

Contents

I. Proceedings of the Thirteenth Annual Meeting of the Society, held in Emmanuel College, Toronto, on December 27 and 28, 1944.	Pages 1 - 4
II. Papers read before the Society:	Pages 5 -13
King Saul: the Final Tragedy Principal H. A. Kent	Page 5
Philo's Allegorical Method of Scriptural Interpretation Rev. G. H. Parke-Taylor	Page 9
The Doctrine of God in the "J" Document Rev. J. W. E. Newbery	Page 12
III. Recent Publications of Members	Page 14

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This Bulletin is published annually by the CANADIAN SOCIETY OF BIBLICAL STUDIES. The office of the secretary-treasurer is Room 15, University College, University of Toronto, Toronto, Canada.

I. Proceedings of the Thirteenth Annual Meeting of the Canadian Society of Biblical Studies

The thirteenth annual meeting of the Canadian Society of Biblical Studies was held concurrently with the seventh annual meeting of the Canadian Section of the Society of Biblical Literature and Exegesis, in Emmanuel College, Toronto, on the evening of December 27 and the morning and afternoon of December 28, 1944. The President, Professor S. M. Gilmour, was in the chair.

First Session, Wednesday evening, December 27

Sixteen members and one visitor were present.

Correspondence: the secretary read letters from Lady Falconer and from the family of Dr. James Moffatt, acknowledging the Society's expressions of sympathy during their recent bereavements. Regrets for absence from the meeting were presented from: Staff Captain Rabbi J. Berger, Dean K. C. Evans, Principal W. A. Ferguson, Professor W. A. Irwin, Dean G. B. King, Professor T. J. Meek, Miss G. Rutherford, Professor R. F. Schnell, Captain the Rev. R. B. Y. Scott, Professor W. R. Taylor.

Both Societies noted with sorrow the death on May 25, 1944, of the Rev. Richard Davidson, M. A., Ph.D., D. D. The secretary read a memorial resolution in respect to Dr. Davidson, which was then adopted by the meeting. The secretary was instructed to send a copy of this resolution to Mrs. Davidson.

The report of the secretary-treasurer:

The membership now stands at 65. Of this number only one half paid the fee for the past year.

90 copies of the ninth annual Bulletin were produced in March 1944. The cost of this Bulletin, mailed, was about 41 cents per copy.

The treasury has a credit balance of \$32.52, with all accounts paid.

Professor B. W. Horan was appointed to audit the treasurer's accounts.

A nominating committee was appointed, consisting of Provost F. H. Cosgrave and Professors F. V. Winnett and W. S. McCullough, to bring in nominations for the executive for the coming year.

The following were nominated to membership in the Society:

Rev. G. E. Taylor, Victoria College, Toronto;
 Rev. G. H. Parke-Taylor, Wycliffe College, Toronto;
 Rev. J. W. E. Newbery, Toronto;
 Professor D. Hay, Knox College, Toronto;
 Rev. L. Bristol, McMaster University, Hamilton;
 Rev. F. Jackson, Uno Park, Ontario.

There was considerable discussion regarding the time of the next annual meeting. It was finally agreed that there should be a plebiscite of the membership, and that the executive should be guided in its decision on the date of the next meeting by the results of the vote.

Professor Dow raised the question of broadening the basis of the Society, so that theological interests, other than those exclusively biblical, might be represented both in its membership and in the annual presentation of papers. The matter was referred to the new executive for consideration.

Professor Dow extended to both Societies a warm welcome to Emmanuel College.

Professor S. M. Gilmour then delivered his presidential address on the topic "St. Paul and the Primitive Church." At its conclusion, Provost Cosgrave expressed the appreciation of those present for the president's lecture.

The session concluded with refreshments, served in the staff Common Room, through the kindness of Emmanuel College.

Second Session, Thursday morning, December 28

Twenty members and two visitors were present.

Professor Horan reported that he had found the accounts of the treasurer in good order.

Provost Cosgrave, on behalf of the nominating committee, presented the following nominations for the executive for the coming year:

President: Professor F. W. Dillistone
 Vice-president: Professor W. E. Staples
 Sec-treasurer: Professor W. S. McCullough
 Other members of the executive: Rev. Dr. G. H. Johnson,
 Professor C. R. Feilding, Professor S. M. Gilmour.

