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ISRAEL'S VIEW OF TYRE : A STUDY IN LOVE AND HATRED

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BY

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ISRAEL'S VIEW OF TYRE : A STUDY IN LOVE AND HATRED

- A. INTRODUCTION : "for Hiram always loved David" 1 K 5:1
 כִּי אָהַב הָיָה חִירָם לְדָוִד כָּל־הַיָּמִים 1 K 5:15 Heb

The first formal relationship that we know of between Israel and Tyre was established when Hiram, king of Tyre

... sent messengers to David, and cedar trees, also carpenters and masons who built David a house. 11 S 5:11

Hiram's motivations were undoubtedly political and commercial at first, but we can accept as authentic the record of a close bond that developed between the two kings : "for Hiram always loved David" (1 K 5:15.) Implicit was some form of treaty which was mutually advantageous on a broad level (John Priest, "The Covenant of Brothers, "JBL, 84 (1965), pp 404-405.)

Under Solomon the bond remained, with an explicit treaty recorded in 1 K 5:26 (Heb) :

And Yahweh gave wisdom to Solomon as he promised him; and there was shalom between Hiram and Solomon, and they made a treaty, the two of them.

Tyrian influence thenceforth increased, with an indelible Phoenician stamp laid on Israelite institutions, culture, commerce and industry (1 K 5,6,7,8, 9,10.) Some strain shows in Hiram's displeasure over the cities given him in payment of debt (1 K 9:10-11) but Solomon is still called "my brother" (9:13) and there is evidence of continuing closeness (Solomon's Red Sea fleet built and manned by Phoenicians; 1 K 9: 26-28; 10:11-12,22.) Henceforth the kings of Israel and Judah were highly aware of the advantages to be gained by pacts with the king of Tyre.¹

¹ Cf. the political marriage between Ahab, son of Omri, and Jezebel, daughter of Ethbaal, king of Tyre (1 K 16:31; W.F. Albright, Mélanges Isidore Levy: Annuaire de L'institut de Philologie et d'Histoire Orientales et Slaves, X111 (1953), pp 1-9). Also Athaliah and Jehoram, son of Jehoshaphat (11 K 8:18) - an extension of Omri's plan to Judah and the trade with Arabia (Y. Aharoni, The Land of the Bible, tr. A.F. Rainey, Philadelphia ; Westminster Press, 1967, p 295.)

Jeroboam and Uzziah (11 K 14:22,28.)
 Josiah (11 K 23:29-30; 11 C 35:20-24; 34:6-7)

The Tyrian influence and relationship become, in fact, very important ingredients in the ideals laid down by David and Solomon, ideals which were pursued by succeeding kings as they had opportunity (control of the Palestinian corridor from Dan to Beersheba; trade arrangements with Phoenicia, Egypt, Arabia and the lands to the north and east where possible.) Thus whenever Israel became strong and/or independent she re-established or strengthened the old Phoenician ties with politico-commercial treaties. Such treaties may have been frowned upon by Yahwist purists, but more likely the enormous wealth and prestige which resulted from such agreements were seen as blessings from the hand of Yahweh. Suffice it to say that Israel's golden years of prosperity were always marked by full cooperation with Tyre, and this was true from David to the fall of Jerusalem.

The same cannot be said of other nations. Although common cause was made at times with Ammon, Moab, Edom and Philistia in coalitions against Assyria and Babylon, and commercial links were often made, nevertheless a deep-seated hatred of these ancient enemies made for a utilitarian approach to relationships. Even Egypt, which bears with Tyre the distinction of being a fairly consistent ally, is seen by Israel as a fickle partner or overlord with periodic territorial ambitions involving the Palestinian corridor. Of all the nations, the only one which offered no challenge to Israel's political sovereignty, which consistently brought great wealth, and which thereby proved to be a (warm) friend -, was Tyre. Add to this the fact that Tyre played an integral part in the establishing of the Davidic kingship and cult - notably the Temple - and you have a relationship that goes deep into the psyche of Israel.

This is confirmed in the oracles of the prophets. Tyre receives her share of a general judgment on the nations (Amos 1:10; Is 23:9; Jer 25:15ff, 47:4.) Amos charges her with failing "to remember the covenant of brotherhood" but reserves his chief anger for Israel itself. Isaiah charges Tyre with pride, but also gives her praise as the great city, "The bestower of crowns, whose merchants were princes, traders the honoured of the earth" (23:8) Jer 25 includes Tyre as one of the nations to drink the cup of wrath, while Jer 47 gives Tyre and Sidon only one line midst an extensive condemnation of Philistia, Moab and others. Only one other Old Testament passage, Ps. 83:8, lists Tyre as an enemy among the total enemies of Israel, and this is in a cultic rather than historic context (A. Weiser, Psalms, London : SCM Press,

1959, p 562.) Thus Tyre takes her place among all the nations in general condemnations, but there is no particular elaboration save in Is 23, and this is countered by praise.

Elsewhere references are favourable : Hiram's friendship with David and Solomon; the skill and wisdom of the metal worker Hiram of Tyre (whose mother was Israelite and father Tyrian : 1 K 7:14); and significantly, the joyful marriage between a princess of Tyre and an Israelite king (ps 45:13.) Even the Elijah-Jezebel confrontation does not appear to have reflected on Tyre itself, but rather on Baalism. At the worst, the Old Testament (outside of the oracles in Ezekiel) lists Tyre as a least-despised nation - almost in a neutral category. At best, she is seen as the most-favoured nation outside of Israel, a status which Ezekiel confirms in striking fashion. At the same time Ezekiel invokes the most terrible curses against this old friend which has not only made clear her scavenger role in the demise of Jerusalem, but has also challenged the very sovereignty of Yahweh himself. In a strange mixture of admiration, regret, love and hatred, the prophet delivers a tightly woven indictment which ranks only with the indictment of Israel herself for intensity of feeling and mixture of emotions.

What I propose to do in this paper is to look briefly at a few elements in Ezekiel's oracles against Tyre with a view (a) of demonstrating the validity of the above statements, and (b) to suggesting some answers to questions which arise.

B. PATTERNS IN THE INDICTMENT : Ezekiel 26:1-28:19

1. Theme and Intent of the Oracles

The accusations directed against Tyre follow a distinct pattern, in which the verb נָדַן plays the central role :

26:2 Because Tyre said against Jerusalem
"Aha ! smashed is the gate of the peoples,
swung open to me;
I shall be filled, for she lies ruined!"

27:3 Tyre, thou hast said
"I am the perfection of beauty."

28:2 Because thy heart is proud, and thou hast said
"I am El;
I inhabit the dwelling of the gods
in the heart of the seas."

28:9 Wilt thou continually say before those slaying thee
"I am God (Elohim)
when thou - a man and no-god
art in the hands of those defiling thee?"

The sin of Tyre lies specifically in what she has said.

There is a movement of thought from the peripheral (26:2 - indirect address : the seemingly minor matter of gloating over Jerusalem's demise) to the real root of the controversy (direct address - 27:3; 28: 2,9). The movement portrays a progressive unfolding of the extent of Tyre's sin, finally bared as naked hybris (28:2) and underlined in the climactic intensification of verb in 28:9. Tyre has set herself up as El, and publicly declared this to the nations. Now Yahweh, who will tolerate no rival (note the assumption of universal sovereignty), replies. In essence the theme of the oracles is the judgment of the Word of Yahweh on the word of Tyre (Cf. W. Zimmerli, "The Special Form and Traditio-historical character of Ezekiel's Prophecy, VT, 15 (1965), p 527 : "The whole accept in Ezekiel lies on the Word of Yahweh.")

This is confirmed by the introductory Botenspruch in each chapter, and by verbs of speaking used in other patterns where the Word of Yahweh is declared in reply to Tyre's claims :

26:2-3 Because ... therefore Thus says Lord Yahweh
27:2-3 Raise a lament ... and say ... Thus says Lord Yahweh
28:2,6 Thus says Lord Yahweh : Because ...
Therefore thus says Lord Yahweh

In another pattern the verb reinforces the lament formula :

26:17 They will raise over thee a lament and say to thee
27:2-3 Raise over Tyre a lament and say to Tyre
27:32 They raise over thee a dirge and lament over thee
28:12 Raise a lament over the king of Tyre and say to him

Both 27:2-3 and 28:12 are typical introductions to a lament. The direct address and imperative mood of these verses are, however, somewhat unusual, having parallels only in Jeremiah and Amos (Imperatives : Jer 7:29, 9:19; Ezek 19:1, 27:2, 28:12, 32:2; First person : Jer 9:9; Amos 5:1, 8:10.) They have the effect of emphasizing the verb and giving full scope to its dynamics. The author is preoccupied with what is being said in answer to Tyre.

The intent of those oracles is thus to confront Tyre in no uncertain terms with the Word of Yahweh - repeated, underlined, intensified and portrayed in varied form and manner. From the outset we are made aware of this intent in the introductory sentences of each chapter and the general proliferation of verbs of speaking (note the subjects : Tyre 4x; the nations 5x; Yahweh 18x.) The Word is one of doom, declared in ever more terrible ways, and culminating in complete obliteration. It is a doom designed to assert the sovereignty of Yahweh to the nations and to Israel, and to leave firmly etched in the memories of all, the horrible fate of Yahweh's enemies (26:6 "Then they will know I am Yahweh"). The fate of Tyre is made all the more poignant because she is a very special enemy. A general castigation of Israel's neighbours is made in Ezek 28: 24-26² because they have "treated her with contempt". Tyre has certainly done this to Jerusalem (26:2) but the oracles take us very quickly into a much more complex situation suggestive

²These are genuine exilic observations, and reflect a strong sense of Yahweh's universal sovereignty which lies behind, and is essential to, the hopes of the exiles for continuing protection and an eventual safe return.

of Hosea 2:8 ("You only have I known....") That is to say, there is posited between Yahweh and Tyre an intimate personal relationship (28:12-15) the breaking of which occasions not only the punishment reserved for treason, but also reactions of grief and deep regret. The mixture of emotions is apparent in the laments, the expressions of admiration, the irony and bitterness of 28:1-10, and the "might-have-been" quality of 28:12-15. It is with some such mixture that the author writes finis to his theme in the concluding lines of each chapter. These are refrains in which the first part sums up the reaction of the peoples : "They are appalled at thee" (שממו עליך) and the second part makes a final assessment of the fate "A horror (terrors) thou hast become, and thou art no more forever" (בלהות היית ואינך ער-עולם)

