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A QUARTERLY

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THE SOCIETY OF BIBLICAL LITERATURE

AND EXEGESIS

Eighty-seventh Meeting

PROCEEDINGS

December 27-29, 1951

The eighty-seventh meeting of the Society opened at 8 P.M. on Thursday, December 27, at Union Theological Seminary in New York City, 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 Herbert G. May, the representative of the SBLE on the Board of Trustees of the ASOR gave his annual report (published herein).

Professor J.B. Pritchard presented a paper, illustrated with slides, on "Excavations at Herodian Jericho in 1951."

Professor F.V. Winnett presented a paper, also illustrated, on "Excavations at Dhiban, Biblical Dibon, in 1950-51."

Professor Kraeling closed the meeting with the showing of motion picture reels on some of the work of the Schools, including that of the Baghdad School in Iraq.

There were about 250 present. The meeting adjourned at 10 P.M.

Friday, December 28, at 9.00 A.M. the Society met in business session, President Erwin R. Goodenough presiding.

The minutes of the 1950 meeting as printed in the Journal (March 1951) were approved.

The President announced the appointment of the following committees: on Nominations, Professors Enslin, Wilder, Schubert
on Memorial Resolutions, Professors Gehman, Pfeiffer, Sellers, Meek, Muilenburg
on Auditing, Professors Wikgren, Blank.

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

Memorial Resolutions were read and approved for publication: on James A. Kelso, prepared by Professor Gehman,

on Alfred Bertholet, prepared by Professor Pfeiffer,
on William Robert Taylor, prepared by Professor Meek,
on Walter Rousch by Professor Sellers.
The resolution on Harlan Creelman prepared by Professor Muilenburg was approved for publication without reading, in the absence of Professor Muilenburg.

The reports of the Treasurer and of the Auditing committee were read and accepted and the report of the Treasurer was approved for publication, with an expression of the gratitude of the Society for the work of Professor Englert, the retiring Treasurer.

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

The President announced that the Council of the Society had re-elected Professor Dentan as editor for the year 1952, and had approved his request that the associate editors, Professors May, Filson and Marcus be continued for 1952; and that the Council had also re-elected to the editorial committee Professors Burrows, Cadbury, Gehman, Schubert and Wilder.

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

The report of the delegate to the ACLS, Professor Jeffery was read, accepted and approved for publication.

Greetings from the British Society for Old Testament Study, from Professor Fridrichsen of Upsala, honorary member, and from Professor Kramer in Istanbul were read by the Secretary.

The President reported three recommendations made by the Council: the number of papers on the program to be limited in order to allow time for discussion, the appointment of a committee to prepare an analysis of membership, the referring of a proposal from the Department of Biblical Literature of Princeton Theological Seminary for listing early printed Biblical material in America and securing microfilms from Europe to the Committee on Research.

The President announced the new members elected by the Council to the standing committees: on Membership, Professor R. B. Y. Scott to succeed Professor Beare; on Program, Professor Paul Minear to succeed Professor Wilder; on Research, Professor Cyrus Gordon to succeed Professor Marcus; on Finance President Louis Finkelstein (with Professor Samuel Sandmel as alternate) to succeed President Nelson Glueck.

The personnel of all Standing Committees is as follows:

On Membership:	L. P. Smith (ex officio)	
	R. B. Y. Scott	1955
	G. C. Oxtoby	1954
	J. Muilenburg	1953 (chairman 1950)
	S. H. Blank	1952

On Program:	L. P. Smith (ex officio)	chairman
	Paul Minear 1953	
	G. E. Wright	
On Research:	John W. Flight (ex officio)	chairman
	Cyrus Gordon 1955	
	Paul Schubert 1954	
	W. F. Albright 1953	
	M. S. Enslin 1952	
On Finance:	H. D. Gard (ex officio)	
	S. Sandmel 1955	
	B. M. Metzger 1954	
	R. H. Pfeiffer 1953	chairman 1950
	F. C. Grant 1952	

The Society elected to membership 138 persons who had been nominated by members and recommended by the Council. The Society also elected to honorary membership Professor Kurt Galling of the University of Mainz.

Professor Enslin presented the report of the nominating committee. The Society elected the following officers:

President	Professor Sheldon Blank
Vice-President	Professor S. Vernon McCasland
Secretary	Professor Louise Pettibone Smith
Treasurer	Professor Donald H. Gard
Associates in Council (terminating in 1954)	Professor Mary E. Andrews Professor S. MacLean Gilmour Dean Sherman E. Johnson
Delegate to the ACLS	Professor John W. Flight
Alternate Representative on the Board of Trustees of the ASOR	Professor Harold R. Willoughby Professor James B. Pritchard

The President reported the recommendation of the Council that the next annual meeting should be held at Union Theological Seminary from 2 P. M. Monday, December 29 through December 31, with a joint meeting with ASOR and NABI on the evening of December 29th.

