

BULLETIN

OF THE

CANADIAN SOCIETY OF BIBLICAL STUDIES

No. 25

1965

Preface:

As directed by the Society, this Bulletin includes: (1) The full text of the Presidential Address, (2) Abstracts of all papers and (3) the proceedings of the Society. Because space was available we have been able to include a fuller version of the paper by Professor Williams.

The task of preparing the Bulletin has been made easy once more by the cooperation of all concerned.

Waterloo Lutheran University  
Waterloo Ontario

Norman E. Wagner  
Secretary-Treasurer



The Theology of the Chronicler

Père Adrien M. Brunet, O.P.

The title of this paper might be too ambitious and too bold. It would certainly be impossible to give even a summary of the Chronicler's Theology during the time at my disposal. Actually I intend to bring forward the fundamental religious idea of the Chronicler's work. But before coming to the heart of the matter, a few remarks will be necessary.

- (1) I said: the Chronicler's work and not only the Books of Chronicles for I am convinced that the Books of Chronicles are only a part of a more extensive work which included as well the Books of Ezra and Nehemiah. This is today the generally accepted opinion. There is no need to repeat here what I have said about this question in an article on the Books of Chronicles in the Supplément du Dictionnaire de la Bible which was published five years ago (A. M. Brunet, art. Paralipomènes (livres des) ou des Chroniques, S D B, VI, col. 1226-1231).
- (2) The work of the Chronicler most likely was written at the end of the fourth century or at the beginning of the third. Wilhelm Rudolf in his commentary of the Books of Chronicles would prefer to set the composition of Chronicles, Ezra and Nehemiah at the very beginning of the fourth century i.e. around 400 B.C. His view is grounded on the polemical character of the work, which is certainly anti-Samaritan. But nevertheless I think that this polemical aspect, even if it is actual and important, must not be stressed too much. Consequently we should not forego other literary characteristics of the work, especially its outlook on the Persian Empire which seems to be something of past history and its encounter with ideas of the Hellenistic period. I have had the opportunity to write concerning the likelihood that there are many passages in the work of the Chronicler which remind us of the second part of Zechariah (ch. 9 - 14), which is to be placed in the beginning of the hellenistic period, after the death of Alexander the Great. In other respects, the anti-Samaritan views of the Jewish Community are not to be restricted to the period immediately following the coming of Ezra to Jerusalem. For these reasons I am rather inclined to place the composition of the Books of Chronicles, Ezra and Nehemiah around 300 B.C. (cf. S D B, VI, col. 1254-1254).
- (3) This work originally was shorter than our canonical Books of Chronicles, Ezra and Nehemiah. Many additions were made to it, especially in the introduction which runs from ch. 1 to 9 of I Chronicles and are mostly made up of genealogies, and also in the narratives of David's Reign (specially I Chronicles 23-27). I think that we can rely for this problem on Martin Noth's and W. Rudolf's views, even if we do not accept their conclusions on several passages (cf. S D B, col. 1241-1254).

I would excuse myself for coming back to some questions which I have tried to study in two articles in Revue Biblique (1953 and 1954) and in my study in Supplément du Dictionnaire de la Bible. But I think their solution is basic to any serious research on the religious ideas of the Chronicler.

Whatever position is adopted towards these questions it remains that the work of the Chronicler is a unit and moreover the Chronicler himself is not merely a compiler or an editor but an actual author. On this point he is quite different from the Deuteromic School which compiled the Former Prophets binding together old documents and traditions, adding prefaces and literary frames, and even glosses, but without rewriting the work of the sources. As I have already tried to show it in my articles in Revue Biblique, the Chronicler may copy word for word his sources, but he usually recasts them and even reworks them according to his own theological ideas. This can easily be inferred from the comparison of the Books of Chronicles with II Samuel and I-II Kings and even with the five Books of the Law. The text itself used by the Chronicler might have in some passages been slightly different from the Massoretic Text, but these Books of the Torah and of the Nebi'im Rishonim were already edited before assuming the form in which they appear now in the Hebrew Bible. The Torah he was using had undergone definite unification. The Deuteromic History of Israel was as it stands now with its later additions. In a word we can say that for the first part of the Chronicler's work that is the Books of Chronicles we are in a very interesting situation: the comparison of its text with the one of the first books of the Canon can easily reveal us the reactions of the Chronicler and even show us what were his own personal religious views.

The point I would like to look at in this paper is the purpose of the Chronicler. What did he intend to do?

For a long time the work of the Chronicler was understood as a kind of a revised edition of Israel's history according to the spirit of the priestly tradition. His fondness for genealogies, his care for the Priests and the Levites, for the Jewish festivities and the service in the House of the Lord, his tendencies to exaggerate the numbers are well known and they are akin to the P strata of Pentateuch and of the Books of Josuah and Judges.