2. Motifs in the accusations

Unless the quotes from Tyre are fabricated, it is apparent that our author is referring to an oral or written tradition which is generally known to his audience. The boasts therein are placed in an accusation sequence that develops from the deceptively insignificant "Aha!" over Jerusalem to the arrogant claim of divinity :

26:2 Because Tyre said against Jerusalem "Aha!"
 27:3 Tyre, thou hast said, "I am the perfection of beauty"
 28:2 Because thy heart is proud, and thou hast said "I am El"

The motifs which emerge - and which show an integrated development - are insatiable greed, riches and love of beautiful things, and pride leading to hybris.

a. Insatiable greed and maritime dominance

Phoenician maritime policy - when Tyre was mistress of the seas - was one of exclusivism. No competition on the seas was tolerated in her pursuit of trade and wealth. From ca. 1200 to the eighth century she

... held complete sway over the high seas. No ship belonging to any other nation was allowed to put to sea without being captured or sunk and its crew sold as slaves. The Phoenicians held a monopoly over the seas and over marine trade in the very centre of Dorian Greece itself.³

Trading stations were set up in the Mediterranean and beyond, as daring seamen and courageous settlers probed widening possibilities for trade. During the Tyrian ascendancy there seems to have been little effort at proper colonization. Such colonies as were established were designed to support and protect trading stations (Cf. Boardman, p 217; W.F. Albright, "New Light in the Early History of Phoenician Colonization," BASOR, 83 (October 1941), 14-22.) Everywhere the evidence confirms the role of the Phoenicians as traders who, supported by a powerful navy, kept most of the Mediterranean world in commercial subjection, a fact which the Ezekiel text clearly recognizes.

26:17 How thou art vanished from the seas, O populous one,
 O city renowned which was mighty on the sea;
 she and her inhabitants
 who imposed their terror (נתנו חתיתם)
 on all her subjects!

The sum meaning of the word "terror" (חתית) in Old Testament usage (Gen 9:2, 35:35, I S 2:4, Job 41:25; Jer 46:5; Ezek 26:17, 32:23-27,32) is the reducing of strength and function to feebleness and helpless fear - an accurate description of the reaction of many peoples to Tyre. Of particular horror was the role played by the Phoenicians in the slave trade, which was more than simple carriage (Cf Amos 1:9; Joel 3:5-6). Homer (Odyssey, 14, 288-289) speaks of a "wily" Phoenician, a "greedy one" engaged in kidnapping and slaving. Herodotus 1,1 tells of Phoenician traders kidnapping women (the Io story), and this story, though aetiological in nature, is probably based on truth. Herodotus also speaks (4,196) of the scrupulous honesty in the barter of trade goods.

³ D. Baramki, Phoenicia and the Phoenicians, Beirut : Khayats, 1961, p 10. The statement suggests, however, that other nations were willing to run the risk. See John Boardman, The Greeks Overseas, Harmondsworth : Penguin, 1964 pp 216ff et passim for a much more complicated picture of control in the western Mediterranean and along the European and Asia Minor coastlines. The North African, Palestinian and Levant coastlines were, however, dominated by the Phoenicians up to the mid-seventh century.

See Donald Harden, The Phoenicians, London : Thames and Hudson, 1962; J.G. Fevrier, "L'ancienne marine phénicienne," La Nouvelle Clio, 3 (1950), pp 128-143; G. Contenau, La civilisation phénicienne, Paris : Payot, 1949; Herodotus 1, 171; Thucydides 1,4,8.

The reputation of Tyre is undoubtedly part fact, part fancy. The Tyrians seem to have encouraged this by a policy of secretiveness regarding their maritime accomplishments (techniques of seamanship, navigation and exploration (Cf W.W. Hyde, Ancient Greek Mariners, New York : Oxford, 1947, p 45 and his excellent bibliography.) At the same time they spread tales of horror to discourage other explorers (Harden, pp 170-179 citing, e.g., Hanno's voyage to West Africa.)

All of this speaks of an insatiable desire for wealth which goes beyond the accepted boundaries of material blessings :

26:2 "Aha" . . . I shall be filled, for she lies ruined!
 27:25 So you were wallowing, heavy-laden, in the midst of the seas.
 28:16 Because of thy great trade violence filled thee and thou didst sin.

The oracles move on from greed (26:2) and maritime dominance (26:17) to a picture of Tyre as the merchant of the world (27:3,33) amassing wealth (27:12-25a) until she is wallowing in it (27:25) and about to be swamped. This success is attributed to her wisdom - a ready acknowledgment of Phoenician commercial enterprise and ingenuity :

28:4 by thy proficiency and skill thou hast made wealth
 for thyself
 28:5 by thy great proficiency in trade thou hast multiplied
 thy wealth
 thy heart has become proud because of thy wealth.

In the threefold condemnation of 28:16-18 we see where the unrestrained pursuit of riches, splendour and power has led Tyre :

28:16 to violence:
 Because of thine abundant trade violence filled thee
 and thou didst sin
 28:17 to corruption of great (and legitimate) commercial effort:
 Thy heart was proud because of thy beauty;
 thou didst corrupt thy wisdom on account of thy splendour
 28:18 to theological degradation :
 By reason of thine innumerable iniquities
 in thine unrighteous trade
 though didst profane thy sanctuaries.

b. Riches and Beauty

Chapter 27 details the second element in the sequence - the love of beauty and beautiful things which follows the accumulation of great wealth. Tyre - a very beautiful city - desired for herself only the choicest things - to enhance her beauty :

27:3 I am the perfection of beauty
 4 Thy builders perfected thy beauty
 10 They gave thee splendour (Persia and Lud and Put) traders
 11 They perfected thy beauty (Arvad, Helech, Gomer) soldiers

There are already intimations of this in chapter 26 (26:11,12,13,17).

In chapter 28 riches and beauty are expanded to include wisdom and pride :

28:7 terrible strangers . . .
 will draw their swords against thy beautiful wisdom
 and defile thy splendour
 12 Thou wert the seal of perfection,
 full of wisdom and perfect in beauty
 17 Thy heart was proud because of thy beauty;
 though didst corrupt thy wisdom on account
 of thy splendour.

The expansion includes a climactic description of Tyre as possessing the ultimate in riches and beauty :

28:12c Thou wert the seal of perfection,
 full of wisdom and perfect in beauty.
 13 In Eden, the garden of God, thou didst dwell
 every precious stone thy covering;
 carnelian, topaz and jasper,
 chrysolite, beryl and onyx,
 sapphire, carbuncle and emerald;
 of gold work were thy settings and sockets on thee (??);
 on the day of thy creation they were prepared.
 14 Thou wert a cherub, an anointed guardian;
 I placed thee on the holy mount;
 a god thou wert; midst the stones of fire thou didst walk.
 15 Perfect wert thou in thy ways from the day of thy creation,
 until evil was found in thee.

c. Pride and hybris

The third and final element in the sequence is found in chapter 28 :

28:2 Because thy heart is proud and thou hast said "I am El"
 5 thy heart has become proud because of thy wealth
 6 because thou hast set thy heart as the heart of God
 9 Wilt thou continue to say . . . "I am God"?
 17 Thy heart was proud because of thy beauty

There is no overt evidence of this in chapters 26 and 27, though the reaction to the fall of Tyre on the part of nature and the peoples (26:15-18; 27:28-32, 35-36) is the type of reaction accorded divinity or near-divinity.

The author's final - and most profound - assessment of the case he is building up is made in 28:11-19, where Tyre's claim to divinity is placed in a Yahwist setting. The king of Tyre is represented as a sacred denison of Eden, enjoying all the benefits (perfection, wisdom, beauty, riches) of the garden. He is a creature of Yahweh ("thy creation" vv 13,15) but a creature become proud and self-centred, and fallen into the sin of hybris. So Yahweh casts him as a profane thing (v 16 : "I degraded thee) from the mountain of God.

It seems obvious that the king of Tyre is no ordinary sacral king, but one who once stood in a very special relationship with Yahweh - as the Eden analogy suggests. Suffice it to say for the moment that Tyre has fallen from a state of high grace.

C. RETRIBUTION

The judgment that follows accusation is that Tyre be completely destroyed, and this is delineated in a series of actions corresponding to the imagery used : the city is destroyed by enemy armies; the ship Tyre is sunk by the east wind (Yahweh's agent); the prince of Tyre is thrust down to the Pit by terrible strangers; the king of Tyre is cast out of Eden and consumed by fire. In this series the punishment becomes increasingly more intensive and extensive, culminating in the obliteration of 28:18 ("fire ... I turned thee to ashes on the earth") Each chapter is also marked by summary refrains (26:21; 27:36cd; 28:19cd) which anticipate and emphasize this ultimate.

1. Siege and Obliteration of the City

a. Yahweh's war and his agent.

The authorship and initiative in punitive action against Tyre remain with Yahweh, as underlined by the repeated Botenspruchformel (vv 3a,7a,15a,19a) and as specified in the first person asseverations of vv 3b and 7b. His agent in v3 is "many nations" - a general term denoting (in view of the simile "as the sea brings up its waves") a massive fluid opposition. This introduces the note of awesome proportions that marks these oracles.

The actual agent is named in v7 : Nebuchadnezzar, "king of Babylon from the north." The "foe from the north" is a common phrase during the Assyrian era, and especially in the time of Jeremiah. Largely through Jeremiah it attained a technical meaning with connotations of cosmic and supernatural destruction (Cf Jer 47.) B.S. Childs ("The Enemy From the North and the Chaos Tradition," JBL, 78 (1959), pp 187-198) has shown convincingly that by the time of the exile the enemy-from-the-north tradition was linked with the return-to-chaos tradition.⁴ Ezekiel certainly uses the phrase in this manner in the Gog chapters (38:15; 39:2.)

In the description of the attack there is an abundant use of stock words and phrases from the enemy-chaos traditions (Cf. Childs, pp 188-190; Jer 6,25,46,47, (50 and 51). If Ezekiel is not directly dependent on Jeremiah for much of the vocabulary here, he shares the same resources. Note e.g., the account of Nebuchadnezzar's armed forces :

26 : 7 Behold, I am bringing ... Nebuchadnezzar
with horse and chariot and horsemen
and a host and a great (throng of) people

⁴Cf also J.P. Hyatt, "The Peril from the North in Jeremiah," JBL, 59 (1940), pp 499-513; A. Lauha, "Zaphon. Der Norden und die Nordvolker im AT," in Annales Academiae Scientiarum Fennicae, 49, 2 (1943); F. Wilke, "Das Skythen-problem in Jeremiabuch," in Kittel Festschrift, Leipzig : J.C. Hinrichs, 1913, pp 222-254; Is 14:31, 41:25; Jer 4:6, 6:1, etc.; Ezek 26:7, 32:30, 38:15,39:2.

