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THE SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS

Seventy-second Annual Meeting

PROCEEDINGS

DECEMBER 29th, 30th and 31st, 1936

THE seventy-second meeting of the Society of Biblical Literature and Exegesis was called to order by the President, Professor Henry J. Cadbury, at 2:30 P. M. on December 29th, at Union Theological Seminary, in New York City.

The minutes of the last meeting which had been printed in the Journal were approved without reading. The report of the Corresponding Secretary was read and ordered to be filed; an expression of thanks was accorded the editor and his associates for their excellent work on the 1936 Journal. The report of the Recording Secretary was read and ordered to be filed. The report of the Treasurer was received.

The President announced the appointment of the following committees: Nominating Committee: Professors F. C. Grant, J. Morgenstern, and Louise P. Smith; Auditing Committee: Professors E. C. Lane and D. M. Beck; Committee on Memorial Resolutions: Professors C. H. Kraeling, E. Grant, W. J. Moulton, C. C. Torrey.

A number of persons nominated for membership and recommended by the Council were elected members of the Society. The number included seventy-three names added by the Mid-West Section organized during the year.

An oral report was given of the recently-organized Mid-West Section of the Society by Professor Donald W. Riddle, Secretary

of the Section, who had been appointed by the Council a year ago to convene the first meeting. Professor Riddle reported that a total of 262 members are enrolled in the Section; that a meeting of the Section had been held in October at which eleven formal papers had been read and discussed, with specialists on the various topics appointed to open the discussion of each paper.

It was voted that the program of the meeting of the Mid-West Section and such additional material as was deemed advisable be included in the Journal as part of the proceedings of the Society. It was voted also that the Editor be authorized to publish the report of the Society's representative on the Board of Trustees of the American School of Oriental Research.

A brief oral report was given of the work and status of the American Council of Learned Societies by Professor Albright, a delegate to that Council from this Society.

President Henry J. Cadbury read a paper on "Motives of Biblical Scholarship" as the Presidential Address.*

Papers were read and discussed as follows:

By Joachim Wach: Significance of Cultus in the Study of the Old Testament.

By G. A. Barton: Reitzenstein's Theory of the Origin of Baptism.

By G. R. Berry: The Glory of Yahweh and the Temple.

A consideration of the glory of Yahweh in the passages in which it manifests itself physically, in connection with the tabernacle and the temple. This was applied to a study of the use of the idea in the book of Ezekiel, particularly the vision of chapter 1.

By Alexander Sperber: The Bible in Israel and Judah.

The variant readings between the MT and the Samaritan recension of the Pentateuch can be classified as differences in Hebrew grammar, style and vocabulary. Similar evidence in the Greek and Latin transliterations of Hebrew words proves that in biblical days the Hebrew language was differentiated into two dialects: the Israelitish and the Judaean. Accordingly, MT represents the Hebrew of Judah, and the Samaritan Pentateuch that of Israel. Applying these results to a comparison of parallel passages within MT itself, we can attribute certain books to the Israelitish Bible,

* See below p. 1.

and others to the Judaean. Since the Judaean texts have *Elohim* and the Israelitish the tetragrammaton, the current assumption as to the origin of the respective biblical sources has to be reversed.

By L. Waterman: The Authentication of Theoretical Glosses.

The process of rendering the Scriptures intelligible and edifying to successive generations has resulted in various additions and annotations—glosses. The verification of glosses that come under MS attestation stimulates expectation that many more lie beyond the reach of MS authority. Adequate verification of such theoretical glosses may well constitute discoveries of an importance comparable to the uncovering of new elements in physics. Assured results in the one field, as in the other, require the recognition of adequate rules of authentication and their strict application. Concrete illustration of the above is applied to examples such as Am. 5 8–9; Mic. 2 12–13; Jd. 5 3–5; Gen. 25 22–23; 27–40.

