BULLETIN

OF THE

CANADIAN SOCIETY OF BIBLICAL STUDIES

––––––––

BULLETIN

DE LA

SOCIETE CANADIENNE DES ETUDES BIBLIQUES

No. 40   1980

BULLETIN

OF THE

CANADIAN SOCIETY OF BIBLICAL STUDIES

————

BULLETIN

DE LA

SOCIETE CANADIENNE DES ETUDES BIBLIQUES

No. 40   1980

TABLE OF CONTENTS

ISAIAH 34, 35 and 40:1-11:

TRIADIC INTRODUCTION TO SECOND ISAIAH

1980 PRESIDENTIAL ADDRESS

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

S. Vernon Fawcett   May, 1980

University of Toronto

1

ISAIAH 34, 35 and 40:1-11:

TRIADIC INTRODUCTION TO SECOND ISAIAH?

In 1945 I was doing doctoral study under the direction of James Muilenburg in Berkeley, and as part of my studies I took a course from him on Second Isaiah. One of his proposals in that course was that three poems, Isaiah 34, 35 and 40:1-11, constituted a triadic introduction to the whole work of Second Isaiah. He had, five years earlier, written an article in which he had not dealt explicitly with the relation of Isaiah 34 to 35 or to 40-55, but in which he had pointed out a great many literary features of chapter 34.[1] In the 1945 course he called attention to most of these features as characteristic of the later chapters 40-55, and in his commentary in The Interpreter's Bible series he also notes these features, though without relating them to chapter 34.

In 1936 R.B.Y. Scott wrote about "The Relation of Isaiah, Chapter 35, to Deutero-Isaiah."[2] He concluded, on the basis of the evidence he adduced there, that "the cumulative evidence is very strongly in favor of our adding chapter 35 to the authentic writings of Deutero-Isaiah."[3]

Yet, when Volume V of the Interpreter's Bible Commentary appeared in 1956, the division between First and Second Isaiah was made at the traditional point between chapters 39 and 40. Neither Scott nor Muilenburg followed up the earlier suggestions that the division should be made to include chapter 35, or chapters 34-35, with 40-55. In this, they seem to be in the company of most of the

more recent commentators on the book of Isaiah.

Some commentators regard 34 and 35 simply as miscellaneous poems which have been added to the Isaiah complex in the process of editing. If there is a connection with Second Isaiah, it is that they may have been written by disciples of the great exilic prophet and joined to the general collection of prophecies before, or at the time of, the joining of 40-66 with 1-33. Chapter 35 is generally recognized as having a closer relation with 40-55 than does 34, whose affinities are seen to be more with certain parts of 56-66.[4]

Others see such a close connection between 34 and 35 that they regard them as two sides of one coin, the one absolutely necessary for the completion of the other, but still do not attribute them to Second Isaiah in any sense. Georg Fohrer entitles them 'Holle und Paradies'[5] as Otto Proksch had earlier said of them that "Upon the inferno follows the Paradiso."[6] Fohrer believes them, however, to have been written by an unknown disciple of Second Isaiah in the first decade after the Exile. Otto Eissfeldt declares that the two chapters belong together, picturing the destruction of the nations and the glorification of the Jews, but that any relationship in vocabulary and theme with Second Isaiah is to be explained simply as the influence of that prophet on the late sixth century author of 34-35.[7] In similar fashion, R.H. Pfeiffer refers to 34-35 as an apocalyptic poem belonging to the fifth, or possibly the fourth, century and Aage Bentzen characterizes them as "an eschatological description of the destruction of the heathen world and the bliss of the new world, without designating an author or time.[8]

Wilhelm Kaiser dissociates the two chapters from the work of Second Isaiah and from each other. Chapter 34 he believes to be an apocalyptic poem, perhaps composed as a conclusion for 28-33 in the Isaianic collection, and chapter 35 to be a late imitation of Second Isaiah, perhaps even centuries later.[9]

A recent book by H.C. Spykerboer, The Structure and Composition of Deutero-Isaiah, gives a summary of recent scholarship on the structure of the book of Isaiah.[10] He deals at length with the interpretations of Muilenburg and Westermann, and then in summary fashion with sixteen other scholars. He represents none of them as suggesting any more than some similarities between chapters 34-35 and chapters 40-66, though one might add that most simply accept without comment the traditional division of the book.

One might well conclude from all this that there is little reason to pursue an interpretation of 34-35, 40:1-11 which is based on a close relationship between them. In spite of the fact that Muilenburg seems to have changed his mind on these chapters between 1945 and 1956[11], I have remained convinced that his 1945 proposal was sound and that the question merits reconsideration.

The scholar who seems first to have proposed a close relationship within these chapters was Heinrich Graetz, writing in the Jewish Quarterly Review in 1891. He held that chapter 35 had been misplaced from an original position between verses 3 and 4 of chapter 51. He was obviously impressed with the great similarity in theme and language between 51:3:

> For the Lord will comfort Zion:
> He will comfort all her waste places,
> and will make her wilderness like Eden,
> her desert like the garden of the Lord;
> Joy and gladness will be found in her,
> thanksgiving and the voice of a song.

and the beginning and ending of Chapter 35. He specifically rejected chapter 34, however, as being an obviously second-rate imitation of parts of Jeremiah's work.

A.T. Olmstead responded to Scott's 1936 article with a brief note in the next issue of AJSL[12], pointing out in a rather aggrieved fashion that he had put forward the connection between 35 and 40-55 many years earlier, in 1915 (AJSL, 196) and again in 1924 (JAOS, 174), and indeed, thought himself the first to have done so.

It was of course C.C. Torrey, in his 1928 book The Second Isaiah, who brought the subject most forcibly to scholarly attention. He argued there for the unity of 34-35 and 40-66 as a single work of twenty-seven poems, showing "a true literary continuity, internal and not merely superficial, plainly intended by the author himself."[13]

In his 1936 article, R.B.Y. Scott took as his guide the literary categories of Ludwig Köhler's style-critical study of Isaiah 40-55,[14] and applied them to chapter 35, as well as making use of the literary analysis which Hugo Gressmann had made of Second Isaiah in 1914.[15] He first examined the vocabulary congruences. Though there were a great many "notable points of contact" in vocabulary, there were other cases of words, both common and uncommon, which were used in 35 and not at all in 40-55. He decided that the evidence of vocabulary usage was not conclusive. Olmstead, on the other hand, found that of the 109 words occurring in 35:1-9, all but 14 are

found in parts of Second Isaiah.[16] He declared that an 87%
congruence of vocabulary has to be a convincing demonstration of
unity.[17]

Scott then went on to use 20 different grammatical and
stylistic features defined in Köhler's study, and found in these a
much greater degree of similarity than of dissimilarity between 35
and 40-55. He found this exercise to be very convincing. Going
then beyond Köhler's categories, Scott set out certain themes found
in the subject matter of both 35 and 40-55. He identified 14 of
these, such as "rejoicing in the wilderness", "blossoming in the
desert", "Lebanon as a symbol of magnificence", "the glory of
Yahweh", "the vengeance and recompence of Yahweh", etc. Comparing
the appearance and the contexts of these themes in 35 and 40-55, he
concluded that "there is a real community of ideas . . . and not a
mere echoing of language."[18]

His overall conclusion was that chapter 35 very definitely
belongs with 40-55, and he suggested that chapter 34 might well be
subjected to the same kind of analysis to see whether it might also
belong to Second Isaiah.

In 1952 Marvin Pope took up this suggestion and did subject
chapter 34 to detailed analysis on the basis of Köhler's categories,
as Scott had done with 35. In his study of vocabulary congruence,
Pope includes chapters 56-66 as well as 40-55, and does not always
indicate whether the contacts are with the one section or the other.
He does conclude that there is about a 65% congruence between 34 and
40-66 and that "literary interdependance is strongly indicated and

unity of authorship not impossible."[18] He then goes on to refine
the vocabulary study by showing relationships in terms of larger
phrases. He shows that six different phrases used in chapter 34 have
close parallels at 11 different places in 40-55 and five other
phrases are parallelled at seven places in 56-66. Finally, Pope
examines elements of style and grammatical usage, following
categories from Köhler such as word-order, sentence length, poverty
of vocabulary, uses of the definite article and accusative particle,
etc. His final conclusion is that "it seems probable that Isaiah 34
and 35 are a unity, and the case for adding both of them to the
expanding Deutero-Isaianic corpus is doubly strengthened."[20]

Muilenburg had drawn attention in his 1940 article in the Journal
of Biblical Literature to a number of literary characteristics of
Isaiah 34. Among these were paronomasia (wěnamaqqû and wěnāmassû in
3b and 4a; hermî and harbî in 5b and d; ţebah and zebah in 6e and f),
dominance of a single sound throughout a line (ām sound in 2bcd; îm
sound in 7a & b; āh sound in 11bc and again in 15b), lines beginning
and ending with the same sound, the use of triads (trilogies) (kōl in
1d, 2a and b; nōbelet, kiněbōl, yibbōl in 4cde; ɔak-šām, šammāh,
ɔak-šām in 14b, 15). He also makes a good deal of the use of the
particle kî in trilogies, at the beginning of successive strophes,
etc. One has only to examine the table of literary characteristics
which he gives for Second Isaiah generally, on pages 386-389 of his
Interpreter's Bible commentary, to be struck with the remarkable
duplication of literary techniques.

