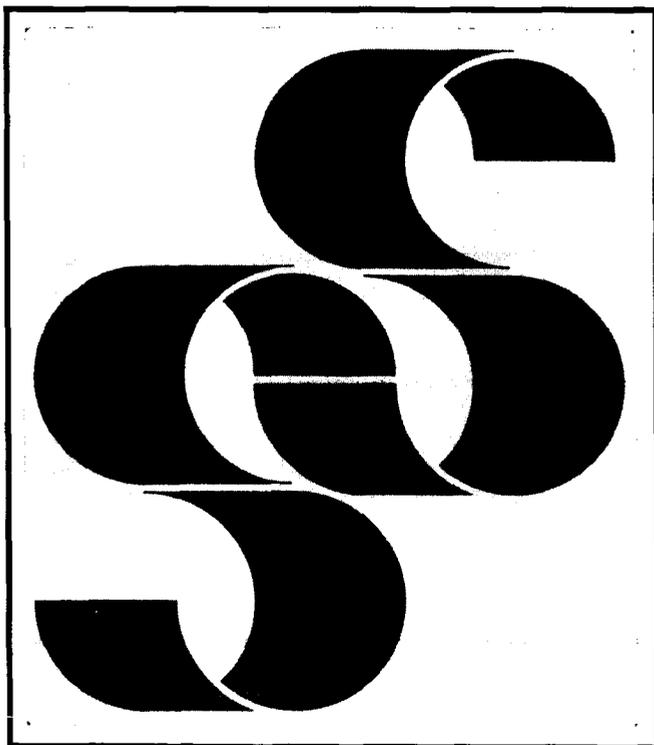


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Editorial and Circulation Offices: AUSS, Seminary Hall, Andrews University,
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Phone: (616) 471-6395 / (616) 471-6023.
Fax: (616) 473-4472
Electronic Mail: auss@andrews.edu

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ANDREWS UNIVERSITY SEMINARY STUDIES

Volume 31

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Number 2

CONTENTS

ARTICLES

- CANALE, FERNANDO. Revelation and Inspiration:
The Ground for a New Approach 91
- HASEL, GERHARD F. The Hebrew Masculine
Plural for "Weeks" in the Expression
"Seventy Weeks" in Daniel 9:24 105
- MARTIN, RALPH P. New Testament Worship:
Some Puzzling Practices 119

DISSERTATION ABSTRACTS

- DOH, HYUNSOK. The Johannine *Paroimia* 127
- GULLÓN, DAVID P. An Investigation of Dispensa-
tional Premillennialism: Analysis and Evalua-
tion of the Eschatology of John F. Walvoord 129
- MOON, JERRY ALLEN. William Clarence (W.C.) White:
His Relationship to Ellen G. White and Her Work .. 130
- OLAFSSON, GUDMUNDUR. The Use of NS^c
in the Pentateuch and Its Contribution to
the Concept of Forgiveness 131
- STEGER, CARLOS A. Apostolic Succession in the
Writings of Yves Congar and Oscar Cullmann 132

BOOK REVIEWS 133

- Andelson, Robert V., and James M. Dawsey. *From
Wasteland to Promised Land: Liberation Theology
for a Post-Marxist World* Pedrito U. Maynard-Reid
- Beasley-Murray, George Raymond. *Gospel of Life:
Theology in the Fourth Gospel* Jon Paulien
- Boice, James Montgomery. *Romans 1-4* Bertram Melbourne
- Diefendorf, Barbara B. *Beneath the Cross: Catholics and
Huguenots in Sixteenth-Century Paris* Brian E. Strayer
- Droge, Arthur J., and James D. Tabor. *A Noble Death:
Suicide and Martyrdom among Christians and Jews
in Antiquity* John W. Wright

Erickson, Millard J. <i>The Word Became Flesh: A Contemporary Incarnational Christology</i>	Raoul Dederen
Geisler, Norman L. <i>Thomas Aquinas: An Evangelical Appraisal</i>	Fernando Canale
Hasel, Gerhard F. <i>Understanding the Book of Amos: Basic Issues in Current Interpretations</i> . .	Miary Andriamiarisoa
Katz, Eliezer, ed. <i>A Topical Concordance of the Old Testament</i>	Paul D. Duerksen
Klenicki, Leon, ed. <i>Toward a Theological Encounter: Jewish Understandings of Christianity</i>	Jacques Doukhan
Knight, George R. <i>My Gripe with God: A Study in Divine Justice and the Problem of the Cross and The Pharisee's Guide to Perfect Holiness: A Study of Sin and Salvation</i>	Jon Paulien
Kuyper, Abraham. <i>The Problem of Poverty</i>	Miroslav Kiš
Lieu, Judith M. <i>The Theology of the Johannine Epistles</i>	Herbert Kiesler
Messer, Donald E. <i>A Conspiracy of Goodness: Contemporary Images of Christian Mission</i>	Bruce Campbell Moyer
Neyrey, Jerome H. <i>The Social World of Luke-Acts: Models for Interpretation</i>	Bertram Melbourne
Rice, Richard. <i>Reason and the Contours of Faith</i> .	Brad J. Kallenberg
Stein, Robert H. <i>The Gospels and Tradition: Studies on Redaction Criticism of the Synoptic Gospels</i> . . .	Ronald L. Jolliffe
Valentine, Gilbert M. <i>The Shaping of Adventism: The Case of W. W. Prescott</i>	Jerry Moon
Wenham, John. <i>Redating Matthew, Mark and Luke: A Fresh Assault on the Synoptic Problem</i>	Robert K. McIver
SOFTWARE REVIEW	167
TheWord Advanced Study System 3.0	Miary Andriamiarisoa

ANDREWS UNIVERSITY SEMINARY STUDIES

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REVELATION AND INSPIRATION: THE GROUND FOR A NEW APPROACH

FERNANDO CANALE
Andrews University

Should theological scholarship be satisfied with already-existing theories about revelation and inspiration, or is there room for development of a new understanding of the way in which the Hebrew-Christian Scriptures were originated? In this article I probe the question of the ground or basis for developing a new approach to this doctrine. Further aspects of the topic will be considered in later articles.

It seems clear, to begin with, that according to Scripture itself, both revelation (e.g., Dan 2:28; Gal 1:12; Eph 1:17; and Rev 1:1) and inspiration (e.g., 2 Tim 3:16 and 2 Pet 1:21) are acts of God. Without attempting at this point to define these terms precisely, we can say that revelation involves God's action in the process of generating ideas in the mind of the prophet, whereas inspiration involves God's action in the process through which the prophets wrote down the revealed ideas and produced the Bible.¹ It follows that any interpretation of the revelation-inspiration process will be conditioned by the prior understanding of God and human beings that theologians consciously or unconsciously assume in discussing the origin of the Scriptures.

When students of theology are able to realize that the natures of the two agents involved in the revelation-inspiration doctrine—God and the human spokesperson—are interpreted in diverse ways, they will have discovered why so many different and mutually exclusive interpretations of the very same process have been produced by theological reflection.

¹Herein I speak of revelation in its specific and technical sense that refers to the process by which Scriptures were originated. For a discussion of the broader range of meaning involved in the biblical concept of revelation and a summary of additional aspects involved in this biblical concept, see Wolfhart Pannenberg, *Systematic Theology*, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1991), 1:198-214.

The thesis in this article is that the ground on which a new basic Christian theology regarding revelation-inspiration can be developed is to be found at the level of the interpretation of the two agents that were necessarily involved in the production of the Scriptures. Briefly stated, a new theological model about the origin of Scripture is possible if the ground or basis for understanding God and the human spokesperson can be distinguished from previously existing models. The new model must, at the same time, be biblical in its interpretation of these two agents.