Tuesday evening, December 29. This session was held as a meeting of the Fund for Biblical and Oriental Archaeological Research, with Professor Burrows presiding. A report from W. J. Moulton, the Society's Representative on the Board of the American Schools of Archaeological Research, was read.* The following subjects were then presented in illustrated talks:

By Millar Burrows: Recent Experiences in the Near East, supplemented by brief talks by Cyrus Gordon, E. P. Blair, and J. W. Flight.

By W. F. Albright: Five Years of Progress in Biblical Archaeology.

Wednesday morning, December 30. The Society convened at 9:30 A. M. and the following papers were read and discussed:

By J. P. Hyatt: New Light on the Deity Bethel.

It has long been known that there was a deity named Bethel, traces of whose worship appear in the O.T. One of the most recent discussion of this deity is that of Eissfeldt in *Archiv für Religionswissenschaft*, XXVIII (1930). The evidence for the cult of this deity is manifold, derived chiefly from the following sources: the treaty of Asarhaddon with Baal of Tyre; theophorous personal names in Neo-Babylonian documents; the Elephantine papyri; and Philo of Byblos. It had been claimed that the god appears in the Ras Shamra tablets. The paper presented a summary of the extra-biblical evidence, with some new evidence; discussed the possibility of the occurrence of the deity in the Ras Shamra documents, and the possible origin of the god; and suggested the bearing of the conclusions on the Old Testament.

* See below p. xvi.

By H. L. Ginsberg: Canaanite Vestiges in the Psalter.

I have shown elsewhere that Ps. 29 is an adaptation of a North Canaanite hymn, the principal indications of Canaanite origin being: (1) God as storm-god, like Baah-hada, with special emphasis on *voice* (thunder); (2) God as (enthroned) king (v. 10); (3) the *a-b-c--a-b-d-(-a'-b'-d')* rhythm of vv. 1, 5 ,7, (emend.) 8 and 10. Applying these features as criteria, we find that each of Pss. 92–99 answers to one or more of them, sometimes with phraseological resemblances to Ras Shamra texts. Two other references to God as king (Ps. 145 13; 146 10) bear a striking resemblance to RS E 10, and the other complete psalm on God's enthronement—no. 47—exhibits in v. 7a a rhythm similar to A 3 above.

By G. E. Wright: Troglodytes and Giants in Palestine.

A scholarly fiction which has persisted in some of our latest handbooks on Israelite history is to the effect that the aborigines of Palestine were cave-dwelling giants. Archaeological discoveries now support the view, held probably by most critical scholars, that troglodytes (as a race) and giants are the result, partly of ancient folk-lore, partly of modern speculation

By Millar Burrows: The Occupation of the Western Hill at Jerusalem.

By J. A. Montgomery: (1) Aesthetic in Hebrew Religion.
(2) A Modern Arabic Parallel to Matthew 10 13.

The Hebrew religion has been studied in many aspects: with accent laid on it as spoken revelation, as a divine history, as an ethics. Current thought ignores an aspect stressed by the great theologians, i. e., Natural Theology. By whatever process or from whatsoever source, the Hebrew religion found a unity in the diversities of creation by which the many were unified in the One. This is peculiarly expressed in utterances of piety, e. g. Is. 6 3, Ps. 8 2.

By J. J. Obermann: The Historic Significance of Ugaritic Script.

By W. F. Albright: A Hebrew Biblical Papyrus from the Maccabean Age. (Illustrated)

The Nash Papyrus, first published by S. A. Cook in 1903 and attributed by him to the second century, A.D., must be dated some two centuries or more earlier. This is demonstrated by careful epigraphic and palaeographic study of the Aramaic papyri (belonging to three chronological groups), the ossuary graffiti and related inscriptions of the Herodian Age (37 B.C.–70 A.D.), and the Nabataean and other Aramaic documents from the second and the first centuries B.C. The Nash Papyrus is, therefore, Maccabaean (165–37 B.C.) in date. To about the same time belongs the Beth-phage text in the Louvre, which is older than the other ossuary texts, judging from script and language.

