Series C: Interreligious Activities. 1952-1992
Box 16, Folder 8, Davis, W. D, 1989.
Dear [Name],

This letter was returned for the reason indicated! I rushed '59 for '89.

To keep in touch, I could not resist enclosing a small parcel from Egypt and from France. One reason why I have always especially valued your friendship is that you have always encouraged me throughout the years on my efforts to interpret Christianity to Jews and Judaism to Christians.
and in this sense a very special
person in my life, because you,
almost alone among Jews,
apart from the great Dante
Daube, my tutor, have so
encouraged me that I am
much more to give up the
effort to bridge two so separated
worlds & concentrate in my own.
No Jewish institution has ever
encouraged me as you have done
& the task has sometimes been
a very lonely one. I have felt this.
I would still like your
considered & deliberate answer to the
question "What is the center of Judaism?"
I am still working on it.

Greetings to you both from
we Brits,

Yours,

[Signatures]

Ps. Thank you for your kind note as well.
This is a hand-written letter from Duke University.

The letter reads:

By a strange turn I have mistaken the letter which was returned reconstrued and found it was I took care that I was relieved to know the was nothing in what I had written, especially about the Israel's article in the Stream which was not meant pejoratively.

The message is clear:

I knew that you had retired but wanted you to realize that in my experience no Jewish figure has meant more in the interpretation of Judaism to the simple command than you. Rested on Judaism as you unmeasurable are for warmth personality and natural courtesy.

Sending to the points of view of
This has enabled me to gain the confidence of the Christian community in a very rare if not unique way. 

I congratulate you at the end of a truly magnificent life of service to America. I wish you could have been a Testcuff for me. If anyone deserves such a title.

I also mentioned that I had been thinking of you in connection with a meeting where Tony Sanford (Senator and former President of Duke) outlined his strategy for the area of the Caribbean. I wish there could be a similar strategy for the Middle East, including Israel. It would be important for you to meet Sanford, I think, he is in Washington. I wish we could talk a little at length. 

Then can I still work up on "The Jewish Question: Under it"? I want to value your thoughts. 

So, hope you are both in good health and ready to go. Do keep in touch I want a cure-up on the newest 

Eisenhower.
W.D. Davies honored for Biblical scholarship

by K.E. Strayhorn Jr.

W.D. Davies, G.W. Ivey Professor Emeritus in the School of Divinity, has been elected an Honorary Fellow of Fitzwilliam College, Cambridge University, England, in recognition of his contributions to Biblical scholarship.

This honor is the highest a Cambridge college bestows on any of its members, on receiving it, Davies joins the rank of some of the most distinguished British scholars.

There are approximately a half-dozen honorary fellows at Fitzwilliam. Three are Nobel Prize winners and the others have achieved great distinction in their fields.

Davies' main interest has been the interrelationship of early Christianity and Judaism.

During the past half century, Davies and others have challenged the traditional approach to Biblical research. Previously, New Testament scholars, who were primarily trained in classical Greek sources, brought a Greek influence to their studies. Therefore, most major New Testament documents had been chiefly understood as Hellenistic documents, Davies said.

The Hebraic and Judaic tradition has been increasingly recognized as the most immediate matrix of early Christianity. Scholars increasingly rely on Jewish sources for their research.

Davies played a significant role in initiating and furthering this new approach through his first book, "Paul and Rabbinic Judaism" (London, 1948), called "a watershed, one of the few epoch-making books in modern Pauline studies." This was followed by "The Setting of the Sermon on the Mount" (1964) and "The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine" (1974).

More recently, along with Louis Finkelstein, president emeritus of the Jewish Theological Seminary of America in New York City, he has been editing the Cambridge History of Judaism from the exile in 587 B.C. to the codification of the Mishnah, around 250 A.D.

The same concern to root early Christianity in Judaism inspired work in The International Critical Commentary on the Gospel of Matthew, the first volume of which he has published along with a former Duke student, Dr. D.C. Allison Jr.

In addition to his writing, Davies has been an enthusiastic teacher. Apart from his classroom work at Duke 1950-55 and 1967-81, he taught at Princeton University, Union Theological Seminary, Columbia and Fordham universities, New York; as Distinguished Visiting Professor at the University of California, Berkeley, and at the University of Strasbourg, France. After his retirement in 1981 he became a professor at Texas Christian University in the newly endowed Bradford chair.

He has received honorary degrees from the University of Uppsala, Sweden, the University of St. Andrews, Scotland, the Pacific School of Religion at Berkeley and the University of Wales.

He is a Fellow of the British Academy and recipient of its Burkett Medal in Biblical Studies, a Corresponding Fellow of the University of Uppsala, a Fellow of the American Academy of Arts and Sciences and of the American Academy of Jewish Research.

He is a past president of the International Society for New Testament Studies and Honorary President of the Society for Biblical Literature in the United States.

Davies also has been a member of the executive council of the World Congress of Jewish Studies, Jerusalem, and worked with Jews, Christians and Palestinians on an academic and a more popular level, regarding Israeli-Palestinian relations. He has always been concerned with bridging the gulf between the academic and non-academic worlds through non-technical works, especially his "Invitation to the New Testament" (1966), which was a Book of the Month Club selection, and appearances on CBS-TV.
My dear Marc,

I have written the strongest possible letter on your behalf to the address you gave for the Templeton Award. They do not have any restrictions here and sent it in my own hand. If I can procure a copy (I have asked the secretary to have one made) I shall send it to you. I urged your election in the strongest possible terms and was delighted to be able to do so because you deserve it, and

for Bled Lange. (The letter was sent immediately about 7-10 days ago.) I have long intended to tell you about the situation in Israel. It seems to me that I should discuss the kind problems that faced in the first century, but I would so benefit from your perspective on modern events. I hope to come to New York before Christmas. We do so because I would like to have some lengthy time with you when we come back at A. Perhaps your health does not permit this. I do hope that you are now recovered and, with care, able to continue with your work even in retirement. What days would

Best wishes. I shall have to inquire into the
Times if flights write the air’s fumes. Not cheap fares require at least 7 days notice. Perhaps you could suggest a route? We could see if we can fit them in.

I am unable to go to the American Academy for Jewish Research because the annual meeting is just a day or so before Christmas Day.

This is a hurried note just to let you know that I have written the letter to J. Templeton. Let me hope that the award will be yours. The prize for the Jewish people.

Ezra, join me in the warmest remembrances to Ron Goldmann (as the remember that we met in Jerusalem at the Fischbein).

Till our meeting,
As always,

PD.

P.S. Please pardon the hurriedly my hand now restless against the pen!
Dear [Name],

The cell that was returned for the reason indicated. I submit 59 for 89.

To keep in touch, I could not resist encircling vanity of numbers - the word from Agrippa's aim. One reason why I have always especially valued your friendship is that you have always encouraged me throughout the years with your efforts to interpret Christianity to Jews and Judaism to Christians. You
[Handwritten text]