Following the editor of the priestly tradition the Chronicler would have had as his purpose the presentation of a new picture of the history of the kingdom of Judah according to these standards. E. L. Curtis in his commentary on the Books of Chronicles published in the International Critical Commentary series in 1910 gives us a good summary of the prevailing opinion amongst Old Testament scholars fifty years ago and even later than that: "The history," says he, "is thus throughout of the character of the Priest's Code, both in its subject-matter and form of presentation, and is written entirely from the point of view of that legislation and thus as a supplement to I and II Samuel and I and II Kings. The priestly history of Israel of the earlier books ceases with the concluding stories of the Book of Judges. Samuel and Kings, while witnessing to a few examples of priestly revision, convey no picture of Israel's history as it should have been, had the priestly legislation originated with Moses and been upheld and carried forward by the pious David and his godly successors. To remedy this defect was clearly the object of the Chronicler. He thus introduced a great deal of new material... concerning the temple and its ministry and religious celebration. But he was not simply concerned with institutions and ceremonies and levitical classes; he was equally interested in the divine rule. He interpreted Israel's life after the pattern in the Priests' Code of its national beginning under Moses, as that of a church with constant reward and punishment through signal divine intervention" (Curtis, p. 9).



What Curtis says of the influence of the priestly tradition is partially true. The characteristics he points out are obvious. Any reader of the Books of Chronicles as well as of the Books of Ezra and Nehemiah would easily acknowledge that. But the conclusion he infers from this data is too far reaching.

As a matter of fact, we can say with complete certainty that the Chronicler was more under the influence of the Deuteronomic school than that of the priestly tradition. Moreover he also stood at the center of all the other religious traditions of pre-exilic and exilic times. This is the positive results of the studies of Von Rad, of Welch, of Van Selms, of Noordtzijs and of Rudolf. Today few would claim so bluntly the exclusive influence of P on the Chronicler as did Curtis. In reality, when we look, for instance, at the introduction of the Books of Chronicles (I ch. 1-9), which gives a summary of the history of Israel in genealogical pattern, it is not the levitical tribe nor Moses nor Aaron who hold the more important place, but the royal tribe of Judah. The historical narratives themselves do not stress the Priests' or the Levites' activities but the Kings' interventions. The one who presides at the transfer of the ark is not the High Priest but David Himself as does Solomon at the Dedication of the Temple. Hezekiah as well as Josiah following the example of David make regulations for the worship of the Temple.

In II Chron. 19: 4 - 12 and 20: 1 - 30 it is King Jehoshaphat who is on the stage. The same remarks can be applied to ch. 29 - 31 (a part of the descriptions of Hezekiah's reforms) and also to ch. 35: the narrative of the celebration of the Passover during Josiah's Reign.

Moreover, as I have already shown in an article and in paper delivered at a meeting of this society, the Covenant on Mount Sinai is but a stage in the relations of God with Israel. On the contrary, the Chronicler stresses the beginning of the covenant which was performed with Abraham and his family, and the fulfilment of this Covenant which took place in the establishment of a perfect theocracy with David and Solomon. The Dedication of the Temple by the later brings the Covenant to its fullness. In such a view the Covenant with Moses appears as a mere stage and the Chronicler himself never refers to it.

Noordtzijs goes even further and I think he is quite right: "The Chronicler makes manifest the role which was played by the prophets in the history of his people. While the Books of Kings speak only of Elijah and Elishah, the Chronicler confers to them an important action under nearly every King. For him, it is not the priests who are the spiritual heirs of the work of Moses but the prophets... Even the worship is looked at by the Chronicler as a theocratic institution bound with the davidic monarchy..."

If this is true (and I think it is) we are far from the prevalent opinions of fifty years ago about the religious tendencies of the Chronicler and about his purpose.

But what was actually this purpose?

If we want to answer to such a question, it is necessary to take into consideration first of all the subject-matter of the work itself, its disposition and presentation, and secondly the circumstances of its composition.

If we examine these two things (that is, the subject-matter of the work and the circumstances of its composition), the Books of Chronicles, of Ezra and Nehemiah do not appear as a kind of revision of the history of Israel in the spirit of the Priestly God. It would seem to be an exaggeration to think that the Chronicler had in mind the intention to correct what he found in the existing summary of Israel's history.

His work appears as an historical writing, we must admit that. It even looks like a wide summary of the whole history of Israel and Judaism from Adam to the times of Ezra and Nehemiah. But if we attentively study the work itself, we soon discover that it appears like a diptych. The first of the two panels which extends from I Chronicles 11 to II Chronicles 36 gives us a picture of the establishment and the unfolding of the royal Theocracy in Israel. The second panel, which includes the Books of Ezra and Nehemiah, brings forward the re-establishment of Judah in Palestine and the reorganisation of the theocracy: that is the return of the Exiles, the rebuilding of Jerusalem and the Temple, the proclamation of the Law and the reforms of Ezra.

(I do not mention here the first ten chapters of I Chronicles for it is obvious that they are an introduction to the main parts of the work. This introduction helps the reader to see the importance of the people of God amongst the nations of the world and also reminds him how God, who is the Lord and Master of history has prepared the establishment of his kingdom on earth).