The business session adjourned.

The Society met at 10.15 to hear the Presidential address, delivered by Professor Erwin R. Goodenough of Yale University. (The address is printed in this issue of the Journal.) According to custom there was no discussion.

The following papers were then heard:

THE TREATMENT OF POST-BIBLICAL HISTORY BY THE

MUSLIM HISTORIAN IBN KHALDUN (1332-1405). W.J. FISCHEL. Ibn Khaldun, the author of the famous Prolegomena, who occupies an exceptional place in the annals of Islamic historiography, has included in his seven volume "Universal History" a treatise on the Biblical and post-Biblical history of the Jewish people. A critical investigation into the sources used by him... reveals that he relied mainly on one work whose author he calls Yusuf Ibn Kuryun, and whom he identifies with Josephus. However, the study will show that his source was not Josephus Flavius (Joseph ben Matthai) but the mediaeval Hebrew Chronicle of Josippon (Joseph ben Kuryun). The paper deals with the relationship between Ibn Khaldun and Josippon by comparing the quotations with extant Arabic Manuscripts. It will be shown also how Ibn Khaldun's unusual views on the Biblical canon were influenced by such Coptic authors in Egypt as Ibn al-Amid, Ibn ar-Rahib and others.

THE MACCABEAN INFLUENCE ON THE TRIUMPHAL ENTRY AS RECORDED IN JOHN 12:12 ff., WITH SPECIAL REFERENCE TO PALM BRANCHES. W.R. FARMER. The influence of the Maccabeans on the life and thought of Jewish people in the first century A.D. was considerable. The closest parallels we have to the Triumphal Entry are the victorious processions of Judas and Simon as described in I and II Maccabees. John's reference to the Palms is significant. The palm was a well recognized national symbol. Because of the association of palms with the exploits of the Maccabean heroes, the question arises: Why does John's account include a specific reference to palm branches, while no such reference is found in the synoptics?

THE DATE OF THE ZADOKITE DOCUMENT. B.B. BAMBERGER. The Zadokite document refers to the story of the fallen angels in terms characteristic of pre-Christian apocalypse, terms entirely absent from mediaeval versions of the legend. This is one more bit of evidence for the early date of the document, and consequently of the related sectarian documents discovered in 1947.

INTERNAL EVIDENCE ON THE SEQUENCE AND DATES OF THE EXTRA-BIBLICAL DEAD SEA SCROLL-TEXTS AND DAMASCUS FRAGMENTS. I. RABINOWITZ. (1) The chronological sequence of composition of these texts is demonstrated from the character of the eschatological expectation abumbrated in each, and the stage of the eschatological program considered to have been reached, as well as from other indications. (2) Upper and lower time limits are found for the earliest and latest texts in the sequence. (3) the other texts are dated accordingly.

The Discipline Scroll (175-167 B.C.E.) is the earliest; the Habakkuk Interpretation Scroll and some portions of the Damascus Fragments are the latest (159-152 B.C.E.).

A VIEW OF THE SANCTUARY FROM THE WOMEN'S COURT IN A MURAL PANEL FROM THE SYNAGOGUE OF DURA EUROPAS. I. RENOV. In spite of the extensive literature on these murals, certain representations have not been identified completely. One of these, a panel in the middle register of the West wall, to the left of the Torah niche, can be interpreted, on the basis of rabbinical literary sources, as a view of the Sanctuary from the vantage point of the Women's Court facing the Gate of Nicanor.

THE JEWISH HIGH PRIEST AS AGENT OF THE IMPERIAL CULT. J.S. KENNARD. Juster has shown that the cult of the Caesars observed among Jews from the time of Herod, conformed at most points to the world pattern. There is much new evidence both on regional differences and the purpose of the cult as an instrument of loyalty (R.L. Taylor, Pippidi, Gage). Differences between Romans and collaborationalist Jews concerned secondary details. At Jerusalem as elsewhere, festivals, games and sacrifices nourished the divine powers by which the Princeps held sway. Loyalty oaths were mandatory; so too were vota, psephisma, and adoratio. Jerusalem had its provincial assembly whose sunedroi were charged with enforcement of loyalty--to be distinguished from bouleutai as administrators of Torah (Buchler, Zeitlin). At the head of all stood the Boethusian high priest as flamen Augusti. To disciples of the Pharisees here was a rival lordship.