1. *God and Theology*

One's understanding of God affects directly one's conception of the manner and process of the divine action involved in revelation and inspiration.² It is important to remember that God's being has been interpreted in various ways throughout the history of Christian thought. However, one basic commonality to most, if not all, of these is that God's being and activity are characterized less on the basis of biblical concepts than on concepts produced by human philosophy—more specifically, Greek philosophy.³

Because of its overarching systematic function, the doctrine of God is central not only to the revelation-inspiration doctrine but also to the entire system of Christian theology.⁴ If a variation is

²Paul Synave and Pierre Benoit, commenting on Thomas Aquinas' interpretation of revelation (*lumen prophetiae*), correctly remark that Aquinas' solution is "based on a different conception of the concurrence of divine and human causality" (*Prophecy and Inspiration: A Commentary on the Summa Theologica II-IIae, Questions 171-178*, trans. Avery R. Dulles and Thomas L. Sheridan [New York: Desclee, 1961], 93). What Synave and Benoit do not say because of its obviousness is that Aquinas' conception of both divine and human causality is determined by his conception of God and the human being—in other words, by what may be identified as the components of the systematic structure of revelation-inspiration.

³See, e.g., Edwin Hatch, *The Influence of Greek Ideas on Christianity*, with foreword, new notes, and bibliography by Frederick C. Grant (New York: Harper and Brothers, 1957), 238-282.

⁴The systematic centrality of the doctrine of God has been broadly recognized by both philosophers and theologians. Among the philosophers we find, for instance, Aristotle (*Metaphysics*, 6.1.10,11) and Martin Heidegger ("The Onto-theological Constitution of Metaphysics," in *Identity and Difference*, ed. Joan Stambaugh [New York: Harper and Row, 1969], 59, 60). Among biblical theologians, see Gerhard Hasel (*Old Testament Theology: Basic Issues in the Current Debate* [Grand Rapids, MI: Eerdmans, 1975], 100); and among systematic theologians, Wolfhart Pannenberg, who explains that "in theology, the concept of God can never be simply one issue among the others. It is the central issue, around which everything else is

introduced concerning the interpretation of God's being and activity, the whole theological structure will be affected. This is exactly what has happened concerning the doctrine of revelation and inspiration. For one thing, both Roman Catholic and Protestant traditions have tended either to openly reject or covertly belittle the ideological content of the OT. In recent times, it appears that often even the NT is no longer considered normative.

Instead of basing its theology squarely on Scripture, the Christian church in earlier ages began to adopt Greek philosophical concepts as useful tools for interpreting the meaning of God's being, his transcendence, and his actions in history. It may, in fact, be said that Greek philosophical ideas tended very much to displace OT thought from its proper role in Christian theology.

In relationship to God's being and activity, one foundational difference between Greek philosophy and the Bible is that the former interprets ultimate reality to be timeless, whereas the Bible considers reality to be temporal and historical. During the medieval and modern periods of Christian history, in particular, the church has fostered a trend in Christian theology whereby a timeless interpretation of both the being and transcendence of God has been adopted. Indeed, we may well suggest that the timeless interpretation of God's being is very common in Christian theology, both in its classical and liberal traditions.⁵

organized. If you take away that one issue nothing would be left to justify the continuation of that special effort that we call "theology" (*An Introduction to Systematic Theology* [Grand Rapids, MI: Eerdmans, 1991], 21). John Macquarrie states that in Christian theology the doctrine of God "has a central place" that "underlies all the other doctrines," and he further explains that this "doctrine of the triune God already contains *in nuce* the whole Christian faith, so that reflection upon it will provide us with a center to which we can relate all the other doctrines as we pass through them" (*Principles of Christian Theology*, 2d ed. [New York: Charles Scribner's Sons, 1977], 187). In addition, see Anders Nygren, *Meaning and Method: Prolegomena to a Scientific Philosophy of Religion and a Scientific Theology* (Philadelphia: Fortress, 1972), 357; and David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (San Francisco: Harper and Row, 1988), 146-147.

⁵The difference between theology and religious experience should be drawn here. Many individual Christians, who faithfully submit to the clear meaning of Scripture, are unaware of systematic-theological positions about God and Scripture. I am convinced that there is a distinct dichotomy between what theology tends to set forth in this respect and the understanding and experience of Christian believers in general. However, it must also be remembered that theology directly determines the doctrines of churches and denominations, thus influencing the content of teaching and preaching. When specific beliefs are not drawn from the Bible but rather from tradition, even biblically oriented Christians are not always able to rid themselves of nonbiblical understandings of vital issues.

The idea of timelessness in philosophical/theological discussion is a technical one. For the purposes of this article, a concise explanation of it will suffice. Timelessness is the conception that reality in general and God in particular are essentially and necessarily voided of, and incompatible with, time and space.⁶ Consequently, a timeless conception of reality necessarily eliminates from the realm of genuine reality anything that may be considered as historical, or analogical to what we call history.

It is important to point out, further, that the technical sense in which timelessness is used in philosophy and theology must not be confused with common connotations usually connected with it. The technical sense of timelessness should not be identified with such ideas as, for instance, "having no beginning or end," "not restricted to a particular time or date," and "not affected by time: ageless."⁷ In the technical philosophical view, the historical arena does not properly belong to reality. The timeless understanding of God means, consequently, that his reality is non-historical and incompatible with human history. Moreover, since God is considered to be the highest being, he is viewed as representing the highest level of timeless perfection. Therefore, God's actions cannot be conceived as his personal, historical involvement and operation within history, but rather as historical manifestations of his one eternal act outside of history.⁸

⁶Augustine had a timeless understanding of the being of God. He did not develop it technically at length, but it clearly shows when the issue of God's being and works is addressed. For instance, Augustine affirms, "At no time, therefore, did you [God] do nothing, since you had made time itself. No times are coeternal with you, because you are permanent, whereas if they were permanent, they would not be times" (*Confessions* 11, 14, 17). Thomas Aquinas describes the meaning of timelessness in the following way, as he uses it to portray the idea of God's eternity: "Those beings alone are measured by time that are moved. For time, as is made clear in *Physics IV*, is 'the number of motion.' But God, as has been proved, is absolutely without motion, and is consequently not measured by time. There is, therefore, no *before* and *after* in Him: He does not have being after non-being, nor non-being after being, nor can any succession be found in His being. For none of these characteristics can be understood without time. God, therefore, is without beginning and end, having His whole being at once. In this consists the nature of eternity" (*Summa contra gentiles*, trans., introd., and notes by Vernon J. Bourke [Garden City, NY: Doubleday, 1956], 1.15.3).

⁷*Webster's Ninth New Collegiate Dictionary* (Springfield, MA: Merriam-Webster, 1991), s.v. "timeless."

⁸For further information about the technical meaning of timelessness, see Nelson Pike, *God and Timelessness* (London: Routledge and Kegan Paul, 1970), 6-16.

Thomas V. Morris explains the way in which a timeless God may be seen as "acting" in history:

There is one eternal divine act outside of time that has a great number of different effects in time, at different times. One effect of this eternal divine act is the world's coming into being. Another is Abram's hearing certain words at a particular time. Still another effect of this same act is Moses' hearing of different words at a later time, and so forth. The single eternal act of God has a bewildering variety of effects with respect to his temporal creation. But from the evident truth that those effects take place at different times, it may not legitimately be inferred that they are effects of distinct actions which also take place at different times.⁹

When the conception of timelessness for God's activity is adopted, the historical aspect of the divine manifestation becomes reduced from its proper biblical sense of true reality (ontic-theological level) to the human cognitive awareness (epistemological level) of "God for us." In other words, the historical acts of God portrayed in the Bible are interpreted, not as belonging essentially to God's being, but rather as belonging essentially to our human way of knowing—a capacity of perceiving and knowing which is obviously historical and limited.¹⁰

A timeless God, moreover, cannot be thought of as achieving the work of atonement through a historical act involving contingency and real risk. Therefore, when the timeless nature of God is assumed, the divine atonement at the cross has to be reinterpreted. This is done, for instance, by suggesting that what occurred at the cross was purely the manifestation of our salvation's finding its ground in the eternal unchangeable being of God, notably in his eternal love.