The two main parts of the work of the Chronicler are focused on the elements of a theocratic state, which are:

- (1) the country with Jerusalem as its centre;
- (2) the temple, God's dwelling on earth and the place of his worship; and finally, the major characteristics of the people: its "research of God" which is expressed in the liturgical life of the Temple, but which is then an externalisation of a profound zeal for God. The Chronicler is not purely "legalist" as it is too often stated. A sentence like this (which is an authentic passage entirely written by the Chronicler) forbids us to hold such a view: "O Lord, the God of Abraham, Isaac and Israel, our fathers, keep for ever such purposes and thoughts in the hearts of thy people, and direct their hearts toward thee. Grant to Solomon my son that with a whole heart he may keep thy commandment, thy testimonies and thy statutes, performing all that he may build the palace for which I have made provision" (I Chron. 29: 18-19).

The Books of Chronicles stress also on the place of the Judaeen king in such a Theocracy. If the Kingdom of Israel is wholly the Kingdom of God, as it is stated in the specific additions and corrections made by the Chronicler to his quotations from the Books of Samuel and of Kings, the davidic dynasty has been chosen by God as the ruler of his people. This davidic dynasty is even one element of theocracy.

The juxtaposition of these two panels, linked by the recalling of the prophecies of Jeremiah in II Chron. 36 : 21 is certainly intended to teach us that the judaeen state is the continuation of the davidic theocracy even if a davidic king is not at the head of the people of God. Moreover the Chronicler hopes firmly that God will re-establish at the head of his people the House of David. For, if he does not stress that point in the second part



of his work, it is certainly not by chance that in Nehemiah 9 : 34 - 37, he reminds us that Israel is still without a Davidic King and under the rule of alien kings: "Our kings, our princes, our priests and our fathers have not kept thy law or heeded thy commandments and thy warnings which thou didst give them. They did not serve thee in their kingdom; and in thy great goodness which thou gavest them, and in the large and rich land which thou didst set before them; and they did not turn from their wicked works. Behold we are slaves this day; in the land that thou gavest to our fathers to enjoy its fruit and its good gifts, behold we are slaves. And its rich yield goes to the kings whom thou hast set over us because of our sins; they have power also over our bodies and over our cattle at their pleasure and we are in great distress" (Neh. 9 : 34 - 37).

\* \* \*

This sketch of the development of the work of the Chronicler enables us to see that what this author intended first of all was a description of theocracy as it existed in Israel, and as it is still being re-established. He wants to tell his people that God's plan was to build his Kingdom on earth. This kingdom had been realized in the idealized period of David and Solomon, but was not maintained by their successors. Hence the overthrow of Judah in 587. But God's promises are not in vain. If the people and its kings have been punished and have paid for their mischief, God who is the Lord of history is now rebuilding his kingdom.

As a matter of fact through historical data, exposed in a midrashic way, the work of the Chronicler is trying to foster the hope of Judah in God and also to teach the people how to act. But this behaviour must be faithful to the religious traditions which are the will of God. It would certainly be misleading to think that the Chronicler had in mind to give us a new presentation of his people's history. He uses historical data and even legendary material as they are available as helps for preaching to his fellow countrymen and for directing them to the true realization of the theocratic kingdom according to the idealized picture he has drawn of the times of David and Solomon. What is often called the ideal picture of the Jewish State in the time of Nehemiah (Neh. 12 : 44 - 47) is but a beginning. The hope of the Chronicler is far beyond. Through his expectation of the re-establishment of the Davidic dynasty he points obscurely towards Christ and his Spiritual Kingdom.

### 1. "Egypt's Legacy to Egypt"

(This is merely a summary of the paper which is to appear in a fuller form as a chapter in the forthcoming volume The Legacy of Egypt, ed. J.R. Harris, to be published shortly by the Oxford University Press.)

During the Middle Kingdom (c. 2050 B.C. on) Egypt exercised an economic domination over Syria-Palestine, but contacts became still closer when Palestine was made part of the Egyptian Empire during the New Kingdom (15th to 12th centuries B.C.). During this period some Semites had been captured as prisoners of war, but many had settled voluntarily in Egypt for economic or political reasons. Some of them rose to positions of trust and responsibility in the royal court. In the period following the New Kingdom the Hebrew royal house under Solomon was closely linked by marriage to that of Egypt. During the 8th to 6th centuries some Hebrew political refugees fled to Egypt, and many Jewish mercenary soldiers settled in Upper Egypt. It was thus inevitable that Israel fell heir to many features of Egyptian civilization.

The first of these influences led to the creation of the earliest true alphabet by a Semite employed in the Egyptian mines in the Sinai peninsula c. 1500 B.C. During the centuries that followed many Egyptian names were adopted by Hebrews, such as Moses, Phinehas, Susanna, Hophni, etc. Moreover, a large number of loanwords from Egyptian made their way into Hebrew, especially titles, names of water plants, materials, measures, etc., while at the same time the Egyptian language was enriched by many Canaanite loanwords.