As there were no other nominations, the above were declared elected.

The travel pool. Owing to the small number of members in attendance, it was agreed that the general funds of the Society might be drawn upon, if necessary, to the extent of five dollars, to supplement the ordinary contributions to the Travel Pool.

The following were nominated to membership in the Society:

Rev. G. H. Dowker, Toronto;
 Rev. E. R. Fairweather, Trinity College, Toronto.

Publications of members. It was agreed that the Annual Bulletin might contain some reference to the recent publications of members of the Society.

The following papers were read:

By Rev. Principal H. A. Kent	King Saul: the Final Tragedy
By Rabbi H. A. Fischel	The Prophet: the Background of John 1:21ff, 6:14, 7:40
By Professor H. L. MacNeill	The <u>Sitz im Leben</u> of Luke 1-2

Third Session, Thursday afternoon, December 28

Twenty members were present.

The following papers were read:

By Rev. G. H. Parke-Taylor	Philo's Allegorical Method of Scriptural Interpretation
By Rev. J. W. E. Newbery	The Doctrine of God in the J Document
By Rev. C. Sauerbrei	A Conjectural Restoration of Zechariah 9:15-16
By Rev. R. J. Williams	A Demotic Wisdom Text
By Professor F. V. Winnett	The Story of the Plagues: Documentary Admixture or Stylistic Arrangement?

The chairman asked Professor Dow to convey to Emmanuel College the thanks of the Society for their hospitality.

The meeting was adjourned.

The following members were present at one or more sessions:

Bristol	Kent	Michael
Cosgrave	MacNeill	Newbery
Dillistone	McCracken	Parker
Dow	McCullough	Parke-Taylor
Fielding	McDormand	Sauerbrei
Fischel	McLennan	Staples
Gilmour S. M.	McLeod	Williams
Hay	Mellow	Winnett
Horan		

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Treasurer's Statement

Receipts

Bank balance, Dec. '43...	\$36.61
Cash on hand " " ...	4.52
Travel pool " " ...	9.00
Fees paid	32.00
Bank interest51
Exchange10

\$82.74

Expenditures

Travel pool, Dec. '43...	\$ 8.00
Bulletin No. 9	35.05
Postage and stationery, and stenography	7.17

\$50.22

Dec. '44, Bank balance	30.12
" " Cash on hand	2.40

\$82.74

II. Papers read before the Society

1. St. Paul and the Primitive Church, the presidential address by Professor S. M. Gilmour of Queen's Theological College.

This paper has been published under the title Paul and the Primitive Church in the April 1945 number of The Journal of Religion (Vol. XXV, No. 2, pp. 119-128), and it is therefore not appearing in the present Bulletin.

2. KING SAUL: THE FINAL TRAGEDY

by

Principal H. A. Kent

The historian who seeks for the clearest possible picture of the conditions indicated in the book of Samuel must be careful to keep in mind two cautions. The first is that the whole narrative is written from the standpoint of an adherent and admirer of David and his dynasty. David is the hero of the story and the earlier narratives in I Samuel are plainly intended to lead up to the dominating figure of Israel's greatest king. A certain onesidedness is therefore to be expected and we should not be surprised if the importance of episodes not complimentary to David is sometimes minimized, or perhaps these may be even ignored altogether. If only we had a parallel narrative from some adherent of Saul and his house it would doubtless serve as a corrective. Hilaire Belloc and John Buchan each wrote a book on Oliver Cromwell and at nearly the same time. Both are competent historians, but the Cromwell of the Ultramontane is very different from that of the Scottish Presbyterian. Perhaps an even better illustration would be Lord Tweedsmuir's biography of Montrose. Montrose to Tweedsmuir was a great heroic figure but the Covenanters thought differently. We have lately had a life of Mr. MacKenzie King by Emil Ludwig. The book is a panegyric. Her Ludwig's King can do no wrong. Some years ago two biographies of Lord Strathcona were issued at about the same date. In Mr. Beckles Wilson's account Strathcona wears a halo; Mr. Preston's book had to be withdrawn from circulation when relatives of the deceased magnate threatened a suit for libel. A pro-Saul book of Samuel might have thrown a different light on the feud between Saul and David. Even in our present book there are hints, of which, of course, we should not be justified in making too much, that David may not have been entirely without blame. Certainly in the last struggle of Saul David was in the

ranks of the enemy and apparently quite prepared to fight against Israel. After the death of Saul, David did not become a champion of Saul's son but a rival, and when he himself became king he saw to it that survivors of Saul's family were exterminated, all save one lame grandson whom David kept under his own eye. The revolt of Absalom later on was accompanied by the curses of Shimei against David as a man of blood, evidently referring to the tragic events of 2 Samuel 21.