We must note in connection with these studies of literary style

the work of Yehuda Radday in detailed computer study of linguistic
elements in the book of Isaiah.[21] Radday seeks to study those
features of linguistics which are least amenable to conscious control
by an author and, therefore, most likely to leave indelible prints
on a literary composition. Word-length, sentence-length, distribution
of parts of speech, the use of particular particles, entropies of
words of similar length and words which are used eccentrically, are
some of the most revealing features. Radday divided Isaiah 1-66
into a number of different segments, 1-12, 13-14, 15-23, 24-27, 28-
33, 34-35, 36-39, 40-48, 49-57, 58-66, and then into different
clusters of these, such as 13-27, 24-35, 49-55, etc. Only in the
case of one of two of his studies, such as on sentence-length, did
he give the data for all his sub-divisions. For most of his studies
he gives the data only for the six main divisions at which he
arrived: 1-12, 13-23, 24-35, 40-48, 49-57 and 58-66.

His general conclusions are: 1) that the book is composed of
two major parts, 1-35 and 40-66; 2) that the most dissimilar parts
are 1-12 and 40-48; 3) that 13-23 are very likely the work of the
author of 1-12; 4) that 49-57 and 58-66 are so close to each other
and different from other parts as to be attributable to a separate
author; and 5) that 24-35 "contain heterogeneous material more or
less congenial to chps. 1-23". This "more or less congenial"
relation to 1-23, and even to 24-33, is, however, qualified very
decidedly by the results of two or three of the tests. Radday says
that "text entropies appear to be a more sensitive means" for
determining relationships than any of the other tests. The results

of his tests on text entropies, he says, are that "chapters 34-35
. . . are alien to section III (24-35) and, if at all belonging to
any section, are close to Section IV (40-48)."[22] His studies then,
though not rendering any conclusive evidence for these two chapters,
do lean by his own reckoning in the direction of an association with
40-48, if not with the whole of 40-55.

Scott had stated in his 1936 article that the close connection
between 35 and 40-55 "Might have been more easily recognized had it
not been for the totally unsupported assumption that chapters 36-39
formed part of the Book of Isaiah before chapters 40 ff. [did]. Our
analysis [he says] points to the insertion of chapters 36-39, like
chapters 24-27, after chapters 35 and 40 ff. had been added to the
earlier collections considered Isaianic."[23]

It is interesting that Olmstead says that he noticed the close
relationship of chapter 35 with chapter 40 after he had cut out 36-
39 to paste them alongside II Kings 18 ff. for a comparative study.
C.C. Torrey argued that chapters 36-39 were deliberately inserted
between 34-35 and 40-66, both originally parts of a single work, in
order the more securely to tie the word of Second Isaiah into the
Isaianic collection as a whole.

In this respect, William Brownlee calls attention to the spatial
gap which occurs between chapters 33 and 34 in the complete Isaiah
Scroll from Qumran.[24] He notes that Paul Kahle was the first to
remark upon this feature of the scroll and that he had claimed that
this lent support to Torrey's position noted above.[25] There are, of
course, as with most manuscripts, some variations in the number of

lines of writing from column to column in the scroll. But generally these variations do not run to more than one line between adjoining columns. In this case there are three full lines difference. Moreover, this is the only place where the column is clearly <u>lined</u> and where any of the marked lines on the skin at the bottom of a page are not used. It seems certain that the gap was deliberate. Furthermore, though there is not yet any clear agreement as to the meaning of the various marginal symbols which appear in the Qumran scrolls, it is worth noting that one of these markings, ㋛ , is used in the margin beside the last line of chapter 35 and again beside the last line of chapter 39, clearly to call attention to the section 36-39 for some reason.

In a note in <u>Revue de Qumran</u> (1965), Kent Rickards notes a prescription on the copying of texts which is found in the Babylonian Talmud, Baba Bathra 13b:

> Between each book of the Torah there should be left a space of four lines, and so between one prophet and the next. In the Twelve Minor Prophets, however, the space should be only three lines. If, however, the scribe finishes one book at the bottom, he should commence the next at the top.

Richards comments that the three-line gap between the Minor Prophets seems likely to have been because they were contained in one book.[26] The same gap would probably have been used between the two Isaiah books because they also were being included in one book. In this particular case the prescription for the three-line gap and that for starting the next book at the top when the previous one was finished at the bottom coincide.

Brownlee's explanation of the break after chapter 33 is that

"the book of Isaiah in its present form is the product of an Isaianic school, whose final product was the achievement of a two-volume edition of Isaianic material."[27] He believes these two volumes to exhibit a parallelism of structure and subject matter. He sets this out in seven segments of material in each volume. Chapters 34-35, with their contrast between judgement and restoration, he sees as parallel to chapters 1-5, which he analyses as four cycles of "ruin-restoration" oracles (though in three of the four cycles, the pattern is reversed and appears as "restoration-ruin"). He then sees chapters 36-40 as biographical material, parallel to that of chapters 6-8. Other such parallels are adduced. It was this deliberate editorial policy of balancing volume 2 in parallel with volume 1 which Brownlee believes to explain the inclusion of chapters 36-39 between 34-35 and 40-66. Many of the details of Brownlee's parallels are difficult to sustain, not least the one between 36-40 and 6-8. His book has, nonetheless, drawn attention once more to the possibility that chapters 34-35 constitute the beginning of Second Isaiah's prophecy.

What we are left with then, it seems to me, is a reasonably strong case, supported from several different quarters, for an original juxtaposition of chapters 34-35 and at least 40-48, if not 40-55 or 40-66 of Isaiah.

There is, first of all, the very close association, if not indissoluble unity, of 34 and 35 as a picture of cosmic and historical destruction or return to chaos, followed by a picture of restoration, regeneration and return to purpose. Very few scholars

fail to argue for this very close relationship.

There is, secondly, the strong evidence adduced by Scott,
Torrey, Olmstead and Smart to show that chapter 35 belongs with the
rest of the work of Second Isaiah. Related to these studies are
those of Torrey and Pope, and I believe the implications of
Muilenburg's work, which seek to show, using the same stylistic
criteria, that chapter 34 belongs with 35 and 40-55. Radday's
exhaustive linguistic study, in some of the aspects which he himself
considered most significant, points in the same direction, though he
does not include this conclusion in his final summary.

There is, thirdly, the evidence of the Isaiah Scroll from
Qumran, indicating a definitive break between the collection of
oracles in 1-33 and that of 34-66, with marginal notations singling
out chapters 36-39.

If 34-35 were once found in the Second Isaiah corpus and have
been separated from 40 ff. only by the editorial insertion of the
alien chapters 36-39, and if there is as much literary relationship
between them and the nearer chapters of Second Isaiah as is indicated,
it would seem permissible to proceed to an interpretation of 34-35
that presupposes at least as close a connection with chapter 40 as
may be presupposed for any immediately sequential chapters in the rest
of Second Isaiah.

Scholars present a great variety of strophic arrangements for
the three poems 34, 35 and 40:1-11, with some measure of agreement
on chapter 35. It is with respect to chapter 34 that the greatest
differences appear. Even here, most commentators agree in seeing it

as a poem in two parts -- verses 1-10 and 11-17.

Not a few commentators note that the introductory doublet in
verse 1 provides a much better beginning for the Second Isaiah
collection than does 40:1.[28] Here is an exhortation to the whole
world -- "nations", "peoples", "earth and its fullness", "world and
all its offspring".[29] There are similar calls to attention elsewhere
in Second Isaiah -- 41:1, 41:21 f., 43:9, 45:20, 48:16, 49:1 -- but
only 41:1 has anything like the same universal sweep, and it would
not present nearly as commanding an opening as this.

Muilenburg arranges the rest of the first half of the poem in
four strophes, which he characterizes as: 1) the wrath of Yahweh
(2-4); 2) the sword of Yahweh (5-6b); 3) the sacrifice of Yahweh
(6c-7); and 4) the vengeance of Yahweh (8-9). He concludes the
first half with what he calls an interlude (10) which concludes the
first part and provides a transition to the second. He gives
primary significance in this arrangement, not only to the subject
matter as indicated in his titles, but to the introductory $k\hat{\imath}$ ("for")
which introduces each of his four strophes. E.J. Kissance draws
attention to something which Muilenburg glosses over here.[30]
Muilenburg entitles the second strophe "the sword of Yahweh" and the
third "the sacrifice of Yahweh". Yet the second strophe has more
apparent sacrifical language in it than the third. Kissane holds
that the name "Edom" in 34:5 should be read $\bar{\imath}$ādām, and that verse 6ef
-- "For Yahweh has a sacrifice in Bozrah, and a great slaughter in
the land of Edom" -- should be omitted as a gloss. I would not follow
Kissane in emending "Edom", but I find his identification of 6ef as a

later gloss somewhat attractive. It does interrupt the sequence between 6abcd and 7. Torrey, for instance, finds it necessary to point out that "with them" (^{c}immām) of verse 7 refers to the animals in 6cd.[31] The gloss depends, no doubt, on the mention of "fat" and of animals which, Scott remarks,[32] are usually named in sacrifical contexts. Yet the "lamb" (kar) and the "ram" ($^{\flat}$ayil) of verse 6 are rarely used in such contexts in the Old Testament,[33] and the "wild-ox" (rĕ$^{\flat}$ēm) and the "mighty one" ($^{\flat}$abbîr) never. The "ram" and the "mighty one" are more frequently used metaphorically of leaders or despots.[34] Only the "bull" (par) is frequently so used and the "he-goat" (^{c}attûd) less frequently. And in both these cases the majority of such uses are from the post-exilic period. Later copyists, under the influences of the later sacrificial cult, might well have added this reference to a sacrifice in Bozrah and Edom, especially since the name of Edom had already been mentioned.

