28/5-52
2

JOURNAL OF BIBLICAL LITERATURE

EDITED BY
GEORGE DAHL
BENJAMIN W. BACON LEWIS B. PATON

VOLUME XLV
1926

NEW HAVEN
PUBLISHED BY THE SOCIETY OF BIBLICAL LITERATURE
AND EXEGESIS
1926

PROCEEDINGS

DECEMBER 1925

THE sixty-first meeting of the Society of Biblical Literature and Exegesis was called to order by President Bewer at 2 p. m. on December 28th, 1925 in Room 207 Union Theological Seminary, New York.

The minutes of the last meeting were read and approved. The reports of the Corresponding Secretary and of the Recording Secretary were read, accepted and ordered to be placed on file. In connection with the death of members reported, the President appointed Professors Hinke and Dahl to present memorial resolutions. The report of the Treasurer was read and was referred to Professors Margolis and Waterman as an auditing committee. The President appointed Professors Lyon and Peritz as a committee to nominate officers for next year. Professor Jackson, on behalf of the Committee on Arrangements, made an oral report. The Council was called to meet at 8 p. m.

Upon the completion of the business of the Society papers were read and discussed as follows:

By J. A. Bewer: The Hellenistic Mystery Religions and the Old Testament (Presidential Address).

By J. A. Montgomery: The Education of the Author of the Apocalypse.

By C. C. Torrey: The Compiling of the Book of Isaiah.

By P. Haupt: "Deal gently with the young man."

By P. Haupt: The Shoham Stone.

By P. Haupt: The Four Strutters.

By P. Haupt: Mistranslated Lines of Proverbs.

By I. Eitan: The etymology of *sarne phelishtim*.

By M. Burrows: The Johannine Prologue as Aramaic Verse.

By J. A. Maynard: Date and Place of Composition of the Two Last Documents of the Pentateuch.

By D. Levine: Name-Word Poetry of the Hebrew Scriptures.
By C. C. Torrey: "Everyone shall be salted with fire," Mark 9 49.

Monday Evening, December 28. The Society convened at 8 p. m. Professor Margolis called together the session as a meeting of the Fund for Biblical and Oriental Archaeological Research, and the following papers were read:

By E. L. Sukenik: *Recent Archaeological Researches in Palestine.
By E. Chiera: *The Excavations at Yaghlan Tappa.

Mrs. Longyear gave a report of the activities of the Zion Research Library.

Tuesday Morning, December 29. The Society met at 9 a. m. The following resolutions submitted by the committee for that purpose were read and adopted:

The Rev. John Skinner, D. D., Principal Emeritus of Westminster College, Cambridge, died last March at the age of 73. Westminster College is the Theological College for training ministers in the Presbyterian Church of England. When Dr. Skinner in 1890 was appointed in it Professor of Old Testament Language and Literature and Apologetics, it was still situate in Queen's Square, London, but early this century it was decided to transfer the College to Cambridge. Soon after the transfer, in 1908, Dr. Skinner became Principal and held this post till 1922.

Skinner's *Genesis* in the International Critical Series is a recognized standard work; but probably his most important contribution to theological learning was the book called *The Divine Names in Genesis*, published in 1914. This is really a masterpiece of scholarly controversy. In form and substance it is a reply to Johannes Dahse's *Textkritische Materialien zur Hexateuchfrage*, in which that writer dealt with what he considered to be the foundation of the documentary theory of the Pentateuch, 'The Names of God in Genesis.' The matter is one on which most serious students of the Old Testament have long made up their minds, and it was no part of Skinner's task to bring forward 'original,' i. e. novel, arguments. What was required was to explain the so-called 'critical' position fully and accurately, taking account of the multifarious, though often irrelevant, pieces of evidence from Greek MSS that Dahse had advanced, and yet to do this in so perspicuous a fashion as to make the argument clear to non-specialists. All this Skinner did, and his book remains as a permanent buttress to the cause of sound learning and scientific method.