By Silva Lake: Greek Cipher Writing. (Illustrated)

Wednesday afternoon, December 30. The Society met at 2:00 P. M. in the auditorium of the Jewish Theological Seminary of America, where four papers were presented and discussed in a Symposium on "Judaism and Hellenism", as follows:

By R. H. Pfeiffer: Greeks and Hebrews before Alexander.
By Ralph Marcus: The Judaism of the Septuagint.
By E. R. Goodenough: Greek Symbolism in Jewish Art.
By Louis Ginzberg: Greek Elements in Rabbinic Literature.

Wednesday evening, December 30. Members of the Society were the guests of Jewish Theological Seminary of America at dinner, followed by words of greeting by President Cyrus Adler and a response by the Society's President, H. J. Cadbury. A social evening was enjoyed by the members after the dinner. The occasion of the entertainment was the current celebration of the fiftieth anniversary of the founding of Jewish Theological Seminary.

Thursday morning. The auditing committee made its report and the Treasurer's report as audited was accepted. The nominating committee suggested a list of officers who were accordingly elected for one year (except as indicated).

Professor George Dahl	*President*
Professor W. H. P. Hatch	*Vice-President*
Professor John W. Flight	*Recording Secretary*
Rev. C. A. Simpson	*Treasurer*
Professor Marion J. Benedict Professor Henry J. Cadbury Professor R. E. Wolfe	*Associates in Council (Term expires 1939)*
President W. J. Moulton	*Representative on the Board of Trustees of the American Schools of Oriental Research*
Professor W. F. Albright	*Delegate to the American Council of Learned Societies (term expires 1940)*

The following memorial minutes prepared by the Committee appointed for that purpose were presented, accepted and ordered included in the minutes and printed in the Journal with Proceedings of this meeting:

The Society of Biblical Literature and Exegesis has lost in this year one of its oldest and best-known members. RICHARD J. H. GOTTHEIL joined the Society at a meeting held in this city, at Union Theological Seminary, on the

28th of December, 1886; that is, just fifty years ago. At that time he was beginning his teaching career, as Lecturer in Syriac at Columbia University, where he had graduated in 1881.

His postgraduate studies were pursued in Europe, chiefly at the Universities of Berlin and Leipzig; from the latter he received his Doctor's degree. Appointed Professor of Semitic Languages at Columbia in 1887, he held this chair throughout his long and fruitful term of service. His publications were many and varied, not only in the principal Semitic languages, but also in wider fields, for his interests were never merely academic. He was a prominent figure in the Zionist movement, and was President of the American Federation of Zionists from 1898 to 1904. For many years he was Head of the Oriental Department of the New York Public Library. He was a member of many learned societies, at home and abroad, and in the year 1920–1921 he was exchange professor in the University of Strasbourg. He served as Director of the American School of Archaeology at Jerusalem in the year 1909–1910.

Professor Gottheil was always actively interested in the work of this Society, of which his father, Dr. Gustave Gottheil, Rabbi of Temple Emanuel in New York City, had been one of the first members; and he served as President in 1902–1903. Since his principal work was not in the Biblical field, he rarely contributed to our Journal, but he was one of the most constant attendants at the meetings, where his presence will be missed by very many, especially of the older members. He died on the 22nd of May, 1936, in his 74th year.

William Frederick Badè, long a member and one-time president of the Society of Biblical Literature and Exegesis, died at his home in Berkeley, California, on March 4, 1936.

He was of Moravian ancestry, and was born in Carver, Minnesota, January 22, 1871. He was graduated from the Pennsylvania Moravian College in 1892, to which institution he returned later as a member of the teaching staff (1898–1902). He was a member of the class of 1895 at Yale Divinity School, and some years later was a student at the University of Berlin, Germany, (1905–06).

His connection with the Pacific School of Religion dates from his appointment to the chair of Old Testament Literature and Semitic Languages in 1902. His stimulating volume, "The Old Testament in the Light of Today," popularizing the results of modern critical research, was welcomed by a wide circle of readers.

Dr. Badè's love of nature and the life out-of-doors brought him into fellowship with John Muir and led to his becoming the literary executor and biographer of this eminent naturalist.

