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Proceedings of the Annual Meeting, Reports of Officers
and Regional Sections

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THE SOCIETY OF BIBLICAL LITERATURE

AND EXEGESIS

Eighty-eighth Meeting

PROCEEDINGS

December 29-31, 1952

The eighty-eighth meeting of the Society opened at 2 P.M. on Monday, December 29, at Union Theological Seminary in New York City, in joint session with the National Association of Biblical Instructors. President Sheldon H. Blank called the meeting to order. The first paper of the session was the Presidential Address, the Vice-President S. Vernon McCasland presiding. According to custom, there was no discussion. (The address is printed in this issue of the Journal.)

The following papers were then heard, President Blank presiding:

THE SERVANT OF THE LORD. W.A. IRWIN (For NABI).

THE DEPENDENCE OF DEUTERO-ISAIAH UPON EZEKIEL. J. MORGENSTERN (For SBLE). Towards the close of his prophetic ministry Ezekiel proclaimed the doctrine of "for His name's sake". This implied that, as a universal god, Yahweh was concerned for His reputation among the nations. Accordingly "for His name's sake" He will redeem Israel, restore it to its native land, and take it again as His people and Himself become again its god. Certainly Ezekiel did not perceive the full import of his new doctrine and especially that it implied a question, "Just what was this now regenerate Israel to do after rehabilitation as Yahweh's people in its own native land?" Some thirty years after Ezekiel another prophet, Deutero-Isaiah, reaffirmed this doctrine. Apparently he too did no more at first than restate it precisely as Ezekiel had formulated it. But as he came step by step to comprehend the far-reaching implication of the doctrine, he gradually evolved his own unique doctrine of Israel as the servant of Yahweh. We can trace the gradual advance of Deutero-Isaiah from the bare reaffirmation of Ezekiel's doctrine to the formulation, in slowly expanding form, of his own doctrine. And in so doing we can fix the order of the successive addresses of this exalted prophet and interpret them in relation to their specific historic setting. This paper will present this evidence in broad outline and will draw significant, logical conclusions.

The meeting adjourned at 4:10 P.M.

Many members of both Societies took advantage of the invitation of the National Association of Professors of Hebrew in American Institutions of Higher Learning to hear the address by Professor Torczyner of the Hebrew University in Jerusalem, VISION AND FULFILLMENT IN THE DEVELOPMENT OF THE HEBREW LANGUAGE, at 4:30.

At 8:00 P.M. the Society met in joint session with the American Schools of Oriental Research and the National Association of Biblical Instructors. Professor Carl H. Kraeling, President of the ASOR, presided. Professor J.B. Pritchard, Crozer Seminary, the Representative of the SBLE on the Board of Trustees of the ASOR gave his report (published herein). The report was followed by two papers, both illustrated with slides: JERUSALEM SCHOOL FIELD ACTIVITY, 1951-52, WILLIAM L. REED, Director of the Jerusalem School, 1951-52;

THE WADI ARABAH AND THE NEGEV, PRESIDENT NELSON GLUECK, Hebrew Union College and Jewish Institute of Religion.

The meeting adjourned at 10:00 P.M.

Tuesday, December 30, at 9:00 A.M. the Society met in business session, President Sheldon H. Blank presiding.

The minutes of the 1951 meeting as printed in the Journal (March 1952) were approved.

The President announced the appointment of the following committees:

On Nominations:	Professors Hyatt, Pritchard, Nesbitt.
On Memorial Resolutions:	Professors Clark, Cadbury, Brooks, Jeffery, Williams.
On Auditing:	Professors Metzger, Andrews.

The report of the Secretary was read, accepted and approved for publication.

Professor Muilenburg, Chairman of the Membership Committee, spoke briefly on the importance of recruiting new members each year and moved the election of the 161 already nominated with any others nominated before the end of the year. The motion was seconded, passed and the members declared elected.

Memorial Resolutions were read, approved for publication and accepted by rising vote:
 on Sir Frederick Kenyon, Honorary Member, prepared by Professor Kenneth Clark,
 on Raymond Knox, prepared by Professor Jeffery,
 on Mary Hussey, prepared by Professor Brooks,
 on Lindsay Longacre, prepared by Professor Cadbury,
 on Edward Bartlett, prepared by Professor W.G. Williams.

The reports of the Treasurer and the Auditing Committee were read and accepted and the report of the Treasurer was approved for publication.

The report of the editor who was absent on account of illness was read by the Secretary, accepted and approved for publication.

The President announced that the Council of the Society had re-elected Professor Dentan as editor for the year 1953, that the resignations of the associate editors had been accepted with regret, that Professor Freedman had been elected as Old Testament Book Review Editor, and Professor Enslin as Editor of the Monograph Series, that Professors Cooper, Enslin, Muilenburg, Orlinsky and Wikgren were re-elected members of the editorial committee.

The reports received from the sections of the Society were approved for publication without reading.

The report of the delegate to the American Council of Learned Societies, Professor Flight, was read, accepted and approved for publication.

The report of the UNESCO conference was read by William R. Farmer, one of the Society's two delegates, and accepted.

There was no formal report from the New Testament Manuscript project. Professor Clark spoke briefly of the meeting at Oxford in the summer of 1953 and announced that the first volume should be published in 1956.

Greetings from Honorary Members: Pere Vincent, Jerusalem; Professor Eissfeldt, Halle/Saale; Professor Gallig, Mainz; Greeting from the Israel Society for Biblical Research sent by Dr. M.H. Gottstein and from a group of Japanese scholars sent by Tsunetaro Miyakoda were read by the Secretary. (Cabled greeting from the British Society for Old Testament Study was received later.)

President Blank announced the elections by the Council to the Standing Committees: on Membership, Professor S.N. Blank to succeed himself; on Finance, Professor Cyrus Gordon to succeed Professor F.C. Grant; on Program, Professor Ovid Sellers to succeed Professor G.E. Wright; on Research, Professor M.S. Enslin to succeed himself.

The objection was made from the floor that according to the constitution no member of a Standing Committee was eligible to succeed himself. Professor Enslin moved that the incoming President appoint the successors of himself and Professor Blank. The motion was seconded and carried unanimously.

President Blank reported from the proceedings of the Council: the appointment of a committee to consider the advisability of combining the offices of Secretary and Treasurer, the report of the Committee on Research that the Society approve but should not undertake to sponsor the proposal of the Biblical Department of Princeton Theological Seminary for cataloguing early publications important for Biblical study available in the United States and obtaining microfilms of others; and the recommendation that

the preparation of a Ugaritic Concordance be considered; the decision that the Society needed a public relations officer and that Professor Kramer of the University of Pennsylvania be asked to serve as appointee of the Council; the decision that two (not three) notices of dues should be sent; acceptance of the invitation of the National Association of Teachers of Hebrew in American Institutions of Higher Learning to appoint a member of the Society who would serve as honorary member on the Executive Committee of the Association and the appointment of Professor Cyrus Gordon.