The phraseology here is very common. Unusual, however, is the use of five terms in a "heaping-up" of detail which gives an impression of massive opposition. Unusual also is the application to the island city of Tyre of horsemen who were never used in sieges (Y. Yadin, The Art of Warfare in Biblical Lands, New York : McGraw-Hill, 1963, p 297) and chariots !

Such apparent literary license continues in the details of the impending siege of Tyre which includes methods used only against land-locked cities, and scarcely for an island city half a mile off shore. Ezekiel is making use of traditional terms for the typical siege of his day, but with a precise source : his earlier descriptions of the siege of Jerusalem in 4:2 :

4:2	put against it siegeworks	26:8cde
	build against it a siege wall	he will set up against thee a siege wall
	heap up against it a ramp	heap up against thee a ramp
	place against it a camp	raise against thee a siege-shield
	set against it battering rams	v9 ram he will direct against thy walls

See also 17:17 and 21:27.

The concern at this point is literary and theological rather than historical, though specific references to the island city occur in vv 12-14.

The fate of the city is appropriate : it will be swept into the sea, and only a bare rock "a place for spreading nets" will remain, with no evidence left of her proud past. Tyre was in large measure a man-made island, with Hiram the chief architect who linked two islands to give the city its form (Josephus, Antiquities, Vlll, 5; Against Apion, 1, 14-18, quoting Menander and Dius.) Since Hiram represents the beginning of Phoenician influence on Israel (and was himself the major contributor of influence), the undoing of his work would be singularly appropriate.

2. The Sinking of the Ship

In the second analogy, Tyre as ship is sunk by the east wind - the famous sirocco, the scourge of the desert, but equally the scourge of the Lebanese coastline, where sudden and violent winds pour down from the mountains at up to 60 knots (Denis Baly, The Geography of the Bible, New York : Harpers, 1957, pp68-69). Destruction of shipping is rampant, and there is no protection.

In the OT the east wind is associated everywhere with death and violence (Ex 10:13, 14:21; Ps 48:8; Job 38:24; Is 27:8; Jer 18:7; Ezek 17:10, 19:12; Jon 4:8; Hos 13; 15, 12:1) and is held to be under the bidding of Yahweh, as here.

In chapter 27 the totality of destruction is made very specific. All that comprises Tyre (as described in vv 3-25a) sinks down into the midst of the seas (riches, wares, merchandise, mariners, officers, ship-builders, dealers, men of war, all the company of Tyre.) In the lament that follows, the absolute destruction is expressed in one word "brought to silence" :

27:32b Who is like Tyre, brought to silence
in the midst of the sea ?

"Silence" (החית) is the name of the underworld (Ps 94:17 "the land of silence"; Ps 115:17 : "the dead . . . who go down in silence" ; see H.J. Krause, Psalmen 11, p 657.) That this is intended is supported by the fate already summarized in 26:19-21 :

When I make thee a waste city, like cities uninhabited;
When I bring up over thee the deep, and the many waters cover thee,
then I will thrust thee down with those who descend to the Pit,
to the people of old.
I will make thee dwell in the land of the underworld
as in places long desolate . . .
So you will not again be inhabited.

Here is desolation (netherworld, ruins, lifelessness), the immense deep (world of death and chaos; cf. Ps 40:3; 71:20), and the Pit : i.e. the three non-worlds of Sheol (J. Pedersen, Israel, London : Oxford, 1954, 1-11 p 464.)

3, The Prince of Tyre thrust down to the Pit

28:7-8 Terrible strangers . . . will thrust thee down
to the Pit

The word "stranger" (גֵר) is concerned in the OT everywhere with the wicked or the unclean, in contexts of destruction or cultic defamation. Here the cultic context is preeminent. The strangers will draw their words against the "beauty of thy wisdom" and will "defile thy brightness". Drawing the sword is a phrase limited to Ex 15:9, Lev 26:33 and Ezekiel 5:2,12; 12:14 (siege of Jerusalem, 28:7, 30:11 (Egypt), and speaks of ruin, desolation and devastation. The strangers will also "defile thy splendour." The verb "defile"

חלל is found extensively in Ezekiel to describe the profaning of the holy (so 28:18). In this case defilement involves a dead body. The Law of the Unclean (Nu 19:11-13) states that the body of one "slain by the sword" is unclean (so Ezek 24:21 and here). The beauty, wisdom, wealth and splendour are now, as it were, a rotting, unburied corpse; Tyre's perfection disintegrated by the sword.

Death is followed by descent to the Pit - a common synonym for Sheol or the netherworld (Of especially Ps 16:10 and Jonah 2:7). A close parallel to the Tyrian circumstance is the wisdom psalm 49, where Sheol is the inevitable lot of those who trust in their wealth and boast of their riches (vv 7, 17-19.) This is the "death of the slain" (v 8bc) (lit. "deaths" - plualis intensivus GK 124e) which has only one parallel in Jer 16:4 : "death(s) of deadly diseases they shall die" - a comment on the siege of Jerusalem which includes "not lamented or buried", "dung on the surface of the ground", perish by sword and famine", "dead bodies". Lack of proper burial to remove uncleanness is the issue (Cf. H. Ringgren, Israelite Religion, p 242; see pp 141-142).

This is also the death "of the uncircumcized" - a particularly shameful death for Phoenicians (who practised circumcision Herodatus 11, 104). It is the "uncircumcized of heart" idea that is intended - in a context of cultic and moral purity (circumcision accomplishes the removal of impurity : Is 52:1 "the uncircumcized and the unclean".)

4. The King of Tyre expelled, exposed and consumed by fire

The judgments that are now made in 28:11-19 in summary fashion are primarily theological, with a clean-unclean polarity already prepared for in vv 6-10 above (defilement, strangers, uncircumcision; see Ezek 22:26, 44:23; Lev 10:10-11, 11:47, 20:25-27.) This is generally true in the book of Ezekiel, where the great offenses are against sacral orders, with social and moral concerns of lesser import (note that the sins listed in Ezek 22:6-13 are overwhelmingly cultic; cf. G. von Rad, Theology 11, 224.) The cause of Israel's fall is "failure in the sphere of the holy" :

Her priests have done violence to my law and have profaned my holy things; they have made no distinction between the holy and the common . . . between the unclean and the clean, and they have disregarded my sabbaths, so that I am profaned among them. Her princes in the midst of her are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain. 22:26-27

Tyre's fall is for precisely the same reasons. The key words in v 16 "violence" (חמס) and "profaned" (חלל) are found together elsewhere only in the above quote (22:26-27) and in exactly the same context. The king is cast out as profane (the verb used only here with this meaning) because of his abuse of the privilege of wealth - a cultic offense.

Secondly, pride in his wisdom (leading to hybris) "corrupted" his wisdom, so Yahweh casts him (חלל) to the ground. The latter phrase is found only in contexts of exposure and exile (e.g. Ezek 16:5; Lam 2:1.) Here it is exposure and abandonment (with humiliation), an interpretation confirmed by the parallel line "before kings I exposed thee" where the idiom לִפְנֵי מְלָכִים means "abandon, expose to the designs of the enemy" (Deut 2:31; Judg 11:9) and also by the complementary "to stare at thee" (לִרְאוֹת בְּךָ) (so Gen 21:16 : Hagar and the exposure of her child; Ps 22:18; Ob 12 : Jerusalem pillaged and abandoned.) The motif of abandonment is shown in sequence : the removal from the place of security (mountain of God, stones of fire); casting to the ground and exposure to the scavenger kings (cf. Is 8:4; Jer 38:26) and subsequent loss of all possessions, life itself, to these kings as they gloat (cf. Ob 12; Ps 22:18) over the "day of their brother in the day of his misfortune."

Finally, for "profaning thy sanctuaries" the king is consumed by fire that "comes from the midst of thee" (this remains enigmatic, but possibly volcanic eruption and seismic waves - the tsunamis; cf. Thera-Santorini eruption and end of Ugarit ca 1400; new emigration from Thera in 623 for similar reason.) There are no parallels to this verse in the OT or elsewhere, but the meaning appears to indicate a holocaust which would erase the blot of Tyre on Yahweh's honour (cf. Ezek 21:36-37.)

D. RATIONALE FOR JUDGMENT

1. Invocation of treaty curses?

From the above it is apparent that the relationship between Tyre and Israel was historically intimate and basically cherished, if only (as in later years) for the sake of trade. The OT clearly honours Tyre as trader, as the great merchant among the nations (Is 23:8; Ezek 27). That the relationship was covenantal in the mind of Ezekiel is witnessed not only by the treaties between Hiram and David-Solomon and subsequent trade agreements with other kings, and by the tone of the oracles (betrayal of an intimate), and by the nature of the retribution, but also by the general attitude which he holds toward all the nations. Like the Yahwist, Amos, Isaiah and 11 Isaiah, he brings them into the orb of covenant, where they focus on Jerusalem, the centre of the earth (5:5; cf 38:12) and are subject to Yahweh's statutes and ordinances. In the foreign oracles the punishments are typical of the fulfillment of covenant curses, and particularly so in the case of Tyre, where the maritime reference is obvious.

The question arises whether Ezekiel invokes curses included in specific Israel-Tyre covenants which have been broken, or whether he is simply using "stock phrases which a prophet might use against anyone?" (D. Hillers, Treaty-Curses and the OT Prophets, pp 86-88.) The evidence we have suggests that an historic treaty may be in fact a partial basis for Ezekiel's oracles. It could have been the latest treaty with Zedekiah, when Tyre was one of the peoples covenanting with him against Nebuchadrezzar (Jer 27; see Hillers pp 51-53, including the treaty with Edom, Is 34:16); or perhaps traditional maritime curses known from previous treaties. The precise source cannot be traced with certainty, but clearly we have a choice of specific Israel-Tyre treaties. It is also probable that Ezekiel supplemented actual treaty-curses with traditional maledictions.

2. The Curses Invoked

One extra-biblical parallel (the only cursing of a maritime nation in the OT occurs here in Ezekiel 26-28) is of great help in assessing the basic curses : Esarhaddon's treaty with Ba'alu of Tyre (D.D.Luckenbill, Ancient Records of Assyria and Babylonia, 11, 587) :

May Baal-sameme and Baal-malaqu and Baal-sapunu let loose an evil wind upon your ships, tear their rigging, carry away their masts . . . May a heavy sea swamp them with (its waves), may the raging floods (break) over them....
... may the foe, the stranger, divide your spoil.