* Illustrated with the Stereopticon.

Dr. Skinner's memory will live in the affection of his many friends and pupils. He was a wise and kindly scholar and a great teacher. "His talent for administration," wrote his successor, Principal John Oman, "was such that he could at once lead and keep himself in the background." It seems something of a paradox to lay stress on *Divine Names in Genesis*, for in conversation and life Skinner was the reverse of a controversialist. "In his hands criticism was not a fire-brand but a kindly light, and when he advanced views that conflicted with the traditions of the fathers he strove to present them in a way that would commend them to men's consciences in the sight of God."

Herman Volrath Hilprecht was born at Hohenerxleben, in the then duchy of Anhalt, Germany, July 28, 1859. He studied at the Gymnasium at Bernburg, from which he was graduated in 1880, and later at the University of Leipzig. There he came under the influence of Franz Delitzsch and his equally famous son, Friedrich Delitzsch, who introduced him to the then new science of Assyriology. After having been a "Repetent" of Old Testament Theology at the University of Erlangen, from 1885–1886, he accepted a call to become associate editor of the *Sunday School Times* in Philadelphia and shortly afterwards became the first incumbent of the newly founded Clark research professorship of Assyriology and comparative Semitic philology in the University of Pennsylvania. In this position, which he held from 1886 to 1911, he did his most important work.

When in 1888 the first Babylonian expedition of the University of Pennsylvania was organized, with Dr. Peters as director, Prof. Hilprecht accompanied this expedition as its Assyriologist. In the second and third expeditions of the university to Babylonia Prof. Hilprecht did not take part personally, but of the fourth expedition, 1898 to 1900, he was himself the scientific director. These four expeditions of the University of Pennsylvania brought to light an immense mass of material, whose publication was soon begun by Prof. Hilprecht in a series of splendid volumes. He opened the series in 1893 with a volume on *Old Babylonian Inscriptions chiefly from Nippur*, of which the second part was issued in 1896.

Among the other scientific publications of Prof. Hilprecht may be mentioned a volume of *Business Documents of the Murashu Sons of Nippur, dated in the Reign of Artaxerxes I.* The texts themselves had been copied by Dr. Clay, but the introduction and translation of the texts were due to Prof. Hilprecht. Another volume appeared in 1906 entitled, *Mathematical, Metrological and Chronological Texts from the Temple Library of Nippur.* And finally in 1910 was issued *The Oldest Version of the Babylonian Deluge Story* and *the Temple Library of Nippur.* A revised German

edition appeared in the same year at Leipzig. Upon these five volumes of cuneiform texts the fame of Prof. Hilprecht as one of the foremost Assyrian scholars will always rest. They are models of scholarship.

This was, however, by no means the whole extent of his scholarly activity. Under his inspiration and guidance a number of younger scholars were engaged to assist in the publication of the cuneiform treasures found at Nippur. Among them were Drs. Clay, Ranke, Myhrman, Poebel und Radau. They prepared ten different volumes of texts, which maintained the high standard of scholarly excellence set by the editor himself. The whole series, issued under Dr. Hilprecht's editorship, comprises fourteen volumes. And even in the later volumes, which continue his work, *Publications of the Babylonian Section of the University of Pennsylvania*, the influence of Dr. Hilprecht is still seen, not only in the methods of copying used, but also in the treatment and translation of the texts.

The high esteem in which Prof. Hilprecht was held by European scholars for his contributions to Assyriology and Oriental research is shown in the large and sumptuous *Festschrift*, presented to him by his friends on his 50th birthday *Assyriologische und archaeologische Studien*, which appeared in 1909.

When Dr. Hilprecht died in Philadelphia on March 19, 1925 this Society lost one of its oldest members, for he had been identified with the Society since 1888.