After becoming interested in archaeological research, he sought and obtained release from the office of Dean that he had held in connection with his professorship at the Pacific School of Religion. He was in Palestine on repeated occasions, and began the excavation of Tale en-Naṣbeh in 1926. This undertaking was brought to a successful conclusion in his fifth campaign of 1935. His

experience in this work resulted in the publication of a helpful booklet entitled "A Manual of Excavation in the Near East," and led likewise to the founding of the Palestine Institute and the Museum at the Pacific School of Religion. He will be remembered as a scholar of warm sympathy and of amazing versatility and resourcefulness. While we shall continue to miss his genial presence, his life of well directed achievement in varied fields will be our abiding inspiration.

Dr. C. Theodore Benze was born at Warren, Pennsylvania, in 1865, and graduated from Thiel College and the Chicago Theological Seminary. His earlier career included teaching, pastoral work, and the presidency of Thiel College. Abroad he was associated with the Breklum-Kropp training school for ministers in Germany, with relief work in Russia, and with Lutheran missions particularly in India. The last twenty-one years of his life he spent as Professor of Old Testament Theology at the Lutheran Seminary at Philadelphia, where he was beloved of students and faculty alike for his friendliness and sympathetic qualities.

An announcement was made by Professor I. G. Matthews concerning the newly-organized Alumni of the American Schools of Oriental Research. Brief greetings from Professor G. Dalman, Honorary Member, were read.

The Recording Secretary reported the further actions of the Council. The Council's proposal was approved that next year the Society plan to meet in New York for three days, beginning Tuesday, December 28, and include in the program all the features of this year's meeting, viz., a program committee of three members including the Recording Secretary, to be appointed by the President, to have charge of planning and organization of the program; a social evening; a symposium to be arranged by the program committee.

The Council reported that it had appointed to edit the Journal next year, Professor E. R. Goodenough, Corresponding Secretary, and as his associates, Professors Burrows, Dahl, C. H. Kraeling and Obermann

Several additional persons nominated for membership and recommended by the Council were elected members of the Society.

The Council recommended the following amendments to the Constitution, notices of these amendments to be sent to members of the Society before the next annual meeting:

Article III, third sentence to be amended to read:

"Additional members of the Council shall be the President of the Society for the preceding year and the Secretaries, or their proxies, of the Sections hereinafter provided for."

Article VI, insert after second sentence:

"Each Section shall also choose for itself a Secretary and other officers at the discretion of the Section. The dues of members of a Section shall be payable to the Treasurer of the Society. The Secretary of a Section is authorized to draw upon the Treasurer of the Society for expenses involved in sending notices of meetings, in printing, and in the conduct of the annual meetings."

The Secretary was asked to convey the thanks of the Society to President Coffin for the hospitality of Union Theological Seminary this year, and to President Adler for the hospitality of Jewish Theological Seminary of America on the occasion of the current celebration of the fiftieth anniversary of its founding.

Suggestion was made that publications by members of the Society be given some notice each year at annual meeting, either by exhibiting reprints or volumes of such publications at the meetings or by publishing lists of such publications in the Journal. It was voted that this matter be referred to the Council for consideration and action.

Professor Montgomery suggested that, since 1938 will mark the centenary of Edward Robinson's historic archaeological adventure in Palestine, some fitting recognition of this anniversary be made during the Society's annual meeting in 1937. It was voted that plans for such observance go forward this year, that possibly a symposium on archaeology be held and contributions therefrom be made to a Robinson Memorial Volume to be published in 1938, and that a small committee be appointed with Professor W. J. Moulton as chairman.

On suggestion of Professor Marcus and after discussion by other members, it was voted that the matter of publishing Beihefte to the Journal be commended to the Editors.

The Society then met in separate sections. In the Old Testament section the following papers were read and discussed:

By J. Morgenstern: The Stratification and Historical Import of the Sacrificial Legislation of Deuteronomy.