Later historical narratives ignored Saul completely. Only one prophet ever mentions his name and that incidentally in a place-name. He died in battle, a soldier to the last, and was forgotten by all subsequent scripture either for praise or blame, except one passage which states that God took away His mercy from him. But I take it that no one can read the account of Saul given in the book of Samuel without being moved both with pity and with admiration for that valiant if tragic figure.

The second caution to be observed in reading the history of Saul is that the author or authors write under the influence of a strong dogmatic theory. Saul, as a king, failed; and therefore in the Hebrew view, that view which later was to be so fiercely assailed by the author of Job, God must have turned away His face from him. He must in some way have deserved the fate which overtook him. "I have been young and now am old, yet have I not seen the righteous forsaken, or his seed begging bread" (Psalm 37). Try this facile reasoning on the hungry Dutch children today and see how badly it works. To sacrifice reality to dogma is a major defect in a historian: and this defect, seen at its worst in the book of Chronicles and in some of the Midrashic additions in the Old Testament narratives, should serve to keep the student of Hebrew history always on his guard. This Hebrew dogma can be clearly seen in the Saul narratives. The narrator in stating his failure indicates that God had deserted him. "An evil spirit from Yahweh troubled him." And for that desertion by Yahweh reasons must be found. Two explanations are given of Saul's rejection, one in 1 Samuel 13, and one in 1 Samuel 15. Both of them are quite unconvincing. There was nothing amiss in Saul's offering sacrifice. Any head of a household was entitled to do that, much more a king. And as for the slaughter of the Amalekites in Chapter 15, we have only to turn on to the end of 1 Samuel and the Amalekites are all there again as large as life. We feel that the narrator is trying to fasten upon Saul some great act of impiety or irreligion, but without success. The student of history will say that here was a brave man faced with the task of consolidating into a nation a number of tribes, not far removed yet from the nomad stage of life, in the face of a warlike enemy with an old culture and ages of training in the making and the use of arms. The task was too heavy for him. He was himself of an emotional, even highly excitable

temperament, and the sense of failure preyed upon his mind. He became melancholic and at times dangerous and so lost more and more of his power to hold things together. He was conscious that his best friends had left him. In a fit of madness he had almost exterminated those who at his command manipulated the sacred lot. Small wonder that the lot in the hands of the priesthood would say nothing for Saul after the massacre at Nob. And finally in his desperation he had recourse to the cult of the necromancer whom as a devout worshipper of Yahweh he had done his best to exterminate.

1 Samuel 28 is the only account given in the Old Testament of the technique of the necromancer, though Hebrew legislation speaks not infrequently of these people. That they persisted, though forbidden until comparatively late times, is indicated by the enactments of Deut. 18:10-13 and Leviticus 19:31, though the prophet Isaiah has for them more of contempt than of condemnation. These "mediums", if we may so call them, practised then as now upon the credulity of their clients.... What hocus-pocus the medium in 1 Samuel 28 practised is not stated: that is always kept a secret. The king, with his highly excitable temperament, was made to think that Samuel was present and that he heard his voice. It is not stated that Saul saw Samuel: neither did the woman, if we read verse 12 as it is in six manuscripts of the Septuagint, the woman saw Saul instead of "the woman saw Samuel". It was easy enough in the circumstances for the medium to predict what was going to happen to this king in his state of near collapse and the details of verses 15-16 are undoubtedly elaborated "ex eventu".

This account of 1 Samuel 28 has come into prominent use in many weird scenes in literature since that time. "Endor" furnished Kipling with a phrase, and Kipling's phrase gave Hill and Jones their title for "The Road to Endor". Perhaps the most famous scene of this kind is in Shakespeare's Henry VI, where Eleanor Cobham, Duchess of Gloucester, has the medium call up a ghostly visitor in order to make inquiry as to what is to happen.