All too brief a time has the name of Karl Marti stood among the names of those whom this Society has honored itself in honoring. He was elected to our membership only a year ago and to-day we are called upon to mourn his loss. He died suddenly three days before his seventieth birthday on April 25th of this year. Karl Budde, another of our honored members, had gone to Switzerland for the purpose of handing to Marti a Festschrift in honor of the day, and instead he took part in the last affectionate tribute to the life and work of his friend when he was laid to rest.

Marti's name will always be associated with that of Wellhausen in the elaboration of the great historical hypothesis of the Old Testament which has come to be regarded as the principal key to unlock the riddle of the Book and at the same time of the Religion of Israel. Whatever qualifications the future may have in store for this hypothesis, no Old Testament scholar either of this or of subsequent generations can refuse to acknowledge the debt of gratitude which is owed to its architects. As editor of one of the two great commentaries (the 'Kurzer Hand-Commentar') in which the Wellhausen hypothesis found adequate exegetical expression, as contributor of three of its most important volumes (*Isaiah*, *The Twelve*, and *Daniel*), as contributor to the 'Encyclopedia

Biblica' (especially on the important subject of the *Chronology of the Old Testament*), as author of one of the classic formulations of the Wellhausen theory in *Die Religion des Alten Testaments* which was republished in English translation, and as editor for twenty-five years of the *Zeitschrift für die Alttestamentliche Wissenschaft*, the outstanding Journal for our Old Testament discipline, Karl Marti will always occupy a conspicuous position in the history of Old Testament interpretation.

Upon those who were privileged to know him intimately Marti made an indelible impression as a man of wholesome piety, a loving and well-loved father in the home, and a colleague magnanimous in his judgments of the work of others.

In the untimely death of Prof. Charles Foster Kent, Ph. D., Litt. D., on May 2, 1925, the Society of Biblical Literature and Exegesis has sustained great loss. Born at Palmyra, N. Y., August 13, 1867, he graduated from Yale College in 1889, receiving the degree of Ph. D. two years later. After teaching at Chicago and Brown Universities, he was called back to his alma mater in 1901 as Woolsey Professor of Biblical Literature. In that capacity he served until his death.

Dr. Kent was characterized by a spirit of buoyant enthusiasm, tireless energy and surprising versatility. Social, civic and religious enterprises all came within the range of interest of this eminent educator and scholar. His might well have been the motto, *Homo sum, humani nil a me alienum puto.* Of his manifold contributions to the cause for which this Society stands two deserve special mention. One is the excellent series of some forty volumes in which he has accomplished more, perhaps, than any other American scholar to make accessible to the general public the assured findings of modern Biblical science. In particular his *Student's Old Testament* and *Historical Bible* have found a large and appreciative reading. The other outstanding service of Professor Kent has been the organization and direction of the National Council on Religion in Higher Education, which expends about $ 20,000 annually in providing scholarships for training in Biblical teaching. The establishment and endowment of the newly organized School of Religion at Michigan, and the initiation of similar foundations in other universities, has been due in large measure to the vision and labor of Dr. Kent. Through such works as these, and in the lives and memories of many grateful students, our friend and honored fellow-member still lives on. Τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν. (Revelation 14 13).

Ernest De Witt Burton, one of the earliest members of this Society and its former President, was born on February 4, 1856,

in Granville, Ohio. He was graduated from Denison University in 1876 and completed his theological course at Rochester Theological Seminary in 1882. There he studied under William Arnold Stevens, and a lasting attachment grew up between them. In the following autumn, as Dr. Stevens was to be absent in Palestine, Mr. Burton was appointed instructor in New Testament for the year. His relation with Professor Stevens was later signalized by their publication together of a *Harmony of the Gospels for Historical Study*, which appeared in 1893, and has had an extraordinary circulation and influence.