ORIGINAL LANGUAGE OF THE BOOK OF TOBIT. F. ZIMMERMANN. The two Greek recensions of the book of Tobit, BA the shorter, and S the longer, are shown to be in the late stages of the transmission and to be translations of an underlying Hebrew text. Parts may be demonstrated to be translated, e.g. 2:3 (S). For mistranslation cf. 5:14 where the discrepancy between BA and S arises from a misreading of ummatka "your clan" as amittka "your truth"; 10:2 "ashamed" and "delayed" ascend to a misreading of bôsh in one of the formations. But Hebrew was not the original language. The accusative at the beginning of the sentence, for example, is characteristically Aramaic. There is evidence that the underlying Hebrew mistranslated the Aramaic, e.g. 8:19 (S) artous pollus = the Hebrew lehem rab which is in turn a mistranslation of the Aramaic lehem rab "a big feast" (Dan 5:1), the sense required for the passage. Cf. The Munster Hebrew se'udah.

The meeting adjourned at 12.30 P.M.

At 2.00 P.M. the Society met in the Social Hall for the Panel Discussion on "Israelite Religion and Society under the Judges." The moderator was Prof. G.E. Wright and the participants in the panel were Professors Albright, Ginsberg, and Pfeiffer. About 200 members were present and many took part in the period of questioning and discussion with which the panel closed.

At 4.00 P.M. the Society divided into OT and NT sections and the following papers were heard:

Old Testament section, Professor Blank presiding:

ISRAELITE LAW IN THE PERIOD OF THE JUDGES. G. MENDENHALL. Some presuppositions derived from ancient oriental law codes must be the starting point for any study of the history and development of Israelite legal practice. This paper presents the thesis that the Covenant Code is derived from the actual administration of law. It is not legislation, but description of common law. If this be true, then some form of administration of justice must have been in existence long before the monarchy, and thus the judges of Israel must have been literally judges. Their military leadership is only an extension of their function. The whole process of the growth of the Law is then illustrated by the history of blood vengeance as it can now be reconstructed from Biblical and extra-Biblical sources.

EXEGETICAL TENDENCIES ON THE PART OF THE FOURTH TRANSLATOR OF THE BOOKS OF THE KINGDOMS (3 K.22:1-4 K.25:30). J.W. WEVERS. This paper is an attempt to systematize the variants of the Greek translation to the Hebrew text for the purpose of ascertaining whether any exegetical tendencies guided the translator. In spite of the wooden literalism immediately apparent, certain conclusions can be drwan. These conclusions, of a logical, historical and theological character, will be presented.

PRIMOGENITURE IN ISRAEL. O.R. SELLERS. The principle of primogeniture is stated in Deut 21:15-17. There are recorded in the Bible numerous cases of the violation of this principle, in view of which Sir James George Frazer in his Folk-lore in the OT finds traces of ultimogeniture or preference of the youngest son as heir. A review of the instances when the first-born was set aside, however, shows that these were in situations where certain forces--misconduct or lack of ability on the part of the first-born or clever manipulation by persons with selfish interests--worked against the recognized custom.

A NEW CONJECTURAL EMENDATION OF GENESIS 6:3. H.E. SNIDE. The commentaries generally agree that the text of the phrase translated (AV) "for that he also is flesh" is corrupt. The suggested emendation, which assumes transposition, provides sense, and good grammar, and an appropriate introduction to the flood story which follows.

The meeting adjourned.

New Testament Section, Professor Goodenough presiding.

THE MAKING OF THE TWENTIETH CENTURY NEW TESTAMENT. K.W. CLARK. The circumstances under which this modern translation was made have never yet been revealed. A recent visit to the John Rylands Library made possible the first examination of the file of papers deposited by the translators. This paper reports the purpose and procedure, and the personnel and the circumstances under which the translation was made; with an evaluation of it.

MARK'S WITNESS TO JESUS. P.E. DAVIES. Mark's account of Jesus' career is a series of episodes with an extended passion narrative. In general the evangelist is content to let the episodes carry their witness to Jesus in the actual experience of men; he expects the reader to draw the right conclusions. Mark presents the meaning of the career in terms of the acts and words of Jesus. Does this feature reflect something of Jesus' own method? How does this "episodic witness" accord with our knowledge of the kerugma of the primitive church? Does it provide a method of approach for modern reinterpretation?

HOW DID JOHN TREAT HIS SOURCES? C. GOODWIN. Discussion of the sources of John's Gospel should start with the author's treatment of the source he himself acknowledges, the OT. He quotes this source rarely, loosely, confusedly (often conflating several passages) and apparently from memory. We may reasonably suppose that he treated his other sources similarly. If he used sources now lost, their exact purport cannot be reconstructed from his text. If he used the synoptics, treating them as he treated the OT., the traces of Synoptic material would be meagre and garbled. Such is the evidence we should expect, and such is the evidence we find.

