically the same as for the other sabbaths (or, rather, "unsuitable days"), but the king was directed to make offerings to Nergal and Gula (probably as the deities of healing), to whom the day was sacred. It was also called "the former 21st day," apparently on account of its being three weeks from the 28th of the foregoing month, thus showing the use of a lunar calendar as well as a solar one. The Assyrians and Babylonians seem never to have used the names of the planets in connection with the days of the week.

On the whole, it may be regarded as certain that the inhabitants of Mesopotamia had a weak reflec-

tion only of the Jewish weekly sabbath. With the Jews the day upon which work was unsuitable became the day upon which it was imperatively prohibited, and the name of the sabbath, the Babylonian mid-monthly "day of rest for the heart," was applied to it as the most suitable that could be found.¹

That there should have been a week of seven days, or something resembling it, among the Babylonians and Assyrians, is only to be expected when we consider how sacred that number was with them. The seven planets, the seven evil spirits, the mythical serpent of the bilingual hymns which had seven heads, etc., all point to the estimation in which the number was held. With the Akkadians, too, it was the number of completeness, *âš* ("six") being the repetition of *aš* ("one")—a repetition with one over, like the bakers' and booksellers' dozen of modern days.

¹ Even on the 15th day of the month, however, there was no real abstention from business, as is shown by the contract dated on that day.

The Expository Times Guild of Bible Study.

EXAMINATION PAPERS.

I.

ISAIAH I.—XII.

By the Rev. Professor A. F. Kirkpatrick, B.D.

1. Draw up a brief outline of the contents of these chapters, marking the principal divisions into which they fall, and pointing out to what periods of Isaiah's ministry they probably belong.

2. Illustrate from these chapters the importance of studying prophecy in connection with the history of the times.

3. What light do these chapters throw on the social, moral, and religious condition of Judah at the time?

4. Comment carefully upon the Messianic prophecy of chap. vii. 10 ff. (as a sign to Ahaz), particularly in relation to its fulfilment.

5. What would you gather from these chapters to have been the leading ideas of Isaiah's theology?

II.

ISAIAH I.—XII.

By the Rev. Professor W. T. Davison, M.A.

1. What internal evidence is afforded by chap. i. as to the time and occasion of its utterance, and the relation it bears to the chapters which follow?

2. Explain in full in what sense the prophecies in vii. 14 foll., ix. 6 foll., and xi. 1 foll. are "Messianic."

3. Describe the political circumstances of Isaiah's early years so far as they bear on the exposition of these chapters, illustrating freely from the language of the prophet.

4. Write a short exposition of ix. 1-5 (working either from Hebrew or English), commenting on (a) Difference of reading and translation. (b) Relation to the circumstances of the prophet's time. (c) The use of the passage made in the New Testament.

5. Explain the exact relation of chap. vi. to