2. *God in the Bible*

Biblical thinking about reality in general and about God in particular posits that reality is essentially temporal and historical.¹¹

⁹Thomas V. Morris, *Our Idea of God: An Introduction to Philosophical Theology* (Downers Grove, IL: InterVarsity, 1991), 131-132.

¹⁰By the term "historical acts" of God in history I mean divine acts in which God himself, experiencing the created temporal sequence (i.e., past, present, and future), but not limited to it, is a historical agent within the continuous flux of history. The definition of the so-called "historical acts" (or "act") of God in the timeless model is, of course, diametrically opposed to this.

¹¹For an analysis of the way Exod 3:14-16 reveals a historical understanding of the ultimate reality of God himself, see Fernando Canale, *A Criticism of Theological*

This historicity of biblical thought is self-evident and constitutes the presupposition for very important theological ideas concerning God's being and his eternity.

In his *Christ and Time*, Oscar Cullmann uncovers the temporal conception of eternity that NT writers had. Cullmann underlines that "eternity, which is possible only as an attribute of God, is time, or, to put it better, what we call 'time' is nothing but a part, defined and delimited by God, of this same unending duration of God's time." He adds that "time and eternity share this time quality. Primitive Christianity knows nothing of a timeless God. The 'eternal' God is he who was in the beginning, is now, and will be in all the future, 'who is, who was, and who will be' (Rev. 1:4)."¹² This implies that real things, including God's being and activities, exist and occur in space and in time.¹³

One may regret that Cullmann has employed the historical conception of God's eternity as only a framework for his own interpretation of salvation history, without going more deeply into the implications that such a foundational idea has for the entire structure of systematic theology in general and for the doctrine of

Reason: Time and Timelessness as Primordial Presuppositions (Berrien Springs, MI: Andrews University Press, 1987), 349-374.

¹²Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, rev. ed. (Philadelphia: Westminster, 1964), 62-63.

¹³Contemporary philosophy has developed a temporal historical interpretation of Being (cf. Martin Heidegger, *Being and Time* [New York: Harper and Row, 1962], prologue; and see also id., "The Way Back into the Ground of Metaphysics," in *Philosophy in the Twentieth Century: An Anthology*, ed. William Barrett and Henry D. Aiken [New York: Random House, 1962], 3:213-214); yet, no acceptable interpretation of God's temporality has been produced thus far. The dipolar solution of pantheistic "Process Philosophy" is not satisfactory because, relating God's time univocally to our human time, it actually identifies our world and time with a pole or component of God's being, thus destroying the possibility of personal relations with human creatures as presented in the Bible. Concerning this, see Alfred North Whitehead, *Process and Reality: An Essay in Cosmology* (New York: Macmillan, 1929), 521-524; and Charles Hartshorne, *The Divine Relativity: A Social Conception of God* (New Haven, CT: Yale University Press, 1948), 88-92. Working from within a Heideggerian background, John Macquarrie also sees time in univocality to our human time and thus is unable to conceive Being or God as an entity existing in time and history (*Principles of Christian Theology*, 208). The same can be said of Pannenberg's position (see *Metaphysics and the Idea of God*, trans. Philip Clayton [Grand Rapids, MI: Eerdmans, 1990], 76-78; and *Systematic Theology*, 1: 401-410). Pannenberg is specifically critical of Heidegger and of Process Philosophy (*Metaphysics and the Idea of God*, 8-14, 74-75, and 113-129). The biblical conception of God involves a specific analogical understanding of time as a dimensionality of his very nature.

inspiration and revelation in particular.¹⁴ Indeed, the implications of following either of the two possible interpretations of eternity are momentous for the understanding of the being of God and for the understanding of the whole system of theology. The basic theological structure of Roman Catholicism and Protestantism, in both conservative and liberal forms, has leaned toward the timeless view. In fact, it may be said that this theological structuring has been produced on the assumption of a timeless, non-historical interpretation of the being of God and of reality as a whole.¹⁵

3. *God and Revelation-Inspiration*

From what has been considered thus far, it is possible to understand why the doctrine of revelation and inspiration has been developed assuming this timeless, non-historical interpretation of

¹⁴As far as I know, Cullmann never gave specific analytical thought to the issue of revelation-inspiration. Rather, he limited his comments about time to the discipline of NT history, shying away from both dogmatic and philosophical reflection. In *Christ and Time*, he states: "The message of the New Testament is most lucid within the framework of linear time, and until another is given which yields a greater understanding without adversely influencing the essentials of that message, I shall adhere to this framework. But it is no more than a framework." In the same place, he goes on to affirm that "the task of the dogmatic theologian is far more difficult than that of the New Testament scholar, in so far as the latter is required to show only what the New Testament teaches. He does not need to solve the difficulties arising in the teaching, nor wrestle with its basic presuppositions. But it is his bounden duty to keep within the limits of his work, for which the dogmatic theologian is thankful because only in this way can he rely on the results of the exegete's labor" (12). In *Salvation in History* Cullmann expands the vision that he briefly presented in *Christ and Time*, again without furnishing any systematic treatment of the doctrine of revelation-inspiration. He does, however, make some brief statements about revelation, suggesting basically that the Bible was originated by a combination of event and interpretation (*Salvation in History* [London: SCM, 1967], 88-97).

¹⁵Donald Bloesch correctly perceives that "we are living in an era of the confusion of tongues. We are confronted by the rise of theological schools that no longer share a common parameter, that are disturbingly incapable even of engaging in meaningful dialogue with one another because of the wide disparity in criteria and goals" (*A Theology of Word and Spirit: Authority and Method in Theology* [Downers Grove, IL: InterVarsity, 1992], 33). The affirmation of timelessness over the historicity of God's being and actions entails the concept that biblical language should be understood as indirect metaphoric or symbolic utterances in need of philosophical interpretation. If the timelessness of God is incorporated into theological methodology as a presupposition which determines the nature of God's actions, the *sola Scriptura* principle cannot be applied, even though it might be theoretically affirmed.

God's being, his transcendence, and his acts. The most influential present-day models of revelation-inspiration—such as the Thomistic thought-inspiration, the encounter-existential, and the various varieties of the dictation-verbal—can be seen as stemming from some form of a timeless conception about God's being and activity.¹⁶

One way in which the doctrine of revelation-inspiration is affected when the timeless perspective is replaced with a historical one can be perceived, for instance, when the status of Scripture as a source of theological data is considered. When God is conceived to act within a timeless realm, the theological content of Scripture (which is brought into being by God) will also pertain to the timeless realm. In this case, the historical side of Scripture is considered to belong, not to its divine cause, but rather to the human condition necessary for the expression of its divinely (timelessly) originated content. Thus, the Scriptures are said to be "historically conditioned." On the contrary, the concept that God is capable of acting genuinely in history (that is, "historically") leads to a conception of the biblical writings as being "historically constituted." According to the former view, the historical side of Scripture is external and incidental to its religious and theological contents; according to the latter view, the historical side of Scripture belongs to the very essence of its divinely revealed and inspired contents.

In conclusion, when substantial changes in the interpretation of God are introduced, substantial changes in the understanding of the revelation-inspiration process are also to be expected and do indeed occur. Since the Bible's conception of God's being and activity in history is clearly different from that of theological tradition in general, a critical reevaluation of the theological interpretation regarding Scripture origin is unavoidable.