Professor Piper from the floor gave some further explanation of the need of preserving materials for Biblical study and the project was referred back to the Committee on Research.

The Council accepted two nominations for honorary membership in the Society: Professor Doctor Johannes de Zwaan of the University of Leyden, nominated by Professors Clark, Grant and Cadbury; Professor Harold Henry Rowley of the University of Manchester, nominated by Professors Stinespring, Muilenburg and Pfeiffer. Professors de Zwaan and Rowley were elected to honorary membership in the Society.

In the absence of Professor Hyatt, the report of the Nominating Committee was read by the Secretary. The following officers were elected:

President	Professor S. Vernon McCasland, University of Virginia, Charlottesville, Virginia
Vice-President	Professor Millar Burrows, Yale University, New Haven, Conn.
Secretary	Professor Charles F. Kraft, Garrett Biblical Institute, Evanston, Illinois
Treasurer	Professor Donald H. Gard, Princeton Theological Seminary, Princeton, New Jersey
Associates in Council (terminating in 1955)	Professor Samuel Sandmel, Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio Professor John Bright, Union Theological Seminary, Richmond, Va. Dr. Robert M. Grant, University of Chicago, Chicago, Illinois
Representative on the Board of the ASOR	Professor James B. Pritchard, Crozer Theological Seminary, Chester, Pa.

The President reported the recommendation of the Council that the Society accept the invitation of the Garrett Biblical Institute to hold the 1953 Meeting of the Society at Garrett in connection with the Centennial of that institution. The meeting to be held December 28-30. The recommendation was accepted.

The business meeting adjourned at 10:30 A.M.

The following papers were then heard:

COSMIC CONNOTATIONS OF MAYIM RABBIM. H.G. MAY (Oberlin Graduate School of Theology). The expression mayim rabbim, "many waters", is used in a number of ways in the Old Testament. One of its most important usages is in passages which describe the conflict between Yahweh and his foes or the foes of Israel, where the "many waters" are the equivalent of the sea or the deep or the rivers which must be or have been controlled or conquered by Yahweh. An analysis of these passages shows how the writers use this expression, as well as related terms to indicate the cosmic insurgent forces which are manifest in the natural world, in the enemies of Yahweh or of his people, or in the disasters or foes afflicting the righteous individual. Yahweh's victory over them is a victory over the demonic (dragonic). There is a cosmic reference in this identification of concrete historical events, persons and nations with the insurgent waters and their defeat. This is important for understanding a neglected aspect of Old Testament theology; it implies a dualism significant for appreciating not only the later apocalyptic thought, but also the earlier non-eschatological and eschatological thought of the Hebrews.

(By title) THE STRUCTURE OF THE GOSPEL OF MARK. C.C. CRAIG (Drew Theological Seminary).

(By title) ENTOS AND THE REIGN OF GOD. C.C. McCOWN (Pacific School of Religion).

SEEKING GOD IN THE OLD TESTAMENT. O. SELLERS (McCor-mick Theological Seminary). In recent years there has been a tendency among a large and vocal group professing concern with biblical theology to accentuate the omnipotence of God and the impotence of sinful man in effecting his salvation. Man is said to have inherited sin from his fallen ancestors and of himself to be unable to do anything about it, so that any seeking of God on his part will be futile; he can be saved only if he is of God's elect. The biblical theologian should be interested in what the Bible has to say on the subject. It is evident that the Old Testament writers believed that God was the initiator in many confrontations. He chose (bahar), called (qara'), or commanded (siwwa) men for particular tasks or he spoke to them in imperatives. He selected persons from Adam on down for their respective missions. Some, like Moses, Gideon, Saul, Isaiah and Jeremiah were reluctant to respond but were impelled by the divine will. John reports Jesus as saying, "You have not chosen me, but I have chosen you." Still there is abundant evidence that in the Old Testament it was not considered useless for man to seek God. In the Old Testament the principal words for seek are baqash (in piel) and darash

(in gal). There are many injunctions to seek God and promises that one seeking him will find him. Jesus said, "Seek and you will find." The biblical writers advised more than merely waiting on the Lord.

HISTORICAL BACKGROUND OF THE ASSASSINATION OF AMON, KING OF JUDAH. A. MALAMAT (Hebrew University, Jerusalem). The hitherto obscure events in the court of Judah wherein King Amon first fell victim, followed by the slaughter of his conspirators, are linked here with the general uprising of the West against the Assyrian yoke. The murder of Amon, an obvious anti-Assyrian act, was mollified by the counter revolution of the Am Ha-ares, waged in time to rescue Judah from the punitive campaign of Ashurbanipal, who conquered several cities on the seashore. Yet the province of Samaria, which apparently participated in the anti-Assyrian revolt, was punished (cf. Ezra 4:9-10). Probably at the same time the first actual attempts of Egypt to conquer Southern Palestine took place as indicated in Herodotus' description of the siege of Ashdod and by archeological evidence of several sites in the Negeb. Thus a new Assyrian-Egyptian-Judaeen synchronization may be established providing additional proof of extensive military activity in Palestine in 640/639.

THE ZODIAC PANEL IN THE BET-ALPHA SYNAGOGUE. I. SONNE (Hebrew Union College). The presence of the Zodiac, with the Helios figure in the center, in the Beth-Alpha mosaics has been generally considered as indication that the Jews in the sixth century were unaware of its mythological origin, and conceived it as a mere decorative pattern. An attempt is now made to show that in adopting the Zodiac theme, Jewish scholars and artists were familiar indeed with its pagan connotation, and endeavored, through changes in the position of the signs, to transform its original symbolism into the very opposite. Originally connected with the sun cult, and aiming at the glorification of the triumphant Helios in his majestic chariot, the Zodiac was now turned into a symbol of Helios' (identified with the Roman-Byzantine empire) doom and final defeat by the most insignificant, in appearance, of the constellations, Cancer, the house of the moon, symbol of Israel.

The meeting adjourned at 12:25 P.M.