THE LAW IN THE MESSIANIC AGE AND FOR THE AGE TO COME. W.D. DAVIES. This is an inquiry into the role of the Torah in the Messianic Age and for the Age to Come in an attempt to discover whether this would illumine the impact of Christianity on Judaism in the NT.

The meeting adjourned.

The Society met in single session at 8.00 P.M., Professor Goodenough presiding. The following papers were heard:

"AND ALL OUR VIRTUES..." S.H. BLANK. The bold spirit of the composition of which this couplet is a part is apparent only if the opening words are interpreted according to the force of the vav-consecutive, which suggests a sequence, and here a logical sequence: "You were angry and (consequently) we have taken on the appearance of guilt...and all our virtues are as a polluted garment." For the translation "have taken on an appearance of guilt" cf. Gen 43:9. The spirit of the author is not unlike the defiant spirit of Job.

NATURAL LAW AND THE OT. H.S. GERHAN. Definition of the lex natura. Natural law considered from two points of view: (1) that which corresponds to the nature and being of man; (2) that which corresponds to the nature and essence of lex. Consideration of the documents J and P in this connection. Early law expresses the inviolability of human life. Although the OT contains all the elements of what is regarded as natural law, we cannot go to it as a source of natural law, for law as presented in the OT transcends natural law.

THE LITERARY CONCLUSIONS OF LUKE-ACTS. P. SCHUBERT. The literary analysis of Luke 24:1-52 and of Acts 28:17-31, in the context of the literary structure of the whole two-volume work, leads to the following conclusions: (1) These two concluding sections are so closely related in content and form that they must be considered as consciously planned by the author. (2) Together they clearly indicate the completion of the task which the author has set forth in the prologue (Luke 1:1-2). No third volume was planned. (3) The author's primary purpose was not, by Hellenistic or by modern standards, to write a history of the life of Jesus and of the apostolic age, but to write a theology of history in which the divine promises of Scripture, their fulfilment in the work, person and fate of Jesus, and the (eye-)witnesses of these fulfilled events (ta peplērophorēmena pragmata), are the central concerns.

THE GARDEN OF EDEN AND THE RIVER OF GOD. R.E. WOLFE. Genesis 2:11-14 is probably not an integral part of the Garden of Eden story but a much later insertion, perhaps even from after the time of Alexander the Great. It assumes that the Garden of Eden is in heaven by contrast with the contextual story which probably meant to identify it with the oasis at Damascus. This interpolated fragment of Alexandrian geography led to the concept of the "River of God" which is referred to at various

places in later OT, Intertestament and NT writings, and especially in the book of Revelation.

PROGRAM FOR A SCHOOL OF HOME ECONOMICS IN PROVERBS 31. M.B. CROOK. The acrostic, Prov 31:10-31, is possibly a memory exercise for young women who have received instruction in household management and horticulture, in domestic industry and merchandizing, and in charity.

(By title). THE VILIFICATION OF KING SAUL IN BIBLICAL LITERATURE. A. SPIRO. In the interests of David, and in order to account for the dynastic break, Saul was vilified either by: a) heaping abuse upon him (Sam, Chron, ps. Philo, Acts), or b) ignoring him in contempt (Ps 78, Sir. Heb.) Among other accusations it seems that he was accused of sexual perversion. Eupolemos (ca. 160 B.C.E.) states that David was Saul's son--thus there was no break in the dynasty. In Josephus and in rabbinic literature Saul reappears in a favorable light. This is the result of the war, 66-70 C.E. Many of the tragic heroes who gave their lives for Judea invoked the noble deed of Saul, and drawing examples from their own days probably had little sympathy with David's readiness to desert and betray his people.

PAIRS OF ANTHONYMS SIGNIFYING TOTALITY. C.H. GORDON. The bearing of this phenomenon on biblical exegesis will be illustrated against the background of the literature of the Bible world.

THE INTERNATIONAL NEW TESTAMENT MANUSCRIPTS PROJECT. M.M. PARVIS. Just three years ago, this Society gave its endorsement to the Critical Apparatus Project and authorized the Textual Criticism Seminar to set up such editorial boards and committees as it saw fit. This paper is in the nature of a report of progress to the Society.

(By title). A REPORT ON SOME IMPORTANT HEBREW MANUSCRIPTS IN ENGLAND. J.C. TREVER. A report, with the aid of color photographs, and a number of interesting unpublished Hebrew and Aramaic manuscripts in the libraries of Oxford and Cambridge Universities. Some of the documents have been known in this country only from casual references; others have never been mentioned. Among them are the dozen fifth century B.C. leather letters of Arsames in the Bodleian, the Hebrew papyrus codex of prayers, fragments of a 5-6th (?) century A.D. scroll of Psalms, one fragment of which has a Hebrew palimpsest on the back, and other interesting pieces from the Cairo Genizah at Cambridge. A new and better photograph of the Nash Papyrus will also be shown.