Here are typical components of maritime curses. The primary curse against a sea-faring nation is a covering flood (the equivalent of the razing of a land-locked city.) This is common in Mesopotamia, where river cities were prone to flood (Hillers, pp 70-71). It appears here in various forms in 26:3d, 17c, 19; 27:25b-27, 34ab; 28:8. The evil wind component is found in 27:25b-26. The foe and the stranger dividing the spoil is in 26:5e and 12ab. It appears therefore that Ezekiel is using the curses appropriate to a treaty between Israel and Tyre.

Other traditional curses which appear here are (all common in Israel) :

- a. the removal of joyful sounds 26:13 Cf Jer 7:34, 16:9, 25:10, 33:11.
- b. no burial or lack of proper burial. Implicit in 26:4,14 (bare rock); 26:6,11, etc (slain by the sword); Sheol passages; death of the slain and the uncircumcized in 28:7-10; the turning to ashes in 28:18.
- c. Lack of men - a desolate land 26:17,19,20 cities not inhabited; 26:2,4-5, 12,14,19 laid waste and desolate; Cf the sinking of the ship, removal of the king from the garden, and seek not find motif.
- d. The passer-by curse 26:16; 27:35; 28:19
- e. Exposure 28:16-17 ; bare rock passages
- f. Fire 28:18
- g. Become a horror, a proverb, a byword 26:21a; 27:36c; 28:19c
- h. Fine dust 26:10a
- i. Famine This is not found here - possibly a tacit recognition that so long as Tyre could use her navy she never starved (so not till Alexander.)

3. Conclusions

We conclude that the judgment on Tyre is informed in some measure by the terms of a specific Tyre-Israel treaty, supplemented by curses drawn from Israelite tradition. The judgment represents the invocation of maledictions which were part of a formal treaty, and probably others arising from breach of Noachian covenant; and apart from these, some which expressed the hatred and hurt of Israel over the betrayal of her friend.

E. SOURCES

The greater part of the material in the Tyrian oracles is to be found paralleled in traditions associated with Jerusalem and the Temple : the blissful early years (cf Ezek 16) culminating in the golden fulfillments of David and Solomon; the breakdown of Israel's relationship with Yahweh, and the siege and destruction of Jerusalem; and the shock and lamentation that accompanied the fall of city and temple. It is indeed surprising to find that the denunciation of Tyre follows almost precisely the same pattern and the same vocabulary as is used of Israel's betrayal of Yahweh. Only Egypt shares (in part) this dubious distinction.

1. Biblical parallels

a. Holy warfare and general warfare terminology :

- i. General terms :
- destroy walls//break down towers Judg 8:9,17
 - horse//chariot Ex 14:9,23; 15:19 very common
 - walls//towers very common
 - horseman//chariot Jer 47:3 etc.
 - spoil//plunder Deut 3:7; Is 10:6, 29:19 Jer 50:10
 - break down walls//destroy houses Lev 14:45 etc
 - stones//timber//soil Lev 14:45 (Illiprous house)etc
 - wound//slay very common
 - shield//helmet Ezek 23:24,38:5
 - lie waste common
 - behold I am against numerous in Ezekiel
 - become a spoil very common
 - slay with the sword very common
 - behold I bring up against Jer 6:19, 50:9
 - foe from the north common, esp. Jer and Ezek
 - host many people wheel hoofs of horses
 - hoofs of horses trampling 1K 9:33(Jezebel) Is 16:4
 - fall to earth Ezek 13:14 19:12 38:20
 - never be rebuilt Deut 13:17 Is 25:2
 - expose Judg 11:9

ii. Specific terms from the siege and destruction of Jerusalem

set up siege wall//heap up ramp Ezek 4:2, 17:17, 21:27
 gates of Jerusalem Jer 17:25 Lam 4:12 Obad 11,12
 swung open Jer 6:12 Ezek 36:2 Ps 35:25
 bring up against Jer 6:19, 50:9
 become a spoil Jer 2:14
 slay with the sword Jer 15:3 Ezek 23:10 Amos 4:10
 find dust Is 5:24, 29:5
 enter gates Jer 7:2, 17:20,25,22:2,4; Lam 4:12; Obad 11,12 :Ps 100:4
 breached city 1K 25:4 (Jer 52:7); Jer 39:2; Ezek 30:16
 a city laid waste Jer 26:9, 33:10,12; Ezek 6:6, 12:20
 never be rebuilt Jer 30:18, 31:4 Cf Is 44:28
 death of the slain Jer 16:4
 strangers//ruthless Is 29:5
 death of the uncircumcized Jer 9:25
 cast out Jer 22:28; Lam 2:1; Ezek 16:5
 profane//destroy Ezek 22:26-27
 profane//fall by the sword Ezek 24:21
 everlasting waste places Jer 25:9
 cast on the ground Jer 22:28; Lam 2:1; Ezek 16:5
 stare at thee Obad 12
 fire devoured thee Ezek 15:7

iii. Day of Yahweh terms

wounded groan Jer 51:52
 hoofs of horses trampling Jer 47:3 (Philistines, Tyre, Sidon)
 waters out of the north Jer 47:3

iv. The Exodus

horse//chariot Ex 14:9,23, 15:19; Deut 20:1
 in the midst of the sea Ex 14(4x); Num 33:8; Josh 3:17; Ps 136:14
 cover Ex 15:5,10 (floods, depths, sea); 14:28 (chariots mired)
 fine dust Ex 9:9
 bring up the deep//cover the great waters Ex 14:28, 15:5; Josh 24:7
 Ps 104:6, 106:11, etc.
 draw swords Ex 16:9
 wind from Yahweh Ex 15:10
 sink into the sea cf. Ex 15:10

b. Traditional laments

descend from the throne cf Jonah 3:6
 sit on ground Is 3:26, 47:1; Lam 2:10 etc.
 remove clothing common
 tremble common Ex 15:15
 be appalled Lev 26:32; common in Jer and Ezek

terror Ex 15:15
 wail aloud//cry bitterly common in variations
 cast dust on head common
 wallow in ashes Jer 6:26
 weep//mourn common
 raise a lament common
 be afraid Ezek 32:10
 make bald put on sackcloth common
 bitterness of soul common
 faces convulsed Is 29:6 etc.

c. Temple building and furnishings, and the city Jerusalem

fir trees from Senir
 cedar of Lebanon
 cedar of Lebanon//oaks from Bashan Is 2:13 (day of Yahweh) etc
 fine embroidered linen//blue and purple Used exclusively - apart
 from Tyre - for the hangings of the temple and the clothing of
 the temple priests
 skilled men exclusive use apart from Tyre
 give splendour common
 splendour//perfect beauty Ezek 16:14
 perfection of beauty Lam 2:15; Ezek 16:13-14 cf Ps 50:2
 planks Ex 27:8 (Decalogue tablets); 38:7; 1 K 7:36 (temple)
 deck used everywhere else (50x) as frame of acacia wood for tabernacle
 awning elsewhere the covering for the tabernacle
 ship-builders (repairers) everywhere else repairers of the temple
 fine flour//honey//oil Ezek 16:13,19
 cassia//calamus Ex 30:23-24
 lambs//rams//goats used overwhelmingly of the sacrificial animals
 (without blemish) for the temple
 precious stones//gold 1K 10:2 temple
 precious stones 11S 12:30 David's crown
 blue//embroidered work Ezek 16:10
 best of all spices Ex 25:6, 30:23, 35:8,28
 the nine stones on the high priest's breastplate
 settings Jer 31:4 elsewhere used of timbrels
 cherub very common (Eden and the temple)

d. Zion traditions

These are closely connected with the temple traditions of course,
 but comprise (in this instance) more precisely cultic and mythological
 concepts :

perfection of beauty Lam 2:15; Ezek 16:13-14 cf Ps 50:2
 beauty//splendour Ps 50:2
 Eden//garden of God Gen 2 and 3; Ezek 31 and 36:5
 cherub common
 dwelling-place of God Ps 46:5, 76:2, etc.
 stones of fire Cf Gen 3:24; Ezek 1:13; 10:2
 perfect in thy ways Cf Gen 6:9, 17:1
 mountain of God common
 holy mountain Is 11:9; Ezek 20:40; Obad 16; Ps 48:2, etc.

assault of the nations Ps 46:7, 48:5, 76:13, etc. (in contexts
 of the impregnable nature of Zion)

e. Geographical Names

Ezekiel is familiar with the Table of Nations, but remains free
 from the rigid structuring of the list, bringing to bear his own version
 of the tribes and nations involved.

f. Other commodities

2. Extra-biblical sources possible in :

- a. Quotes from Tyre and its king
- b. Commerce-list ; though probably long since a part of Israelite vocabulary
- c. Mythological material : probably some of the traditions in chapter 28
 especially originate in Phoenicia (Yaron, p 52; Pope, El, pp 97-102 - but
 have long since been assimilated into Israelite lore.
- d. Curses : Similar assimilation is probable, even maritime curses being
 known from the time of the Exodus.

3. Analysis of the sources

All but a very few of the words and phrases may be traced to biblical
 parallels in traditions pre-dating or contemporaneous with Ezekiel.

Notable parallels are found as follows :

a. Ezekiel's own oracles

- 4:2 symbolic siege of Jerusalem
- 16 when Israel was a child
- 17 allegory of the eagle and the top of the cedar (Jerusalem's fall certain)
- 19 lament over Israel
- 31 and 32 oracles against Egypt
- 22 and 23 Jerusalem

b. Jeremiah

- 2 when Israel was a child
- 6 siege and destruction of Jerusalem
- 9 wailing for Zion
- 18 Israel a horror
- 46 to 52 passim

c. Isaiah

2	Day of Yahweh
5	Woes on the wicked of Jerusalem
14	Taunt against the king of Babylon
17	Roar of nations and Israel
23	Oracle against Tyre
29	Siege of Jerusalem

d. Other

Lam 2 and 4	siege of Jerusalem
11 K 25	siege of Jerusalem
Obadiah	Jerusalem's fall and looting
Ex 14 and 15	Exodus
25	Temple furnishings
Other passages as noted.	