At 2:00 P.M. the Society met in three sections. The following papers were heard:

Old Testament Section, President Blank presiding:

THE PATIENT JOB. H. FINE (Hebrew Union College). The prologue and epilogue of the Book of Job extol the piety of a man so faithful that he accepted without question the overwhelming suffering sent by God to test him. The saint who is congratulated in the epilogue for speaking justly of God's

ways is hardly the tragic hero whose insolence is rebuked by the voice from the whirlwind. Is there any trace of the "patient Job" in the main body of the poem? Chapter 27 can be best understood as Job's final refusal to justify his friends who, in this tradition, must have reinforced the temptation that he "bless God and die" (cf. 42:7). Such an interpretation of the chapter has the following advantages: (1) The unity of the chapter is preserved, and the use of the plural pronouns in vv. 5, 11f is explained. The most satisfactory analyses hitherto have attributed isolated fragments of this chapter either to Job or his friends. (2) The meaning of vv. 4-6 becomes clear. Job's protestations reveal his determination to avoid the sin of blasphemy (cf. 2, 3, 9). (3) Chapter 28 becomes explicable in its present context (cf. 28:28 and 1:1, 8, etc.). Job quotes this poem on wisdom to strengthen his own pious argument. (4) The entire interruption, from "And Job again took up his parable" in 27:1 to the repetition of the phrase in 29:1 becomes a single unit, unconnected in thought with the main argument of the poem. We need no longer suppose that these words were attributed to Job by an editor who lacked not only traditional support but also the most meagre comprehension of the development of thought within the poem.

THE OPPOSITION OF REASON AND ANGER IN WISDOM LITERATURE. T.Y. NULLINS (Waynesboro, Va.). The tradition of the opposition of Reason and Anger in Wisdom Literature is traced from Egyptian and Babylonian times to the Jewish Wisdom Literature of the New Testament period. A comparison is suggested between the handling of the theme in Wisdom Literature and certain Greek philosophical developments.

POETIC STRUCTURE AND MEANING IN PROVERBS 8:22-31. C.F. KRAFT (Garrett Biblical Institute). Comparison of the poetic structure of Proverbs 8 with that of 3:13-26 shows remarkable similarities: an opening stanza or stanzas narrating wisdom's ethical benefits, an intervening stanza on wisdom's cosmic role, and a concluding one of exhortation. Closer examination of 8:22-31 shows this expansion of 3:19-20 to be composed of opening and concluding couplets (vss. 22-23, 30-31) enclosing two triads (vss. 24-29). The clear similarity in subject matter between these triads and Genesis 1:6-10 raises the question of the wisdom writer's use in his opening and closing couplets of the "first day" and the "sixth day" of the priestly creation account. Study of the key words and ideas in the opening couplet and comparison with Genesis 1:1-5 suggest parallel meanings of wisdom and light in the two accounts. The reference in the concluding couplet to wisdom's "delighting in the sons of men", the genuineness of which idea is established by strophic analysis, invites comparison with the climax of the Genesis account in the creation of man. The wisdom poet's picture portrayal of wisdom's function as all-pervasive

orderer, joyous creative artist, user of the spoken word resident in man, provides background in expression and idea for later Jewish and Christian identification of wisdom and light, Logos and Jesus.

CERTAIN PECULIARITIES IN THE CHRONOLOGICAL DATA OF THE HEBREW KINGS. E.R. THIELE (Emmanuel Missionary College) A comparison of the data as to regnal years and synchronisms in Israel and Judah, from the disruption to the reigns of Jehoshaphat in Judah and Jehoram in Israel, reveals a pattern that indicates the use of two systems of chronological reckoning in those nations during this time -- the accession-year system in Judah and the non-accession-year system in Israel. The above is the only period in the history of the divided monarchies where the chronological data reveal the existence of such a situation. From this time onward comes a period during which the data indicate the existence of the same pattern of chronological reckoning in both nations -- the non-accession-year system. During the reign of Jeroboam II in Israel, the total of the regnal years in Israel comes to twelve years above the total for Judah, while from the reign of Azariah onwards the totals of Judah are twelve years in excess of the totals in Israel. There is every indication that this situation is due to a twelve year co-regency on the part of Jeroboam with his father Jehoash and of twenty-four years for Azariah with his father Amaziah.

(By title) AN EDITION OF THE CHRONICLER'S HISTORY. C.C. TORREY (Chicago, Illinois). At the meeting of this Society in New York City in December 1946 there was read a paper on the need of an edition of the Chronicler's History of Israel, the connected account beginning with Adam and ending with Nehemiah. It was pointed out that no record of such an edition is known; that as far back as our knowledge goes, the portions of the work dealing with Ezra and Nehemiah are cut off from the rest and given separate edition, with very unfortunate result. The paper received favorable comment, and no objection was heard. The author of the paper has now prepared an edition of the entire work, restoring what can fairly be claimed to be its original form. The text used is the Massoretic, the main purpose being to bring order out of the present chaos, rather than to criticize readings. Two lost portions of the Hebrew text, preserved in Greek translation, are restored to their original places. The whole impression is that of a hitherto unknown work, though nothing is new but the old arrangement. There is at present no provision for publication.

HEBREW MENOLOGIES. E.B. SMICK (Shelton College). The Hebrews developed menologies like the early Sumerians, Greeks and Romans. It was not until the Babylonian exile that they adopted permanent month names. According to

Garner the Egyptians did not use festival names for months until the Persian period. In Egypt the phases of the moon were numbered, one to four, according to the three seasons. Such a combination of agricultural seasons with lunation is suggested by the phrase bhds hbyb. Morgenstern detected three calendars in the Old Testament. The evidence points to more at different times and places similar to the Sumerian menologies.

(By title) SAUL AND THE WITCH OF ENDOR. H.A. RIGG, JR. (Western Reserve University). After a few remarks describing how the idea of this paper arose from the questions of students doing work with me in both Old Testament and witchcraft studies, I very briefly try to put Saul in his proper setting, particularly with regard to the nature of his visit with the Witch of Endor. Then I take up, with a verse by verse analysis as much as possible, the main theme: the essential soundness and genius of the seventeenth century translations of this incident, particularly as discovered in the King James' translation. I do this by discussing what the Witch and her familiar were and what went on between Saul and the Witch during the seance and, especially, what the Witch said she saw.

THE "390 YEARS" OF "DAMASCUS" ("ZADOKITE") FRAGMENTS 1: 5-6. I. RABINOWITZ (Brooklyn YMHA). Failure to recognize the Biblical period to which the author applied the "390 years" (taken from Ez. 4:5) has prevented understanding of the allusions to "Damascus" in the Fragments and has resulted in the scholarly fiction that a Damascus migration-sojourn was the experience of some later Jewish sect (variously identified as "Zadokites", Pharisees, Essenes, "Coenanders", Ebionites, etc., and dated accordingly). All commentators render DF 1:5-6: "And in a period of wrath — 390 years after He gave them into the hand of Nebuchadnezzar, king of Babylon — He visited them." (The word l-th-y-th-w, however, cannot mean "after He gave", but "at (the time of) His giving" or "to (the time of) His giving." The 390-year "period of wrath", therefore, must be sought in Israel's history antecedent to (not after) Nebuchadnezzar. The author found the 390 years by adding up the regnal years (as given in Kings and Chronicles) from Rehoboam to the eleventh year of Zedekiah (the climax of the "visitation"), which he found to total 393, and from which he subtracted the 3 years of "godliness" mentioned in II Chronicles 11:16-17. "Damascus" (Amos 5:27) in the Fragments refers to the locale of the Biblical Assyro-Babylonian Exile.