The meeting adjourned at 10.15 P.M.

At 9.00 A.M. on Saturday, December 29, the Society again met in two sections. The following papers were heard:

Old Testament section, Professor Blank presiding.

THE EXPRESSION THE ORACLE OF YAHWEH AS AN AID TO CRITICAL ANALYSIS. F.S. NORTH. Of the 360 occurrences of this expression and its variants in the Hebrew Bible (Mandelkern's Concordance omits the second occurrences in Jer 3:12, Hag 2:23) those in Zech 12:1; Ps 110:1 are not in sentences. Of the remainder 218 are at the ends of sentences and 119 near the beginnings, either after an introductory word or phrase or at some grammatical dividing point. The other 21 are in unusual positions in the sentence and no less than 17 of them are questionable on textual grounds (Jer 1:19; 4:1; 19:12; 25:9, 12; 27:22; 28:4; 29:11, 19, 32; 30:11; 31:17, 34; 46:28; 48:30; 49:5; Ezek 16:8; 36:23; 43:19; Hos 2:23; Amos 6:14) -- but of the 119 near beginnings of sentences only 21 are similarly questionable. Thus it is probable that the 21 abnormal occurrences indicate the presence of secondary material, even in the four cases (italicized above) that seem sound textually.

THE WORD OF YAHWEH--ITS IMPLICATIONS IN OT PROPHECY. C.R. MILLEY. We need a clarification of the term Word. When Yahweh addresses himself to man, his word is not that of dialectics--the word spoken or written--but the word of dynamics--the word of action. The phrase "the word of Yahweh" is used in OT prophecy to define Yahweh's activity in history. It is charged with both meaning and power. The "word of Yahweh" which the prophets uttered was rooted deeply in the past. They were interested in the past actions of Yahweh because they believed that he was acting in the present. History was made to support them.

ISAIAH 21:1-10: THE INSIDE OF A PROPHET'S MIND. R.B.Y. SCOTT. The passage describes the subjective experiences of a prophet of c.540 B.C. while in prophetic ecstasy. V.1 pictures the onset of the experience, v.2 gives the embryonic oracle, vv.3-4 describe his feelings, v.5 is a momentary vision, vv.5-9 the narrative of a vision with audition, v.10 the announcement of a further embryonic oracle, possible that developed in Jer 51:33ff. Obscurity of the title may be result of homoioteleuton of probable original massaʾ midbar dᵉbarim. MT omits dᵉbar, LLX omits dᵉbarim, DSIa omits midbar. The prophet feels "words" rushing through his mind like storm-winds. In v.2 read "the destroyer destroyed" in the light of 33:1 and of the same form

read as Pu'al in DSIa of 15:1. In v. 10 the one threshed is not Judah but Babylon, cf. Mic 4:13; Hab 3:12; Isa41:15 and especially Jer 51:33. LXX suggests possible reading: "Hear ye the message, 'My threshing and the one of my threshing-floor!' (i.e. 'is Babylon')".

THE COUNCIL OF YAHWEH IN SECOND ISAIAH. F.M. CROSS, JR. The symbolism of the council of Yahweh forms the background of several oracles of "auditive" type in Second Isaiah. These poems belong to a special Gattung which may be described as the divine proclamation directed to angelic heralds (i.e. the members of Yahweh's court). Isa 40:1 ff is a parade example of this literary form. The oracle opens with a series of active imperatives which is quite baffling unless the dramatic setting is clearly seen: Yahweh is addressing his messengers. This is confirmed in the verses following; herald voices are heard proclaiming the "New Exodus" when Yahweh shall appear in victory (vv. 3-5), and mediating to the prophet his inaugural "audition" (vv. 6-8, cf. Isa 6:1-8). Other passages in materials of Duetero-Isaianic type (e.g. Isa 48:20-21; 35:3-4; 62:10-12) must be analysed similarly.

(By title). THE EVOLUTION OF THE MESSAGE OF DEUTERO-ISAIAH. J. MORGENSTERN. This paper will establish the initial dependence of the prophet upon Ezekiel, and particularly upon the latter's doctrine of "for His Name's sake." In his earlier message reaffirming this doctrine and going in no way beyond it, Deutero-Isaiah evolved only gradually his own doctrine of Israel as "the servant of God." The gradual expansion of the latter doctrine enables us to determine not only what sections of Isa 40-66 should be assigned to Deutero-Isaiah, but also to fix the order of and to assign relative dates to these successive prophetic messages.