4. *Human Nature and Theology*

The constitution of theological doctrines not only presupposes an interpretation of God but also an interpretation of human nature. Basic anthropological concepts, therefore, appear as presuppositions which are involved, in various and different ways,

¹⁶This is not the place to discuss these theories. It should be noted, however, that it is hardly possible or proper to speak of, let us say, the view popularly called "thought inspiration" without assuming at the same time a technical definition of "thought."

in the development of major Christian doctrines. For instance, Millard J. Erickson explicitly mentions the connection between anthropology and the doctrines of God, Christ, atonement, regeneration, justification, and ecclesiology.¹⁷ He also explains that the conclusions reached in anthropological studies "will affect, if not determine, our conclusions in other areas of doctrine." He goes on to say:

What man is understood to be will color our perception of what needed to be done for him, how it was done, and what his ultimate destiny is. If our conception of human nature is presupposed in our study of other doctrines, and if presuppositions have a significant influence upon conclusions, then the effort expended here is well worth it, for here the issues are overt and thus can be dealt with openly and consciously.¹⁸

Let us consider the way in which anthropology becomes a presupposition for the revelation-inspiration doctrine. As we have seen, besides God the other agent involved in the revelation-inspiration process is the human writer. The action of God is addressed to, and localized in, this writer. Both revelation and inspiration as acts of God occur within the human nature of the writer. As a human being, the writer can be said, therefore, to be the "place" or "locus" where the revelation-inspiration process occurs. This means that in this human being the ideas, data, information, etc., written in the Bible were originated as the result of God's revelational activities, and that likewise, in the human process of writing, the divinely originated contents were recorded through the process of inspiration.

The importance of this human component cannot be over-emphasized, insofar as it determines, not the content, but both the cognitive mode of revelation and the linguistic mode of inspiration. Human knowledge and language can be considered not only in relation to their content but also in relation to their general characteristics, thus revealing their cognitive and linguistic "modes."

¹⁷Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker, 1983), 84, 85, 456-457.

¹⁸*Ibid.*, 457. Working within a quite different theological system, Pannenberg also recognizes the general function of anthropology as theological presupposition when he remarks that "the most general foundations of systematic theology will therefore have to come from anthropology" (*Theology and the Philosophy of Science*, trans. Francis McDonagh [Philadelphia: Westminster, 1976], 422).

The content dimension of human knowledge pertains to the various scientific enterprises undertaken by human beings. The "mode" dimension comes into view when either knowledge or language is considered in relation to its main characteristics aside from any reference to specific, concrete content. The interpretation of knowledge and language as "modes" uncovers the main general characteristics that were involved as God originated Scriptures through the agency of human beings. In other words, the theological doctrine of inspiration and revelation presupposes a theory of knowledge and a philosophy of language.

The technical task of interpreting the main characteristics that belong to human knowledge and language as modes of revelation and inspiration has been traditionally undertaken by the philosophical disciplines known as "Theory of Knowledge" and "Philosophy of Language." It should not be forgotten that the task of uncovering the main characteristics of human knowledge and language is itself an interpretation that can only be built on the foundation provided by a specific interpretation of human nature. In other words, the theological doctrine of inspiration and revelation presupposes a theory of knowledge and a philosophy of language which themselves presuppose an interpretation of human nature.

In short, since the doctrine of revelation and inspiration involves human knowledge and language as its cognitive and linguistic modes, it assumes a theory of knowledge and language.¹⁹ This consequently assumes an anthropology that itself, in turn, assumes a philosophical ontology.²⁰ The structural connection

¹⁹For an introduction to the various ways in which the phenomenon of human knowledge has been interpreted, see Johannes Hessen, *Erkenntnistheorie* (Berlin: Ferd Dümmlers, 1926); Thomas E. Hill, *Contemporary Theories of Knowledge* (New York: Ronald, 1961); John L. Pollock, *Contemporary Theories of Knowledge* (London: Hutchinson, 1986); and William Pepperell Montague, *The Ways of Knowing: Or the Methods of Philosophy* (London: George Allen and Unwin, 1925). For an introduction to the various ways in which the main characteristics of language have been studied by philosophical research, see J. M. E. Moravcsik, *Understanding Language: A Study of Theories of Language in Linguistics and in Philosophy* (The Hague: Mouton, 1975); Sidney Hook, ed., *Language and Philosophy: A Symposium* (New York: New York University Press, 1969); Franz von Kutschera, *Philosophy of Language* (Dordrecht: D. Reidel, 1975); William P. Alston, *Philosophy of Language* (Englewood Cliffs, NJ: Prentice-Hall, 1964); and Jack Kaminsky, *Language and Ontology* (Carbondale, IL: Southern Illinois University Press, 1969).

²⁰For an introduction to the various ways in which the human being has been interpreted, see Michael Landmann, *Philosophical Anthropology*, trans. David J. Parent

between each of these stages is unavoidable. Human philosophy has produced a variety of interpretations regarding human nature that are invariably conditioned by the ontological views of the various schools of philosophy concerned. Variety in the pre-suppositions (i.e., doctrine of God and doctrine of man) will necessarily produce a variety of results regarding the doctrine of revelation-inspiration.

Is there a way to avoid the uncertainty and plurality of theological explanations without rejecting the structural connection of the stages involved? This is a question which requires a new answer regarding the philosophy-theology relationship. I will explore this matter in a future article; it suffices here to say that a new approach to the study of revelation and inspiration is essentially connected to the possibility of interpreting ontology, anthropology, knowledge, and language on the basis of biblical conceptualization.

In conclusion, I would summarize by stating that a theological study of the revelation-inspiration process requires not only a clear conception of God, but also a correct view of the cognitive and linguistic capabilities of the human "prophet" (God's spokesperson in a broad sense, not limited to foretelling of the future). Thus, the technical understanding of the prophet's own nature and being (anthropological and ontological studies) and of the prophet's knowledge and language (epistemological studies) plays an important role in the theological formulation of any doctrine about the origin of the Scriptures.

5. *The Human Being in Theology*

Changes in our interpretation of the presuppositions will also determine and influence our interpretation of the revelation-inspiration process. As was the case concerning the concept of God's activity, the interpretation of the being of the human prophet and of that prophet's cognitive capabilities and linguistic characteristics has also been the object of various and different conclusions throughout the history of western philosophy.²¹ It is not surprising, therefore, that a great variety of theories about the origin of Scripture has been produced by Christian theology.

(Philadelphia: Westminster, 1974); and Leslie Stevenson, *Seven Theories of Human Nature* (Oxford: Clarendon, 1974).

²¹See, e.g., Emil Brunner, *Man in Revolt: A Christian Anthropology*, trans. Olive Wyon (Philadelphia: Westminster, 1939), 40-53; Reinhold Niebuhr, *The Nature and Destiny of Man: A Christian Interpretation* (New York: Charles Scribner's Sons, 1941), 1:1-92; and Johannes Hessen, *Erkenntnistheorie*.

Traditional approaches, both in Roman Catholic and Protestant theological traditions, have, however, usually adopted a timeless interpretation of the being and knowledge of the human entity as an immortal soul or as "having" an immortal soul. Such a view is consistent with the timeless interpretation of the reality of God that these interpreters have also espoused.²² More recently, however, some liberal approaches have embraced a temporal understanding of the human being, and, consequently, also of the human being's cognitive and linguistic capabilities.²³

6. *The Biblical View of Human Nature*

In the early nineteenth century a theological revolution took place. Stemming from faithfulness to biblical concepts, it has worked consistently on the basis of an historical interpretation, not only of God but also of human reality. In some circles, the timeless-soul-substance idea of the human being that derives from a Platonic-Aristotelian heritage has been replaced by the biblical historical-relational understanding. This can be perceived, for instance, in the historicist approach to prophetic interpretation.²⁴

Under the biblical model, this essence is seen as the actual historical concrete reality of the individual, who wholistically opens to the "other" and the world.²⁵ Consequently, the human cognitive mode that is involved in revelation-inspiration should also be understood in a historical way.

²²Man's timelessness, however, is not considered to be absolutely perfect. Timelessness reaches its perfect expression only in God's being. In fact, in various ways different philosophical and theological approaches have merged human timelessness with undeniable human temporality without eliminating either the timelessness or the temporality. For an introduction to the understanding of the way in which a timeless interpretation of the nature of human beings as soul-substance determines the "mode" of human cognition according to Thomas Aquinas, see Canale, 189-195, and also Macquarrie, 362-363.