Without 6ef, we have three strophes of virtually equal length in the first part of 34, each of them introduced with the particle kî ("for"): 1) the wrath of Yahweh (2-4); 2) the sword of Yahweh (5-7 omitting 6ef); and 3) the vengeance of Yahweh. The wrath is vented both on the nations and on the cosmos. The first strophe sets forth both aspects (2-3ab) (3c-4), the second picks up the historical destruction focusing on Edom (5-7 omitting 6ef), and the third points to the utter desolation of the earth as a whole.

The second half of the poem (verses 11-17) pictures the results of this destruction in terms of the primeval conditions before creation (terms reminiscent of the classical passage in Jeremiah 4:

23-26). The animals, birds and plants which are mentioned are those regularly associated with desert and desolation. The lines of chaos or emptiness (tōhû) and of waste or nothingness (bōhû) are stretched over all of it. Muilenburg and others interpret the final strophe (14c-17) as an expression of Yahweh's continued care for his creatures. But it may equally be a declaration that, as Yahweh had once set his creatures in creation to enjoy its abundance, he now designates them for chaos. Fohrer refers the destruction described in this poem specifically to Edom, in contrast to the description of blessing which is to come in the next strophe to Israel.[35] Yet even he, as well as most other commentators, understand Edom to be, in the words of Torrey, a "current symbolical designation of a class: the incorrigible enemies of Israel and Yahwe."[36] But the destruction here seems to be more than simply the enemies of Israel and Yahweh. It is not unusual for Second Isaiah to interweave references to historical situations and events with references to universal and cosmic situations and events.[37] If that is the case here, then chapter 34 could be the preparation for the historical intervention of Yahweh by a wiping clean of the slate both in cosmic and historical terms. Both Israel, who has already "drunk at the hand of Yahweh the cup of his wrath" and has suffered "devastation and destruction, famine and sword" (51:17-19), and the world of nations as a whole, are returned to destruction and chaos as the prelude to what Yahweh is about to do for his people.

Chapter 35 is a poem of four strophes comprising, like chapter 34, two parts, though in this case two less equal parts. As 34

described the "vengeance of Yahweh" in the first part and its
consequences in the second, so 35 announces the coming of "Yahweh's
vengeance" in the first part, and describes its consequences in the
second. But the "vengeance" is now described in its positive aspects.
George Mendenhall, in his collection of essays entitled The Tenth
Generation, includes a study of the Hebrew root nāgām, the word
translated "vengeance" in both 34 and 35. He makes a convincing case
for understanding it to mean "the legitimate exercise of sovereignty"
or "kingly power and rule" or "what the ancient Romans called
imperium". It does not have only the negative and vindictive
connotations our English word normally carries, but is capable of
both positive and negative import.[38]

The introductory strophe begins by picking up (1-2), if not the
words of 34 which describe the desolate chaos, nonetheless the ideas,
as reflected in the words "wilderness", "dry land", "desert", which
are often synonyms in the Old Testament for chaos, as Pedersen so
clearly demonstrated.[39] But 35 begins right off with the declaration
that these desolate places will be glad and will rejoice, for they
will see the glory of Yahweh. This immediately sets the tone for
the whole poem. The first strophe focuses on the land; the second
focuses on the people. They are to be strengthened and heartened by
the message that the "vengeance of God" is coming to save them.

The result of Yahweh's coming "in vengeance" (that is, in his
sovereign ruling power) is described in the last two strophes of
chapter 35. Both human and natural negativities will be reversed.
There is no reference in 34 to the blindness and deafness, lameness

and dumbness of the people. There is, however, abundant reference
later in Second Isaiah to these limitations in the life of the exiled
people. There is reference in 34 to the dryness of the desert and
the lack of streams in the wilderness, and this condition too is to
be turned around as a result of Yahweh's coming.

Where the desolate land of 34 is to be called "No-Kingdom-There",
her princes are to be non-existent, and (unless we delete 34:10d
with some commentators) none shall pass through it, here there will
be a highway upon which fools will not go but on which the ransomed
people of Yahweh will pass through.

And where the first half of 34 (10b) ends with the declaration
that smoke will ascend forever from the waste places, and the second
half ends with the picture of the desert creatures inhabiting the
waste forever, 35 ends instead with the promise that everlasting joy
will be on Israel's head as she returns to a land completely
recreated for her habitation.

It is no wonder then that scholars have insisted on the unity of
these two poems. The one describes the destruction by Yahweh's
sovereign power of the nations which, like the threatening waters of
chaos, have encircled Israel all her life and, in the event of the
Exile, have banished her from her world of habitation or, in the
perfidy of Edom, have invaded that world in her absence like the
waters of the flood. It uses the language both of nations and of
chaos to describe Yahweh's returning of his creation to its primeval
condition. The other declares that Yahweh is to come again in that
same ruling power (nāqām) to restore his land to its created glory

and to provide a way for his people to take up their life there.

These twin themes reappear elsewhere in Second Isaiah. In 50:

2b-3 Yahweh asks:

> Is my hand shortened that it cannot redeem?
> Or have I no power to deliver?
> Behold, by my rebuke I dry up the sea,
> I make the rivers a desert
> . . . .
> I clothe the heavens with blackness,
> and make sackcloth their covering.

Again in 42:14-16 he declares himself, as in 34-35, powerful in both

negative and positive terms:

> For a long time I have held my peace,
> I have kept still and restrained myself;
> Now I will cry out like a woman in travail,
> I will gasp and pant.
> I will lay waste mountains and hills,
> and dry up all their herbage;
> I will turn the rivers into islands
> and dry up their pools.
> I will lead the blind in a way they know not,
> in paths they have not known I will guide them.
> I will turn the darkness into light before them,
> the rough places into level ground.

Here the language and images of both 34 and 35 are joined together

to proclaim the saving activity of Yahweh. And this is simply done

in more extensive, more dramatic fashion in the opening trilogy to

the second Isaiah book. For it is against the background of Yahweh's

devastation of the nations and of the whole earth in 34, and his

restoration and recreation of the land in 35, that the announcement

is made in 40:1-11 of Yahweh's own coming, in person as it were, to

rule his people once again with recompense and tenderness.

Almost all commentators agree in arranging this poem in four

strophes, 1-2, 3-5, 6-8 and 9-11, although Muilenburg regards 11 as

a separate concluding coda, and Torrey and Smart continue the poem

through the whole of chapter 40. Though the first strophe is a word

of comfort to Israel, the focus of the poem as a whole is on the

coming of Yahweh. His coming is to the historical situation of

weakness in which his people are presently found, though words and

concepts from the earlier two more cosmic poems are picked up and

played upon.

The first strophe is the announcement of Yahweh's forgiving love

for his people. Her punishment is over, her exile about to be ended.

The announcement is made in two trilogies, a form Muilenburg has

shown to be typical of 34 and Scott of 35: three imperatives --

comfort, speak tenderly, cry; three assurances of pardon -- that her

warfare is ended, that her iniquity is pardoned, that she has

received double punishment for her sins.

The second strophe picks up two themes from chapter 35. The

first is the great highway in the desert. In 35 it had been a highway

for the redeemed of Israel to walk on; here it is "the way of Yahweh",

"a highway for our God". The second theme is "the glory of Yahweh".

Again the emphasis is on Yahweh: in 35:2 they (the land or the people)

will see his glory, but here "the glory of Yahweh will appear" so

that all flesh can behold it.

The third strophe is often somewhat neglected, perhaps because

of the great theophany which follows it in the fourth. Yet it is

the centre of the poem and, seen against the backdrop of chapters 34

and 35, it is the climax of the triadic introduction and indeed the

main theme of the work of Second Isaiah as a whole. It requires,

however, a different punctuation and interpretation than is usual.

The prophet is commanded to "Cry!", and he responds with the question, "What shall I cry?". The rest of the strophe is commonly left unpunctuated. This leaves the interpretation of it very uncertain. Is it the divine answer to the prophet's question? That is, is Yahweh declaring that the human destiny is to wither and die? Or is it the prophet's own understanding of humanity's hopeless situation? I would treat 6cd and 7 as a continuation of the prophet's question: "What shall I cry? All flesh is grass and all its steadfastness as the flower of the field. The grass dries up and the flower withers when the wind of Yahweh blows upon it?" Is this all that the prophet is to cry? The answer to his question is then given to him: "The grass does dry up, and the flower does wither; but the word of our God stands forever!"

This grammatical interpretation of 6-8 is supported by other examples of the same form from Second Isaiah. In 40:18 the prophet asks: "To whom then will you liken God, or what likeness compare with him? The idol?" The RSV treats "the idol" and the words following it as a kind of answer to the question, but surely that much at least is part of the question. The JPS translation, The Holy Scriptures, includes all of verse 19 in the continued question, and NEB includes both verse 19 and 20.[40] In 40:27 almost all translations include the whole verse in the question, though the latter half of it might be taken as a response: "Why do you say, O Jacob, and speak, O Israel? 'My way is hid from Yahweh and my right is disregarded by my God'?". In 49:14-15 we have a quotation, continued in a question, which is then answered with a statement

which repeats part of the question:

> But Zion said, "The Lord has forsaken me,
> My Lord has forgotten me."
> "Can a woman forget her sucking child,
> that she should have no compassion on the son of her womb?
> Even these may forget,
> Yet I will not forget you.