EXEKIEL RESEARCH SINCE 1943. W.A. IRWIN. The period has witnessed marked activity. The three historic types of solution have all been represented; but there has been a distinct movement toward the composite theory and a Palestinian locale. Outstanding questions are the authenticity of 40-48 and the critical analysis of the entire book. In all that has happened, including reviews, nothing has refuted the soundness of my methods; and the only serious rival of my results has been the work which stands very close in its essential findings, that of William H. Brownlee.

(By title). THE TWO ACCOUNTS OF HOSEA'S MARRIAGE--AN INDUCTIVE APPROACH TO THE PROBLEM. R. GORDIS.

Hosea 1-3 has always constituted a difficult problem. Many views have been proposed to explain the discrepancies and establish the facts in Hosea's personal life. The point of departure, however, has generally been a set of varying assumptions, in accordance with which the Biblical material has been manipulated. An inductive approach, here presented, bases itself on the variations in subject matter and style. The theory is proposed that the tragic incident of Hosea's marriage served as the basis for his prophetic utterances at two stages: (1) the decade before the destruction of Samaria: (2) shortly after 721 B.C. Hence the two narratives present different details and serve as the basis of varying messages appropriate to changed national conditions.

SOME REMARKS ON HABAKKUK III. S. TERRIEN.

THE CONCEPT OF JOB'S CHARACTER ACCORDING TO THE GREEK TRANSLATOR OF THE HEBREW TEXT. D.H. GARD. The Greek translator of the Hebrew text of Job follows a method of interpretation which tends to construct a more favorable character for Job. This hermeneutical method is a broad and general one which is not bound by fixed rules or by a rigid system. The translator does not rewrite the Hebrew text; he interprets it. A study of passages in MT compared with the LXX illustrated by examples of the translator's interpretation.

(By title). MASCULINE SUFFIXES VERSUS FEMININE ANTECEDENTS. M.G. SLONIM. The key to the solution of this problem may be found in the particular type of "style" used to describe extraordinary occurrences, uncommon actions where contrast and difference are essential elements. The best suited and most popular mode of expression used is the "antithesis," a form consisting of antonyms. In extreme instances, however, the "antithesis" gets an auxiliary in this instance in the form of a suffix with a different gender. For--judging from the context of close to twenty instances--the two go hand in hand.

The meeting adjourned.

New Testament section, Professor Goodenough presiding.

THE "BLACK ONE". S.V. MCCASLAND. This paper is a sequel to my study of NT metonyms for God which appeared in JBL June 1949. It first brings together the well recognized metonyms for Satan in the NT and then calls attention to some terms for Satan which apparently have not been recognized. Two of these are Sin and Darkness. The "Black One" is from the Letter of Barnabas.

NOTES ON PAULINE CHRONOLOGY. H.K. MCARTHUR. 1) If the collection of Gal 2:9f were identical with that of the Cor-Rom correspondence surely the latter passages would indicate that the collection was required by the Jerusalem council. 2) The Edict of Claudius against the Roman Jews is probably to be dated in 41 (Dio Cassius) rather than in 49 (Orosius). But Paul's first visit to Corinth still cannot be dated in the early 40's without undue violence to Acts. 3) The Traditional chronology does "crowd" Paul's last years. But it can be fitted in, and it is possible that Paul's early missionary activity was largely ineffective.

PAUL'S CONJECTURAL TRAVELS. M.L. BAKER. It was Paul's intention while in Corinth to visit the Roman church on his way to Spain (Rom 15:28). Luke's record in Acts ends with Paul's first imprisonment at Rome, and many assume that there was only one. The Prison Epistles record Paul's anticipated visits to Colossae (Philemon 22). The pastoral epistles refer to Crete, Nicopolis, Troas, Miletus, Corinth. This evidence as well as tradition indicates considerable activity by Paul between the two Roman imprisonments. The Pastoral and Prison Epistles thus give evidence of Paul's release and continued missionary labors until his martyrdom during the second imprisonment. To reconstruct Paul's travels between the two imprisonments with exactness is impossible. However, we are certain that he visited Crete, Miletus, Troas, Corinth and possibly Colossae, Nicopolis, Philippi and Spain.

THE PROBLEM OF RIGHT IN I COR 6:1-8. E. DINKLER. There are two different answers given by Paul. Verses 1-6, he demands that lawsuits must be settled in the midst of the Christian community, that a Christian shall act as judge. The civil law as such is not discussed and the idea of right as such is agreed to. Verses 7-8, Paul demands rather to suffer unrighteousness than to look for one's own right, i.e. the idea of right as such is put aside and suffering love demanded. What is the historical background of these twofold answers? What is the theological and ethical implication of Paul's statement?