²³See Rudolf Bultmann, *Essays: Philosophical and Theological* (New York: MacMillan, 1955), 80, 83, 271; id., *Jesus Christ and Mythology* (New York: Charles Scribner's Sons, 1958), 46, 47, 56; id., *Faith and Understanding* (New York: Harper and Row, 1964), 56, 187.

²⁴See Richard Davidson, "In Confirmation of the Sanctuary Message," *Journal of the Adventist Theological Society* 2 (1991): 100-101.

²⁵Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?* (New York: Macmillan, 1958), has demonstrated on exegetical grounds that the biblical teaching regarding the nature of man clearly contradicts the Greek philosophical conception about the immortality of the soul.

7. Human Nature and Revelation-Inspiration

A change in anthropological interpretation requires a change also in the interpretation of the main characteristics of human knowledge and language that are always assumed in a study of the doctrine of revelation-inspiration. The historical interpretation of man set forth in the Bible requires a historical interpretation of the cognitive and linguistic modes. Such an interpretation must replace the classical one wherein human cognition is based on the timeless understanding of the human soul as it was conceptualized under the Aristotelian agent, "intellect."²⁶ In its classical, Aristotelian interpretation, the cognitive mode presents human reason as reaching general (universal) timeless concepts by elimination of the historical and material aspects of reality. The biblical view, on the contrary, understands the cognitive mode as obtaining knowledge historically by way of the conscious gathering and integration of all the data provided by concrete, historical events.

As I will show in a future article, some contemporary approaches have rejected the classical doctrines of the immortality of the soul and of the Aristotelian agent, intellect. However, since these approaches do not base their new interpretations of either God or man on the biblical data, they tend to integrate many facets of the old views. Thus they fall short of perceiving the historical conceptuality assumed by biblical thinkers.

Since the doctrine of revelation and inspiration assumes an interpretation of the nature of the knowledge that is produced and communicated in the Scriptures, a proper understanding of the cognitive and linguistic modes appears to be of paramount importance. It seems reasonable to assume that the biblical approach to the interpretation of the cognitive and linguistic modes, originating from the biblical conception of man, should be favored.

In the historically and scripturally conceived interpretation of human nature and its cognitive and linguistic modes, two concepts that appear to carry special significance for a new approach to the revelation-inspiration doctrine are freedom and limitedness. Indeed, human freedom appears to play an important role in the conception of the human cognitive and linguistic modes in which the Scriptures

²⁶A philosophical interpretation of human knowledge as historically constituted is, in fact, a very recent occurrence in the history of western epistemology. Some seminal thinkers in this area are, among others, Edmund Husserl, Heidegger, Merleau-Ponty, and Wittgenstein.

were produced. This freedom is not to be thought of as the mere capacity to choose among externally produced possibilities, but rather it is an expression of the very way in which human beings exist and are active in the world, creating their own possibilities and points of view. Thus, the human component in both revelation and inspiration may readily be understood as playing, not merely a passive role, but also an active one.

The obvious temporal and spacial finitude of human beings translates into modes of knowing and language that, while being temporally constituted, are themselves limited and incomplete. The cognitive and linguistic modes in which both revelation and inspiration have been given refer to general characteristics of human thinking and writing that, when historically understood, include features such as limitation, multiplicity of perspectives, variety and heterogeneity of forms, and incompleteness.

The distinction between modes and content should not be forgotten or ignored. Cognitive and linguistic modes should not be confused with the actual content of either knowledge or language as found in Scripture. Yet, the content, if it is to be communicated and understood by human beings, must adopt modes which cannot be separated from the biblical data themselves.

8. Conclusion

The ground that has been uncovered in this article as a basis for the doctrine of revelation-inspiration is really very simple. It consists of taking seriously the *sola Scriptura* principle, seeking in Scripture the presuppositions that necessarily condition theological teachings.

Among the various presuppositions that condition not only the formulation of the doctrine of revelation and inspiration but the whole of Christian teachings, we have specifically dealt with the two basic agents involved in revelation-inspiration: God, and the human being who serves as the transmitter of divine knowledge. When reinterpretation adopts the biblical perspective in place of the philosophical "timeless" model concerning these two agents, a basis or ground has been laid for a new and enriching theology of revelation-inspiration.

Once the basis or ground has thus been laid, the method-ological question still remains. How should we formulate the doctrine of revelation-inspiration itself? The manner in which the issue of revelation-inspiration as a theological problem should be approached will be explored in my next article.

THE HEBREW MASCULINE PLURAL FOR "WEEKS" IN THE EXPRESSION "SEVENTY WEEKS" IN DANIEL 9:24

GERHARD F. HASEL
Andrews University

1. Introduction

The expression "seventy weeks" in Dan 9:24 has been a subject of continuing discussion because of (1) use of the masculine plural form of the noun "weeks" in the Hebrew text of the book of Daniel and (2) the question of whether the resultant meaning is "weeks," "sevens," "besevened,"¹ or "heptad/hebdomad." The terms "heptad" and "hebdomad" are directly related to the rendering in the LXX of the expression "seventy weeks" by the Greek words *hebdomēkonta hebdomades*² and the use of the Latin *hebdomades* in the Vulgate. The influence of this wording of these ancient translations, to which the English "hebdomad/heptad" (respectively, "seven/besevened") is related, is so pervasive that the NIV has given the translation

¹Leon Wood, *A Commentary on Daniel* (Grand Rapids, MI: Zondervan, 1973), 247, holds also that *šāḇuʿīm* means "sevens" but claims that "the form of the word (*šāḇuʿīm*) is a participle, meaning literally 'besevened,' i.e. made up of seven parts." This is not supported in any lexicon or grammar, and it cannot be accepted as a sound morphological analysis. The masculine noun *šāḇūaʿ* is a noun of the *qatāl* formation (so R. Meyer, *Hebräische Grammatik* [Berlin: W. de Gruyter, 1969], 2:58).

²Alfred Rahlfs, ed., *Septuaginta*, 7th ed. (Stuttgart: Württembergische Bibelanstalt, 1962), 2:923 (Theodotion's version has the same wording); and the Vulgate. In addition, see Franz Fraidl, *Die Exegese der Siebzig Wochen Daniels in der alten und mittleren Zeit* (Graz: Leuschner and Lubensky, 1883), 7-11, 24-25, 35-45; and Josephus Linder, *Commentarius in Librum Daniel*, *Cursus Scripturae Sacrae* 23 (Paris: P. Lethielleux, 1939), 370-373.

"seventy sevens," thus departing from the term "weeks" used in previous English versions.³ A number of other recent English versions, while maintaining the rendering "seventy weeks" in the text itself, provide the marginal reading "sevens" as a substitute for "weeks."⁴

The concept of "sevens" or "besevened" has been derived from the interpretation of "weeks" as "hebdomads" or "heptads."⁵ The "heptad" is taken to signify "a period or group of seven of something."⁶ Modern renditions or interpretations that use such terms in place of "weeks" for the time elements in Dan 9:24-27 reveal the influence of backgrounds other than that which is based on the straightforward meaning of the Hebrew word in the text, *šābu'īm*, as "weeks".⁷

³A notable exception to the usual English rendering of the LXX is that of S. Bagster, *The Septuagint Version of the Old Testament, with an English Translation* (London: Samuel Bagster and Sons, 1879), 1065, who retains the "seventy weeks" rendering of the KJV in his translation of the LXX.

⁴NKJV, MLB, etc. NEB has the traditional "seventy weeks" (so also RSV, NRSV, JB, NJB), but REB has the unconventional expansive rendering "seventy times seven years," with the marginal notation: "*Heb. seventy weeks (of years)*," thus admitting that the rendering in the text itself is periphrastic.