The pattern here is very similar to that of 40:6-8. There is good reason then, based on Second Isaiah himself, for interpreting these verses in this way.

The interpretation gains more significance when we note the way in which a word thrice repeated in the first strophe of chapter 34 is picked up and twice repeated in the question and answer to these verses. The RSV obscures this echo by translating the root nābēl all three times in 34:4 as "fall":

> All their host shall fall,
> as leaves fall from the vine,
> like leaves falling from the fig-tree.

It translates the same root twice as "fade" in 40:7-8:

> The grass withers and the flower fades.

If it is a deliberate echo of 34:4, and the threefold and twofold repetition of it certainly suggests that it may be, then this is a powerful rejection of the picture of chapter 34 as a final picture. The destruction of the nations and the return of the world to chaos is not Yahweh's final answer. The final answer is the eternal word of our God, the word that was spoken in chapter 35:

> Say to those of a fearful heart,
> "Be strong! Fear not!
> Behold your God will come with vengeance,
> with the recompence of God.
> He will come and save you."

We noted earlier that the word ᶜôlām, which appeared in relation
to the destruction of chapter 34 at the end of both the first and
second parts of the poem, appeared again in connection with the joy
of the redeemed people at the end of chapter 35. It appears once
again here of the final word of God.

In the last strophe the prophet calls on Zion, the Zion for whom
Yahweh exercised his sovereign power in 34:8 and to which the redeemed
returned with singing in 35:10, to get up on a high mountain and
proclaim this final, everlasting word of her God:

> Say to the cities of Judah,
> "Behold, your God!
> Behold the lord Yahweh comes with might
> and his arm rules for him;
> Behold, his reward is with him,
> and his recompense before him."

The poem concludes with a coda which balances all that has been
proclaimed about the might and majesty of God with a declaration of
his tender love and personal care for his people. As Muilenburg
notes, "The arm raised in triumph is lowered in compassion . . . .
Thus the closing lines [of the poem] strike the note of comfort of
the beginning."[41] We might also note that this coda completes the
movement from "nations" and "peoples", "the earth and its fullness"
and "the world and its offspring" at the beginning of the triadic
introduction to Israel as the helpless people of Yahweh at the end.

It seems to me that, if we understand 40:1-11 as the finale of
the opening triad of poems, we may even more fittingly say of these
last strophes what Muilenburg says so well of 40:9-10:

> Everything from the very beginning has been a
> preparation for this final word. Both in form
> and content it is more impressive than the
> foregoing lines . . . . The scene shifts from
> [the universal to the historical, from the cosmic
> to the earthly] [Muilenburg has "from heaven to
> earth, from the celestial council to Jerusalem"]
> . . . and the way is prepared for the vast
> panorama of history and eschatology which is to
> follow.

NOTES

[1] J. Muilenburg, "The Literary Character of II Isaiah," _Journal of Biblical Literature_, LIX (1940), 339-365.

[2] R.B.Y. Scott, "The Relation of Isaiah, Chapter 35, to Deutero-Isaiah," _American Journal of Semitic Languages_, LII (1936), 178-191.

[3] Scott, p. 191.

[4] J.L. Mackenzie regards 34 as apocalyptic, a form he says is not found in II Isaiah, and which, in this case, depends heavily on Isaiah 13. He does believe 35 to be related to Isaiah 40-55. See _Second Isaiah_ (Anchor Bible) (Doubleday, 1968), pp. 3-12. J.D. Smart points out the close similarity of 34 to the "Edom" oracles in Amos 1:11-12, Obad., Mal. 1:2-5, Jer. 49:7-22 and Ezek. 25:12-14 in denying II Isaiah's authorship of 34. On the other hand he does hold 35 to be a part of II Isaiah, but places it as a summarizing conclusion rather than an introduction. See _History and Theology in Second Isaiah_ (Westminster, 1965), pp. 292-294. G.W. Anderson, _A Critical Introduction to the Old Testament_ (Duckworth, 1959), p. 111, and E.A. Leslie, _Isaiah_ (Abingdon, 1963), pp. 130-131, 134-135, note a contrasting connection between the two chapters but regard neither of them as Second Isaiah's.

[5] G. Fohrer, _Das Buch Jesaja_, Band II (Zürich, 1967), p. 144.

[6] O. Procksch, _Jesaja I_ (Leipzig, 1930), p. 434.

[7] O. Eissfeldt, _The Old Testament: An Introduction_, Tr. P. Ackroyd (Oxford, 1965), pp. 327-328.

[8] R.H. Pfeiffer, _Introduction to the Old Testament_ (New York, 1941), p. 441. A. Bentzen, _Introduction to the Old Testament_, 3rd edition (Copenhagen, 1957), p. 104.

[9] O. Kaiser, _Isaiah 13-39: A Commentary_ (O.T.L.) (London, 1974), pp. 353, 363.

[10] H.C. Spykerboer, _The Structure and Composition of Deutero-Isaiah_ (Groenigen, 1976), pp. 1-29.

[11] He speaks in his commentary in _IB_, V of 40:1-11, 40:12-31 and 41:1-42:4 as "forming an admirable introductory trilogy", p. 391.

[12] _American Journal of Semitic Languages_, LIII (1937).

[13] C.C. Torrey, _The Second Isaiah: A New Interpretation_ (Edinburgh, 1928), p. 93.

[14] L. Köhler, _Deutero-jesaja, Stilkritisch Untersucht_ (Giessen, 1923).

[15] H. Gressmann, "Die literarische Analyse Deuterojesajas," _Zeitschrift für die Alttestamentliche Wissenschaft_, XXXIV, 1914, 254 ff.

[16] Verse 10 is a special case, since it is repeated in full in 51:11.

[17] Olmstead, p. 253.

[18] Scott, p. 188.

[19] M. Pope, "Isaiah 34 in Relation to Isaiah 35, 40-66," _Journal of Biblical Literature_, LXXI (1952), 238.

[20] Pope, p. 243.

[21] Y. Radday, _The Unity of Isaiah in the Light of Statistical Analysis_, with a contribution by Dieter Wickmann (Hildesheim, 1973).

[22] Radday, p. 127.

[23] Scott, p. 191.

[24] W. Brownlee, _The Meaning of the Qumran Scrolls for the Bible_ (New York, 1964), pp. 247 ff.

[25] P. Kahle, _Die hebräischen Handschriften aus der Höhle_ (Stuttgart, 1951), pp. 72 ff.

[26] K.H. Richards, "A Note on the Bisection of Isaiah," _Revue de Qumran_, V (1965), 257-258.

[27] Brownlee, p. 247.

[28] See Scott, p. 191: "And 34:1 provides a suitable exordium for the collection, which is lacking in either 35:1 or 40:1."

[29] E.J. Young, "Isaiah 34 and its Position in the Prophecy," _Westminster Theological Journal_ (1965), 93-114, points out that the imperative qirĕbû is used along with the verb šamaᶜ only here and in 48:16, and that the expression ûlĕʾummîm haqšîbû occurs in reverse order in 49:1 and nowhere else in the OT without an accompanying šamaᶜ. The word "offspring" (seʾĕṣaʾ) appears in 24:24, 42:5, 44:3, 48:19, 61:9 and 65:23 and nowhere else in the OT (and only here and in 42:5 in reference to the earth's produce). He notes other usages that occur only in II Isaiah. His argument, of course, is that all this evidence points to a unitary work of Isaiah throughout.

[30]E.J. Kissane, The Book of Isaiah, Vol. I (i-xxxix) (Dublin, 1941), p. 387.

[31]Torrey, p. 284.

[32]Scott, p. 356.

[33]See kar only in Ezek. 39:18 (a doubtful context) and ʾayil in Gen. 22:13.

[34]For par see Lev. 4 passim; 8:2,14,17; 16:3 ff.; Num. 7 passim; 23 passim, 28: 11 ff.; 29:2-37; Ezra 8:35; I Chr. 15:26; 29:21; etc. For ᶜattûd see Num. 7:17-88; Ps. 50:9,13; 66:15.

[35]Fohrer, p. 153.

[36]Torrey, pp. 123, 279. Pope, p. 243 and n. 33, quotes Torrey with approval and also quotes Bishop Lowth: "By a figure very common in the prophetical writings, any city or people remarkably distinguished as enemies of the people and the kingdom of God, is put for these enemies in general."

[37]See Isa. 45:1 ff., where Cyrus' historical conquests are set within Yahweh's creative power and purpose. Also 50:9 ff., where creation and exodus are set together.

[38]G. Mendenhall, The Tenth Generation (Baltimore, 1973), pp. 69-104; see p. 70. See also A.S. Herbert, The Book of the Prophet Isaiah (Cambridge Bible) (Cambridge, 1973), p. 193.

[39]Joh. Pedersen, Israel, I-II (London, 1926), pp. 454-455: "The opposite of the land of man is the desert land. It is the evil place . . . the home of the curse."

[40]JPS - To whom then will ye liken God?
    Or what likeness will ye compare with him?
    The image perchance, which the craftsman hath melted,
    And the goldsmith spread over with gold,
    The silversmith casting silver chains?