(By title) OLD TESTAMENT INTERPRETATION AMONG THE ARABIC-SPEAKING CHRISTIANS OF TENTH CENTURY BAGHDAD. H.F. THOMSON, JR. (Berea College) For a brief period at the end of the tenth century, it became common for Nestorian, Jacobite and Melkite Christian theologians of Baghdad to write their

theological works in Arabic rather than in the usual medium of Syriac. In these writings there were many quotations from both the O.T. as well as from the N.T. apocrypha and various patristic writers. Some of the quotations were used in connection with exegetical works, and others in apologetic writings directed against Judaism, Islam and other Christian sects, and in these we find interesting parallels to some works of the Greek patristic writers. The source of the Biblical quotations cannot be identified with any single text or version of the Bible, but they seem rather to be free renderings made by the individual authors from some Syriac version. The translation seems to have been made from memory, rather than with the Syriac text before their eyes, for the wording differs considerably from any known Arabic, Syriac, Greek or Hebrew text. This is true both of the Nestorian and the Jacobite authors, in whose works we also find other interesting common tendencies, besides the freedom with which they both render the Biblical text into Arabic. This study is based mainly on the translation of four theological treatises by the Jacobite 'Isā ibn Zur'a, made as part of a doctoral dissertation submitted to Columbia, and it includes also a survey of the use of the O.T. quotations by several other Arabic Christian writers of the same period.

The session adjourned.

New Testament Section, Vice-President McCasland presid-

"FORGIVE US OUR DEBTS AS WE ALSO FORGIVE OUR DEBTORS." D.T. THERON, (Princeton Theological Seminary). Discussion of the text: aphiomen seems to be preferable to aphēkamen, so Tischendorf, Westcott-Hort, Weiss and Nestle. To be considered for an English rendering: opheilēma and opheiletēs in Mt., amartia and ophelein in Lk. A tracing of the words related to the verb opheilein from classical Greek through the LXX shows that the concept of debt was applied in a figurative sense to spiritual, ethical and forensic matters and pertained to God and to man in virtually every phase of development. Obviously therefore opheilēma and cognates could be identified with the concept of sin. (Lk. amartias for Mt. opheilēmata). A tabulation of translations shows that the main renderings of opheilēmata in Mt. 6:12 are "debts", "trespasses", "shortcomings", "failures", "sins", and "offenses". Arguments for and against. (The distinction sometimes made that "sins" should be applied solely to man's transgressions against God, although Lk. seems to have made it purposely, is not altogether Biblical.) In spite of objections, "debts", "debtors", Mt., "is indebted", Lk., on the basis of the historical development of antiquity behind these renderings, because of their symbolic wealth and relevance to practical life and therefore clarity to lay people, still seem to be preferable.

DID JOHN KNOW THE SYNOPTICS? C.C. GOODWIN (Yantic, Connecticut). In my previous paper (See JBL 1952, p. vii) I showed that if the Fourth Evangelist knew the Synoptics and treated them as he treated the Scriptures, the evidence of his use of Synoptic material to be expected is exactly the kind of evidence we do in fact find in his Gospel. But since that evidence can be explained away, this paper examines some instances where the evidence of Synoptic influence is rather weak, in order to see if the hypothesis of dependence on lost documents or on similar oral traditions will explain them better. Thus this paper argues that the healing of the impotent man, at least in its present form, could not persist in oral tradition. It must be composite, and if so, nothing is gained by denying that Mark 2:9 was one of its sources. Next, the paper indicates the similarity of John 6:3 to Mt. 15:29 and of John 19:2 to Mt. 27:29, arguing that no hypothesis except that of John's dependence on Matthew will account for these similarities without multiplying unverifiable hypotheses. If dependence on the Synoptics be granted in these cases, it must be granted in others, and we may be sure that John's lost sources have also been treated with such freedom as to be beyond reconstruction by analysis of his text alone.

(By title) ARAMAISMS IN THE GOSPELS. F. ZIMMERMAN (Flushing, New York).

THE OLD SLAVIC VERSION OF THE GOSPEL ACCORDING TO LUKE. B.M. METZGER (Princeton Theological Seminary) AND J. BONFANTE (Princeton University). (1) A survey of recent investigation of the Old Slavic Version of the New Testament; (2) An analysis of the prevailing text-type lying behind Josef Vajs's edition of the Old Slavic Version of Luke, and (3) An evaluation of the relative purity of the Old Slavic manuscripts which Vajs used in reconstructing his edition, with comments upon his critical procedure.

ZECHARIAH IN THE INFANCY NARRATIVE. M.E. CLARKSON (Rochester, N.Y.) Space accorded Zechariah by St. Luke suggests he was more important than supposed. Luke, long familiar with strict guarding of tradition in chief Church centers, particularly Palestine, credited with special information about Baptists, had known James in 57 A.D.; aware that statement of kinship of John's mother to St. Mary was liable, if not true, to denial by James' successors. Eulogistic Zechariah source resembles family record rather than Baptist Apologetic, Semi-Apocalyptic tendency seen in type of angel. It perhaps reached Luke through James. Abijah lineage retained to impress Theophilus. Kinship, involving Zechariah's association with family of Jesus, would as preface, tie in sequence the Temple incident at Passover, acquaintance with John, association with his work including contact with publicans and the Jerusalem ministry, that

brought to Christ Nicodemus and other friends but awakened hostility following to Galilee. Esteem for Zechariah's piety, perhaps, temporarily shielded his son, so that his preaching continued till the conscience of nation was stirred. If so, Zechariah's posthumous reputation indirectly served the Christian movement at its beginning, as James' reputation (who strikingly resembles Zechariah) helped later to protect the Jerusalem Church.

(By title) LEXICAL NOTES ON PAUL, LUKE, JAMES, HERMAS. E.J. GOODSPEED (Los Angeles, California). (1) Response to Mr. Metzger's criticism of dikaios ("make upright") in Theology Today. (2) Was Theophilus Luke's publisher? (3) Enoch in James 1:17 is an old story. (4) Ostrakon means potsherd in Hermas and also in Socrates' account of the murder of Hypatia.

MINOR COLLECTIONS OF MANUSCRIPTS IN GREECE. MORTON SMITH (Brown University). These collections, some municipal, some monastic and some private, are very numerous. The paper will sketch briefly the variety of material known to exist in them. Special mention will be made of the hitherto uncatalogued collections at Amorgos, Dimitisane, Paros and Yannina.