Boling. Patience, good lady; wizards know their times:
 Deep night, dark night, the silent of the night,
 The time of night when Troy was set on fire;
 The time when screech-owls cry, and ban-dogs howl,
 And spirits walk, and ghosts break up their graves,
 That time best fits the work we have in hand.
 Madam, sit you and fear not: when we raise,
 We will make fast within a hallow'd verge.

(Here they do the ceremonies belonging, and make the circle: Bolingbroke or Southwell reads, *Conjuro te*, etc. It thunders and lightens terribly; then the Spirit riseth.)

Spirit. Adsum.

M. Jourd. Asmath,
By the eternal God, whose name and power
Thou tremblest at, answer that I shall ask;
For, till thou speak, thou shalt not pass from hence.

Spir. Ask what thou wilt. That I had said and done!

Boling. "First of the king: what shall of him become?"
(Reading out of a paper)

Spir. The Duke yet lives that Henry shall depose;
But him outlive, and die a violent death.

(As the Spirit speaks, Southwell writes the answer.)

Boling. "What fates await the Duke of Suffolk?"

Spir. By water shall he die, and take his end.

Boling. "What shall befall the Duke of Somerset?"

Spir. Let him shun castles;
Safer shall he be upon the sandy plains
Then where castles mounted stand.
Have done, for more I hardly can endure.

Boling. Descent to darkness and the burning lake!
False fiend, avoid!

(Thunder and lightning. Exit Spirit.)

May I close with a parallel to the Saul and David narratives. In the Scottish wars of freedom there were two famous names. It fell to the lot of William Wallace to gather together the almost destroyed remnants of Scottish national life. The armies of Edward I which, for the moment, greatly daring, we shall compare with the Philistines, had got the Scottish people down. Wallace, like Saul in his fine person and bravery, found the task too great for him. He fell and his head was spiked for long years on London Bridge. But his work was not a failure. Robert Bruce, like David far inferior to his predecessor in character, built upon Wallace's foundation and after long years looked upon the abhorrance of the tyrant's armies at Bannockburn. Even so did David ultimately upon the beaten hosts of the Philistines.

The first king of Israel went down in battle, but he had his place among the uncounted number of those who received not the promise, God having provided some better thing for us that they without us should not be made perfect.

3. The Prophet: the Background of John 1:21ff, 6:14, 7:40
by Rabbi H. A. Fischel, and

4. The Sitz im Leben of Luke 1-2, by Professor H. L. MacNeill.

Both of the above papers will appear in some future issue or issues of the Journal of Biblical Literature, and they are therefore not being reproduced in the present Bulletin.

5. PHILO'S ALLEGORICAL METHOD OF SCRIPTURAL INTERPRETATION

by

Rev. G. H. Parke-Taylor

(Summary only)

Philo Judaeus unites much of the best of orthodox Judaism with the Greek philosophic outlook of cosmopolitan Alexandria. An older contemporary of both Jesus and Paul, he probably affected Christian theology more than any other single non-Christian writer and commentator on the Scriptures, although his influence in Christian circles was not marked until the second and following centuries.

The versatility of Philo is reflected in his writings, some forty of which have been preserved, perhaps half of his actual production. He wrote widely on Biblical subjects, nearly all of his writings being pervaded by the allegorical method.

Allegory, according to Louis Ginsberg, is "that explanation of a Scripture passage which is based upon the supposition that its author, whether God or man, intended something "other" than what is literally expressed" (Jewish Encyc. Vol. 1, p. 403).

The allegorical method has a Greek background. The pagan philosopher spiritualized mythology so as not to offend men's reasoning faculties. The process may be traced through Heraclitus in the fifth century B. C., the Cynics and Stoics, the fragments of Aristobulus, and the letter of Aristeas. Alexandria became the great centre where allegorization, mysticism and symbolism flourished.

A somewhat similar development had taken place in Palestine; an allegorical method of exposition of the Torah which is to be seen in many of the homiletical haggodath.

In this period of intellectual ferment, when the claims of Hellenism and Hebraism, of natural and revealed religion,

were in conflict, Philo emerged as a man who believed that the gulf between the two could be bridged, and that this could be done by an allegorical method which drew on both streams of tradition.