⁵See, e.g., among many commentators, John E. Goldingay, *Daniel*, Word Biblical Commentary (Dallas, TX: Word Books, 1989), 228; E. J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Eerdmans, 1949), 195; H. C. Leupold, *Exposition of Daniel* (Minneapolis: Augsburg, 1949), 409; and in the last century particularly Carl F. Keil, *Biblical Commentary on the Book of Daniel* (reprint ed.; Grand Rapids, MI: Eerdmans, n.d.), 338, 339, who, in turn, follows Kranichfeld and Hengstenberg. See also n. 1 above, and n. 7 below.

⁶Goldingay, 228.

⁷Young, 196, argues that the "seventy sevens" are (in the words of Kliefoth, whom he quotes) "an intentionally indefinite designation of a period of time measured by the number seven, which chronological duration must be determined on other grounds." This cannot be followed. I agree with the criticism of Young by Aage Bentzen, *Daniel*, HAT 19 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1952), 66, who notes, "Aber eine unbestimmte Zeitangabe hier anzunehmen, ist vollkommen textwidrig. Das wäre keine Antwort auf Daniels Gebet." Young, 195, also claims that "the form [masculine plural of the word for *sevens*] is really a participle meaning *besevened*, i.e., computed by sevens (so Stuart and H[engstenberg]). . . ." A correct morphological understanding of the origin of the *qatūl*-type noun *šābu'īm*⁴ and its plural forms shows that this old view, which Young still keeps alive, can no longer be supported. For further pertinent observations concerning definitions and interpretations other than "weeks," see William H. Shea, *Selected Studies on Prophetic Interpretation* (Washington, DC: Review and Herald, 1982), 74-79.

This word stands in first position in the Hebrew sentence of Dan 9:24, that is, it stands before the numeral "seventy" (*šib'îm*), seemingly for emphasis. The masculine plural ending *-îm* is not used outside the book of Daniel in the OT as a plural for *šābūa'*, "week." The plural for "weeks" elsewhere in the OT employs the *-ôt* form, the feminine plural termination.⁸

The fact that the plural for *šābūa'* appears in the OT with both feminine and masculine endings leads the careful interpreter to investigate the usage of Hebrew double-gender plurals in nouns. This is a necessary step in ascertaining the significance and meaning, if possible, of the masculine form *šābū'îm*, "weeks," in Dan 9:24-27. Should the Hebrew term be rendered with "sevens" or the like, as is done in the NIV, the margins of other English versions, and numerous commentaries?⁹ Or, should it be translated and interpreted in accord with internal syntactical and structural reasons that are based on the significance of double-gender plurals in biblical Hebrew? The purpose of this article is to pursue these questions.

2. Major Current Interpretations

Modern commentators have noted time and time again that in the OT usage the Hebrew masculine form *šābū'îm* is unique to the book of Daniel.¹⁰ Various reasons have been put forth as to why this phenomenon occurs in Dan 9:24.

James A. Montgomery, in his magisterial Daniel commentary, has made a brief remark to the effect that "the differentiation in pl.

⁸The six plurals with the masculine *-îm* are only found in the book of Daniel (Dan 9:24, 25 [twice], 26; 10:2, 3). The feminine plural ending *-ôt* is found nine times elsewhere in the OT (Exod 34:34 [twice]; Num 28:26; Deut 16:9, 10, 16; Jer 5:24; Ezek 45:21; 2 Chron 8:13). See Solomon Mandelkern, *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae* (Tel Aviv: Schocken, 1961), 1143; Avraham Even-Shoshan, *A New Concordance of the Bible* (Jerusalem: Kiryat Sepher, 1985), 1103.

⁹See Young, 195-221; Joyce Baldwin, *Daniel*, Tyndale Old Testament Commentaries (Leicester: InterVarsity, 1978), 172-78; Otto Plöger, *Das Buch Daniel*, Kommentar zum Alten Testament (Gütersloh: Gerd Mohn, 1965), 140, who refers to "siebzig 'Siebenheiten'"; and Goldingay, 257-268; plus many others.

¹⁰This is true of all four occurrences of this same plural in Dan 9:24-26. See above, n. 8.

[has the purpose of] being intentional."¹¹ He was far ahead of his time in this recognition, as we shall see below, and I believe that his suggestion is correct. Unfortunately, he did not go on to define the intentionality involved, a matter that therefore calls for continued attention.

Otto Plöger is typical of those who suggest that the masculine plural *šābu'im* may be used to emphasize the idea of "years," with the meaning of "Siebenheiten [units of seven]."¹² He too, like Montgomery, does not enter into any further discussion as to the reason for his suggestion.

John Walvoord, one of the best-known dispensationalist interpreters, writes in his commentary on Daniel regarding the term *šābu'im*: "The English word 'weeks' is misleading as the Hebrew is actually the plural of the word for *seven*, without specifying whether it is days, months, or years."¹³ On this basis, Walvoord and others use the rendering "sevens" in place of the time-honored translation "weeks" in Dan 9:24-26.

This rendering of the noun *šābu'im* as "sevens" is not, however, supported by the best etymological and philological research. Johann J. Stamm points out that the term *šābūa'*, the singular from which both the feminine plural *šābu'ot* and the masculine plural *šābu'im* are derived, is "a primary noun which is formed on the basis of the *qatûl* formation, belonging to the word group *šeba'/šib'ah*."¹⁴ For Dan 9:24 he provides the meaning "70 weeks," and he also maintains the rendering "weeks" for each of the subdivisions mentioned in Dan 9:24-26.¹⁵

Some etymological considerations used since the nineteenth century for the interpretation of the term *šābu'im* are vital: (a) The word for "weeks" is a "primary noun" which is formed on the basis of a regular noun formation of the *qatûl* type, as H. Bauer and P. Leander noted long ago, and which is also affirmed by the

¹¹James A. Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, ICC (Edinburgh: T. & T. Clark, 1927), 376.

¹²Plöger, 134.

¹³John Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody, 1971), 219.

¹⁴Johann J. Stamm, *Hebräisches und aramäisches Lexikon zum Alten Testament* (Leiden: E. J. Brill, 1990), 1287.

¹⁵*Ibid.*, 1288: "7 Wochen [Dan] 9₂₅, 62 Wochen [Dan] 9₂₆, 70 Wochen [Dan] 9₂₄."

Hebrew grammar of Rudolf Meyer.¹⁶ (b) It is a fact of Hebrew grammar that the term *šābuʿîm* is not a plural of the word for "seven." The plural for "seven" (*šēbaʿ*) is *šibʿîm*, not *šābuʿîm*.¹⁷ (c) There is no direct or indirect etymological derivation of the word "weeks" from the cardinal numeral "seven," as was surmised long ago at a time when the study of the Hebrew language was not yet far advanced. There seems to be a family of words related to the trilateral root *šbʿ* from which different "primary nouns" derive.¹⁸ Each "primary noun" is developed on the basis of its own noun-formation pattern, and each functions with its own meaning independently of the meaning of the other "primary nouns."

André Lacocque, noting the change in gender from the usual feminine plural in the OT to the masculine form in Dan 9:24, states, "In the given form, there is a word play with the following term."¹⁹ This word-play hypothesis is not an entirely novel suggestion.²⁰ Lacocque's explanation would possibly suffice if v. 24 were the only instance in Dan 9:24-27 in which the masculine plural form *šābuʿîm* is used. In v. 25, however, we find the second occurrence of the same plural in the next expression of time, *šābuʿîm šibʿāh*, "seven weeks."²¹ Thus the same masculine form appears here too in the plural and in the first position. And again it means "weeks," but in this case it does so without a word-play.²² The fact is that in this case there is the so-called "chiastic concord" of normal Hebrew

¹⁶H. Bauer and P. Leander, *Historische Grammatik der hebräischen Sprache des Alten Testaments* (reprint ed. [first printing, 1922]; Hildesheim: G. Olms, 1962), 539 §68i; Rudolf Meyer, *Hebräische Grammatik* (Berlin: W. de Gruyter, 1966-), 2:58.