In 1883 Mr. Burton was called to Newton Theological Institution, at Newton Center, Massachusetts, as associate professor of New Testament interpretation, where he rapidly developed as a New Testament scholar. In 1886 he was made professor. When Professor William R. Harper came to Yale in 1886, Professor Burton soon found in him a kindred spirit. When in 1891 Dr. Harper accepted the presidency of the University of Chicago, his mind immediately fixed upon Professor Burton for the New Testament chair.

Professor Burton came to Chicago as head professor of New Testament literature and interpretation, and he remained head of the department in both Graduate School and Divinity School, for thirty-three years. His work was several times seriously interrupted by illness, but during this one full generation he exercised through his classroom, his department, his public lectures, his articles and editorials, and his frequent books, an influence upon biblical study that was prodigious. From the beginning he was very close to President Harper, with whom he worked in the closest harmony on the *Biblical World* and later on the *American Journal of Theology*. Together they projected the 'Constructive Bible Studies,' which now numbers nearly thirty volumes, and to it each contributed a number of books. Indeed Professor Burton's last act before accepting the presidency of the University in 1923 was to turn over to the University of Chicago Press the manuscript of *A Source Book for the Study of the Teaching of Jesus*, to appear in the companion series of 'Handbooks of Ethics and Religion.' His own books numbered fifteen, the most notable being his great commentary on Galatians.

When President Judson retired from the presidency of the University of Chicago Dr. Burton was elected to succeed him in January 1923. He at once threw himself into the work of the presidency with all his characteristic intellectual energy. He welcomed the manifold and intricate problems of organization and finance which awaited him, and attacked them with the utmost zest. He took up the University's building campaign with the

greatest energy. The first structure to be begun was the Theology Building. President Burton presided and made the address at the laying of the corner stone on November 6, 1924. On November 17, he presided at the corner stone laying of the Rawson Laboratory of Medicine and Surgery, on the site of the Rush Medical College.

The corner stone of the Joseph Bond Chapel was laid on April 30, 1925, but the President was not able to be present. He had been taken to the hospital the week before for a serious intestinal operation. He was unable to be present when on May 7 ground was broken on Fifty-eighth Street for the great medical group in which his hopes and efforts had been so greatly engaged. Stricken down in the very midst of the first great results of his labors, he died on the morning of Tuesday, May 26, at the age of sixty-nine.

In the death of Professor Albert T. Clay the Society of Biblical Literature and Exegesis has lost one of its most honored members. He joined the Society in 1907, and was its President in 1920.

Primarily an Assyriologist, and one of the most expert of his time in deciphering and interpreting the cuneiform records of Western Asia, he was always profoundly interested in the study of the Old Testament. He had had a thorough theological training, and had given instruction in Hebrew and the literature of the Old Testament in several institutions before devoting himself to Assyriology. He had a keen eye for any new discovery that could illustrate or confirm the Hebrew records, from the cosmogony in Genesis down to the latest period represented by the Biblical narratives. His Bibliography shows a number of important monographs in this field, including volumes entitled *Light on the Old Testament from Babel* and *The Origin of Biblical Traditions.*

In the midst of the many arduous duties devolving upon him as Professor of Assyriology and Babylonian Literature and Curator of the great Collection of original material which his energy and wide experience enabled him to build up at Yale University, he found time to give an occasional reading course in the Hebrew narratives of Judges, Samuel, and Kings, and to conduct classes in Semitic Archaeology as illustrating the Bible. The last work from his pen, an unpublished manuscript entitled *New Light from Babylonia and Assyria*, deals with side lights on the documents of the Old Testament obtained from the most recent excavations and discoveries, including those of the first half of the year 1925.

His brilliant conjecture and attempted demonstration of a very ancient Western Semitic civilization in Northern Syria and Mesopotamia has been corroborated in numerous details by

successive discoveries, and seems likely to be confirmed, ultimately in its essential features.

As a Trustee of the American Schools of Oriental Research, and as Annual Professor, both in Jerusalem and in Bagdad, he had an important share in the promotion of an undertaking in the Near East which originated in this Society and has maintained a close connection with it.