NEB - What likeness will you find for God
    or what form to resemble his?
    Is it an image which a craftsman sets up,
    and a goldsmith covers with plate
    and fits with studs of silver as a costly gift?
    Or is it mulberry-wood that will not rot which a man
      choose
    seeking out a skilful craftsman for it,
    to mount an image that will not fail?

[41]Muilenburg, IB, V, pp. 433-434.

[42]Muilenburg, IB, V, p. 431, adapted.

C. S. B. S. / S. C. E. B.

ANNUAL MEETING (1980)

A B S T R A C T S

The following abstracts are given in the order in which they appear in the programme.

(1) John Sandys-Wunsch (Memorial University of Newfoundland) "Before Adam and Eve--or What the Censor Saw".

It has long been recognized that while there are two creation stories in Genesis, the second (which is really the first) has a very attenuated account of creation and is devoted mainly to events in the Garden of Eden. It is the purpose of this paper first to examine evidence from elsewhere in the Old Testament to show the sort of creation narrative that originally preceded the Garden of Eden story. Secondly, it will then be asked why this older creation account was suppressed by the writers/redactors of the exilic or post-exilic period, so that we can see them not only as the collectors and preservers of the traditions of Israel but also as its editors and censors.

(2) Gale Ann Yee (University of St. Michael's College) Old Testament Prize Essay: "A Form-Critical Study of Isa. 5:1-7 as a Song and a Juridical Parable".

After a preliminary textual discussion of Isa. 5: 1-7, I will analyze the song in Deut. 32:1-43 and the juridical parables found in 2 Sam. 12:1-14; 14:1-20 and I Kgs. 20:35-43. The unique character of Isa. 5:1-7 will then be considered.
Conjoined in Isa. 5:1-7 are two literary forms: a song and a parable. Both types have formal and functional similarities. Within the overall framework of a song, the parabolic element operates covertly to bring about the hearers' own judgment against themselves. The Southern Kingdom, "the inhabitants of Jerusalem and men of Judah (5:3)," is manipulated by Isaiah to condemn itself. Viewing Isa. 5:1-7 from this functional perspective of convicting its audience, I find that previous interpretations of the passage as allegory, fable,

erotic love poem, friend of the bridegroom song, etc.
are inadequate.

(3) T. R. Hobbs (McMaster Divinity College) "2 Kings 1-2: Their Unity and Function".

This paper is a brief re-examination of the relationship between the stories depicting the final episodes in the life and ministry of Elijah, and the beginning of the independent activity of Elisha in 2 Kings 1-2. Most previous analyses of the chapters have divided the narratives into source and redaction (DeVries 1978), treated individual parts of the chapters (Culley 1975), generalized (Eissfeldt ET 1965), or ignored them altogether (Radday 1972). Lundbom (1973) treats the chapters as a unity, but unsatisfactorily. This paper seeks to demonstrate the literary unity of the chapters, how that unity is maintained, and the function that unit performs in the collected stories of Elijah and Elisha.

(4) Baruch Halpern (Vanier College, York University) "The Sources of the Deborah Story".

The story of Deborah is among the most familiar in the "Deuteronomistic History", and among the most notorious for its problems. Particularly because of its implication for the extent of pre-monarchic Israel's league, scholars such as Noth, Weiser and Richter have spot-lighted the tensions between Judges 4 and Judges 5 and sought to explain them either on the basis of the chapters' discrete tradition-histories, or on the basis of radical Mowinckelian re-reading of Judges 5. This paper proposes a third approach-- that the differences may be imputed to the differences between the poetic and prosaic hermeneutics, and to a discernible difference of sources for the two accounts. This suggestion has value not only as a solution to the problem, but also for the light it sheds on Israel's historiographic techniques.

(5) Hans Rollman (McMaster University) "Paulus alienus: William Wrede's Interpretation of Paul".

William Wrede's Paul (1904) signals the beginning of the modern study of Paul and evoked in its time an intense public response. Until now Wrede's interpretation of Paul has unfortunately been reduced to the "Jesus/Paul" problem and has been traced back to Paul de Lagarde's anti-Paulinism. The paper argues that Wrede's views on Paul were not significantly influenced by Lagarde's anti-Paulinism but stem instead from Wrede's historicist agenda to recover the history and character of early Christian religion irrespective

of subsequent theological concerns and with the interpretative emphases and categories of explanation that are strictly correlative to the historical object. The only publication that may have reinforced Wrede's understanding of the chasm between the proclamation of Jesus and Paul's theology is Ernest Renan's Saint Paul.

(6) Wayne O. McCready (University of Calgary) "The Use of Scripture as a Claim to Being Right: A Comparison between Qumran and Paul".

This presentation will summarize a comparative study of the use of scripture as a claim to being 'right' in Qumran and Paul. Specifically, it will examine the use of scripture as support for definite beliefs and practices and what effect scripture had on the eventual formulation of these beliefs and practices.

(7) James F. Bound (Universite de Montreal) New Testament Prize Essay: "Who are the 'Virgins' discussed in I Corinthians 7:25-38?"

The immediate and overall context indicates that Paul is addressing virgin men in I Cor. 7:25-26 (cf. 7:1). In verse 27a Paul explains that his instructions to virgin men do not apply to married men. Those already "loosed from a wife" do not sin if they marry (7:27b-28a), nor does a "virgin" man if he marries (7:28b). A critique of the various views on verses 36-38 rules out the "father-daughter" interpretation; the "spiritual marriage" views; the "engaged couples" explanations; and the "levirate marriage" hypothesis. Instead, 7:36-38 is concerned with whether or not a virgin man should give away "his own virgin(ity)" in marriage or not.

(8) Brice Martin (Ontario Bible College) "Paul on Christ and the Law".

I argue that Paul has two fundamental starting points: a) salvation can only come through the death and resurrection of Jesus; b) the Christian is part of the body of Christ, and is no longer en sarki but en pneumati. Outside the Christ man is en sarki, is enslaved to and condemned by the Law. The Christian as part of the body of Christ participates in Christ's death and resurrection. By dying with Christ he dies to the Law and is no longer enslaved to or condemned by it; by rising with Christ he is en pneumati, he obtains eternal life, the resurrection life of Christ. The Christian, then, cannot receive life from the Law, but the Law remains God's law; consequently the Christian looks to it for instruction.

(9) A.I. Baumgarten (McMaster University) "Miracles in
Rabbinic Judaism".

The extent to which Rabbinic Judaism based halachic
decisions on miracles and miracle stories has been the
subject of much debate. On the whole, scholarly opinion
has been much influenced by the famous story in TB BM 59a
and TJ MK 3,1,81c-d: R. Eliezer b. Hyrkanus performed a
series of miracles in support of his opinion and all were
rejected--the Torah is not in heaven.

One of the most controversial areas of law in the late
second and third centuries C. E. was the attempt of the
Patriarchs to restrict the applicability of agricultural
commandments to be observed in the land of Israel. These
efforts met with fierce opposition, and were the subject
of intense debate.

I have collected a number of miracle stories told by
members of the opposing camps in support of their
respective halachic views. Analysis of these stories shows
the extent to which some appealed to miracles as signs of
divine approval for their halachic views. Analysis of these
stories also allows the full significance of a momentous
internal conflict to emerge.

(10) Alan F. Segal (University of Toronto) "The Akeda in Jewish
and Early Christian Tradition".

In this paper I survey two of the most important and
typical studies of the Akeda in recent years--that of G.
Vermes and S. Spiegel. In comparing them I try to show
felicities of their particular approaches and the ways in
which they are typical of scholarship in general. There-
after I try to correct the excesses of previous studies of
the subject by locating the aspects of the tradition which
can be determined with any methodological certainty as pre-
Christian. I then go on to develop some important aspects
of the use of scripture in each tradition which have been
unnoticed in previous studies of the Hellenistic material
and end with some observations about the field of
comparative midrash in general and the use of scripture in
Judaism and Christianity.

(11) Ben Hubbard (St. Jerome's College) "Recent Jewish Scholar-
ship on Jesus: A Review and Critique".

In recent years a number of Jewish scholars (e.g.
D. Flusser, P. Lapide, S. Sandmel and G. Vermes) have
written about the historical Jesus. These studies have
tended to stress his Jewishness and to situate him within
the varied religious backdrop of first-century Judaism. This
paper will review and critique these contributions. In

particular, the question of Jesus' adherence (or lack of
it) to the halakhic interpretations of the Pharisees will
be considered.

(12) William Klassen (University of Manitoba) "Recent Literature,
Especially on Paul".

(13) John C. Hurd (Trinity College, University of Toronto) "I
Thessalonians 2:14-16".

(14) E.P. Sanders (McMaster University) "Philippians 3 and 2
Corinthians 11".

(15) Peter Richardson (University of Toronto) "Jews and Greeks
in 1 Corinthians."

(16) Frederik Wisse (McMaster University) "John and the Gnostics".

It is widely accepted that the author of the Gospel of
John was profoundly influenced by Gnosticism. The
definition of Gnosticism at the basis of this thesis
antedates the discovery of a large number of gnostic
treatises in the Nag Hammadi codices. It is the purpose of
this paper to locate the working definition of Gnosticism
used in Johannine studies and to evaluate it in light of the
Nag Hammadi writings.

