

# SCRIPTURE

THE QUARTERLY OF THE CATHOLIC BIBLICAL ASSOCIATION

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## EDITORIAL

*Lectures.* The course of weekly Biblical lectures announced in the July number of *SCRIPTURE* will start at the Newman Centre, Portman Square, London, W.1, on Friday, 26th September at 6.30 p.m. The course is entitled *The Background of Bible Study* and covers a wide range of subjects, theological, historical and critical. Members of the Catholic Biblical Association are entitled to the same reduction as members of the Newman Association. Application should be made to the Registrar, Newman Association, 31 Portman Square, W.1. We hope that as many as possible will attend the course. It may be well once more to say that the course is not designed for specialists, but for the ordinary person with some education and a little time for study. As is implied above, the course is open to those who are not members of either Association.

*Annual General Meeting.* This will take place as usual at the Newman Centre, 31 Portman Square, London, W.1. The date is Thursday, 1st January at 6 p.m. The business meeting will be followed by a paper on a Biblical subject. Annual General Meetings are often rather dull experiences but are none the less important for that, and the number present has an important bearing on the future conduct of the association. We trust that many will find it possible to attend it, as well as the lecture.

*New Periodicals.* The Biblical student finds it progressively harder to keep up with the ever-increasing spate of periodicals. It is therefore with relief and great expectation that we welcome the appearance of the 'International Review of Biblical Studies', or to give it its German title, *Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. It is a publication of the Katholisches Bibelwerk Stuttgart in collaboration with the University of Tübingen—and it includes work by both Catholic and Protestant faculties at that university. The periodical is to appear twice yearly and aims at covering all the reviews on Biblical and allied subjects. This first issue lists no less than 393 periodicals. The articles are referred to under subject headings—first, author's name, then title of article, then reference to the review in which it appears. Any article which

seems to justify a brief summary is given such summary. Actually, the majority of the articles are given at least a few lines of description. Naturally the usefulness of this Review will depend to some extent on the time-lag between the appearance of the periodicals and the appearance of the Review. This first number while not professing to be absolutely comprehensive is on the other hand up-to-date, i.e. up to the end of 1951. The Review may well come to be an indispensable part of the Biblical student's library.

Also recently published is the 'Theology Digest' from St Mary's College, Kansas, the Divinity School of St Louis University. Though somewhat different in scope and plan from the above German periodical, nevertheless its appearance is once more due to the need to present the enormous amount of material published in a handy and easily available form. In this Digest of course we have summaries consisting of two or three pages each. But they are not merely summaries; they are often made from articles in other languages. The selection of articles is judiciously made, not only with a view to publishing what is more important but also aiming at a central theme in each issue. The Digest is still in the experimental stage but this first issue is certainly promising.

*Reprint.* In response to requests we reprint in this issue an article 'The Approach to the Old Testament' by Fr Hugh McKay, O.F.M. This originally appeared in the occasional leaflet we published before we started the quarterly SCRIPTURE in January 1946.

*Obituary.* We record with regret the death of Sir Frederic Kenyon, the well-known Biblical scholar. An appreciation will be published in the next issue of SCRIPTURE.

## THE ARK OF THE COVENANT

WHEN we inquire into the origin and meaning of the ark we find that it plays a two-fold role: it is the place where Yahweh is in a special way present among the Israelites; and it is the box in which are kept the two tables of the law. The connection between these two ideas is not obvious; in fact one might wonder whether there is any connection, apart from the name. Have we here an example of two completely separate traditions, linked together later by the compilers of the Pentateuch in its present form? There are solid grounds for this suspicion when we find that the first idea is derived from the sources E and J, while the latter is found in the sources D and P. Even the name is not identical in each of these traditions; as the place where