The sacrificial legislation in Deut. 12 2–31, 14 22–28, 15 19–23 was in its original form a unified piece of legislation; 13 1–19, 14 1–21, 15 1–18 are secondary interpolations. But this sacrificial legislation in its present form manifests several internal contradictions and is obviously the result of editorial expansion. Four, possibly five, different literary and legislative strata can easily be determined; with one of these the parallel legislation in Lev. 17 can be correlated. These successive strata, with their varying legislation, reflect the changing historical conditions and points of view in four or five different periods between the promulgation of the Deuteronomic Code in 621 B.C. and the advent of Nehemiah in 444 B.C. or perhaps his second coming to Jerusalem in 432 B.C.

By Moses Bailey: The Formation of the Book of Amos.

The outline of the Book of Amos suggests a period of oral memory: four refrains on the nations, expanded to seven (Judah is a literary addition) in ch. 1–2; three refrains, "hear ye"—on Israel in ch. 3–5; twelve vocative participles, arranged in four groups of three each, in ch. 5–6; four visions. Prophetic devotees carried the supposed words of their master in memory for several generations before they took literary form.

By George Dahl: Nahum Origins.

What is the origin of the mutilated acrostic with which Nahum begins? How explain its clear relationships to Second Isaiah? Does the book presuppose Nineveh's capture? Possibly the prophecy is really a prediction after the event, and belongs, not in the 7th century, but somewhere about the 4th century, B.C. The evidence of literary style and relationships, theology and inherent probability all point to an origin contemporaneous with many other foreign oracles in O.T., generally recognized as late.

By R. E. Wolfe: The Date of Habakkuk.

The view was presented that, with the exception of the secondary psalm additions, the writing ascribed to Habakkuk is a unity, produced by him in the latter years of the exile, perhaps during the reign of Nabonidus (555–538 B.C.) when the might of Babylonia had already begun to weaken and the rising Persian power was beginning to assert itself in the east. Habakkuk dealt with the single subject of the rise, misconduct and imminent fall of the Babylonian Empire.

By P. Romanoff: An Unrecorded Religious Revolution in Bible Times.

The Books of Ezra-Nehemiah record the social reform which took place in the newly established Jewish Commonwealth. From indirect references

found in the Talmud we see that the influence of this reform movement upon the religion of the Commonwealth was of even greater significance. A close study of the architecture of the Temple in Jerusalem, with its symbolism and rituals, confirms and accentuates the importance of this event which resulted in a revolution of the entire Jewish religious outlook.

By H. M. Orlinsky: The Priority of the Tetrapla to the Hexapla.

It is accepted by practically all authorities that Origen drew up his four-columned Bible after he had compiled his Hexapla. The Tetrapla, it is generally assumed, was intended as a compendium of the Hexapla. An examination of the source material bearing on the problem, particularly the evidence adduced from Eusebius, makes it certain that the Tetrapla preceded the Hexapla in time. Consequently, tetraplaric readings preserved in Greek and Syro-hexaplaric MSS of the O.T. gain new importance as pre-hexaplaric material.

By Robert Gordis: The Personality of Koheleth.

The Book of Koheleth has proved an enigma because even modern scholars have failed to recognize the stages of development of the author's personality, and the consequent inner contradictions. This has been largely due to the unusual style of the book, the outstanding characteristics of which are: unconventional use of the religious vocabulary of his day; use of quotations; the quality of irony. When these elements are recognized, it is unnecessary to assume a long series of authors for the book.

By J. Reider: An Acrostic on Ashur in the Bible.

The hitherto unknown acrostic is embedded in a difficult passage in Nah. 1 12, which so far has baffled interpretation and has undergone many emendations. An attempt was made to unravel the difficulty by a comparative study of the Hebrew words involved, resulting in a plausible solution without the aid of conjectural emendation.

By Ralph Marcus: The Plain Meaning of Isaiah 42 2–4.

An attempt was made to explain the Masoretic text of these verses without resort to emendation; previous explanations were considered, especially those of Glazebrook (1920), Mowinckel (1921), Gressmann (1929) and Sellin (1930), which seemed to the present writer to support his interpretation, though the latter, reached independently of these scholars, is different in one important detail.