Certain Hebrew expressions are of Egyptian origin. For instance, bet olom (Eccl. 12:5), also found in Phoenician and Palmyrenian, recalls the earlier Egyptian "house of eternity" used of the tomb, and the Hebrew seni in the unique sense of "companion" (Eccl. 4:8) is common with the Egyptian word for "second."

Egyptian idioms also make an appearance in Hebrew. Elijah's action described in I Kings 18:42 is illuminated by the frequent Egyptian phrase "head on lap," a sign of mourning, and the same expression was transmitted to the Ugaritic texts. The Hebrew locution "to break the arm" (Pss. 10:15, 37; 17; Job 22:9, 38:15; Jer. 48:25; Ezek. 30:21 f.) also comes from Egyptian, where it means "weak, disabled, incapacitated."

Egyptian metaphors have also found their way into biblical Hebrew. Yahweh's promise to make Jeremiah "a wall of bronze" (Jer. 15:20; cf. 1:10) is reminiscent of the common Egyptian use of "wall of copper/iron" to describe the pharaohs. The phrase "way of life" (Jer. 21:8; Prov. 2:19, 5:6, 6:23, 10:17, 15:24; Ps. 16:11) is common in Egyptian texts of the Middle Kingdom and later. The reference to the two ways in Jer. 21:8 (cf. Deut. 30:15, 19) recalls the words of Piankhi (c. 751-730 B.C.): "See, two ways are before you; you must choose as you wish: open up, and you shall live; close, and you shall die."

The maxim in Prov. 25:22 (cf. Rom. 12:20) refers to a custom which is known elsewhere in Hebrew literature, but which the demotic tale of Setna suggests may be a rite of penance. Note also the words of Amenemope concerning the wicked man:

Lift him up, give him your hand,  
Leave him (in) the arms of the god;  
Fill his stomach with the bread which you have,  
That he may be sated and weep.



In Sir. 33:13 and Wisd. 15:7 (cf. Rom. 9:21) God is portrayed as a potter fashioning man at his pleasure for different purposes. An Egyptian prototype may be seen in Amenemope:

As for man-- mere clay and straw!--  
The god is his builder;  
He tears down and builds up daily,  
He makes a thousand poor men at will.  
And makes a thousand men into inspectors,  
While he is actively engaged.

The reference to the tongue as a rudder in Jas. 3:4 f. is also found in Amenemope:

Be resolute in your mind; keep your intellect steadfast;  
Do not steer with your tongue.  
A person's tongue is the steering-oar of a boat--  
The Universal Lord is its pilot.

The thought occurs later in a demotic text: "Do not let your mind be a steering--oar. A man's tongue is evil which leads him like the steering-oar of a boat."

We turn next to literary types and motifs. The Egyptians were the creators of the short story form and transmitted it to the Hebrews. Folk tales often provided the material, and amongst such of Egyptian origin are the New Kingdom Tale of the Two Brothers which lies behind Gen. 39:6-20, and the demotic story of the priest Khamwese who visited the underworld, found in seven later Hebrew and Aramaic versions, and used by Jesus in his parable of Dives and Lazarus (Luke 16:19-31).

Before passing to the next literary genre bequeathed by Egypt to the Hebrews, we digress to consider the developments in the Hebrew state under David and Solomon. Faced with the necessity of creating a governmental organization, David looked to Egypt for his models. Two offices which he created have Egyptian antecedents: the soper, a sort of secretary of state, corresponds to the Egyptian "(royal) scribe," and the mazkir, a chief of protocol, is equivalent to the Egyptian title "herald" (cf. II Sam. 8:16 f., 20:24 f.; I Kings 4:3). The title re<sup>a</sup>/re (hamm l k) (II Sam. 15:37, 16:16; I Kings 4:5) recalls the Egyptian "(Unique) companion" or "royal confidant." David also introduced a council of thirty (II Sam. 23:18-39) which harks back to the Egyptian group of thirty.

A new literary form introduced from Egypt during the reigns of David and Solomon was the royal romance, which portrayed the might and majesty of the sovereign. An example in Hebrew literature is II Sam. 7, in which the phrase s/sem g dol (v. 9) is an exact reproduction of the Egyptian formula "make a (great) name" used to proclaim the royal titulary. A second instance of the genre is I Kings 3, and the same form may underlie the account in I Kings 3.

Pere de Vaux has suggested that the custom of anointing kings in Syria-Palestine was influenced by Egyptian practice. The pharaohs themselves were not anointed, but their officials and vassals were, as a sign of subjection to their overlord. For the Hebrews this meant the recognition that their king was a vassal of Yahweh.