(17) John S. Kloppenborg (St. Michael's College) "Toward a Method
for the Detection of Christian Oracles".

It is a widely held (and intrinsically probable)
hypothesis that early Christian prophets were the source of
many sayings attributed to the earthly Jesus as well as the
source of a variety of church teachings. Several recent
attempts have been made to set the study of Christian
prophecy on a firm methodological footing: Käsemann (On the
Sentences of Holy Law), M.E. Boring, L. Gaston, U.B. Müller
and E.E. Ellis. What have emerged are the general contours
of early prophecy and several proposals for methods of
detecting oracles imbedded in Christian writings.

This paper will examine several clearly designated
oracles from the first two centuries of our era, comparing
them with similar pronouncements from Graeco-Roman prophets
with regard to form, content and Sitz im Leben. On the
basis of this analysis, a critique of the criteria for
oracle-detection and suggestions for their application will
be offered.

(18) François Rousseau (Université du Québec a Montréal) "La
structure et le symbolisme de Jn. 21,1-14".

La méthode d'analyse structurelle illustrée par un article récent ("La femme adultère. Structures de Jn 7, 53-8,11" dans Biblica 59/1978/463-480) est appliquée à la péricope de l'apparition de Jésus aux sept disciples sur les bords de la mer de Tibériade. La pointe du récit est ainsi mise en relief. Mais en plus, cette analyse structurelle fait ressortir tout un jeu de symboles qui apparaît peu ou pas autrement.

(19) Vernon Fawcett (Emmanuel College, Victoria University) Presidential Address: "Isaiah 34, 35 and 40:1-11: Triadic Introduction to Second Isaiah?"

Many years ago I took a course on Second Isaiah from James Muilenburg, when he was my doctoral advisor, in which he championed this proposal. He subsequently either abandoned it, or simply set it aside, and makes virtually no suggestion of it in his IB commentary on Second Isaiah.
Other scholars, of course, before and after Muilenburg, had associated 34 and 35 inextricably together, and many had argued for the connection of 35 especially with 40-55.
Over the years I have argued with myself backward and forward over the question, and decided this was a good occasion to try to put it all together and try it out.

(20) Peter C. Craigie (University of Calgary) "Ugarit and Israel: The Pros and Cons of Comparative Study".

In this paper, there is first a summary of the well-known data establishing the possibility of comparative Hebrew-Ugaritic studies. Second, a list of problems is presented: (a) regional conservatism; (b) aspects of Ugaritic civilization which were atypical in a Canaanite context; (c) problems pertaining to comparative method. On the basis of the problems, it is suggested that considerable caution still needs to be exercised in the comparative investigation of Hebrew-Ugaritic data.

(21) Ernest G. Clarke (University of Toronto) "Some Items of Obscure Hebrew in the Biblical Job in the Light of the Qumran Aramaic Targum from Cave 11".

(22) Paul E. Dion (Dominican College) "The Lapse of 'Cultic Prostitution' into Oblivion after the Exile".

Modern scholarship has often seen cultic prostitution as one of the main factors in the religious decay of the Hebrew kingdoms. However, the very words designating the cultic prostitutes seem to have soon ceased to be used and even to be understood during the post-exilic period. Signs of this can be seen (a) in the Chronicler's leaving out of

the qādēš or qedēšāh from his sources in Kings; and (b) in the Septuagint translators' failure to understand these words wherever their meaning could not be guessed from their context. Particular attention will be given in this paper to the identification of the Chronicler's source for 2 Chr. 19:3.

(23) Larry W. Hurtado (University of Manitoba) "Raymond Brown's The Birth of the Messiah: Analysis and Critique".

Raymond Brown's The Birth of the Messiah (Doubleday and Co., 1977) is the only scholarly commentary treating the two birth narratives together, and is for several reasons a work worthy of careful attention. Brown attempts to relate historical criticism and Christian faith in a programmatic way. He tries to address both scholarly and general readers. He tackles an important, though much neglected, body of NT material, and he brings to his task proven scholarly expertise.
My own objectives will be to take the measure of Brown's study and to relate his work to the larger enterprise of studying the development of NT Christology. In addition to offering my own impressions of the validity of Brown's work, I intend to discuss the value of the book as a "role model" for biblical research, particularly for those scholars operating within a confessional context.

(24) David J. Hawkin (Memorial University of Newfoundland) "The Relief of Man's Estate and the Early Christian Proclamation".

In an age when important decisions have to be made about such topics as nuclear power, ecology, and genetic engineering, it has become an especially pressing concern for the Christian to define his attitude towards the technological society. This is, however, a very controversial issue, with some Christians having a very positive attitude towards the technological society and others a very negative one. This paper argues for a basic reexamination of the issue, one which begins with early Christianity. An examination of early Christianity will not yield a direct answer to the question of how the Christian should relate to the technological society--the "hermeneutical gulf" is too great. What is required is a "holistic" approach. We must attempt to penetrate the universe of discourse that is early Christianity, perceive its horizons, understand its problems, grasp its judgements, and feel its vitality. Only then can the transposition from the early Christian context to the present be relevantly performed.

(25) Terry Donaldson (Toronto School of Theology) "Moses
Typology and the Sectarian Nature of Early Christian Anti-
Judaism: A Study of Acts 7".

One major theme in the polemic of Acts 7 centres on
Moses typology: Jesus is the eschatological prophet like
Moses promised in Dt. 18:15-18 in that, like Moses and all
the prophets, he was rejected and persecuted by his people.
A study of this polemic against the background of Second
Temple Judaism reveals that the individual elements of this
theme were deeply rooted in Jewish tradition, were
beginning to be used in similar combinations, and were
created in the context of the rivalry between the various
sects and parties of the period. Thus, though Luke uses
this polemic for his own purposes as a Gentile writer, the
original Sitz im Leben of Stephen's speech and of Christian
anti-Judaism must be found in a Jewish Christianity which
was part of the sectarianism of pre-AD 70 Judaism.

(26) Lloyd Gaston (Vancouver School of Theology) "Paul and the
Law in Galatians 3".

(27) Dan Fraikin (Queen's University) "The Rhetoric of Paul's
Treatment of Jesus in Romans".

(28) Steve Wilson (Carleton University) "Paul's Critique of
Religion in Romans 1-4".

PROCEEDINGS OF THE SOCIETY

(Annual Meeting, Montreal, 1980)

The 48th Annual Meeting of the Canadian Society of Biblical
Studies/Société Canadienne des Études Bibliques was held on Friday,
May 30, 1980, at l'Université du Québec à Montréal, during the 1980
Learned Societies.

The meeting was called to order by the President, Professor
Vernon Fawcett, at 15:15 hours.

The following were present at the meeting:

W. Aufrecht, A. Baumgarten, E. Bellefontaine, J. Bound,
J. Breech, A. Brunet, D. Burke, J. Cahill, E. Clarke, C. Cox,
P. Craigie, P. Davis, P. Dion, T. Donaldson, J. Duhaime, S.V.
Fawcett, C. Foley, D. Fraikin, L. Gaston, D. Granskou, S.
Greidanus, E. Guillemin, B. Halpern, D. Hawkin, R. Hobbs, J.
Horman, B. Hubbard, J. Hurd, L. Hurtado, W. Klassen, J.
Kloppenborg, W. McCready, B. Meyer, M. Newton, B. Przybylski,
R. Pummer, H. Remus, P. Richardson, S. Riegel, H. Rollmann,
F. Rousseau, A. Rudrum, E. Sanders, J. Sandys-Wunsch, C.
Scobie, R. Van Leeuwen, A. Whitcombe, S. Wilson, F. Wisse,
G. Yee.

1. The Agenda was adopted (Clark/Riegel).

2. The Minutes of both the 46th and 47th annual meetings, have been
distributed, were adopted (Cahill/Davis). It was noted that
Professors Cahill and Dion were present in Saskatoon.

3. The Report of the Executive Secretary included references to the
following items:

   (i) the Executive Committee Meeting on January 19,
   1980 in Toronto.
   (ii) the winners of the prize essay contest: Miss Gale
   Ann Yee and Mr. James F. Bound.
   (iii) the desirability of all members assisting in making
   the Society known.

(iv)   an Anniversary Meeting.
(v)   SBL Regional mailing lists.
(vi)   the role of the Canadian Federation for the
       Humanities.
(vii) the SSHRCC's five-year plan and M. Fortier's
       response.
(viii) the IAHR Meeting in Winnipeg, August 17-21, 1980.
(ix)   the SNTS Meeting in Toronto, August 25-29, 1980.

To these items was added news of positions available at Brandon and
Toronto.

The Report was received (Aufrecht/Granskou).

4.   Report of the Treasurer: Copies of an interim report were
     circulated showing a balance on hand of $1,344.76 (30 April,
     1980), with total expenses of $3,658.42 and income of $5,003.18
     including Executive Travel Grant and Annual Meeting Travel Grant.
     The membership stands at 127, including 11 new members. The
     Report was received (Foley/Dion). The full report is found on
     pp. 38-39.

5.   Report of the Nominating Committee: Professor Scobie reported
     that the following were willing to serve:

     Vice-President 1980-81 and President 1981-82   R.C. Culley
     Treasurer 1980-83   Douglas Fox
     Member-at-large 1980-83   Lloyd Gaston
     Chairman, 50th Anniversary Committee   S.G. Wilson

     Members were reminded that the following were still serving:

     President 1980-81   C.H.H. Scotie
     Executive Secretary 1978-81   Peter Richardson
     Members-at-large 1978-81   Benno Pryzbylski
                      1979-82   Chris Foley

     It was agreed that nominations cease (Craigie/Foley) and the
     nominated members were declared elected.