By E. D. Myers: The Psychology of Prophecy. (by title)

The *nabi* was essentially he who spoke in the name of God; he had a consciousness of acting not in his personal capacity but at God's command, as interpreter of His will. Investigation of this consciousness discloses that neither in the form of prophetic utterances nor in the mode of their expression nor in the circumstances attending them can we find a clue to their

significance or a proof of their validity as revelatory; hence proofs of validity may be found only in the content of the utterances. The truth of the message is established by the facts that it carries its own guarantee of validity, that it coheres with other kinds of knowledge acquired elsewhere, that it makes sense of the universe and of the moral life.

In the New Testament section the papers read and discussed were:

By C. C. Torrey: The Diatesseron and the Gospels in the Syriac-Speaking Church.

It has for some time been held an established fact that by the end of the fourth century Tatian's Harmony was "practically the only form of the Gospel in circulation" among the Syriac-speaking Christians. This conclusion is reached by inference from evidence of several kinds. In each case the testimony is ambiguous, and there are weighty reasons for another interpretation. It therefore seems desirable to reopen the question.

By W. H. P. Hatch: A Redating of Two Important Uncial MSS. of the Gospels.

Codex Zacynthius and Codex Cyprius. Tregelles' view of the date of C. Zacynthius was discussed and reasons given for dating the MS in the sixth rather than the eighth century. The generally received date of C. Cyprius was discussed and both palaeographical and textual arguments brought forward for assigning the MS to about 1000 A.D.

By Joshua Bloch: Syriac Gospel MSS. in the Pierpont Morgan Library. (by title)

By M. E. Andrews: The Party of Christ in Corinth.

Conclusions reached by F. C. Baur in 1831 with summary of current opinion of that time. Brief comment on Hans Lietzmann's summary of opinion of 1931. Lack of attention by scholars writing in English to the opinions of Jülicher and Lütgert that the party of Christ was the *hoi pneumatikoi* of the Corinthian letters. A fresh inductive study of the Pauline correspondence with the church at Corinth. Conclusions: There is no weighty objection to identifying the party of Christ with the *pneumatikoi* who were Paul's enemies; there is considerable evidence that points to this conclusion. Content: Study of Paul's references to each faction, presence of one group that challenged him most decisively, what this group thinks of Paul, what he thinks of them, the points they have in common, their claim to be "of Christ," major reasons why they clashed with Paul.

By D. W. Riddle: The Evolution of a Gospel Source.

Mark 4 33, 34 suggests that the collection of parables in the preceding context represents a primitive aggregation. Internal phenomena of the chapter, parallels in Matthew and Luke and contemporary techniques of

gospel research enable a tentative reconstruction of the processes of the growth of the parable collection and the perception of several stages of its evolution in the forms incorporated by the gospel writers.

By Norman Huffman: A New Theory of Early Textual Variations.

The disintegration of the "Western text" as a distinct family or type. Local texts of the second and third centuries: the African Latin, the Old Syriac, the Neutral, the Caesarean. The independence of the African Latin and the Old Syriac in their original forms. The complete lack of historical evidence for the existence of the Neutral text prior to the middle of the third century. A theory concerning the origin of these local texts. Application of the conclusions to the reconstruction of a new critical text.

By Clarence T. Craig: Realized Eschatology.

Thursday afternoon, December 31. The Society met in separate sections adjourning finally between 4 and 5 P. M. In the Old Testament section the following papers were read and discussed:

By T. J. Meek: The Consecutive Use of *l*^{e} and *l*^{e}*ma'an*.

Practically all Hebrew scholars ignore the consecutive use of *l*^{e} and *l*^{e}*ma'an*; most of the others deny it, and only one or two affirm it. Comparison of a passage like Jud. 2 12 where we have waw consecutive with imperfect, with passages like Deut. 4 25 and II Ki. 22 17 indicate that the consecutive interpretation is legitimate. Hence a passage like I Ki. 2 27 is to be translated, "So Solomon ousted Abiathar from being priest to Yahweh in fulfilment of the word of Yahweh which he spoke concerning the house of Eli at Shiloh," and not, "in order to fulfil the word . . . ," as it is universally translated. The same consecutive use of *hina* is found in the N.T.' e.g. Matt. 2 15.