¹⁷Cf. Stamm, 1301.

¹⁸Ibid., 1287, 1301.

¹⁹André Lacocque, *The Book of Daniel* (Atlanta, GA: John Knox, 1979), 188.

²⁰According to E. W. Hengstenberg, *Christology of the Old Testament* (reprint ed.; MacDill AFB, FL: MacDonald Publishing Company, n.d.), 2:807, this suggestion was made in the last century by L. Berthold, *Daniel* (Erlangen: Palm, 1806), and C. von Lengerke, *Das Buch Daniel* (Königsberg: Bornträger, 1835).

²¹The same plural form *šābuʿîm* actually occurs twice in v. 25; see n. 8, above.

²²When a cardinal number between 3 and 10 is used in the feminine gender, as is the case here, the noun is in the masculine regardless of whether the numeral is used in the absolute in apposition when it precedes the numeral, or in the construct. This normal rule is followed in this instance, indicating that the syntax here follows normal usage. Cf. C. L. Seow, *A Grammar for Biblical Hebrew* (Nashville, TN: Abingdon, 1987), 203.

syntax, a fact that hampers the force of the word-play hypothesis.²³ It appears, therefore, that the word-play interpretation does not adequately account for the differentiation of gender in the noun for "weeks" in Dan 9:24.

Alexander A. Di Lella claims that the plural form "is no doubt caused by a merely mechanical rendering in Hebrew of the Aramaic plural *šabbu'in*. . . ."²⁴ But he does not further support this suggestion. Along with a number of other scholars, Di Lella believes that the Hebrew sections of the book of Daniel (Dan 1:1-2:4a and 8:1-12:13) are translations of an Aramaic original.²⁵ This hypothesis is, however, far from being universally accepted.²⁶ The hypothetical nature of the original language of Dan 9 and the problems related thereto will caution the careful investigator of the Hebrew text of Daniel to refrain from this sort of explanation when there are other available options that are more natural to the Hebrew language itself.

3. Qumran Usage

It should be noted at this juncture that the masculine plural form *šābu'im*, with the meaning "weeks" and not "sevens," has been discovered in the Hebrew of the Dead Sea Scrolls.²⁷ Elisha Qimron notes that the masculine plural form *šbw'yhm* appears in the *Manual of Discipline* (1QS) 10:7, 8, alongside the feminine plural

²³Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 277, explain the "chiasmic concord" of gender by saying that "cardinal substantives 'three-ten' do not simply agree with the noun enumerated but, following a rule of opposition, have the morphological gender contrary to that noun."

²⁴Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel*, AB 23 (Garden City, NY: Doubleday, 1978), 244. Cf. Goldingay, 229.

²⁵See Hartman and Di Lella, 10, 11; Lacocque, 13, 14; Klaus Koch et al., *Das Buch Daniel* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1980), 55-76.

²⁶A good case in point is the commentary by Goldingay referred to above; see n. 5.

²⁷The large number of Qumran fragments of manuscripts from the book of Daniel which are now all published, together with the close proximity of the oldest texts to the alleged second-century date for the final product of the book, may cause additional problems for the translation hypothesis. See Gerhard F. Hasel, "New Light on the Book of Daniel from the Dead Sea Scrolls," *Archaeology and Biblical Research* 5/2 (1992): 45-53.

form *šbw'wt*.²⁸ He also points out that "the masculine plural suffix *-îm* (-y in construct) is sometimes added to feminine [singular] nouns. . . ."²⁹ In any case, this use of both masculine and feminine plural terminations in Qumran texts as well as in the OT indicates that the Hebrew noun for "weeks" existed in both of the plural-gender forms in postbiblical Hebrew as well as in biblical Hebrew. This Hebrew usage from Qumran is thus a supporting basis in our pursuit of the meaning of double-gender plurals. Our next step is to investigate some pertinent aspects of such nouns.

4. Hebrew Double-Gender Plurals and Dan 9:24

The present understanding of gender usage in the Hebrew language has undergone significant changes based on research in recent years.³⁰ It had been assumed previously—and still is supposed by some scholars—that the gender distinction of the plurals in double-gender nouns points merely to an earlier stage when gender distinctions had not yet been made. Recent research has found this explanation to be unsatisfactory and misdirected.

It has to be affirmed, as stated by Paul Joüon and T. Muraoka, that "one must carefully distinguish between gender and gender ending."³¹ The latter has little to do with the former. Diethelm Michel's detailed study of gender in Hebrew syntax has paid attention to this distinction between gender and gender ending.³² Michel indicates that when a language forms two different endings, one has to suppose that there was intent to express different things

²⁸Elisha Qimron, *The Hebrew of the Dead Sea Scrolls*, Harvard Semitic Studies 29 (Atlanta, GA: Scholars, 1986), 67. It is also worth noting that G. Vermes, *The Dead Sea Scrolls in English* (Baltimore, MD: Penguin Books, 1966), 89, translates as follows: "the seasons of years to their weeks (of years) (=šbwfyhm)—and at the beginning of their weeks (=šbwfyhm)." Also, it is noteworthy that the *Damascus Document* 16:4 has *šbw'wtyhm*, a feminine plural with suffix. Cf. E. Lohse, *Die Texte aus Qumran. Hebräisch und Deutsch* (2d ed.; München: Kösel, 1971), 98, 99.

²⁹Qimron, 67.

³⁰An extensive discussion is provided by Waltke and O'Connor, 95-110.

³¹Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, "Subsidia Biblica 14/I" (Roma: Editrice Pontificio Istituto Biblico, 1991), 1:266 (bold emphasis is theirs).

³²Diethelm Michel, *Grundlegung einer hebräischen Syntax: Teil 1, Sprachwissenschaftliche Methodik, Genus und Numerus des Nomens* (Neukirchen-Vluyn: Neukirchener Verlag, 1977), 25-31.

by them.³³ It is true that "certain parts of speech agree with other parts of speech," i.e., there is often gender accidence.³⁴ But this is not the case in Hebrew with masculine numerals, where "the masculine form [of the cardinal] is always used with the feminine noun."³⁵

Bruce Waltke and M. O'Connor set forth the same idea by noting that "the feminine formative is used to form numbers used with masculine nouns."³⁶ However, "some inanimate nouns show two genders. . . ."³⁷ This latter point has a direct bearing on the discussion of the masculine plural form *šābu'im* in Dan 9:24.

The noun *šāḥūa'*, "week," considered to be masculine in the singular,³⁸ belongs to inanimate nouns that show two genders in the plural. The plural form of *šāḥūa'* in Dan 9:24, i.e. *šābu'im*, belongs to the group of abstract nouns which often occur in the feminine plural, as well. In addition, the rule that the masculine cardinal "seventy" (*šib'im*) is used with either masculine or feminine nouns in apposition is not followed in Dan 9:24, since "chiastic concord" does not go beyond the number ten.³⁹ Does the observation that inanimate nouns may show two gender endings in the plural apply in this case? As Waltke and O'Connor point out, "some non-animate nouns have both masculine and feminine forms" in the singular.⁴⁰ It is not entirely certain whether double gender is present also in the case of the singular *šāḥūa'*.⁴¹

³³Ibid., 45.

³⁴Ibid., 101.

³⁵Seow, 203.

³⁶Waltke and O'Connor, 101.

³⁷Ibid.

³⁸Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1974), 988.

³⁹In Hebrew syntax a noun is in apposition to the cardinal numeral if it stands in first position, as is the case here with the term "weeks."

⁴⁰Waltke and O'Connor, 106.

⁴¹It is possible to consider the singular form to be a "gender doublet" (Waltke and O'Connor, 106), because it cannot be determined in two instances in the book of Daniel whether it is used in the masculine or feminine.