The Tyrian oracles thus draw overwhelmingly on long-established Israelite traditions, focussing on warfare, the temple and the city Jerusalem (furnishings and siege respectively), political and commercial relationships between Israel and Tyre. The indictment and punishment of Tyre is for the most part a carbon copy of the indictment and punishment of Israel herself. Similarly, Tyre's lavish beauty finds its expression in large measure in vocabulary drawn from Jerusalem, temple and cult. (The application of traditional Israelite vocabulary to Tyre is done with great skill e.g., stock words for temple furnishings applied to the ship.)

The strong cultic nature of the sources, and the close identification with Israel's own fall from grace, makes the prophetic word all the more meaningful to an Israelite audience: no greater indictment could ever confront them. If this complex is delivered to the exiles shortly after the fall of Jerusalem (as we believe) it is also a most poignant reminder of their predicament. In Tyre's indictment they hear again their own.

F THEOLOGY AND SITZ IM LEBEN

1. The Issue of Sovereignty

The universal and absolute sovereignty of Yahweh which is basic to the Yahwist faith comes to full expression during the exile, where the challenge to sovereignty is most keenly felt. The theology of Ezekiel is dominated by a concern to meet this threat, a concern made manifest in the zealous safeguarding of Yahweh's prerogatives in the face of Israel's humiliation before the nations. The Tyrian oracles are a classical example of this process,

reflecting in large measure the theological motifs of the whole book.

Israel's humiliation (Ezek 5:14-17; 22:16) and the subsequent mockery of the nations (25:3,6,8,12,15; 26:1, etc) are met by actions based on Yahweh's "jealousy". He has punished rebellious Israel (20:21-26) but will also, "for his name's sake", restore (20:40-44). So also he punishes the nations who mock Israel for doubting his power to save. This jealousy motif is usually expressed by means of the Erweiswort ("then they will know that I am Yahweh" 74x) The form occurs in 26:3-6 and informs the whole Tyrian complex. Here Yahweh is safeguarding his sovereignty over against the claims of a nation that has had a much more intimate relationship with Israel and with himself than any other nation,⁴ so intimate that the language of indictment is that usually reserved for Israel itself, i.e., indicating a deep covenantal breach. Tyre is thus in the same category as Israel in the depth of her sin. It is this kinship of rebellion that prompts Ezekiel to deal with Tyre almost as if he were dealing with his own people, i.e., in terms of covenant, reward and punishment, historic reminder of Yahweh's providence, etc. No other nation is so blatantly opposed to the sovereignty of Yahweh, because no other nation has had such a privileged relationship with him and his people.

a. Dialogue of words

The issue of sovereignty is made clear by the Judgment oracle (Gerichtswort) structure. In each of the three chapters indictment is made on the basis of the quoted claims of Tyre, each of which is an infringement on the honour or prerogatives of Yahweh; and each is answered by an appropriate Word of Yahweh which carefully underlines the lordship of Yahweh in history and creation.

b. Sovereignty over history and creation

Absolute authority of Yahweh is asserted over "many nations" (26:3c), Nebuchadrezzar and his host (26:7), strangers and foreigners (28 Gc,10b) etc., over the east wind, the sea and the deep (26:19, etc.). He uses them or discards them (so Tyre) to effect his own purposes.

⁴Included Egypt. Egypt is condemned for her proud might (30:8,19,25,26; 32:15); for usurping the role of creator (29:6,16); and for haughtiness (31:1-18); but there is no clear and explicit hybris like 28:1-19, nor intimate relationship like 28:12-15. Moreover, the prophet suggests in his allusion to the "staff of reed" (29:6) that such a relationship has never been possible.

Tyre's claim to perfection (27:3g) elicits a two-fold reaction of frank admiration and appreciation on the one hand, and of harsh condemnation on the other. The issue again is acknowledgment of sovereignty, for Tyre credits only herself for her success. Yahweh's response is total destruction, with a blunt (if somewhat wistful) reminder that He was responsible for creating Tyre (28: 13h, 15ab) and endowing her with the highest degree of honour, riches, beauty, wisdom authority and task that he could endow on any of his creatures. Failure to acknowledge his continuing lordship in these matters brings complete loss of shalom and blessing ; an application of the doctrine of rewards and punishment.

As an adjunct to this is the moral perfection bestowed on Tyre from her creation (28:15ab "Perfect wert thou in thy ways from the day of thy creation") Her irresponsibility in this regard has led to terrorizing (26:17), violence (28:16) and unrighteousness (28:18). These combined with cultic offenses have provoked Yahweh's sovereign exercise of punishment.

c Pride

Pride is universally condemned in the OT as offensive to Yahweh, for it means not listening to the Word of Yahweh (Jer 13:15-17), so is ground for sin (Is 2:6-22; Obad 3; Amos 6:8; Ezek 16:49-52), and is the mark of the wicked (especially in the Psalms and wisdom literature.) In Ezek 16:49 prosperity, pride and social injustice go together, as with Tyre; but more important for our understanding are 17:22-24; 19:11-12 and 21:31 ("remove the turban and take off the crown, exalt that which is low, and abase that which is high) - a recognition that pride, especially in royalty, is a direct threat to Yahweh's sovereignty. Pride has led Tyre to make a claim to divinity, in the ultimate challenge to Yahweh's authority.

d Hybris : "I am E1" 28:2

In interpreting this phrase we assume from the outset that the king of Tyre is claiming divinity in opposition to Yahweh, i.e., he is not merely a semi-divine "heavenly being" but a full-blown Epiphanes.⁵ We also assume that

⁵J. Morgenstern, "The King-God among the Western Semites, and the Meaning of Epiphanes," *VT*, 10 (1960), p 155 : the king in the cult-drama (NYDay Festival) "became a divine being, Epiphanes." Ivan Engnell, *Studies in Divine Kingship in the ANE*, Oxford : Blackwell's 1967, p 80 : the (west-semitic) king is not only "son of the god, he is actually identical with the god." Contenau, *La Civilisation phénicienne*, pp 190-193 : Ahiram as the "old god".

the Tyrian oracles are delivered to an Israelite audience for whom the name E1 has long since been equated with Yahweh.⁶ This equation is found in 11 Isaiah (Is 43:12; 45:22; 46:9) in the same form as Ezek 28:2 - *אֱלֹהֵי יָמֶיךָ*. It is this formula, with its connotations of Yahweh as Redeemer, Creator and King, that was doubtless familiar to the exiles. It has its precedents in the self disclosures of the patriarchal gods (Gen 17:1, 35:11, 46:3, 21:33); of Yahweh as jealous (Ex 20:5 E1 qaneh); and Yahweh as distinct from man (Hos 11:9 for E1 am I and not man). On the lips of the king of Tyre the phrase is thus sheer blasphemy to Jews who automatically associate the words with Yahweh as total sovereign.

e. The Eden Analogy 28: 13-15

Yahweh's sovereignty over the pretentious king of Tyre is elaborated in the Eden analogy. The extraordinary perfection of riches, power, beauty and wisdom is traced to Yahweh's creation of the king as a first man in the Garden of God (no suggestion that he is any more than a type of first man, so this should not be related to Cosmic first man) with the understanding that the perfection is a sign of Yahweh's favour, i.e., the king is an obedient creature. The fact that a complete reversal of fortunes takes place when "evil" is found in this favoured one means that a doctrine of rewards and punishments is brought to bear - with the attendant assumption of a covenant and a Suzerain. This is not an election covenant like Israel's (though there are affinities) but an elemental Creator-creature relationship in the category of Noachian covenant and law (Eichrodt, *Theology* 11 p 135). We deduce that Tyre had been obedient up to this point in time. This raises the problem of past indictments of Tyre, which are apparently overlooked (Priest, "The Covenant of Brothers," *JBL*, 84 (1965), P.403.) The answer may lie in a telescoping of the era between the dedication of Solomon's temple and its destruction (the Temple being a preoccupation, as we have seen, of these oracles,) on the grounds that the exiles tended to enhance the golden days of David-Solomon (A Kapelrud, *Central ideas in Amos*, Oslo : University Press, 1961, p.24.) An idealization of the Tyre-Israel relationship which played so important a part in enriching that era is certainly logical.

⁶⁰ Eissfeldt, "E1 and Yahweh," *JSS*, 1 (1956), pp25-37; M.J. Lagrange, "E1 et Yahwé," *RB*, 12 (1903), pp 362-386; G.L. Della Vida, "E1 Elyon in Genesis 14: 18-20," *JBL*, 63 (1944), pp 1-9; F.M. Cross, "Yahweh and the God of the Patriarchs," *HTR*, 55 (1962), pp 225-259.

28:14c : ונתתיר בהר קדש

It is clear from the context that this refers to Eden; but the phrase ונתתיר בהר קדש is well attested as a formula for Zion⁷. While it is possible that the phrase represents a simple use of words, it is most unlikely that Ezekiel would use it as such at the peak of his argument, and before a highly sensitive Judean congregation; so we propose that he is deliberately playing on Zion associations. In this way he continues to place the king of Tyre in juxtaposition with Israel's own most cherished holy places and traditions. The same intent may obtain in v. 16c, where the king is driven out of הַר אֱלֹהִים a formula for Sinai (with the article, הַר אֱלֹהִים Ex 3:1; 4:27; 18:5; 24:13). The context here is still Eden, but the Sinai connotation is strong; and notice that we now have the three classical holy places of Israel involved⁸.

This association with Israelite holy places is both inevitable and deliberate; inevitable, because no exile could hear the above phrases without thinking of home (witness the preoccupation of the exiles with Zion: the meaning of its fate, dreams and hopes for its restorations, and their own return; a state of mind highly sensitive to all things suggestive of the city of God); and a deliberate association, because Ezekiel can express Tyre's betrayal only in the language of Israel's traditions. This is, moreover, not merely analogy. Tyre's historic relationship with Israel has been intimate,

⁷Ps. 48:2 ("City of our God"); Is 11:9; 56:7; 57:13; 65:11, 25; 66:20; Ezek 20:40; Joel 2:1; 3:17; Obad 16; Zeph 3:11; Zech 8:3.

This is the language of the Jerusalem temple cult, in which Zion is seen as the mythical mount of God lying in the far north (Ps 48:2), i.e., as heir to ancient traditions concerning

See H.J. Kraus, *Worship in Israel*, Oxford: Blackwell's 1966, pp.201-203; J. Morgenstern, "Psalm 48," *HUCA*, 16 (1941), pp.47-87; O. Eissfeldt, *Baal Zaphon, Zeus Kasios und der Durchzug der Israeliten durchs Meer*, Halle: Niemeyer, 1932, pp. 13-16. Full bibliography in Gaster, *Thesis*, p. 183.