6.   Publications Report: Professor Foley reported (a) that a double
     issue of the Bulletin was being prepared and would be mailed in
     September, after which it would be mailed regularly in March.
     (b) that SR had agreed to a special Biblical Issue in connection
     with CSBS' anniversary celebrations. (c) that SR would welcome
     more articles and book reviews from CSBS.

7.   History of Biblical Studies: Peter Richardson reported good
     progress in Professor Moir's writing on the History and
     satisfactory publishing arrangements with Scholars Press.

8.   Canadian Corporation for Studies in Religion: Professor Craigie
     reported:

     (a) that Charles Davis had been reappointed editor of
          SR for three years and that André Couturier was
          book review editor.
     (b) that few biblical studies books were being proposed
          for the Supplement Series.
     (c) that state of the art reviews were being prepared
          Province by Province.
     (d) that his term of office ended in 1981.

9.   New Members: The following were elected to membership by motion
     of McReady/Newton:

          R. Bystrom, J. Bound, G. Brouillard, D. Burke, S. Greidanus,
          G. Le Marquand, J. Nolland, J. Rigby, F. Rousseau, G. Weir,
          A. Whitcombe, G. Yee, E. Guillemin, A. Rudrum.

10. CFH and SSHRCC: Professor Craigie reported as follows:

     (a) the Centre in Rome continued, despite problems.
     (b) a handbook had been produced for Presidents and
          Secretaries.
     (c) the CFH had made a strong response to the SSHRCC
          five-year plan.
     (d) his term ended in 1981.

     Motion: It was agreed (Richardson/Craigie) that the CSBS endorse
              the allocation of funds by the SSHRCC to the CFH for
              aid to societies in the area of the Humanities.

11. 1981 Annual Meeting: The location will be Dalhousie University,
     but the dates are still uncertain. Sister Elizabeth
     Bellefontaine has agreed to be the CSBS local representative.
     Professor Pryzbylski will chair the Programme Committee.

12. Anniversary Meeting: A motion was approved to celebrate the
     50th anniversary of the Society in Ottawa with the Learneds in
     1982 (Richardson/Kloppenborg).

13. 1980 Learneds: A vote of thanks to the Planning Committee, the
     Local Representative and UQAM was enthusiastically endorsed
     (Craigie/Granskou).

14. A vote of thanks was also tendered to Professors Aufrecht, Bieman,
     and Fawcett for their distinguished service to the Society.

15. Presidential Reception: It was noted that there would be a sherry
     hour after the Presidential Address.

16. The meeting adjourned at approximately 16:15 hours.

June 4, 1980   G.P. Richardson

Report of the Treasurer (W.E. Aufrecht)

This year, our annual membership was brought into conformity with the publication of the Journal SR. As of 30 June, 1980, our membership totalled 130, (including 14 new members) decreasing our membership by 13 from the previous year.

The breakdown of membership is as follows (previous year in brackets):

Life	5	(5)
Full	91	(99)
Dual	18	(21)
Student	16	(18)
	130	(143)

In October, renewal of membership will take place in the usual manner. Dues will cover the period from January to December and the fees will be: Full - $15.00, Student - $9.00, Dual - $7.50.

The Social Sciences and Humanities Research Council of Canada (SSHRCC) supports the CSBS through its programme of travel grants. The Society received $1,745.28 to cover transportation costs of bringing the Executive together in Toronto January 19th and in Montreal May 28th. In addition we received $2,111.00 toward travel expenses to the annual meeting. The amount of money the Society receives for this purpose is based in part on the number of members who officially registered at the previous annual meeting.

Apart from the SSHRCC, our financial support comes exclusively through membership dues. Most of this money goes to the Journal. In addition, a $3.00 assessment per full-time faculty member was paid to SSHRCC to cover the cost of the Society membership in that organization.

Financial Statement

(1 July 1980 - 30 June 1981)

Income		Expenditures	
Balance on Hand	730.90	Publications	23.18
Dues 1980	1,648.50	Miscellaneous	2.46
Travel/Exec	1,745.28	Travel/Exuc	1,765.78
Miscellaneous	5.00	SR	672.00
Travel/Ann. meeting	2,111.00	Essay	100.00
		CFH	216.00
		Travel/Ann. Meeting	2,111.00
		Corporation Dues, 1980	36.00
			4,926.42
		Balance on Hand (30 June, 1981)	1,314.26
$6,240.68			$6,240.68

Charitable Account

NIL $ 99.00

CANADIAN SOCIETY OF BIBLICAL STUDIES

SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

OFFICERS / OFFICIERS: 1980-1981

President/Président

Professor C.H.H. Scobie
Dept. of Religious Studies
Mount Allison University
Sackville, New Brunswick, E0A 3C0

Vice-President/Vice-Président

Professor R.C. Culley
Faculty of Religious Studies
McGill University
3520 University
Montreal, P.Q. H3A 2A7

Executive Secretary/Secrétaire

Professor G.P. Richardson
Principal
University College
University of Toronto
Toronto, Ontario, M5S 1A1

Treasurer/Trésorier

Professor Douglas F. Fox
Huron College
London, Ontario, N6G 1H3

Members-at-large/Membres Elus

Professor Benno Pryzbylski
(Chairman of Programme Committee)
Dept. of Religious Studies
McMaster University
Hamilton, Ontario, L8S 4K1

Professor Chris Foley
(Chairman of Publications Committee)
St. Thomas More College
University of Saskatchewan
Saskatoon, Saskatchewan, S7N 0W6

Professor Lloyd Gaston
Vancouver School of Theology
6000 Iona Drive
Vancouver, British Columbia, V6T 1L4

50th Anniversary Committee

Professor S.G. Wilson
Dept. of Religion
Carleton University
Ottawa, Ontario, K1S 5B6

Representative to CFH and to Canadian Corporation for Studies in Religion

Professor P.C. Craigie
Office to the Dean
Humanities Faculty
University of Calgary
Calgary, Alberta, T2N 1N4

Local Representative for 1981 Learneds

Sister Elizabeth Bellefontaine
Dept. of Religious Studies
Mount St. Vincent University
Halifax, Nova Scotia, B3M 2J6

NEWS OF C.S.B.S. MEMBERSHIP

1. PUBLICATIONS BY MEMBERS: BOOKS

Craigie, P.C.
ed. Ugaritic Studies II: 1976-79. Calgary, 1980.

Greidanus, S.
Sola Scriptura: Problems and Principles in Preaching Historical Texts. Toronto: Wedge, 1979.

Przybylski, B.
Righteousness in Matthew and his World of Thought. SNTSMS 41. Cambridge: University Press, 1980.

Scobie, C.H.H.
ed. G.B. Caird, The Word for Today. Sackville, N.B.: Mount Allison University, 1979.

2. PUBLICATIONS BY MEMBERS: ARTICLES

Brown, S.
"Mary in the New Testament and the Problem of Hermeneutics," Clergy Review, XLV (1980), 117-121.

"The Matthean Community and the Gentile Mission," Novum Testamentum, XXII (1980), 193-221.

Craigie, P.C.
"Deuteronomy and Ugaritic Studies," Tyndale Bulletin, XXVIII (1979), 155-169.

"Parallel Word Pairs in Ugaritic Poetry," Ugarit Forschungen, XI (1979), 135-140.

Culley, R.C.
"Punishment Stories in the Legends of the Prophets," in Orientation by Disorientation. Richard A. Spencer (ed.). Pittsburg Theological Monograph Series 35. Philadelphia: The Pickwick Press, 1980, pp. 167-181.

Dion, P.E.
With the collaboration of D. Pardee and J.D. Whitehead, "Les types épistolaires hébréo-araméens jusqu'au temps de Bar-Kokhbah," RB, LXXXVI (1979), 544-579.

Dion, P.E.
"Did Cultic Prostitution Fall into Oblivion during the Post-exilic Era? Some Evidence from Chronicles and the Septuagint," CBQ, XLIII, 41-48.

Duhaime, J.L.
"Perception de Dieu et comportement moral chez les sages d'Israel," Science et Esprit, XXXII (1980), 193-197.

"Le Dieu et la Vie. Cohérence de Dieu dans le Psautier," Laval Théologique et Philosophique, XXXVI (1980), 195-204.

Hawkins, D.J.
"The Johannine Transposition and Johannine Theology," Laval Théologique et Philosophique, XXXVI (1980), 89-98.

Hubbard, B.J.
Review of recent literature on the resurrection in Religious Studies Review, January, 1981.

Kloppenborg, J.S.
"An Analysis of the pre-Pauline Formula 1 Cor. 15:3b-5," CBQ, XL (1978), 351-367.

"Wisdom Christology in Q," Laval Théologique et Philosophique, XXXIV (1978), 129-147.

"Didache 6, 6-8 and Special Matthaean Material," ZNW, LXX (1979), 54-67.

Przybylski, B.
"The Role of Calendrical Data in Gnostic Literature," Vigiliae Christianae, XXXIV (1980), 56-70.

Richardson, G.P.
With Paul Gooch, "Accommodation Ethics," Tyndale Bulletin, XXIX (1978), 89-142.