PAUL'S USE OF IRONY, ESPECIALLY IN GALATIONS AND CORINTHIANS. J. REUMANN. Among other rhetorical tendencies, Paul shows a fondness for irony, "artful incongruity," the intended meaning of which is contrary to that seemingly expressed. This use of irony stems naturally from his Grecian environment, his Jewish heritage and the OT, and the character of the Gospel itself. Pauline irony often manifests itself in litotes (II Thess 3:7-8; Rom 1:13), the use of a particular word ironically (Phil 3:19), or in ironic understatement (II Thess 3:2). In Gal and Cor even more developed forms occur, e.g. allegory, ironic to

the core in Gal 4:21ff; I Cor 10:1ff; irony of character in his portrayal of himself (II Cor 10:12; 12:13), of others (Gal 2:9; II Cor 11:1ff) and even of the Gospel (I Cor 1:17-2:16)--but always for the edification of his readers. This tendency toward irony may be in part the "similarity . . . in tone and feeling" which Lightfoot noted between Gal and parts of Cor.

(By title). THE MEANING OF THE DEATH OF JESUS--A CLUE TO PAUL'S THOUGHT. A.L. FORREST.

A RECENTLY DISCOVERED FRAGMENT OF THE EPISTLE TO THE ROMANS. W.H.P. HATCH. The fragment which contains Rom 4:23-5:3 is part of a vellum leaf. The codex to which it belonged was copied in Egypt in the second half of the third century after Christ. It is thus the earliest known witness to the text of these verses. The text is Alexandrian, and two interesting readings are found.

"SPIRIT" AND "SOUL" IN PAULINE THOUGHT. G.A. TURNER. In Pauline anthropology what does man possess that beasts do not? What does Paul mean by "spirit"? How is "spirit" distinguished from "soul"? Does Paul follow the OT dichotomy or the Hellenistic trichotomy? These questions focus in Paul's usage of pneuma and psyche in such passages as I Thess 5:23. Evidence is cited to indicate that Paul adhered to the Hebraic rather than the Greek view of human nature, and that his three-fold division of personality is roughly analagous to Deut 6:4--"with all thy heart... soul... might," signifying completeness.

TWO TAUNT PARABLES IN THE EPISTLE OF JAMES. T.Y. MULLINS. The device of adapting the parable to literary forms other than direct narration is used generally in NT literature. The phrasing of parables as rhetorical questions is noted in the teaching of Jesus and in the Epistle of James. James, however, goes beyond this and phrases two parables (4:13, 14 and 5: 1-6) as taunts. This paper is an analysis of these. It traces the connections between this literary form of expression and other parables, taunts, proverbs and woes.

THE PIOUS MARTYRS IN THE MARTYRDOM OF POLYCARP. R. MONTGOMERY. The story of the martyrdom of Polycarp when compared with the martyrdoms in IV Macc reveals a different motivation for obedience to the faith. In IV Macc martyrs obey through the reason a revelation which is inherently reasonable. Polycarp's martyrdom is described as an act of devotion. This differentiation in motivations echoes in both the Christian and Jewish worlds a corresponding variety in attitudes toward the relationship between faith and reason.

The meeting adjourned.

The Society again met in two sections for the final session at 2 P.M. The following papers were heard:

Old Testament section, Professor Blank presiding.

THE BERKELEY VERSION OF THE OT. J.B. PAYNE. The modern-speech Berkeley Version of the NT by Gerrit Verkuyl of Calif. is becoming increasingly known. Now under his editorship a group of conservative scholars are preparing a similar version of the OT to be published in 1954. Such a work would appear to be justified, both by the literary reasons which caused the Berkeley NT and by the new version's theological characteristic of adherence in both translation and annotation to the doctrine of the original infallibility of Scripture. Principles and techniques for the OT are noted.

BETH ESSENTIAE. L.N. MANROSS. This Hebrew construction will be anlayzed in the light of cognate usage with a view to determining its origin.

NATIONALIST AND HUMANIST SECTIONS WITHIN J OF GEN-NUM. IMMANUEL LEWY. The yahwist stories of Gen-Num show two distinctive opposed attitudes of theology and ethics. One is nationalist, half-mythological, authoritarian, supernaturalist and priestly. The other is universalist, psychological, democratic, naturalist and prophetic. The first is the older tradition, but the second is the older record. The answer to this puzzle: A humane prophet wrote the main narrative and his book was revised by orthodox priests.

(By title). MORAL AND AESTHETIC IDEALS IN THE J DOCUMENT. W.A. PAGE. 1. National Ideals in J. a) The Song of Deborah poetically describes the spirit of J. b) Conceptions of God. 2. Aesthetic Ideals in J. a) Language combines nobility and simplicity (Homer's Iliad and J).