⁸Jubilees 8:19: The Garden of Eden is the Holy of Holies and dwelling of Yahweh. Mount Sinai is the centre of the desert, Mount Zion the centre of the navel of the earth. Three holy places facing each other. This reflects ancient tradition.

more so than with any other nation. She was there when Jerusalem became the capital city, as mentor and architect for David and Solomon. She helped to forge a royal cult out of the Mosaic faith and the Jebusite-Canaanite traditions that came with the city, and she made her own contribution. She built the temple and designed most of the furniture and accessories. It would be impossible to ponder the beginnings of Zion and all that it signifies without thinking of Tyre, and remembering with appreciation the warm and helpful response of Hiram. Tyre, in other words, is in the category of a covenant brother; not just politically and commercially, but culturally. Without transgressing the lines drawn in Mosaic Yahwism, Ezekiel shows a parallel development of Tyre under Yahweh, from creation and Eden itself, in which Tyre is supremely blessed as a creature and servant of Yahweh. Tyre's sin is therefore much the same as Israel's: she has arrogantly turned her back on Yahweh, her creator, provider and sustainer; but more: she has shattered her relationship with Israel her brother, and (something Israel never did) she has declared herself a god. The similarity between this pattern and Gen 1-11 is striking!

2. The Theology of Memory

The emphasis on remembering in the book of Deuteronomy is related directly to covenant and election, and to the question of devout Yahwists pondering the apostasy of Israel over the centuries; will Yahweh again save his people? In the lamentations of the exiles (e.g. Pss 63, 74, 77, 137), in Ezekiel and 11 Isaiah, there is great searching of the past "Remember the days of thy youth" (Deut 32:7-14).

The appeal in the Tyrian oracles is first of all to the destruction of Jerusalem, an event still harshly vivid in the minds of the exilic audience; for in the description of the siege of Tyre, they hear again the fate of their beloved Jerusalem (note sources above). They hear the language of holy warfare, and that of the exodus, a strong reminder of Yahweh's historic sovereignty and redemptive purposes in the traditions of old, now realized afresh in the present. As he has destroyed his enemies in the past, so he will destroy Tyre, that he might demonstrate to Israel and the nations his continuing sovereignty.

The obvious reaction to the Word against Tyre on the part of the exiles would be one of satisfaction that friend-turned-foe was receiving his just deserts. More profoundly, it is an assurance that Yahweh is still Lord, and will not tolerate disobedience. But Tyre is no ordinary enemy. The close literary and theological parallels which we have noted between the descriptions of Tyre and Israel, and the close relationship they imply, make Tyre a brother - whose life and fall from grace is too much like Israel's to be viewed entirely objectively. They remembered an old Tyre of beauty and grace, with appreciation and deep regret ; no nation had been closer. They could empathize all the more, then, when in the judgment of Tyre they heard in large measure a repetition of their own judgment. If it served to satisfy their puzzled anger against Tyre, it also served to remind them of their own apostasy. As they listened to the details of siege and entry, they wept for Zion.

G. CONCLUSION

Ezekiel thus provides in the Tyrian judgment-oracles a profound apology for Yahweh's sovereignty at a time when that sovereignty has received its most serious historic challenge. Against Tyre - a timely and appropriate foil for this apology - he directs Yahweh's word, with the intent not only of defending Yahweh, but also of stirring his Israelite audience to a reappraisal of their prospects for the future. In the condemnation of Tyre they hear again their own condemnation; in the Einst-Jetzt picture of Tyre's glory and demise - so similar to their own - they are reminded of Israelite apostasy; yet in the reassertion of Yahweh's sovereignty lies the earnest of their return to covenantal favour. The note of hope is subdued, however, by a prevailing tone of judgment which evokes remorse and penitence (36:32 : "Be ashamed and confounded for your ways, O house of Israel". This is not yet a true Heilswort (see Westermann, Grundformen, p 147) for Israel remains secondary to the consuming concern of these oracles - the sovereignty and honour of Yahweh.

Toronto 1974

Abstracts

J. Immanuel Schochet (Toronto), "The Biblical Criticism of Spinoza"

Spinoza was a pioneer in the field of Biblical Criticism. Yet a careful examination of his writings reveals that his assumptions, some of which are still held by contemporary scholars, are essentially based on untenable premises. My presentation will indicate the logical fallacies on which all of Spinoza's evaluative views of the Old Testament, as well as his general critique of religion, are based.

Pamela J. Milne (Montréal), "Psalm 23: Echoes of the Exodus"

This paper will A) re-examine the surface and structure and vocabulary of Psalm 23 and B) offer a suggestion about the theme and date of the poem.

François Rousseau (Montréal), "Les petites unités littéraires dans le N.T."

Il s'agit de vérifier jusqu'à quel point les auteurs du NT ont maintenu une structure mentale qui a son origine dans la tradition orale, qui s'est manifestée largement dans l'AT, et qui semble s'être complexifiée dans le NT. Pour retrouver cette structure héritière du style oral, il faut d'abord diviser le texte en stiques et examiner ensuite les rapports entre les stiques. A propos d'un texte de saint Paul nous dirons ce qu'est un stique, selon quelles lois l'on peut diviser un texte en stiques, et quels moyens typographiques sont utiles pour faire ressortir la structure mentale dans laquelle les petites unités littéraires ont été coulées.

Benjamin J. Hubbard (Waterloo), "Epiphany in the New Testament and 'the Idea of the Holy'"

The Hebrew Bible recounts the commissionings of patriarchs and prophets in God's service via a consistently employed but flexible Gattung. In the New Testament the authors of Matthew and Luke-Acts in particular were influenced by the Gattung which they employed to show that divine-human communication continued in the Christian era. Peter, the disciples as a group and Paul-- among others-- are

commissioned to carry out tasks related to Christianity's spread. The risen Jesus "appears" to his followers and expresses the divine will as had God himself or his angel in the Hebrew Bible. The Jewish "idea of the holy" is carried over via the commissioning form to the early Church.

Philip Schuler (Hamilton), "The Question of Genre and the Gospel of Matthew"

This paper addresses itself to the problem of the genre of the gospels. The essential thesis is developed in a twofold manner. First, we argue for the existence of a genre in the classical world which may be referred to as an "encomium/bios type". This genre is identified and defined on the basis of the testimony of rhetorical systems which include the encomium as a literary exercise, the classical witnesses who maintain a consistent dichotomy between history and encomium/bios, and the similarity of bios writings. Second, we argue that the encomium/bios genre is one into whose classification Matthew may be placed. Evidence for the relationship of Matthew to this genre is offered through an analysis of Matthaean materials under the headings of literary technique, topics, and purpose. Implicit in this paper is a rejection of the understanding of gospel genre as sui generis.

David J. Hawkin (Hamilton), "The Disciple whom Jesus Loved in the Gospel of John"

The paper attempts to explicate the function of the so-called Beloved Disciple in the Johannine redaction, and relate this function to the debate on orthodoxy and heresy in the Gospel of John. The attempt is thus by a redaction-critical inquiry to determine from the Johannine redaction the responses the author wishes to inculcate in and elicit from his readership, and relate these aims to contemporary concerns in an effort to see whether these concerns shed any light on the orthodoxy/heresy debate.

The strategy of the inquiry takes account of the hermeneutical circle, according to which the whole is intelligible in terms of the parts and the parts in terms of the whole. There is a brief consideration of the structure of the whole, and then a detailed examination of the specific parts dealing with the Beloved Disciple. Particular attention is focused on the following texts: 13:23, 19:23-27, 20:2-10. The Beloved Disciple's relationship to

Peter is considered, in an effort to determine their respective functions in relationship to the readership and the Johannine community. Against most exegetes, the study concludes that the Beloved Disciple's relationship to Peter is not one of rivalry: the readership identifies with the Beloved Disciple but not against Peter.

The conclusion of the study is that the Beloved Disciple figures in the Johannine redaction as an important authenticator and witness of tradition. In fact the author of the Fourth Gospel is making an explicit claim through the figure of the Beloved Disciple to stand both theologically and historically within the Christian fellowship. The study concludes by maintaining that this claim adds a new dimension to the debate on orthodoxy/heresy in John.

Kenneth Neumann (Toronto), "The Collection of Paul for the Saints in Jerusalem"

1 Cor., 2 Cor. and Romans present a fairly continuous account of Paul's collection. Gal. 2:1-10 shows the collection's origin but omits mention of the further obligation placed on Paul, the promotion of obedience to the Apostolic Decree (Acts 15) among his churches. The material need of the Jerusalem Christians may very possibly be connected with the Judean famine ca. 46-48 A.D. The churches of Macedonia and Achaia, as well as those of Asia and Galatia probably, contributed to the project. The collection's impact was not as Paul had hoped, although the "Judaizing" opposition apparently ceased interference among Paul's gentile churches.

Allison A. Trites (Nova Scotia), "The Idea of Witness in the Synoptic Gospels"

The idea of witness is very much a live metaphor in the Synoptic Gospels. Hauled into court by their opponents, Christians will be told what to say in the hour of crisis by the Holy Spirit. The very fact of standing before kings, councils and governors will offer unprecedented opportunities for bearing testimony before them. Though often Christians would be condemned in earthly lawcourts, in the heavenly lawcourt the Son of Man would acknowledge them and reverse the unjust verdicts pronounced against them by their judges.

All the Synoptic accounts of the trial of Jesus quite naturally have a forensic ring about them, and mention the Son of Man's sitting at the right hand of power. In Mark and Matthew the juridical note is heightened by reference to "the clouds of heaven". Condemned by his earthly judge, Christ will be fully vindicated and as Son of Man will judge Caiaphas and company.

The Synoptic Gospels also contribute to an understanding of courtroom procedure and terminology, the importance of eye-witnesses, the place of accusing witnesses, the use of witnesses in the settlement of disputes within the Christian community, the importance of multiple witness and the juridical function of Satan.

PROCEEDINGS OF THE SOCIETY

The 42nd annual meeting of the Canadian Society of Biblical Studies/ Société canadienne des études bibliques was held concurrently with the 35th annual meeting of the Canadian Region of the Society of Biblical Literature, May 30 to June 1, at the University of Toronto, as part of the 1974 Learned Societies Conference. Joint sessions were held with the Canadian Theological Society and the Canadian Society for the Study of Religion, which were meeting at the same time.

The business meeting was opened by the President, C. Haldor Parker, at 4 p.m., on Friday, May 31st.

The minutes of the annual meeting of 1973 were adopted.