The radical allegorism which represented the Old Testament Scriptures as a vehicle for expressing philosophical truths only, Philo utterly repudiated. He desired to retain the literal meaning as far as possible; nevertheless, he did emphasize the fact that the Scriptures were intended to convey philosophical truths, for he regarded all Greek philosophy as compressed into the books of Moses. "The allegorical exposition", writes Philo, "is the soul of the sacred text, the literal meaning only its body." (De Migr. Abr. i 450). The literal is only for the vulgar; the allegorical is for the enlightened, the few, the men of vision and faculty, the initiated who can perceive and see.

Of Philo's allegory, Grrörer writes: "It is madness, but there's a method in it." The unity of the method can be seen in works as varied as the "Exposition", the "Quaestiones", and the "Allegory of the Law."

The "Allegory," which consists of twenty-one books, and which was originally longer, is (to quote Goodenough): "Philo's greatest work, indescribably rich in every way". It was meant to be a devotional book for "those ready to look beyond the letter of the Torah, and through the lenses of allegory, to discern as the true objectives of Jewish revelation a great new immaterial world of mystic accomplishment." (Goodenough, Introd. to Philo Judaeus, p. 55).

There are, I feel, two radical defects in Philo's method. Philo often interprets the same passage in different allegorical ways. This shows the ever-present danger of the subjectivity of allegory--it may be utterly arbitrary. Then, too, the "real" meaning of Scripture is reserved for a small company of intellectually élite, and is closed to the common man.

Nevertheless, Philo's allegorism profoundly affected the Christian Church, especially the exegetes of the Alexandrian school, in particular Clement and Origen, who in turn greatly influenced Hilary, Ambrose, Jerome and Augustine.

The allegorical method continued to flourish throughout the period of scholastic theologians, but received a severe set-back at the time of the Reformation (e.g. Luther: "to allegorize is to juggle with Scripture."!). The subsequent

rise of historico-critical method has largely confirmed the Reformation view-point. Yet Philo and the Christian Fathers who followed indirectly his method, for all their absurdities, have a spiritual insight which is lacking in the writings of many modern scholars with their more extensive equipment of philological, historical, and literary knowledge.

There are signs in our day of a return to what I would call "a new, and enlightened allegorical method". (e. g., in the writings of A. G. Hebert, Phythian-Adams, and Darwell Stone)--a recognition of eternal and abiding spiritual truths which transcend historical and local circumstance. Such writings have an unconscious sympathetic link with the writings of Philo.

It is for this reason that one makes a plea that the whole subject of allegorism be reinvestigated--that what is false in it may be denounced, and what is true in it be vindicated. For those who believe that the Old Testament is relevant to every age and particularly to our own day, such an investigation has interesting possibilities and may bring us to a new sense of what is vital in religion. Has allegory a validity, and if it has, wherein does that validity lie?

6. THE DOCTRINE OF GOD IN THE "J" DOCUMENT

by

Rev. J. W. E. Newbery

(Summary only)

Without entering into discussion about the validity of the documentary theory of the Pentateuch, we may use the hypothetical "J" Document as a basis for inquiring into the fundamental ideas of early Hebrew religion. Our intention is to show how in this primitive stage of life certain ideas of God were held which had in them so much of truth and life that they shaped all future thought and led up to the Christian faith.

1. The Creation Story. (Gen. 2:4b-7)

The characteristics of this primitive account, in sharp contrast to that of "P", are simplicity, picturesqueness, childlikeness; the directness and personal quality of God's dealing; its anthropomorphism. If there is error in all this it is error of a very high sort for this primitive humanizing of God is surely a true beginning in that understanding of the relationship between God and man which was at last fully revealed in the Incarnation.

2. The Promises. (Gen. 12-16)

In "J" it is Abraham, not Moses, who takes the supreme place. This is in virtue of the promises made to him at Haran and in Canaan. With chapter 12 the document enters the field of history with a confidence born of the conviction that it holds the clue to all history: "Now the Lord said unto Abraham, 'Get thee out...and I will make thee a great nation...and in thee shall all the families of the earth be blessed.'" God's great strong purpose of blessing and redemption is announced and its method is made clear: a chosen man and a chosen people. The promise inspired and disciplined all Old Testament life. Matthew connects it with Jesus (1:2). The New Testament writers see its issue in the Christian Church. The promise, with its fulfilment in Jesus Christ, is the clue to history.