Solomon's close marriage ties led him to turn to Egypt when the necessity for a greatly enlarged bureaucracy was apparent, and scribal schools on the pattern of those in Egypt may have been instituted. At any rate, Hebrew literature is permeated with concepts and figures derived from

the didactic treatises of Egypt. The most striking example of borrowing is Prov. 22:17-23:14, the remarkable similarity of which to the Egyptian Wisdom of Amenemope has long been recognized. Although dated by some as late as the 6th century B.C., the latter work probably goes back to the 13th century. Other parts of the Book of Proverbs, however, also show evidence of dependence, e.g. Prov. 16:9 recalls the words of Amenemope:

The god is (always) given to success,  
While mankind is given to failure;  
The words which men say are one thing,  
The things which the god does are another.

This sentiment goes back still earlier in Egypt, for Ptahhotpe of the Old Kingdom had said:

The plans of men have never come about;  
It is what the god ordains that comes about.

A little before Amenemope the sage Ani had written:

Their (i.e. men's) plans are one thing;  
(Those of) the Lord of life are different.

Another passage of Amenemope echoed in biblical literature (Prov. 27:1; cf. Matt. 6:34, Jas. 4:14) is the following:

Do not pass the night fearful of the morrow;  
When day dawns, what is the morrow like?  
Man is ignorant of what the morrow is like.

Ptahhotpe had also expressed this thought long before: "No one knows what may happen when he (tries to) perceive the morrow," and a New Kingdom ostrakon reads: "Do not prepare yourself on this day for tomorrow before it comes; is yesterday not like tomorrow in the hands of god?"

An Egyptian milieu is apparent in Prov. 25:23, for the rain-producing winds in Palestine blow from the west. It is in Egypt that such rains come from the north.

The Book of Job also reveals traces of Egyptian influence. The description of Job's philanthropy in chs. 29-31 recalls tomb inscriptions and stelae from the Old Kingdom down to the Ptolemaic period, e.g. "I gave bread to the hungry, clothing to the naked; I brought to land him who had no ferry-boat." Ch. 31 also calls to mind the Affirmation of Innocence contained in Ch. 125 of the Book of the Dead. The survey of natural phenomena in chs. 38 f. has been compared with the onomastica, lists of birds, animals, plants, minerals, meteorological and geographical terms, compiled for the use of Egyptian scribes, and the impressive series of questions by which the Deity interrogates Job is reminiscent of the teacher's sarcastic cross-examination of a pupil contained in the 13th century P. Anastasi I.

In the 20th century B.C. a new genre, the satire on the trades in which the office of the scribe was extolled, first appeared. The theme became a popular one in the scribal schools and many later imitators rang the changes on it. In the 2nd century B.C. the Hebrew teacher Ben Sira adapted the form to his purposes (38:24-30:11).

The Egyptians showed a particular aptitude for lyric poetry which found expression in several collections of love songs from the later New Kingdom. Though the Old Testament does not preserve much literature that might be regarded as secular, some love poetry has survived in the Song of Songs. The resemblance of these poems to their Egyptian counterparts is unmistakable.



The Egyptian custom of referring to the beloved as "brother" or "sister" is reflected also in the Hebrew work (4:9-12, 5:1 f.).

In the area of hymnology, literary dependence on the Egyptian Hymn to Aten has been claimed for Ps. 104. It is, however, difficult to see how the psalmist could have been familiar with this composition, more than 500 years earlier, which was the product of a religious movement which later ages anathematized and sought to obliterate from their memory. Is the resemblance purely fortuitous? The answer is to be found in the fact that, despite the rapid eclipse of Atenism, its influence lived on in art and literature. A further example of the same influence may be seen in Ps. 34:13 which can hardly be other than a reproduction of the line occurring in a text inscribed in the same Amarna tomb which contained the Aten Hymn: "O every one who loves life, desiring a long life of good."

In view of the adoption of many Canaanite deities into the Egyptian pantheon, we should expect that Egypt in turn had exercised an influence in the area of religion. The remarkable fact is that the Egyptian contribution is but negligible. It has long been held that Hebrew monotheism owed its origin to the Atenist heresy of Akhenaten. We have already observed that this religious movement soon disappeared after the death of its founder, and all traces of its theology were expunged. More disastrous still to this theory is the fact that Atenism was not truly monotheistic at all, but rather monolatrous, i.e. worshipping one god exclusively while admitting the existence of others.

One Hebrew doctrine which may owe something to Egyptian sources is that of the creation of man in God's image. In a work of the 21st century in which the sun-god Re is described as a beneficent creator, we read: "They (i.e. mankind) are his likenesses which have come forth from his body." Again, in the Teachings of Ani, a little earlier than Amenemope, we are told: "Men are in the image of the god because of their custom of hearing a man in regard to his reply. It is not the wise alone who is in his image, while the multitude are dumb beasts." Later still, in the 7th century, Taharka's sister is described as the "image" of the god Re.

In the text just mentioned, Re is called "good shepherd of the people." This is a common figure in Egyptian texts, going back at least to the 21st century. Mankind is likewise referred to as the "flock of the god." In the New Kingdom sun hymns Re is spoken of as a good shepherd who is tireless, capable and loving. The biblical parallels are obvious.