The following members sent their regrets at not being able to attend: Edgar M. Baird, James Brown, Kevin Cathcart, Guy Couturier, S.B. Frost, Douglas Fox, Sister Rosemarie Hudon, Gerald Moffatt, M.J. Newby, W.C. Paisley, A. Brunet, Robert Polzin, Edward Riegert, R.B.Y. Scott, Norman J. Threinen.

Edward J. Crowley and R. Theodore Lutz were appointed as auditors.

Report of the Secretary:

The Secretary reported on a number of matters. The CSBS/SCEB membership in 1973-1974 rose to a total of 86 but as of the annual meeting only 61 had paid their dues for the coming year. The Secretary reminded the members that, under the new arrangement in which a subscription to Studies in Religion/ Sciences Religieuses was included in the membership dues, only those who had actually paid their membership dues could be carried over on to the membership list of the coming year.

The membership of the Canadian Region of the Society of Biblical Literature rose in 1973-1974 to 149.

A combined list:	CSBS/SCEB members only	38
	SBL members only	101
	members of both	48
	Total mailing list	<u>187</u>

Forty eight persons had reported to the Secretary that they expected to attend the Toronto meetings.

The Canada Council Travel Grant was handled once again this year by Peter Richardson. The amount received was \$1274. Since the amount applied for was almost two thousand dollars, requests could not be met to the level desired. Nevertheless, sixteen persons were assisted.

An executive travel grant was received from the Canada Council to enable two members of the executive from Winnipeg to attend the executive meeting on January 21, 1974 in Montreal. Unfortunately, an ice storm prevented the members from coming and so the money was turned back.

With regard to the Society of Biblical Literature, the Secretary reported that he had attended a meeting of the 1980 Centennial Committee. This committee is exploring the possibility of a number of publications, especially in the area of the history of biblical scholarship in America. Peter Graigie, as chairman of the Task Force on Publications, sat in the Research and Publications committee meeting of SBL in Chicago.

The Society voted last year to make application to join the Humanities Research Council. The Secretary mentioned this in a letter to John Banks of HRC. A reply suggested that our Society wait until the reorganization of the HRC to see what form the HRC would take. There is some possibility that representation will be according to fields of study.

The Bulletin was again put out by Peter Graigie. The delay was unfortunate but unavoidable.

Two prizes of \$25 each were awarded for prize essays from graduate students: Pamela J. Milne, "Psalm 23: Echoes of the Exodus," and Philip Schuler, "The Question of Genre and the Gospel of Matthew." Both are on the Toronto programme. Some members had written to the Secretary to point out that the announcement for this year had come out rather late. This was unfortunate and steps are being taken to improve the publicity for these awards.

Finally, the Secretary reported that a copy of the abstracts of the papers on the programme were sent to all who signified their intention to come. Other papers, for discussion in small groups, were sent to those who requested them.

Report of the Auditors and the Treasurer

The auditors reported that the books of the Society were in good order and the Secretary-Treasurer then gave a brief summary of the financial year June 1973 to May 1974.

<u>Income</u>		<u>Expenses</u>	
Balance	303.28	Canada Council 1974-74	1271.40
Canada Council Travel 1973-74	1274.00	CSR Office for SR	370.00
Dues 73	939.00	Corp Dues	36.00
Dues 74	301.64	Travel and Meetings	86.55
SBL	455.40	Prize Essays	50.00
Interest	247.70	Telephone	35.02
Returned Travel	279.60	Mailings	88.34
		Can Council Travel '74	<u>298.00</u>
			2235.31
		Outstanding:	
		Can Council Travel	998.00
		Bulletin	73.10
		CSR Office	<u>260.00</u>
			1331.10
		On hand	<u>245.10</u>
			3812.08

The new constitution which had been circulated to the membership in advance was passed with a few minor modifications.

CONSTITUTION

Canadian Society of Biblical Studies
Société canadienne des études bibliques

I Name The name of this Society shall be the Canadian Society of Biblical Studies/Société canadienne des études bibliques.

II Object The object of the Society shall be to stimulate the critical investigation of the classical biblical literatures, together with other related literature, by the exchange of scholarly research both in published form and in public forum.

III Membership 1. Those interested in and able to further the objects of the society shall be eligible for membership, on nomination by a member and election by the Society.

2. The membership dues shall be fixed by the Society upon recommendation of the executive. Special dues shall be fixed for student members.

IV Officers The officers of the Society shall be a President, Vice-President, Executive-Secretary, and Treasurer, who, with three other members elected by the Society, shall constitute the Executive. The President shall serve for one year only and shall not be eligible for re-election. The Executive-Secretary and the Treasurer shall serve for a 3 year term and each may succeed himself (or herself) once during a period of continuous tenure. The election of Executive Officers shall take place at the annual meeting.

V Meetings The Society shall meet at least once a year at such time and place as the Executive may determine.

VI Amendments This Constitution may be amended by a two-thirds majority of members present and voting at an Annual Meeting. Notices of motion proposing amendments to the Constitution shall be forwarded by the Executive to all members of the Society at least 3 months prior to the Annual Meeting.

-
1. NOM Le nom de la Société est le suivant:
Canadian Society of Biblical Studies
La Société Canadienne des Etudes bibliques.
 2. But La Société a pour but de stimuler la recherche scientifique dans les disciplines bibliques et connexes, en favorisant l'échange entre chercheurs sous forme de publications écrites ou de forums publics.
 3. Membre 1- Toute personne intéressée et apte à contribuer au but

de la Société est éligible à en être membre; sa candidature doit être proposée par un autre membre et votée en assemblée générale.

2. L'Assemblée générale détermine, d'après la recommandation de son Exécutif, le montant de la cotisation exigée des membres de la Société. Cette cotisation est moindre dans le cas des membres encore étudiants.

4, Officiers Les officiers de la Société sont les suivants:
le Président, le Vice-président, le Secrétaire et le Trésorier qui, avec trois autres membres élus par l'Assemblée générale, constituent l'Exécutif. Le mandat du Président est annuel et n'est pas renouvelable. Le mandat du Secrétaire et du Trésorier est de trois ans et peut être renouvelé pour un deuxième mandat consécutif. L'élection des officiers de l'Exécutif a lieu lors de l'Assemblée générale annuelle.

5. Assemblies La Société se réunit en Assemblée générale au moins une fois par année, en temps et lieu déterminés par l'Exécutif.

6. Amendments Cette Constitution peut être amendé par un vote majoritaire des deux tiers des membres présents et votant à l'Assemblée générale annuelle. L'Exécutif doit communiquer l'avis des amendements proposés à tous les membres de la Société au moins trois mois avant la tenue de l'Assemblée générale annuel.

A memorandum had been received from the Corporation for the Publication of Academic Studies in Religion in Canada signed by the Chairman of the Committee on Publications, Robert C. Culley, also Secretary of CSBS/SCEB (from himself to himself). This communication proposed a method of handling manuscripts for publication by the Corporation. The proposal was accepted by the Society and it was agreed to set up a committee. The following is an excerpt from the memorandum:

In general, it was suggested that the member societies of the Corporation (CSSR? CSBS? CTS? CSCH, and SCT) be the primary groups engaged in receiving and evaluating manuscripts to be published under the auspices of the Corporation. The following steps would need to be followed.

(a) Each of the members societies mentioned above would appoint as soon as possible a person or committee responsible for receiving manuscripts submitted for publication in the field or discipline covered by the society concerned. The Corporation would not receive manuscripts at this stage but would refer all queries to the relevant member society. A member society would have to arrange a manuscript read by two competent scholars and receive written reports from them. The society would then, on the basis of the reports, decide formally whether or not it wished to sponsor the manuscript for publication through the Corporation. It is important that societies only send on those manuscripts which they are willing to support fully.

(b) The Publications Committee of the Corporation will then receive manuscripts sent directly by member societies accompanied by a clear statement of sponsorship and the two readers' reports. On the basis of this material, the Publications Committee of the Corporation should be able to make a fairly rapid decision about acceptance for publication. However, the Corporation review will serve as a check in the event that some problem cases slip through. The Corporation is thus seen as a clearing-house to aid societies in their work. At the moment, the Corporation alone and not the societies has access to the facilities of the CSR office at this time.

(c) If the Corporation agrees to accept a manuscript as one of its publications, likely in the series "SR SUPPLEMENTS", then the society and author will be notified. It will then be the responsibility of the author to provide the necessary funds for production. He may be able to do this privately or through his university. He may choose to apply to the Humanities Research Council for a subsidy. If so, the Corporation will supply a letter indicating our intention to publish as well as the two reports from readers sent in by the member society. The author would also have to get an estimate of printing costs through the CSR Office at this time.

(d) When the author has the necessary funds, he should notify the Corporation. He must then get instructions from the Corporation or the CSR Office about the preparation of the manuscript for printing. The manuscript will have to be typed in a particular format which can be photographed and reduced by the printer. Funds for this final typing will not proceed until the author has produced acceptable copy free of error and other blemishes ready for the camera.

The Chairman of the Task Force on Research and Publication, Peter Craigie, made his report. The Task Force had been able to meet once during the year and were in a position to make some recommendations.

It was agreed that the Bulletin be expanded as soon as possible to include such items as the following: (a) a student prize-winning essay; (b) news relevant to members (books, articles); recent appointments, honours; theses (MA and PhD) on Biblical topics submitted - in Canadian Universities; comments on current research; (c) occasional concise bibliographical articles of relevance to Biblical Studies.

The question of an "Annual" of the CSBS/SCEB was turned over to a publications committee to be formed in connection with the foregoing proposal about publications.

The nominating committee report was presented and the following were elected:

1. Executive 1974-75

President: André Legault, Montreal

Vice-President: Norman Wagner, Wilfred Laurier University

Executive-Secretary: Robert C. Culley, McGill University

Executive-Secretary elect (Programme Chairman): Peter C. Craigie,
University of Calgary

Treasurer: R. Theodore Lutz, Victoria College

Members-at-Large: Paul E. Dion, College Dominicain
Johannes Huntjens, College of Cape Breton
Phyllis Smyth, Montreal

Local Representative: Joseph Cahill, University of Alberta

Corporation for the Publication of Academic Studies in Religion
in Canada/La

Corporation pour la Publication des Etudes Academiques en Religion
au Canada:

members nominated by the Society/membres només de la Société

C.H.H. Scobie, Department of Religious Studies
Mount Allison University, Sackville, N.B.

Adrien M. Brunet, 2715, Côte Ste-Catherine, Montréal, P.Q.

Joseph Cahill, Department of Religious Studies
University of Alberta, Edmonton, Alta.