THE LEX MAIESTATIS AND THE BURIAL OF JESUS. J.S. KENNARD, JR. (Benedict College). The contradiction between Luke and Mark concerning the time when Jesus was buried is important for understanding the Gospel narrative of the Resurrection. Since the women who witnessed the burial in the Lucan version still had time before sundown (6:15 P.M.) to return to the place where they were staying and make preparations for the Sabbath and the embalming, the event must have occurred in mid-afternoon. That fact is strengthened if the women were staying at Bethany and if the crucifixion took place across the valley from Herod's Palace near the site of the present French Embassy. According to Mark, Joseph of Arimathea made his request in the evening. A strict interpretation of opsia is called for by the illegality of what Joseph was requesting. The solution proposed by Baldensperger unites three separate traditions in the forming of the Gospel narrative of the Resurrection and calls for a twofold burial. The weakness of his thesis is its appeal to the "Nazareth Inscription". The Lex Maiestatis supplies a far more plausible legal basis for the so-called burial witnessed by the women. What it implies is reinforced by custom as reflected in the Mishnah.

(By title) JEWISH MESSIANISM MEDIATED TO N.T. WRITERS THROUGH PAGAN SOURCES - ILLUSTRATED. J.S. KENNARD, JR. (Benedict College). The question of transmission of Jewish Messianism requires more careful study than it has received. Some of the reworking shows pagan influences. Examples are the infancy narrative and Pauline Christology. But more

important than specific examples is the relative emphasis. It is to pagan rather than current Jewish sources that one must go for an understanding of the vitality of Messianism during the period of Christian beginnings. Supporting evidence is submitted from archaeology, especially from coins and seal-rings.

The session adjourned.

The Textual and Linguistic Section, Professor Gehman presiding:

THE TEXTUAL CRITICISM OF THE ST. MARK'S ISAIAH SCROLL. H.M. ORLINSKY (Hebrew Union College and The Jewish Institute of Religion). More than three years after it began to become available to the scholarly world, the text of the St. Mark's Isaiah Scroll has not yet been studied adequately. Neither in the quantity nor in the quality of the studies which have appeared, has the text been evaluated satisfactorily. In general, it has been the custom for students of the text to accept a variant reading in the Scroll as against the reading in the masoretic text, simply because the former would appear to make better sense in the context, as though the smoother reading in a text whose parentage is open to legitimate suspicion is to be preferred to a more difficult reading in a text whose parentage is of the highest order. When the St. Mark's Isaiah Scroll first began to be studied, about a half dozen of its variant readings sprang into prominence to push out the corresponding readings in the masoretic text; for a résumé, see my article in JNES 11 (July 1952), 153-6. It is doubtful that any of these are regarded any longer as anything but obvious corruptions and "corrections" of the masoretic readings. As of now, there are about a dozen variant readings in the Scroll which some scholars would regard as original, of which the masoretic readings are consequently but corruptions. This paper will deal in some detail with several of these variant readings, emphasizing above all the kind of methodology which should be employed before deciding in favor of the one reading as against the other. The canons of lower textual criticism, properly utilized, make it clear that the text of the Scroll has nothing whatever to offer the serious scholar who seeks to get at a more original text than the masoretic.

PROPER NAMES IN THE DEAD SEA SCROLL (DSIa). D.M. BEEGLE. (The Biblical Seminary of New York). Because of the unpointed text of DSIa any study dealing with vocalization must clarify the problem of waw and yod as matres lectionis before any sound conclusions can be drawn. Dr. Burrows (in editio princeps) recognized that the two vowel letters were distinguished from an orthographic standpoint, but he held that they were used interchangeably by the scribe of DSIa. However, an inductive-palaeographic study was made in which the entire Scroll was collated with the Masoretic Text (MT).

The results demonstrated that the scribe was over ninety-nine per cent reliable in his use of the vowel letters. Furthermore, criteria were observed for distinguishing between waw and yod, whether in ligature or not; therefore, the proper names could be read with certainty. These not only agreed in vocalization with many of the names in the LXX but even improved the Greek readings in several cases. The Assyrian vocalization of the names and the Babylonian pointing of the verb point most certainly to a Babylonian provenience as the origin of the text tradition of DS¹a, but the Scroll itself can hardly have been copied there. There can be little doubt that the LXX is far superior to DS¹a as a witness to the original Hebrew text, and therefore more valuable to the student of lower textual criticism, but the Scroll has enriched our knowledge of Semitic linguistics, and added a few pieces to the vast jigsaw puzzle of the Ancient Near East.

(By title) UNEQISENNAH, ISAIAH 7:6a. S. SPEIER (Zurich, Switzerland). The derivation from qûš in the sense of "let us terrify" is maintained only by part of the scholars. Of emendations we name only the most important: (a) ûnešiqennah, "let us harass it", supported by Gesenius (Thesaurus), Cheyne, and Gray; (b) wenittesēnnah, "let us pull it down", de Lagarde (Sam. I:14). I should rather like to call attention to the Arabic media yodh root which according to Lane, p. 2578b, means "divide, cleave, break or rend asunder, destroy, demolish". This root is referred to by H.M. Orlinsky for the LXX translation of lo' yaqîšû, Job 14:12 (JQR N.S. XXVIII, 1937, p. 65). The verb in Is. 7:6a then is to be rendered "let us destroy" which is well paralleled with the following "let us break off". The Masoretic text is confirmed once more, emendations being superfluous. I add two lexical hints from older editions of the Gesenius Lexicon: (a) the 4th edition (Leipzig, 1834) vol. II, col. 495, notes to q-š-b, "the stems beginning with qs have the common notion of 'cutting off'; (b) Dietrich in the 6th edition (Leipzig, 1863), p. 763 to qûš I (3) intr. "to break off" (from the fetters of sleep) becomes in the Hiph. "to awake". Cf. rumpere somnum. In the current editions of the rabbinic Bible we read as the Targum rendering ûnhabriwûn which might be a misreading for ûneharbinûn, "let us destroy" or for ûnithabrinûn, "let us smite", h for t. Subsequently I see that de Lagarde (Prophetæ Chaldaice, Leipzig, 1872) reads ûnehabblinûn, "let us wound".

SOME TYPES OF ERRORS OF TRANSMISSION IN THE LXX. H.S. GEHMAN (Princeton Theological Seminary & Princeton University). In many passages commentators have suggested emendations of MT on the basis of the LXX and naturally there are instances where the reading of the Old Greek is to be preferred. There are, however, cases where the LXX has suffered contamination, and a comparison of the present Greek text with MT

shows that probably in those cases the Old Greek agreed with MT. Itacism and similarity of spelling of words occasionally led a copyist astray, and such errors took place in pre-recensional times. Confusion of words of similar appearance is noted in Genesis 15:15; 33:14; 49:9; 2 Ch. 31:6; Job 24:7; Is. 13:4; 14:16, 21, 25. In Gen. 47:18 ektribōmen may be traced to engkrubōmen. In Zech. 13:6 tō agapētō can be explained palaeographically as having once been in agreement with MT. Itacism lies at the base of the reading, thēkai, in Is. 3:26. In many cases the translators were less guilty of stupid errors than later copyists.