By W. H. McClellan: The Original Text of Genesis 4 8a.

The opening sentence always difficult. Anglican Versions, Authorized and Revised. Present reading of MT. Four principal solutions proposed. 1) Brief statement of the four solutions. 2) Criticism of their merits: a) Present text defective. Omission supplied by the ancient versions. b) Present text complete: translation of *wayyomer*. c) Present text corrupt: emendation *wayyemer*. d) Present text corrupt: emendation *wayyishmor*. 3) Arguments for elimination.

By H. S. Gehman: The Scheide Text of Ezekiel.

Twenty-one leaves of Biblical papyri belonging to Mr. John H. Scheide have been deposited by him in Princeton University Library. Nineteen of these leaves are practically perfect, and two are only partially complete.

They contain portions of the text of Ezek. 19–39, written in a fine uncial hand and dating from the late second or early third century A.D. They belong to the same find as the famous Chester Beatty collection in British Museum. A critical edition of the text is now being prepared for publication. A few remarkable agreements with the Hebrew and Old Latin were presented. Of peculiar interest are 36 8 and 38 16.

By C. D. Matthews: Ibn Taimiyya's Theory of Inspiration.

Ibn Taimiyya, the noted puritannical, iconoclastic Muslim author of the 13th and 14th centuries, is exerting important influence through his re-edited writings, on the modernistic yet intensifying movement in Islam. Especially interesting is his booklet, *Kitab al Ba'albakiyya*, or *Baalbek Book*, in which he sets forth his theory of direct inspiration to the Prophet from Allah—not through Gabriel or other intermediary. (The MS is one of the Yale Landberg Collection.)

By A. S. Halkin: The Original Version of the Arabic Translation of the Samaritan Pentateuch.

It has been established that Abu-Sa'id, self-proclaimed translator of the Samaritan Pentateuch, merely revised an earlier Arabic version and wrote scholia to it. Who is the author of the original and how freely did he draw on Saadia's version? Some scholars suggest that Abu-l-Ḥasan of Tyre, an 11th century Samaritan, prepared the original translation. From three Samaritan Arabic works written after Saadia and prior to Abu-Sa'id, all translations of Biblical words, phrases and verses were selected and compared with both Saadia and the official Samaritan version. The paper presented the result of this inquiry.

By Joshua Finkel: The Phenomenon of Inversion in the Balaam Prophecies.

Balaam prophecies in light of a close Arabic parallel. Abu-l-Faraj of Isfahan, in his Kitab al-Aghani, relates that Ma'mun once asked 'Allawiyya to sing him a song to cheer him up, but the poet chose instead a song that disturbed him. An uncontrollable force impelled the 'Allawiyya to sing this song, though he knew many more appropriate ones. The disgruntled Caliph asked for another poem, but again the bard sang a distich particularly distasteful to Ma'mun. This anecdote, in which 'Allawiyya's *faux pas* may best be interpreted as a phenomenon akin to *lapsus linguae*, strikingly resembles the biblical Balaam story. In both stories, the *lapsus linguae* recurs at intervals and is not limited to a word or phrase, but is extended to a stanza or even a whole poem. Thus, the miracle of the inverted Balaam prophecies may be regarded as a psychological phenomenon.

By Cyrus Gordon: The Nuzi Tablets and the Old Testament.

The cuneiform tablets from Nuzi (near Kirkuk, Iraq) are among the most significant archaeological discoveries made during recent years in

Bible Lands. The tablets, written in a dialect of Middle Babylonian, date from the 15th century B.C. (approx. the Amarna Age). They comprise business and legal documents for the most part and reflect the laws, institutions and customs of the community. The chief interest of these tablets for the biblical scholar is the striking parallels to O.T. laws, institutions and customs. Of great interest is the fact that the Nuzians belonged to the eastern branch of the Horites.