NOTES ON GENESIS. D.N. FRIEDMAN. This paper consists of a series of critical notes on various passages in the early chapters of Gen. Some are grammatical points, as in Gen 1:9, 11; 2:20; 3:17; some are textual as in 2:19; 3:16; 4:22. Finally there are some observations on poetic material in 5:29; 12: 1-2; 14:4 etc.

METER AND OT TEXTUAL CRITICISM. G.D. YOUNG. An analysis is made of all the proposed emendations based on

metrical considerations in a unit of textual critical literature, the work of a single scholar in one volume of his works. The proposals are classified and an appraisal of the usefulness of this criterion of textual criticism is attempted.

ON THE DATING AND INTERPRETATION OF EARLY HEBREW POETRY. W. F. ALBRIGHT. The relative importance of the earliest Hebrew poetry (composed before 900 B. C.) is much greater than is commonly recognized. Much more of it is actually preserved than often supposed: e. g. the Song of Miriam (Canticle of Moses) and Ps 68 (actually a catalogue of first lines and strophes). Moreover, ancient poems underlie many narratives in Gen, Exod, Num, Jos, Juda, etc. This paper also discusses the sources of our new control of this material and the place of poetry in early Israelite life.

The meeting adjourned at 4.15 P. M.

New Testament section, Professor Goodenough presiding.

DID JESUS SPEAK OF AN ETERNAL KINGDOM? F. V. FILSON. T. W. Manson unites what Jesus says of a present and a future kingdom by making the eternal sovereignty of God the comprehensive fact under which time references find their place. C. H. Dodd's re-interpretation of the time references in Jesus' teaching and W. D. Davies' reference to the Age to Come as an "eternally existing reality" move in the same direction. The present paper, in opposition to these trends of study, argues that it is both true and striking as an indication of the pattern of Jesus' thought that He thinks of the kingdom as beginning in His work.

A GREEK INSCRIPTION FOUND NEAR JETHUM IN THE FALL OF 1950 BY THE ASOR IN JERUSALEM. L. MOWRY. A Greek inscription of 15 lines, roughly scratched on the flat surface of a basalt rock has preserved in koine Greek the comment that life for three individuals, a harpist, a barber and a general of the foot soldiers stationed out in the desert is worthless. The closest parallel to the situation indicated by the inscription comes from the dipinit found in one of the rooms of the Dura excavation. Both this inscription and those of Dura apparently allude to the practice of engaging entertainers for the Hellenistic and Roman armies fighting in Syria and in countries as far east as India from the time of Alexander.

TYPES OF TEXT WITNESSED BY TWENTY-EIGHT RECENTLY PUBLISHED FRAGMENTS OF THE GREEK NT. B. M. METZGER. During the past decade twenty-eight fragments of the

Greek NT were published by Lobel, Roberts and Wegener (1941), Amundsen (1945), Sanz (1946), Mercati (1949), Roberts (1950), and Casson and Hettich (1950). These fragments date from the third to the seventh or eighth century. Although many of them are nothing more than scraps, a few extend to several chapters, and all of them contribute something to our knowledge of the extent of the diffusion and relative popularity of early types of NT text.

THE NEW TESTAMENT TEXT OF THE DEMONSTRATIO EVANGELICA. H.S. MURPHY. A report of collection and textual analysis of all of the NT citations made by Eusebius of Caesarea in his Demonstratio Evangelica and especially of their relation to the "Caesarean" text-types.

ARAMAIC GOSPELS AND FORM CRITICISM. A. WIKGREN. Past treatment of the question of written Aramaic Gospels or sources have often tended to assume the character of a dispute in which unqualified affirmation or denial were offered as the only answers. Recent work in this area together with certain implications arising out of the methods and results of "form-criticism" have made possible a reconciliation of these diverse viewpoints. The proper resolution of the problem involves factors which have a significant bearing upon the questions of the time of the fixation and translation of particular elements in the tradition and in turn upon the question of the historical character of the Gospels in general.

LEXICAL NOTES ON LUKE-ACTS. H.J. CADBURY. When I began a series of notes under this title in 1924 some miscellaneous words from the middle of the alphabet were chosen. Again from that part of the lexicon Lucanum I select 4 words of single occurrence: parakoloutheo (Luke 1:3), parateresis (Luke 17:20), prospeinos (Acts 10:10), and horothesia (Acts 17:26). Newly observed instances are noted of the last two which are rare. The first and third words have bearing on theories of authorship; the second and fourth in their ambiguous contexts permit alternative reference to time or place.

The meeting adjourned at 4 P.M.

Louise Pettibone Smith, Secretary