EXEGETICAL PRINCIPLES UNDERLYING THE GREEK TEXT OF II SAMUEL 11:2 - I KINGS 2:11. J.W. WEVERS (University of Toronto). Continuation of studies in the character, hermeneutical techniques and exegetical points of view of various translators of the Greek O.T. Its extreme literalness and Hebraic character of its Greek an aid to this study. Investigation of thesis that this section was translated by the last translator of the Books of the Kingdoms (3 K. 22:1-4 K. 25). Attempt to render the text consistent within itself and with the translator's own ideas. Portrayal of David in line with later idealized conceptions. A discussion of the translator's theological prejudices; these harmonize more or less with the thought of later Judaism.

NOMINALIZED PREPOSITIONS. G.D. YOUNG (Shelton College). We are familiar in Semitic with the use of nouns as prepositions. bayit is used to express the idea conveyed by our English "in" or "within". heder, besides meaning "room" is also used to express the idea "within". In several of its forms pānîm is used with prepositional force. In fact in the literature on the development of the Semitic languages it is not infrequently stated that in general, prepositions were developed from nouns. The opposite construction, prepositions with certain modifications functioning as nouns, is equally well attested in Egyptian, where we have, for examples, the preposition hr plus the noun nsu, or the preposition tp plus the noun tz in combination functioning as nouns. This morphologic item, which here is called the nominalization of prepositions, may be seen in a few instructive instances in early Hebrew, and supplies us with a further instance of similarity of structure between these families of languages, Hamitic and Semitic. In the cases in Hebrew the construction is preposition plus x where x may be a noun, or a suffixed pronoun, and, if the analysis of another illustration to be presented be accepted, a nisbe ending. The development in this last alternative is paralleled in part in others of the Semitic languages, and in its entirety is well attested in Egyptian. It is the purpose of the paper to present the evidence.

(By title) FEMININE NOUNS IN PLURAL WITH PREDICATES IN MASCULINE SINGULAR AND FEMININE SINGULAR. M.G. SLONIM. (Long Beach, Long Island, N.Y.) The three types of predicates with feminine plural nouns as subject, viz. masculine plural, masculine singular and feminine singular, constitute a twofold problem: first, the very fact of the various changes to which the predicate is subjected; and second, the cause which necessitates the changes. As for the latter, however, this writer claims that this practice is common in Biblical Hebrew, for the purpose of identifying and combining two closely related sentences. (A paper on this subject—with nouns and verbs in singular—appeared in JBL of September 1944). As for the structure of the related sentences, they may be roughly divided into three categories. First, as two single sentences (Hosea 10:8, 14:1; Is. 26:18; Job. 12:7); second, a single verse composed of three individual sentences, of which the one with the changed predicate is modified or specified by the two subordinate sentences; (Is. 52:9; Ex. 13:7; Job 30:15; Gen. 49:22 in a reversed order; cf. Ps. 57:3); and third, where instead of sentences two phrases of various sizes supplement the simple sentence; (Est. 1:20; Dan. 11:44; Is. 17:6; Jer. 51:29). As for the three types of predicates, one aspect of each type will be briefly noted here. The masculine plural in many instances repeats what has been previously said; (Is. 34:17; Ezek. 22:5; Ps. 119:73). The masculine singular is concerned chiefly with domestic objects: e.g. with fields (Is. 16:8; Hab. 3:17), their produce (Gen. 47:24; Jud. 8:2), and food (Matsos) (Ex. 13:7; Num. 28:17; Ezek. 45:21). The feminine singular on the other hand, connotes distance; in space (Gen. 49:22; Joel 1:20) and time (Zech. 6:14).

The session adjourned.

At 8:00 P.M. the Society met for the Panel Discussion on RUDOLF BULTMANN'S INTERPRETATION OF NEW TESTAMENT ESCHATOLOGY. Professor Paul S. Minear, the member of the Program Committee responsible for the Panel, presided. The participants were Professors Floyd V. Filson of McCormick Theological Seminary, Kendrick Grobel of Vanderbilt University and Paul Lehmann of Princeton Theological Seminary. At the end of the discussion by the members of the Panel there was a period of question and discussion from the floor in which Professors Blank, Freedman, Goodenough, Irwin, McCasland, May, Piper, Schroyer and others participated.

The meeting adjourned at 10:00 P.M.

At 9:00 A.M., December 31, the Society met and the following papers were heard:

Old Testament Section, Professor Blank presiding:

ORAL TRANSMISSION OF OLD TESTAMENT LITERATURE. W.F.

ALBRIGHT. (Johns Hopkins University). The work of Scandinavian scholars, in particular of Ivan Engnell of Uppsala, has focused attention on the question of oral tradition in Israel. A sharp conflict has developed between the Scandinavian group and German followers of Eissfeldt and—some-what less strongly—of Alt. Engnell's insistence on the relative importance of oral transmission of tradition and its general reliability as keys to O.T. literature and history seems to be correct. However, he goes too far in lowering the date of the reduction of oral tradition to writing in general to a date as low as the Exile or later. Such phenomena as parallel written transmission cannot be interpreted as done by some Scandinavian scholars, and recent research on the history of Hebrew orthography has brought direct evidence for reduction of some poems to writing as early as the tenth century B.C. In the dispute between exponents of traditions historia and literary critics of the Wellhausen type solution appears to lie in the middle, with Engnell gaining ground steadily. The basic reason for his continued gains is that he takes account of the ancient Oriental world in which Israel developed, whereas even today literary critics tend to neglect it or even to insist that Israelite literature must be interpreted solely from the Palestinian background.

A SOCIAL AND LITERARY ANALYSIS OF THE PATRIARCHAL PERIOD. C.H. GORDON (Dropsie College). The Nuzu tablets establish the authenticity of social institutions in the patriarchal narratives. However, the Ugaritic legends show that the patriarchal narratives stem from schools of epic literature. It is the purpose of this paper to weigh the sociological against the literary evidence in order to evaluate the Patriarchal Period historically.