"Judgement, Immorality and Sexual Ethics in 1 Cor. 6," SBL 1980 Seminar Papers. Pp. 337-358.

"Pauline Inconsistency: 1 Cor. 9:19-23 and Gal. 2:11-14," NTS, XXVI (1979-80), 347-362.

"'I say, not the Lord': Personal Opinion, Apostolic Authority, and the Development of Early Christian Halakah," Tyndale Bulletin, XXXI (1980) (forthcoming).

Rollmann, H.
"Critical Assessment and Update of the German Literature on Modernism in Thomas Michael Loome's Liberal Catholicism, Reform Catholicism, Modernism (1979)," in Current Research in Roman Catholic Modernism. Mobile, Ala., 1980. Pp. 34-49.

"Baron Friedrich von Hügel's German Correspondence," in Current Research in Roman Catholic Modernism. Pp. 118-126.

"Zwei Briefe Hermann Gunkels und Adolf Jülicher zur religionsgeschichtlichen und formgeschichtlichen Methods," ZThK, (1981), pp. 1-14.

"The Early Baptist Career of Sidney Rigdon in Warren, Ohio," in Brigham Young University Studies (in press).

Sandys-Wunsch, J.
With L.E. Dredge, "J.P. Gabler and the Distinction between Biblical and Dogmatic Theology," Scottish Journal of Theology, XXXIII (1980), 133-158.

"G.T. Zachariae's Contribution to Biblical Theology," ZAW, XCII (1980), 1-23.

"C.P.H. Kaiser - la théologie biblique et l'histoire des religions," R.d.H.P.R., (1979), pp. 391-396.

"The History of Religion and the Religion of Israel," Religious Traditions, (1980), pp. 22-28.

Scobie, C.H.H.
"A Classified bibliography of the writings of George B. Caird," Ralph Pickard Bell Library Bulletin (Mount Allison University), v.2, no. 6/7, July/August 1978, 1-4.

Series of articles on "The Making and Meaning of the New Testament", in The Presbyterian Record, April 1979, June 1979, December 1979, January 1980, February 1980, April 1980, May 1980, November 1980, December 1980, January 1981.

Five television programmes on "The Making and Meaning of the Gospels," on CTV University of the Air, November, December, 1980.

Yee, G.A.
"The Form-Critical Study of Isaiah 5:1-7 as a Song and a Juridical Parable," CBQ, XLIII (1981), 30-40.

"An analysis of Prov. 8:22-31 According to Style and Structure," ZAW (forthcoming).

3. CURRENT RESEARCH

Brown, S.
Proclamation: Aids for Interpreting the Lessons of the Church Year (Fortress).

The Origins of Christianity (Oxford University Press).

Culley, R.C.
Biblical Narrative.

Dion, P.E.
"Did Cultic Prostitution Fall into Oblivion after the Exile? Some Evidence from Chronicles and the Septuagint." Presented to the annual meeting of the CSBS in Montreal, 1980, and published in CBQ, XLIII (1981), 41-48.

"Tu Feras disparaître le mal du milieu de toi." Presented at the IAHR general meeting in Winnipeg, 1980; to appear in RB.

Aramaic Epistolography.

The Book of Deuteronomy (mostly as a collection of laws).

Duhaime, J.L.
"Le sacrifice d'Isaac (Gn. 22,1-19) et la méthode hisorico-critique," Communication au congrès de l'ACEBAC, juin 1980.

"Groupes bibliques et ressourcement de la foi," Communication au congrès de la Société Canadienne de Théologie, octobre 1980.

Greidanus, S.
"The Use of the Bible in Christian Scholarship." Recently submitted to the Christian Scholar's Review.

Research in biblical hermeneutics, ethics, and social ethics.

Hubbard, B.
Jewish writers on Jesus.

Miracle stories in the Midrash.

Kloppenborg, J.S.
"Isis and Wisdom: the Encounter of Wisdom Speculation with Isis Propaganda in late Ptolemaic and early Imperial Egypt."

Osborne, R.E.
"The Bethlehem Star: What Was it?" Presented at the Canadian Academic Centre in Rome, June 1980.

Research on Peter's itinerary following his departure from Jerusalem (Acts 12:17).

Richardson, G.P.
    Commentary on 1 Corinthians.

    Seminar Papers on Anti-Judaism in Early Christianity, Vol. I.

    Pauline ethics.

Rollmann, H.
    "Early Catholicism in the New Testament."

    "Didache 8 and Anti-Judaism."

    "Paulus alienus: William Wrede on Comparing Paul and Jesus."

    "Ernst Stadlers Berufung an die Universität Toronto."

    "Gnosis and Logos: the Work of Durt Rudolph: a Bibliography."

    Edition of the Proceedings of the 1980 Roman Catholic Modernism
    Group (AAR) as a special issue of Downside Review.

    William Wrede: Leben and Werk, Vol. I: Briefwechsel und
    Dokumente. To appear in "Göttinger Theologische Arbeiten."

Scobie, C.H.H.
    The geography of the fourth Gospel.

Wilson, S.G.
    Law and Judaism in Luke-Acts.

Yee, G.A.
    "An Examination of Isa. 5:1-7 as a Song and a Juridical
    Parable." Presented to the annual meeting of the CSBS in
    Montreal, 1980, and published in CBQ, XLIII, 30-40.

4.   NEW APPOINTMENTS

Brown, S.
    Associate Professor of New Testament, University of St. Michael's
    College, Toronto, Ontario.

Culley, R.C.
    Chairman, Liaison Committee, Council for the Study of Religion.

Richardson, G.P.
    On leave, 1980-1981.

Sandys-Wunsch, J.
    Professor, Memorial University, St. John's, Newfoundland.

5.   THESES AND DISSERTATIONS

Massey, I.A.
    "Interpreting the Sermon on the Mount in the Light of Jewish
    Tradition as Evidenced in the Palestinian Targums of the
    Pentateuch: Selected Themes" (Ph.D. dissertation completed,
    University of Toronto, 1980).

NOTICES

C.S.B.S. members are reminded of the biblical issue of Studies in Religion/Sciences Religieuses planned for the spring of 1982. To commemorate the fiftieth anniversary of the Canadian Society of Biblical Studies, the journal Studies in Religion/Sciences Religieuses will devote one issue in 1982 to biblical studies. Preparation of this issue is the responsibility of the C.S.B.S., working in cooperation with the journal's Editorial Committee.

Members of the C.S.B.S. are invited to submit articles written in French or English for this special issue of Studies in Religion/ Sciences Religieuses to the Chairman of the Research and Publications Committee:

> Professor C. M. Foley
> St. Thomas More College
> 1437 College Drive
> Saskatoon, Saskatchewan
> S7N OW6
> (306) 343-4561

Members interested in contributing to the issue may consult past issues of Studies in Religion/Sciences Religieuses, from Vol. 6/1 on, for the preferred style (e.g. Vol. 8/3 (1979), 357-8 for instructions in French and Vol. 8/4 (1979), 477-8 for instructions in English). It is an editorial policy of the journal that articles not exceed 4,000 words (20 double-spaced, typewritten pages). In preparing material, contributors are asked to bear in mind the varied interests of the journal's readers.

Further information may be obtained from the Chairman of the Research and Publications Committee at the address listed above.

Pour commémorer le cinquantième anniversaire de la Société Canadienne des Etudes Bibliques, la revue Studies in Religion/ Sciences Religieuses entend consacrer un numéro en 1982 aux études bibliques. La préparation de ce numéro fera la responsabilité de la S.C.E.B. avec le concours du comité de rédaction de la revue.

Aux membres de la S.C.E.B. l'invitation s'offre de soumettre des articles écrits en français ou en anglais pour ce numéro spécial de Studies in Religion/Sciences Religieuses; que l'on s'adresse au Président du Comité de Recherches et Publications:

> Le Professeur C.-M. Foley
> Collège St-Thomas-More
> 1437 College Drive
> Saskatoon, Saskatchewan
> S7N OW6
> (306) 343-4561

Les membres qui entendent contribuer à ce numéro sont invités à consulter les anciens numéros de Studies in Religion/Sciences Religieuses, dès le Vol. 6/1, pour ce qui touche au style préféré (voir le Vol. 8/3 (1979), 357-8 pour les instructions en français, et le Vol. 8/4 (1979), 477-8 pour les instructions en anglais). Les rédacteurs rappellent une règle de la revue: que les articles ne dépassent pas 4.000 mots (20 pages à double interligne, écrites à la machine). On demande aux collaborateurs de ne pas oublier, au cours de leur préparation, les intérêts diversifiés des lecteurs de la revue.

Pour tous renseignements supplémentaires, prière de s'adresser au Président du Comité de Recherches et Publications noté ci-dessus.

Members also are reminded of the following Newsletters which were initiated under the auspices of the Society. One is produced in Canada, while the other is currently produced in the United States.

"NEWSLETTER FOR UGARITIC STUDIES"

For full information write:

> The Editor
> Newsletter for Ugaritic Studies
> Dr. P. C. Craigie
> The University of Calgary
> Calgary, Alberta, T2N 1N4

"NEWSLETTER FOR TARGUMIC AND COGNATE STUDIES"

For full information write:

> The Editor
> Newsletter for Targumic and Cognate Studies
> B. T. Viviano
> Aquinas Institute
> Dubuque, Iowa
> 52001 U.S.A.