During the 21st century B.C. or earlier the idea emerged in Egypt of a final judgment of the deceased. Somewhat later Osiris became the final judge of all men. In the later copies of the Book of the Dead, vignettes frequently portray the scene of psychostasia, in which the heart of the deceased is weighed in the scales against the hieroglyph for "truth, justice, righteousness." The Hebrew belief in immortality is late, and consequently the idea of a final judgment does not appear before the 2nd century B.C. Yet a few passages in the Old Testament may reflect Egyptian ideas of psychostasia (Job 31:6; Prov. 16:2, 21:2, 24:12). Certainly the motif of scales in which the good and evil deeds of men are weighed in the final judgment appears in later Jewish writings (Enoch 41:4, 61:8; IV Esdras 3:34; Apoc. of Elias 13:13 f.).

It does not fall within the scope of this paper to trace the further contributions of Egypt to the development of early Christianity. Nevertheless, enough has been said to show that Hebrew culture did not emerge in a vacuum, but was subjected to influences from many quarters, not the least of which came from the valley of the Nile.

R. J. Williams, Toronto

## 2. "The Canaanite Background of the Hymn to Wisdom: Job 28"

This chapter is not only independent of the rest of the Book of Job but is in fact two hymns put together. The first, vss. 1-11 and 24, is written in praise of the achievements of man in the "scientific" field. The other, vss. 12-28, is written in praise of divine wisdom, unattainable to man. A form-critical, metrical and thematic analysis of the chapter lends support to this division. The language of the second hymn (vss. 12-28 ex. 24) betrays a heavy Canaanite influence. Yamm, Mot, Tehom and Abaddon are basic elements in Canaanite cosmogony. Several factors point to a second millennium south Canaanite locus for the origin of this hymn. The attribute of the divine in this hymn is that of creator, an attribute which is epithetical of El rather than Baal. The form of the word Abaddon and the mention of glass among the precious objects for which wisdom cannot be exchanged are other such factors. The 1st millennium witnesses Baal replacing El in superiority and glass as a common commodity.

H. E. Kassis, Vancouver

## 3. "A Note on I Cor. 15:32 (in the light of IQp Hab xiii.3)"

This paper reviews the arguments "for" and "against" the view that Paul fought with beasts in the arena at Ephesus. The conclusion is that both the biblical and archaeological evidence favours the viewpoint that this question must be understood metaphorically rather than literally.

The author finds what he thinks to be fresh evidence in support of the metaphorical viewpoint in the use of "beasts" in the Dead Sea Scroll commentary on Habakkuk, viz. ". . . the beasts are the simple of Judah who keep the law" (IQp Hab xiii.3). This he regards as further evidence against the theory by G. S. Duncan that Paul was imprisoned at Ephesus and wrote the Imprisonment Epistles from that locale. The "beasts" are the "Judaizers" who harassed Paul throughout his ministry. A survey of recent literature on the Scroll failed to turn up any suggestion that this parallel between the "beasts" of I Cor 15:32 and those of IQp Hab xiii.3 has been noted previously.

R. E. Osborne, Toronto

## 4. "The Birth of Moses"

"The story of the hero abandoned in infancy is widely known in the ancient world from central Asia to western Europe. An examination of the birth narrative of Moses shows that it is an example of this motif. The original motif probably had its origin in Mesopotamia, whence the Moses narrative clearly derives. Alleged Egyptian influence on the biblical story is shown to be illusory."

Donald Redford, Toronto

## 5. "Typology and Hermeneutic"

We are currently witnessing a re-appraisal of biblical theology with its characteristic emphasis upon Heilsgeschichte. In an era of rationalism the value of the Bible is naturally seen in the teaching it preserves. The modern revival of typology was directly related to the biblical theologian's view of the Bible as a book of historical events. Thus typology shares in the current re-appraisal.

Since biblical theology emerged in part, as a protest against a doctrine of historical - critical scholarship blind to its own presuppositions, the new hermeneutic, which seeks to combine a rigorous critical



approach with a full awareness of presuppositions, is regarded as the significant source of re-appraisal.

Since, however, the whole subject of typology is so bedevilled by misunderstanding three observations are first made as a contribution to clarification: 1) New Testament typology is only of interest to those who take seriously the question of the unity of the Old and New Testaments, and must be studied in that context. Recent treatments of this unity are recognized. 2) The distinction between typology and allegory (which is congenial to rationalism) is important. 3) The New Testament employment of typological exegesis does not, however, legitimize modern typological exegesis of the Old Testament.