3. The Covenant (Ex. 24:3-8)

The promise was made to obedient Abraham and to his seed. After four hundred years in Egypt it was renewed with Abraham's seed in the Covenant and on the same terms of the people's obedience. In the nomadic ceremony conducted by Moses this divine purpose to redeem and bless the race is firmly set upon the twin foundations of God's promise and man's obedience.

This is the great regulative idea in all succeeding Hebrew thought. It is the conception which holds the ages together: eternal election and purpose and human obedience.

But what happens when human obedience is not, and apparently cannot be given? This is a problem coming to the fore with Jeremiah, the Second Isaiah, Ezekiel. Their answer brings us to the borderland of the New Testament. There must be a new covenant to replace the old, invalidated by man's failure. In the New the basis will be the same immemorial purpose of blessing on the one hand for "God is faithful who has promised", but on the other penitent love and faith will replace man's unfulfilled obligation to obedience.

4. Community (Throughout)

"J" is the document which lies nearest to the nomadic background of Old Testament life, a life which compelled community and of which every expression must be of a communal sort: the unified society referred to itself as a person rather than a group (Num. 20:14 etc.), the group is responsible for every member (Gen. 34), the god is the god of the group, not of its individuals (I Sam. 26:19). So when the covenant is made, it is made with a community which is thought to include even its unborn members (Ex. 24).

This primitive conception of life as fundamentally communal and corporate was the atmosphere in which the battles of the Hebrew prophets were fought. The obligations of the unfulfilled promise were focused unrelentingly and inescapably upon the unbroken community. Hence came many of the insights of Hebrew religion. The New Testament inherits the idea. The Church is the "New Israel" which, though ten tribes are lost and a host of gentiles drawn in, is in unbroken contact with the old and inheritor of the promises. From the beginning too this primitive view of life offered to Christian theology a clue to the understanding of Christ's Sacrifice.

5. Deliverance (Ex. 12-13)

The mighty deliverance under Moses recorded in these chapters constituted for all later days (see Pss. 114, 81, 105, 106, 78, Ezra 9, Neh. 9, Dan. 9 etc.) a source of inspiration to faith. In the New Testament (Acts 7, 13, etc.) we see how its importance continued. This experience stands in the Old Testament as does the Cross to Christians, a great act of God which speaks of his purpose and his power. It gives us our clue when we look for a doctrine of God in early Hebrew religion. "J" is narrative, history all through, but it is also theology from beginning to end. For its narrative is the account of the acts of God, the great "Doer", who is best known in what He does. History is all His action on behalf of his great purpose to redeem His people.

III. Publications of Members

Attention is drawn to the following recent publications
(in the Biblical field) of members of the Society:

- Dillistone, F. W. The Significance of the Cross, Westminster Press, 1944
- " The Re-discovery of the Gospel⁴ in Theology To-Day, April 1944
- Dow, John This is our Faith, Board of Evangelism and Social Service, United Church of Canada, 1943
- Fischel, H. A. The Deutero-Isaianic Songs of the "Servant of God" according to the Jewish Exegesis (in German) in the Hebrew Union College Annual, Vol. XVIII, 1943-44, pp. 53-76
- Gehman, H..S. The Westminster Dictionary of the Bible, Westminster Press, 1944
- " Sepher, an Inscription in the Book of Job, in the Journal of Biblical Literature, Vol. LXIII, 1944, pp. 303-307
- Gilmour, G. P. A Handbook of the Gospels, privately printed September 1944
- Irwin, W. A. The Proboem of Ezekiel, University of Chicago Press, December 1943
- " The Significance of Wellhausen in the Journal of Bible and Religion, August 1944
- " The Exilic Prophets in the same journal, May 1943
- Meek, T. J. The Challenge of Oriental Studies to American Scholarship, in the Journal of the American Oriental Society, LXIII, 1943, p. 83ff.
- Parke-Taylor, G. H. A Note on Romans 1:5 and 16:26 in the Expository Times, Vol. LV, August 1944
- Scott, R. B. Y. The Relevance of the Prophets, Macmillan, 1944
- Staples, W. E. The "Vanity" of Ecclesiastes in the Journal of Near Eastern Studies, April 1943