

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Journal of Biblical Literature* can be found here:

https://biblicalstudies.org.uk/articles_jbl-01.php

2 SAM. XXIV. 23.

After למלך we find a piska mentioned in two catalogues. The Targum has here an addition, די בעא מניה מלכא, corresponding to the Hebrew אשר בקש המלך.

Whether all piskas are intended to mean that there is something wanting in the text, or whether they convey something else, a careful study of the text can only show.

The Cyrus Cylinder.

BY PROF. D. G. LYON, PH.D.

THE Cyrus Cylinder, written in Babylonian characters after the fall of Babylon, apparently by a priest of Marduk, contains several striking coincidences with the book of Isaiah. In the prophet Cyrus is called in צדק, righteousness (xli. 2), made to rule over nations and kings (xli. 2), is called by his name and is surnamed (xlv. 4), and his right hand is holden by Jahweh (xlv. 1). In the cylinder the expressions are similar, only here Marduk and not Jahweh is represented as giving dominion to Cyrus. For the "called in righteousness" of Isaiah, the cylinder (lines 11, 12) says that Marduk sought among all nations for a righteous prince (*malki isharu*, מלך ישר); for "I have called thee by thy name," the cylinder says that Marduk named Cyrus, and appointed him unto dominion (*Kurash shar Anshan ittabi nibitsu ana malkûtim*, etc., l. 12); for causing him to rule over nations and kings, the cylinder says that Marduk caused the *Kuti* and the Medes to submit to Cyrus, and caused the hands of Cyrus to conquer the black-headed nations (l. 13); for "whose right hand I have holden" (אשר-החזקתי בימינו), Isa. xli. 1), the cylinder expression is identical, except that the verb is the third instead of the second person, "whose hand he holds," or "whom he holds by the hand" (*sha ittamaḥ kâtushshu*, l. 12). These interesting parallels suggest some reflections which I hope to present at some future time.