All who were acquainted with Professor Clay felt the stimulus of his splendid enthusiasm and creative energy. Those who were privileged to know him more intimately were impressed and helped by his unselfish devotion to duty, the straight-forward simplicity of his character, and the wide range of his ready sympathy.

The nominating committee suggested the following officers who were forthwith elected:

Prof. S. J. Case	*President*
Prof. I. F. Wood	*Vice-President*
Prof. H. J. Cadbury	*Recording Secretary*
Prof. M. I. Hussey	*Treasurer*
Prof. I. J. Peritz Prof. J. A. Bewer Prof. T. J. Meek Prof. E. O. Dutcher Prof. I. G. Matthews	*Associates in Council*
Prof. W. J. Moulton	*Representative among the Trustees of the American Schools of Oriental Research*

It was voted that the Society endorses the action of the Corporation of the Oriental Schools in attempting to secure a larger number of annual subscribers.

The Council reported through the Recording Secretary. The names of new members suggested to the Council and approved by them were approved by the Society and the persons named elected to membership. On recommendation of the Council Professor Bernhard Duhm was elected an honorary member of the Society.

Papers were read and discussed as follows:

By J. Obermann: "The workmen's hammer," Judges 5 26.
By A. M. Perry: On the Reporting of Miracles.
By S. J. Case: Jesus and Sepphoris.
By J. Muilenberg: "Saved by the Curse."
By H. S. Gehman: The Arabic Bible in Spain.

By B. W. Bacon: The Q-section on the Baptist and the *Shemoneh Esreh.*
By R. H. Pfeiffer: Idols of Yahweh.
By W. J. Moulton: Annual Report of the American Schools of Oriental Research.
By W. J. Moulton: America's Contribution to Palestinian Exploration.

Tuesday Afternoon, December 29. The Society re-assembled at 2 p. m. The auditing committee reported that they had examined the report of the Treasurer and found it correct. The report was then accepted and ordered placed on file. Papers were read and discussed as follows:

By G. S. Duncan: The Bible and Modern Science.
By H. J. Cadbury: Luke's Interest in Lodging.
By F. P. Ramsay: Genetic Criticism.
By F. P. Ramsay: Why "sister" in Mark 3 35?
By F. J. F. Jackson: Klausner's *Jesus of Nazareth.*
By E. G. H. Kraeling: "As one tears a kid," Judges 14 6.
By F. James: Is there pacifism in the Old Testament?
By B. W. Robinson: Some Papyrus Contributions to New Testament Interpretation.
By B. A. Elzas: Was the LXX translated from the Hebrew or from a transliterated text?
By I. J. Peritz: Modes of Divine Creation in the Old Testament.
By E. L. Sukenik: The Capture of Jerusalem.
By I. Eitan: The Crux in Proverbs 7 22.

The following papers were read by title:

By H. J. Cadbury: Recent Arguments for Medical Language in Luke-Acts.
By G. R. Berry: Some Notes on the Old Testament Prophets.
By D. E. Thomas: The Experience Underlying Amos' Social Philosophy.
By S. Feigin: The Babylonian Officials in Jeremiah 39 3, 13.
By L. I. Newman: Biblical MSS. and Scrolls in the Sutro Library, San Francisco.
By K. Fullerton: An Analysis of Job 9 and 10.
By W. N. Stearns: An Illustration from Plutarch on τὸ θεῖον, Acts 17 29.
By J. A. Maynard: Was Cain the Son of Adam?
By H. S. Gehman: The Sahidic and Bohairic Versions of the Book of Daniel.
By D. Levine: How Scriptural Poems Were Dated.
By A. M. Perry: "Not at the feast," Mark 14 2.
By I. Eitan: Traces of a Lost Paradigm.

Adjourned at 5 p. m.

HENRY J. CADBURY, *Recording Secretary.*