The two particular questions directed to typology from the perspective of the new Hermeneutic are: 1) How historical are Heilsgeschichte and typology? 2) What is the real source of the typological correspondence? It is submitted that (1) contemporary historiography undercuts the revelational docetism inherent in descriptions of the Exodus and Christ events as divine interventions in history, and (2) that the typological correspondence is not due to Christ setting out to repeat the Exodus (pace Richardson) or to God acting according to stereotypes, but results from the fact that the Exodus became the model for conceptualizing saving-event. If hermeneutic traces the efforts at translating an historical deposit into new word-events in new language worlds, I Corinthians 10 represents one attempt of St. Paul's to make such a translation.

R. B. Bate, Saskatoon

6. "But Now Mine Eye Seeth Thee"

This paper addresses itself to the contention of such writers as Thorlief Boman who assert that the Hebrews, being a "people of the ear", are so concerned with the "word" that they express the experience of revelation in an almost exclusively auditory fashion. While we may concede that the Hebrews do stress the word, the fact remains that revelation is with them also expressed in terms of vision. As Lindblom puts it: "In the prophetic literature no definitive dividing-line is drawn between visions, auditions and inspired ideas in general." (Prophecy in Ancient Israel, p. 103). In such verses as Job 13:13; Amos 1:1; Obadiah 1:1; Micah 1:1; Zech 1:7 & 8, the auditory and the visual are mixed in together in the description of the revelatory event.

In Exodus 24:9 and Isaiah 6:1 the Divine Person is seen. In Job, the vision is often the final, verifying experience of revelation. 19:25-27; 23:8, 9; 42:5 And in the NT, in the Lukan Christophany of the Emmaus road, vision follows and verifies an auditory experience (24:30, 31). With the Hebrew, as with the Greek, and with us too, the final, verifying apprehension of truth comes when one can say: I see. "I have heard of thee with the hearing of the ear, but now mine eye seeth thee."

G. Gerald Harrop, Hamilton

7. "The Epistle to the Hebrews and the Pauline Letter Collection"

There seems to be a consensus among New Testament scholars that the Epistle to the Hebrews circulated independently of the Pauline letter collection for a lengthy period before it was added to the latter, first at Alexandria during the second century, and then in the West, during the fourth and fifth centuries. However, there is some evidence to indicate that Hebrews was associated with at least some of Paul's letters at a very

early time, perhaps even before the end of the first century. The canons represented by the Muratorian Fragment and Marcion do not necessarily preclude an earlier attribution of Hebrews to Paul in Rome, and the statements of Clement of Alexandria, Origen, and the evidence supplied by P46 can be interpreted to mean that Hebrews had been in the Alexandrine Pauline corpus long before the end of the second century. Further, it is possible that Clement of Rome knew Hebrews in association with some of Paul's epistles rather than as an independent document. Finally, it is difficult to imagine how Hebrews, differing as it does in such significant ways from Paul's letters, could have been added to an existing Pauline letter collection. The early history of Hebrews in relation to the Pauline corpus should be re-examined; it is not impossible that Hebrews gained admission to the canon through external association with one or more of the Pauline epistles.

C. P. Anderson, Vancouver

8. "The Palestinian Hebrew Pointing and the History of the Language."

A detailed study of the spelling of Palestinian Hebrew morphs suggests that there was a distinction made between the two 'a' vowels and between the two 'e' vowels of this system of pointing. This distinction was not, however, thoroughgoing. The manner in which it was made suggests that an older distinction was being lost. This, and other features of Palestinian orthography and morphology, suggests that the Palestinian and the 'ben Asher' pronunciations of Hebrew derived from the common original than had the 'ben Asher pronunciation'. It is concluded that the 'ben Asher pronunciation' is (taken as a whole) the oldest form of Hebrew of which we have record, while that of the Palestinian non-Biblical texts represents the colloquial Hebrew of the period and area. The Palestinian Biblical texts represent a pronunciation similar to the non-Biblical, but more conservative. They presumably represent (on the whole) a stage of the language between that represented by ben Asher and that of the Palestinian non-Biblical texts.

E. J. Revell, Toronto



The 33rd annual meeting of the Canadian Society of Biblical Studies was held concurrently with the 26th annual meeting of the Canadian Section of the Society of Biblical Literature, May 11-13, 1965, at Huron College, London, Ontario. Also meeting at this time were the Canadian Society of Church History and the Canadian Theological Society.

The President, Adrien Brunet, presided at a business meeting held at 9:00 P.M., May 11, 1965.

The minutes of the 1964 meeting were adopted as read.

Regrets were acknowledged from: G.P.Couturier, Henry Kuntz, W.M. Kelly, J. Harvey, W.A. Irwin, H.W. Lang, Miss Phyllis Smyth, R.S.Mackenzie, S. Jellicoe, W.R. Marttila, R.B. Green, T.A.M. Barnett, D.W. Hay, H.J.McAvoy, J.B. Carston, Wm.O. Amy, G.E. Moffatt, R.E. McCann, R.M. Pounder, J.A. Morrison, S.B.Frost, M.R.B. Lovesey, E. Combs, J.B. Hibbitts, T.A.Burkhill, G.A. Mossman, J.T. Foréstell, E.R. Hay, C.P. Anderson.