John C. Hurd, Trinity College, Toronto, Ont.

Norman E. Wager, Wilfred Laurier University, Waterloo, Ont.

Robert C. Culley, Faculty of Religious Studies,
McGill University, Montreal, (designated as Director).

Research and Publications Committee/Comité de Publication et
Recherche

C.H.H. Scobie, Department of Religious Studies
Mount Allison University, Sackville, N.B. (Chairman)

Guy P. Couturier, Faculté de Théologie
Université de Montréal, C.P. 6128, Montréal, P.Q.

Adrien M. Brunet, 2715, Côte Ste-Catherine, Montréal, P.Q.

Lloyd Gaston, Vancouver School of Theology
6000 Iona Drive, Vancouver, B.C.

Trevor R. Hobbs, McMaster Divinity College, Hamilton, Ont.

Donna Runnals, Faculty of Religious Studies
McGill University, P.O. Box 6070, Montreal, P.Q. H3C 3G1

John Van Seters, Department of Near Eastern Studies,
University College, University of Toronto, Toronto, Ont.

The following were received as new members:

A. Baumgarten, McMaster
C.L.J. Proudman, Saskatoon
W.H. Irwin, Toronto
Lloyd Gaston, Vancouver
Douglas R.A. Hare, Pittsburgh
Fr. S. Casey, Loyola
L.J. Sanders, Loyola
Francois Rousseau, Université de Québec à Montréal
Pamela J. Milne, Montreal
A.A. Trites, Acadia University
Peter Horden, Manitoba
Isobel Massey, Toronto

It was unanimously agreed that letters of thanks should be sent to the Humanities Research Council and the University of Toronto for all the work devoted to the present meetings.

Respectfully submitted

Robert C. Culley
Secretary

NEWS OF C.S.B.S. MEMBERSHIP

1. PUBLICATIONS BY MEMBERS: BOOKS

AUFRECHT, W.E.

A Synoptic Concordance of Aramaic Inscriptions (According to H. Donner & W. Roellig), in collaboration with John C. Hurd, in the series The Computer Bible (Biblical Research Associates, 1974), (forthcoming).

CLARKE, Ernest G.

The Wisdom of Solomon. (New English Bible Commentary, Cambridge, 1974).

DION, P.E.

La langue de Ya'udi. Description et classement de l'ancien parler de Zencirli dans le cadre des langues sémitiques du nord-ouest. Waterloo, Ontario: Editions SR, 1974.

GASTON, Lloyd.

Horae Synopticae Electronicae; Word Statistics of the Synoptic Gospels. (Sources for Biblical Study 3), Society of Biblical Literature, 1973.

JACKSON, J.J.

Co-editor (with Martin Kessler) of Rhetorical Criticism: Essays in Honour of James Muilenburg. (Pittsburgh: Pickwick Press, 1974), No. 1 in the Pittsburgh Theological Monograph Series.

"Style in Isaiah 28 and a Drinking Bout of the Gods (RS 24.258)", pp. 85 - 98 of the above.

PLAUT, Rabbi W. Gunther.

Genesis. A Modern Commentary. (New York: Union of American Hebrew Congregations, 1974, p. 594).

RIEGERT, E.R., WAGNER, N.E., TOOMBS, L.E.

The Moyer Site: A Prehistoric Village in Waterloo County. (Waterloo: WLU Press, 1973).

2. PUBLICATIONS BY MEMBERS: ARTICLES AND REVIEWS

BIEMAN, Elizabeth.

"The Ongoing Testament in Browning's 'Saul'," The University of Toronto Quarterly 43 (Winter 1974), pp. 151 - 168.

"Faithful to the Bible in its Fashion: MacLeish's J.B.", SR 4:1 (1974), pp. 25 - 30.

- CLARKE, Ernest G.
Review: Drijvers: Old Syriac (Edessan) Inscriptions.
Th. L. Z., 99/6 (1974), p. 416.
- COX, Claude E.
"R. Bultmann: Theology of the New Testament", Restoration Quarterly 17 (1974), pp. 144 - 161.
- CRAIGIE, P.C.
"Ancient Dilemmas and New Directions", SR 3/3 (1973-74), pp. 271 - 278 (review article).
"EL BRT. EL DN (RS. 24. 278:14-15)", Ugarit Forschungen 5 (1973-74), pp. 278-279.
- CULLEY, R.C.
"Structural Analysis: Is it done with Mirrors?" Interpretation 28 (1974), pp. 165 - 181.
- DION, P.E.
"Le rôle de la foi yahwiste dans la vie politique d'Israël", Science et Esprit, 26 (1974), pp. 173 - 203.
- GARNET, Paul.
"Atonement Constructions in the Old Testament and the Qumran Scrolls", Evangelical Quarterly 46 (1974), pp. 131 - 166.
- GASTON, Lloyd.
"The Messiah of Israel as Teacher of the Gentiles", Interpretation 29 (1975), pp. 24 - 40.
- HOBBS, T.R.
"Jeremiah 3:1-5 and Deuteronomy 24:1-4", ZAW 86 (1974), pp. 23 - 29.
- JACKSON, J.J.
"El and the Cup of Blessing", with H. Dressler. To appear in JAOS 95/1, (1975).
- OUELLETTE, Jean.
"La vision de l'etaïn dans Amos 7", RB (1973).
"Atumim: A Dravidian Origin", Bulletin of the Institute of Jewish Studies II (London, 1974).
- PIETERSMA, A.
"Greek and Coptic Inedita of the Chester Beatty Library", Bulletin of the International Organization for Septuagint and Cognate Studies, No. 7, (1974).

- RIEGERT, Edward R.
"The Lent-Easter Cycle", The Lutheran Quarterly 26/1, (February 1974), pp. 12 - 23.
"Parabolic' Sermons", The Lutheran Quarterly 26/1, (February 1974), pp. 24 - 31.
- SANDYS-WUNSCH, John.
"The Old Testament 'Proofs' of God's Existence", ZAW 86 (1974), pp. 211 - 216.
- SOBLE, W. Wayne.
"Preaching from the Parables", McMaster Theological Bulletin 3/2 (1973), pp. 14 - 22.
- TRITES, Allison A.
"The Woman Taken in Adultery", Bibliotheca Sacra 131 (1974), pp. 137 - 146.
3. NEW APPOINTMENTS
- AUFRECHT, W.E.
Lecturer, Ancient Hebrew Religion. McMaster University, Hamilton, Ontario.
- BROWN, W. Gordon.
Professor of Religious Knowledge, Richmond College. Professor of Systematic Theology, Central Baptist Seminary. Assistant pastor; Forward Baptist Church, Toronto.
- CULLEY, Robert C.
Associate Editor, SEMEIA.
- FRAIKIN, Daniel.
Teaching New Testament and Judaism. Department of Religion, Queen's University, Kingston.
- GARBER, S. David.
Assistant Professor in Religion (part-time). Conrad Grebel College, Waterloo, Ontario.
- GASTON, Lloyd.
Associate Professor of New Testament. Vancouver School of Theology. (September 1973).
- HAWKIN, David J.
Assistant Professor, Department of Religious Studies, and Proctor, Coughlan College, Memorial University of Newfoundland.

LEGAULT, P. André, C.S.C.

Curé de la paroisse Saint-Germain d'Outremont.

OUELLETTE, Jean.

Director of Jewish Studies/Etudes Juives. Université de Montréal.

4. CURRENT RESEARCH: RECENT DISSERTATIONS: LECTURES AND PAPERS

CLARKE, Ernest G.

"Jacob's Dream at Bethel as interpreted in the Targums and the New Testament". Paper read at VIII th International Congress of Old Testament Studies, Edinburgh, 1974.

COX, Claude E.

Doctoral research on the Armenian version of Deuteronomy, Toronto.

CRAIGIE, P.C.

"Psalm 104 in the Light of Egyptian and Ugaritic Poetry". S.B.L. Meetings, Washington, D.C., 1974.

CULLEY, Robert C.

"Oral Tradition and Form Criticism: Some Points for Discussion". S.B.L. Meetings, Washington, D.C., 1974.

DION, P.E.

Recherches sur l'histoire de l'universalisme dans l'Ancien Testament, à paraître à Paris en février ou mars 1975. Travaux d'épigraphie sémitique et d'histoire des religions (sur la divination).

FRAIKIN, Daniel.

Romains 8:31-39: La position des églises de la Gentilité. (Harvard).

GARBER, S. David.

"Symbolism of Heavenly Robes in the New Testament in Comparison with Gnostic Thought". (Ph.D. Princeton, 1974).

GARNET, Paul.

"Some Qumran Exegetical Cruces in the Light of Exilic Soteriology". Paper read at the Fifth International Congress of Biblical Studies, Oxford, September 1973.

HAWKIN, David J.

"Normative Christianity and the Gospel of John". Ph.D., McMaster University, 1974.

HOBBS, T.R.

MS in preparation for publication: "Exodus, Law and Covenant in the Book of Jeremiah".

MUSE, Robert L.

Research on doctoral dissertation: "The Concept of Judgment in the Apocalypse". (Toronto).

PIETERSMA, A.

"The Greek Psalter: a Question of Methodology and Syntax". Paper read at I.O.S.C.S. in Edinburgh, 1974, and in Washington, 1974.

Editing a variety of Chester Beatty Papyri.

SANDYS-WUNSCH, John.

Delivered the "Jaspers Lectures": Ripon Hall, Oxford. Hilary Term, 1974.

SOBLE, W. Wayne.

Guest Lecturer, Series I, Kingston Lay School of Theology, Fall 1974. Series Title: "The Future's Edge: Studies in the Prophets".

NOTICES

(Members of the Society are reminded of the following two Newsletters, both of which are produced in Canada and were initiated under the auspices of the Society).

"NEWSLETTER FOR TARGUM STUDIES"

For full information write: The Editor
 Newsletter for Targum Studies
 Department of Near Eastern Studies
 Victoria College
 Toronto, Ontario
 M5S 1K5, CANADA

"NEWSLETTER FOR UGARITIC STUDIES"

For full information write: The Editor
 Newsletter for Ugaritic Studies
 Programme in Religious Studies
 The University of Calgary
 Calgary, Alberta
 T2N 1N4, CANADA

EDITIONS 

La Langue de Ya'udi

Description et classement de l'ancien parler de Zencirli
 dans le cadre des langues sémitiques du nord-ouest

par

Paul-Eugène Dion, O.P.

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(A charge of \$.50 will be made if payment does not accompany your order).