By J. B. Alexander: A Babylonian Year of Jubilee?

In the Hebrew law codes of Exodus, Deut., and Leviticus there is evidence of the custom of freeing slaves and cancelling debts at certain intervals. According to Lev. e. g., all slaves were to be freed every 50 years. This occasion was known as the Year of Jubilee. Apparently, however, (cf. Jer. 34 37; Neh. 10 31) this custom was not put into general practice. The idea may be based upon a much older Semitic custom. A general cancellation of all contracts was at times actually proclaimed by the king during the reigns of the first two kings of the First Dynasty of Babylon, according to date formulae found on tablets from northern Babylonia.

By Horace A. Rigg, Jr.: The Present Status of the Hyksos Problem.

By J. A. Montgomery: Exegetical Notes. (by title)

1) *Yam suph*, Red Sea. 2) *nesheq* (I Ki. 10 25). 3) *hariḥo b . . .* (Isa. 11 3). 4) *ri'shonah mishneh* (Jer. 16 18). 5) *'ethnan* (Hos. 9 1). 6) *'aḥₐrékha* (Hos. 5 8). 7) *tᵉnah* (Ps. 8 2).

By Louis Newman: Where did the Hebrew People Originate?

In the New Testament section the papers presented were:

By S. V. McCasland: Gabriel's Trumpet.

One of the most generally held features of popular eschatology is the belief that the angel Gabriel will sound a trumpet blast before the resurrection of the dead that precedes the final judgment. But how this particular function was assigned to Gabriel, when and by whom, is not easy to determine. Jewish and Christian eschatology has a last trumpet, but we have been unable to find definite connection of Gabriel with that event earlier than Milton's *Paradise Lost.*

By W. W. Sikes: Spiritual Brides.

The practice in the early church of unmarried or widowed men bringing into their homes, and not infrequently into their beds, Christian women with whom they were pledged to live without marital status or recourse to physical relations—the relationship designed to be purely spiritual—is well

attested as existing with general approval before Tertullian's day. If one pushes the inquiry as to its existence backward toward Paul's day, certain difficulties arise. Two questions: 1) Does I Cor. 7 25–38 refer to this custom? Answer seems to be Yes. 2) What bearing has this conclusion upon date and authenticity of this passage, and upon integrity of the Epistle.

By F. C. Lightbourn: The Unity of I Cor. 11 17–34.

Certain writers of the "Christ-myth" school hold this passage to be highly interpolated. In particular, the genuineness of vv. 23–32 is suspected. Turmel (writing under the name "Delafosse") has worked out the theory in detail. But a careful study of the passage itself shows that his source analysis is open to at least three grave objections: 1) v. 34b, which Turmel regards as an interpolation, fits in so well with 16 2f (even Turmel considers this Pauline), that it must be genuine if anything is; 2) Turmel's reconstruction is an oversimplification of the data; 3) vv. 23–32 improve the rhetorical force of v. 33, which an interpolation would not be likely to do.

By J. B. Bernardin: A New Testament Triad. (by title)

By A. N. Wilder: Historical and Transcendental Elements in Jesus' View of the Future.

An earlier paper stressed the dangers of literalism in interpreting Jewish eschatology at its best. Application of this conclusion to Jesus' teaching raises interesting considerations. C. H. Dodd's question as to whether Jesus envisaged a continuing this-worldly order. The prophetic tradition and concern with this world's future. Jesus' sayings about the new temple and the covenant. The transcendental sayings viewed as eschatological correlatives of his historical forecasts. The new order which Jesus saw superseding the old could only be described in transcendental terms—but Jesus' perspectives were not therefore only other-worldly.

By Robert P. Casey: Biblical and Other Elements in Marcionite Theology. (by title)

By F. C. Grant: Was the Author of John Dependent upon the Gospel of Luke? (by title)

By S. Zeitlin: 'An Eye for an Eye'; a Study in Pharisaism and the Gospels. (by title)

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