The Secretary reported on the activity of the Society since the last annual meeting. An executive meeting was held in Montreal in the Fall of 1964 with the result that the plans for the 1965 meeting were solidified at an early date.

As Secretary of the Canadian Section of SBL, the Secretary also reported on the 100th meeting of SBL in New York, 1964 and on the meeting of the SBL Council.

The Secretary reported the purchase of addressograph stencils which have made the mailing of notices and the Bulletin much simpler.

A nominating committee was appointed consisting of Profs. George Johnston and John Macpherson, and the retiring President, Père Brunet.

Robert Culley and Robert Osborne were appointed auditors.

On a motion by George Johnston seconded by Ernest Clarke, Prof. John Macpherson was invited to write an appropriate note to mark the passing of Dr. W. E. Stoples and that this note be filed in the archives of the Society.

Moved by John Macpherson, seconded by Ernest Clarke and carried that the incoming Executive consider a volume of papers on Canadian Biblical Studies and proceed with details.

A second business meeting was held at 5:00 P.M., May 12.

Robert Culley presented the report of the auditors indicating that the accounts were in order. The report, seconded by Cyril Blackman, was adopted.

A summary follows for information

Carried forward	193.38
1964 dues	73.25
1965 dues	98.11
Exchange	6.42
	<u>371.16</u>
Expenses	<u>119.47</u>
Balance	251.69

The following individuals were received as new members:

- Rev. G.E. Barton, 66 Transwell Ave., Willowdale, Ont.
- Rev. D.J. Fox, 262 30th Street, Toronto 14, Ont.
- Dr. David Hicks, Huntington College, Laurentian University, Sudbury, Ont.
- Dr. Jan Huntjens, Mulgrave, Nova Scotia
- Rev. William H. Irwin, C.S.B., 95 St. Joseph Street, Toronto 5, Ont.
- Rev. V.E. McEachern, B.A., B.D., Th.M., Emmanuel College, 75 Queen's Park Cr., Toronto 5, Ont.
- Rev. Gerald Paul, B.A., B.D., Carleton University, Ottawa, Ont.
- Miss D. Runnals, B.A., B.D., 77 Charles St. W., Toronto 5, Ont.
- Prof. R.B. Strimple, Toronto Bible College, 12-16 Spadina Rd., Toronto, Ont.
- Rev. Doreen Smith, Westminster College, London, Ont.
- John Clear, 63 High Park Ave., Toronto 9, Ont.
- Rev. F.K. Wagschal, 66 Westmount S., Waterloo, Ont.
- Prof. John Van Seters, Waterloo Lutheran University, Waterloo, Ont.
- Dr. Guenter Strothotte, 3043 West 15th Ave., Vancouver, B.C.

Officers elected for 1965-66 were:

- President - Prof. G. Parke-Taylor, Huron College, London, Ont.
- Vice-President - Dean U.S. Leupold, Waterloo Lutheran Seminary, Waterloo, Ont.

- Secretary-Treasurer - Prof. Norman E. Wagner, Waterloo Lutheran University
- At Large - Prof. D.K. Andrews, Knox College, Toronto
- Prof. G.G. Harrop, McMaster Divinity College, Hamilton, Ont.

An invitation for the 1966 meeting was extended by Prof. Harrop on behalf of McMaster Divinity College, Hamilton.

The Society expressed sincere thanks to the Principal and Staff of Huron College for making our stay so enjoyable.

The retiring executive was thankful for planning and running a successful meeting.

Respectfully submitted,

N. E. Wagner,  
Secretary-Treasurer.

List of registered participants at the joint meetings:

F.H. Allen	S.V. Fawcett	D.M. Lochhead	L.M. Read	R.J. Williams
Wm. Amy	W.O. Fennell	R.T. Lutz	R.E. Reeve	F.V. Winnett
B.R. Bater	MacC. Freeman	D. Mathers	D. Redford	
P. Bilaniuk	D.A. Garvie	F. H Meadows	D. Runnalls	
E.C. Blackman	J.W. Grant	J.S. Moir	G.F. Saunders	
T.C.B. Boon	G.G. Harrop	J.G. Morden	D. Shanks	
A. Brunet	P.K. Hawkes	W.S. Morris	D. Smith	
E.G. Clarke	J.L.H. Henderson	W.S. McCullough	W.E.L. Smith	
J. Clear	D.C. Hicks	J.C. McLelland	Niel G. Smith	
P.R. Clifford	Rev. H. Hill	J. Macpherson	G.E. Taylor	
J.L. Crawford	J.C. Hoffman	W.C. MacVean	J.S. Thomson	
R.C. Culley	E.G. Jay	R.E. Osborne	M.M. Ulonska	
D. Demson	G. Johnston	C.H. Parker	N.E. Wagner	
D.J. Hall	A.E. Kewley	G.H. Parke-Taylor	H.H. Walsh	
M. Rumscheidt	P. Letellier	F. Rajotte	D.C. Wotherspoon	