THE USE OF COMPARATIVE RELIGION, LITERATURE AND ARCHAEOLOGY IN O.T. STUDIES. E.R. LACHEMAN (Wellesley College). This paper is concerned with the limitations which the O.T. scholar should impose upon his use of comparison of religious and literary texts, as well as archaeological data from Near Eastern countries. In order to avoid the pitfalls of the old Pan-Babylonian school and the present temptations of the Pan-Ugaritic enthusiasts one has to go back to some fundamentals of historical and literary criticism. Since "comparison is not reason", it is not enough to show similarities of form and content between Biblical and non-Biblical ideas and practices. One must prove at least (1) that the two groups compared had cultural and direct religious relations; (2) that the two groups compared used the same religious ideas and practices in the same cultural context; (3) that the time element that may separate them has not introduced new cultural and religious patterns which would make the comparison irrelevant. Examples are given for each of these cases.

INTERPRETATIONS OF GENESIS 4:26b. S. SANDMEL (Hebrew Union College). Genesis 4:26b states, or seems to state, that the worship of Yahweh began in the time of Enos. The natural sense of the verse is contradicted by the natural sense of other parts of the Bible, such as Ex. 6:3 with its implication that Yahweh was not known by name to the patriarchs. The difficulties occasioned by this half verse were recognized in very early times. The Greek translation struggles against assigning to Enos the momentous discovery of Yahweh; various rabbinic writings, both early and late, surround the verse with wondrous exegesis designed to eliminate a priority which the tradition wished to accord to Abraham. In modern scholarship the verse has been regarded as providing a clue to the stratification of the Hexateuch, as source analysis has striven to explain the implied contradiction. A tolerably complete review of the exegesis of this verse discloses both the acuteness and also the vagaries of Biblical interpretation.

DEUTERONOMIC CODE: DATING OF ITS TWO STRATA. I. LEWY (New York City). Deuteronomic Code (12-26) consists of two strata (A and B). A is northern, prophetic, factual, anti-Baal, for a mild war-practice, reflects a prosperous country with many altars and contented priests and lay judges. King is warned against extravagance. B is southern, priestly, emotional, anti-pagan, for a tough treatment of Canaanites. The country is poor, has only one sanctuary, with equal rights to all Levites. Many Levites are needy, some are judges. King be a humble student of Law. Material examined: To A belongs 16:21, 17:3a; 14:22, 23a, 26bb; 16:1, 3aa, ba, 4b; 18:3,4; 15:1-4; 17:8-13 (substantially); 17:14-17.20b; 20:10-14. To B belongs 16:22; 17:3b; 14:23b-26a; 16:2,3ab,bb,4a,5-7; 18:1-2,5-8; 15:5-1; 17:8b, 9a, 10ab, 12ab (interpolated); 17:13-20a; 20:15-18. Conclusion: Edition A is the response of the prophet-statesman, Elisha, to Queen Jezebel's patronage of the worship of the Tyrian Baal (about 840). Edition B is the response of the iconoclastic King Hezekiah to the pro-Assyrian syncretism of King Ahaz. Historical interpretation: After the fall of Samaria the northern "Mosaic Code", edited by Elisha for the Jehu government, came to Jerusalem. There it was adapted to the religious policy of Hezekiah, who made Jerusalem Yahweh's only dwelling after it was saved in 701. The enlarged book was given to the priests (Dt. 17:18). There was no time for circulation, for when Manasseh came to the throne, it was hidden, forgotten, and found in 621.

The session adjourned.

New Testament Section, Professor McCasland presiding:

THE PROVENANCE OF CODEX VATICANUS. W.H.P. HATCH (Episcopal Theological School) In the first part of the paper the views of various scholars concerning the provenance of

Codex Vaticanus are briefly stated. Then the arguments which indicate that the manuscript was copied in Egypt are given more fully. Those who have gone further and assigned the Codex to a particular locality have favoured Alexandria as its birthplace. On the other hand the present writer thinks that Codex Vaticanus was written in Upper Egypt. This view is suggested by the position of the Epistle to the Hebrews in the archetype of the Vatican MS, and it is strongly supported by certain textual and palaeographical arguments.

THE JERUSALEM CHURCH OF THE BOOK OF ACTS AND THE COMMUNITY OF THE DEAD SEA MANUAL OF DISCIPLINE. SHERMAN E. JOHNSON (Church Divinity School of the Pacific). Similarities between the Jerusalem church, as pictured in Acts, and the community of the Manual of Discipline, are numerous: baptism, emphasis on the Spirit, discipline, inclusion of priests in the membership, and the college of Twelve. The speech of Stephen has contacts with Essenism and the fourth book of the Sibylline Oracles. DSD teaches the sanctity of times and seasons, as did the heresy of Colossae. By comparison with the teaching of Jesus and Paul, the Jerusalem church appears to be a peculiar and one-sided development in early Christianity.

JUDAISM AND THE PAULINE CONCEPT OF A GLORIFIED RESURRECTION BODY. D.J. PARSONS (Nashotah House). The idea of a changed and glorified body in the future life has a noteworthy history in the Judaism of the New Testament period. Traces of it are found in First Enoch, Secrets of Enoch, Apocalypse of Baruch, Fourth Ezra, Apocalypse of Abraham and perhaps in Josephus. This data deserves serious consideration in any attempt to understand the origin and the meaning of the Pauline concept. The Apostle was not the only first-century Jew to think along these lines.

PAUL'S PURPOSE IN WRITING THE EPISTLE TO THE ROMANS. P.E. DAVIES (McCormick Theological Seminary). The purpose behind the Epistle to the Romans must be large enough to cover the extended argument of this the longest letter of Paul. Recent commentaries have set forth a variety of motives and purposes behind this letter. A re-examination of Romans Chapters 1 and 15 suggests the real purpose for writing this long letter to a Church which Paul had not founded, did not know, and would not use as a scene of evangelism. Paul had confidence in the Gospel he preached to produce results in spiritual gifts. He covets for these Romans some "fruit" of his preaching. Therefore Paul takes this means of presenting his Gospel in full dimension, with the expectation that "spiritual gifts" will follow to strengthen their faith. The Epistle is a distillate of Paul's ministry in preaching the Gospel.

THE CONTRIBUTIONS OF PROFESSOR WALTER BAUER TO N.T.

LEXICOGRAPHY. F.W. GINGRICH (University of Chicago Press). This paper sketches the contributions made by Professor Bauer from the time that he took over the task of revising Preuschen's lexicon (pub. 1910) in 1920. Bauer's second (1928), third (1937) and fourth (1949-52) editions represent a monumental achievement in the face of great obstacles. Beginning with Preuschen of 1910, each edition is described, with some detailed examples of the changes made. This is especially true of the fourth edition, where significant changes and additions are noted. There follows an estimate of Professor Bauer's position as a lexicographer, and a brief statement of the conditions under which the fourth edition was completed; the last fascicle reached this country in October 1952.

(By title) "KNOWLEDGE" IN THE DEAD SEA SCROLLS AND MT. 11:25-30. W.D. DAVIES (Duke University). It is suggested that knowledge in DSS is not to be connected with Hellenistic gnosis although it points to a milieu where Hellenistic terminology had invaded Judaism. The nature of "knowledge" in DSS is related to Mt. 11:25-30 in an attempt to illuminate this passage.

The meeting adjourned.

At 2:00 P.M. the Society met (the O.T. Section only), Professor Blank presiding. The following papers were heard:

MESSIANIC PASSAGES IN THE PROPHETS. D.N. FREEDMAN (Western Theological Seminary). This paper consists primarily of a series of textual notes. The arrangement (and in some cases reconstruction) of the text is based largely on metrical considerations. The same poetic pattern which we have in the earliest Hebrew poetry (like the Song of Deborah and David's Lament for Saul and Jonathan, a mixed pattern of 3:3 and 2:2, with some additional variations) turns up in Jeremiah 23:5-6 (cf. 33:15-16). The metrical regularity of this strophe is clarified by disregarding the athnach in 5, and attaching the word saddiq to what follows rather than what precedes. Likewise in Micah 5:1 (Heb.). The present imbalance of the parts shows that the phrase liyôt b'e'alpê yehûdâ has been displaced (and is probably corrupt) and that we should probably take sā'ir with the following mimm^ckâ lî yēsē^c. The same methods are applied to Isaiah 2:2-4 = Micah 4:1-3, and if time permit, to Isaiah 11 and 9. In conclusion, a summary of the contents of the "Davidic messiah" passages in the prophets will be given. The picture that emerges is of a figure modelled on the "ideal" David. It is not at all certain that the prophets looked forward to the extension of the authority of the Davidic king to other nations; rather they kept distinct the two ideas of the appearance of a second David, and the ultimate establishment of order and harmony in the world.

(By title) THE PROPHETIC USE OF CULT MAGIC. W.G. WILLIAMS. (Iliff School of Theology).

THE PROBLEM OF HOSEA'S MESSAGE--A NEW APPROACH. R. GORDIS (Jewish Theological Seminary and Columbia University). The three opening chapters of Hosea constitute a major problem in the understanding of Hebrew prophecy, both with regard to their connection with the rest of the book and the inner relationship of chapters 1-2 to chapter 3. Most recently the suggestion of two Hoseas has been advanced to meet the first problem, and virtually every possible theory has been proposed for the second. Recent studies in the psychology of ancient Israel offer a key to the solution of both problems. It is further suggested that varied historical circumstances in North Israelite history are sufficient to explain the differences between chapters 1-2 and chapter 3.

KNOWLEDGE OF GOD IN HOSEA. J.L. MCKENZIE, S.J. (West Baden College). Hosea twice uses the phrase, "knowledge of elohim", which occurs only once elsewhere in the O.T. The question arises whether the phrase is to be understood as synonymous with "knowledge of Yahweh" or whether the difference in the divine name indicates a difference in meaning. A survey of recent writers shows that most of them identify the two terms; some, however, define knowledge of elohim as moral in character. The paper seeks to specify this character further. The context of the phrase in Hosea and some allusions in other prophetic books indicate that this "knowledge" is contained in and communicated by priestly torah. The same allusions show that the priestly torah cannot be limited to cultic-ritual instruction; this point has been made by a number of recent writers. We infer that it contained instruction in traditional Hebrew morality, and that this is the "knowledge" mentioned by Hosea. Hebrew idiom shows that this "knowledge" is not objective and theoretical, but dynamic and practical, so that, used by the prophet, it signifies moral integrity. A hypothetical sketch of the development of the meaning of the phrase from its primary use to the sense in which it is used by Hosea can be traced without difficulty.

(By title) HOSEA: POETRY TRANSPOSED TO ANOTHER SCALE. W.A. PAGE (California Western University and Old San Diego Community Church). The poetic language of Hosea connects religion with morals and aesthetics. The aesthetic consideration is an expression of God's concern for humanity. It is a concern born of tragedy; so deep a tragedy that its portrayal can only be trusted to the hands of a gifted artist. An aspect of nature, both human and physical, is so expressed in this book as in no other way. God may be a logician or even a mathematician but his relation to the universe and to man can never be merely a logical or a mathematical one and those relations can never be worded in

a merely logical or mathematical form. If the book of Hosea is viewed from the standpoint of poetry, it is possible to share in all the implications of what poetry asserts. There is such a thing as poetic truth. The story of Hosea's marital experiences is a poetic symbol of a religious truth which could be expressed in no other way. The view of the marriage relation of Hosea as an aesthetic contribution in the realm of poetic language gains strong support from Biblical scholars including Robert Pfeiffer when the slanderous insinuations against Gomer's wifely virtues are not emphasized to the exclusion of everything else. A satisfying emphasis is that here is a revelation of hope revealed through a symbol tearing vividly and with great daring at human tensions.

"THE ENEMY FROM THE NORTH" IN JEREMIAH. L.A. WHISTON (Catawba College). The enemy from the north which appears in Jeremiah 2-6 is now generally identified with the Scythians. Since the work of Wilke there has been a minority of scholars who have taken issue with this identification. Their arguments are reviewed in brief, and to them two further objections are added: (1) The work of Volz and his successors has shown the eschatological nature of Hebrew prophecy. Much of what has been called "Scythian" in these poems is simply a conventional form of pre-exilic prophetic imagery and diction. What specific references are there find their most natural application in the Babylonians. (2) Despite the specific dates supplied in the book of Jeremiah, it is difficult to find any passage that is to be dated with certainty before Josiah's death in 608 B.C. To this writer it seems preferable either to re-date the beginning of Jeremiah's ministry or to regard the sermons dictated to Baruch as his later compositions. This writer's conclusion is that these poems were composed by Jeremiah after 608, and that the enemy mentioned in them is Babylon.

(By title) THE BABYLONIAN OFFICIALS IN JEREMIAH 39:3. J.P. HYATT. (Vanderbilt University). The composition of the section in which this verse occurs is discussed, and it is suggested that Baruch's Memoirs probably closed with Jeremiah 39:3, 14. In the light of evidence from Neo-Babylonian inscriptions, it is probable that the names of the officials in 39:3 should read: "Nergal-sharezer the simmagir (or, of Simmagir), Nebu-shazban the chief court official, and Nergal-sharezer the Rabmag." It is by no means certain that either official named Nergal-sharezer was later king of Babylonia (Neri-glissar), since the name was fairly common in Neo-Babylonian times.

THE OLDEST INTERPRETATION OF THE SUFFERING SERVANT. H.L. GINSBERG (Jewish Theological Seminary of America). Daniel 11:30-12:10 embodies an interpretation of Isaiah 52:13-53:12 as referring to contemporary history, like the Habakkuk scroll's interpretation of Habakkuk 1-2.

The meeting adjourned.

Louise Pettibone Smith, Secretary