We now turn our attention to double-gender plural nouns that have received careful examination by recent grammarians.⁴² It has become rather certain that such plurals are not employed in an arbitrary fashion, but that they serve particular and specific purposes. It is typical of nouns with plural endings in *-îm* and *-ôt* that the "plural of *-îm* is to be understood as a plural of quantity or a plural of groups, whereas *-ôt* indicates an entity or grouping which is made up of individual parts."⁴³ I hold that this is true of *šābūa'*, just as it is known to be true concerning other nouns.⁴⁴

W. G. E. Watson has shown in his study of gender-matched parallelism (where nouns may be arranged by gender, *like with like*) that a global picture is in view in such cases as well.⁴⁵ While we do not seem to have gender-matched parallelism in Dan 9:24, Watson's insight that a gender-matched arrangement suggests a global picture affirms from still another angle our conclusion concerning the special use of plural endings in double-gender nouns. It seems that the use of the masculine plural for "weeks" in Dan 9:24 is a kind of gender-matching with the masculine cardinal numeral "seventy," not for the sake of word-play, but for the sake of indicating that the ending *-îm* emphasizes the global and unitary aspect of the time element "seventy weeks." Thus, the masculine plural ending in the noun *šābū'im* places stress on the totality and entirety of the "seventy weeks" as a unitary whole, whereas the feminine ending *-ôt*, if it had been used, would have stressed the individual parts—i.e., the individual weeks—of the "seventy weeks."

We next pursue this kind of evidence more specifically with regard to the masculine plural *šābū'im* in Dan 9:24. Even the classical Gesenius-Kautzsch-Cowley grammar noted long ago that "sometimes usage makes a distinction between the two plural forms of the same word."⁴⁶ Another research grammar, recently revised and updated, supports this idea: "Some nouns have both

⁴²It may suffice to point to E. Kautzsch and A. E. Cowley, eds., *Gesenius' Hebrew Grammar* (2d ed.; London: Oxford University Press, 1946), 242-244; and Meyer, 2:40-42. Of particular importance is Michel, 34-63, who provides numerous examples.

⁴³Michel, 45.

⁴⁴See particularly the analysis of Michel, 34-39.

⁴⁵W. G. E. Watson, "Gender-Matched Synonymous Parallelism in the Old Testament," *JBL* 99 (1980): 321-41.

⁴⁶Kautzsch and Cowley, 243 § 87n.

plural endings; but often only one is used frequently, the other being reserved for special or poetic usage.⁴⁷ By following this lead "of special or poetic usage" in conjunction with Michel's detailed recent studies of double-gender plural nouns in Hebrew, it may be suggested that there is also "a distinction between the two plural forms" of the word *šāḥūā'*.⁴⁸ And we may conclude that this word's masculine plural form as used in Dan 9:24-27, which is the more rare form, has a special meaning, just as is the case with other nouns that use double-gender plural forms.

Various examples of this phenomenon are cited in representative reference works. We can here take note of but two from among several that are called to attention by Paul Joüon and T. Muraoka. The noun *šādeh*, "field," when it has the feminine plural ending, means "individual fields, individual farms;" with the masculine plural *šādīm*, on the other hand, it means comprehensively, and in a unitary sense, "fields, countryside."⁴⁹ Thus, the masculine plural ending expresses the idea of a general unit. This is what Michel calls a *Gruppenplural*, that is, a plural ending which expresses the idea of the group as a totality, with no concern for the individual parts of which the group is constituted.⁵⁰ When there is to be an emphasis on the individual parts of an entity or group, then the feminine plural ending is employed.⁵¹

The noun *šūmmāh*, "sheaf," is used with the masculine plural ending in Gen 37:7a "for *sheaves* in general . . . [and in the feminine plural] for *individual sheaves* [v.] 7b and Ps 126.6."⁵² Again, the masculine plural is employed to emphasize what is general and non-individual—the totality, fullness, wholeness, entirety.

It may be illuminating to look at another time expression used in the book of Daniel and elsewhere in the OT. The feminine singular *šānāh*, "year," has 134 plurals with the *-īm* ending and

⁴⁷Joüon and Muraoka, 1:271.

⁴⁸L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden: E. J. Brill, 1958), 940; Stamm, 1288, gives two major meanings: "sieben zusammenhängende Tage, Woche" and "Jahrsiebt, Jahreswoche."

⁴⁹Joüon and Muraoka, 1:272. Brown, Driver and Briggs, 960, assign a masculine to this noun in the singular. Cf. also Stamm, 1219; and Michel, 40, 41.

⁵⁰Michel, 41.

⁵¹Michel, 40-59, provides numerous examples.

⁵²Joüon and Muraoka, 1:272. See also Koehler and Baumgartner, 55; and Stamm, 56.

nineteen with the *-ôt* ending.⁵³ A customary way of explaining this differentiation in the plurals is to suggest that the feminine occurrences are in poetic texts. However, this interpretation is invalid, for the masculine plural is also used in poetic texts (Ps 90:4, 9; with the feminine in vv. 10, 15; Job 10:5, 16:22).⁵⁴ The feminine plural can hardly be perceived as simply an alternative form of the plural, "but it is used in a way analogous to the other plurals with *-ôt* in expressions wherein the total is perceived as being made up of individual years, while the plural with *-îm* summarizes the years as a group."⁵⁵

This insight on the distinction of endings for the noun "years" sheds important light on the meaning of the "seventy years" in Dan 9:2 (an expression taken from Jer 25:11,12). Here the feminine singular for "years" is employed. It is a collective singular, stressing that the expression "seventy years" is to be conceived of as a time period in totality. In other words, the collective singular places stress, not on the individual years of which the "seventy-years" period is made up, but on this entire time span as *one* single, unitary, and complete entity of prophetic time.

This prophetic-time element of an unbroken totality of "seventy years" serves as a model or backdrop for the "seventy weeks" later in the chapter, where the noun for "weeks" has a masculine plural ending that also emphasizes totality. This masculine plural ending for "weeks" in Dan 9:24 is, as we have already suggested, purposeful and by design so as to stress the unitary whole, the totality, and the completeness of the "seventy weeks," in contrast to the individual parts. In short, the noun *šāḥūa'* belongs to a classification of double-gender nouns—i.e., masculine words with the singular *-o* ending, and plurals *-îm* and *-ôt*⁵⁶—whose masculine plural ending points to a conscious and specific intent to portray a unitary whole.

The fact that the masculine plural form *šāḥū'îm* stresses the idea of the sum totality of the "seventy weeks" in Dan 9:24 provides a basis for explaining the fact that the verb associated with this expression (the *Niphal* form *neḥtak*) is in the masculine singular form. One normally expects congruence/accidence in

⁵³Mandelkern, 1215-1217.

⁵⁴For the extensive discussion of these occurrences, see Michel, 43-45.

⁵⁵*Ibid.*, 45.

⁵⁶See *ibid.*, 36, 37.

number as well as in gender between a noun and its verb. In this case there is congruence or accidance only in gender, both the noun and verb being masculine. Since the verb is singular and the noun is plural, congruence in number is lacking. The subject "weeks" is properly in the plural form from a syntactical point of view, but why does the verb have the singular form?

Montgomery suggested that the verb here is in the singular because the "pl. subj. [weeks] . . . itself represents a single idea . . . or possibly the subj. is to be treated as acc. to the pass. . . ." ⁵⁷ John E. Goldingay gave priority to the second possibility, stating that the singular of the verb "implies `there has been determined / God has determined . . . ' or perhaps `[a period of] seventy sevens has been determined' . . ." ⁵⁸

In contrast to Goldingay, I would give priority to Montgomery's first option. I believe that the analysis of the meaning and nature of the plural ending, as presented above, reveals the grammatical-syntactical basis for the use of the verb in the singular. That basis is, as we have seen, the fact that the masculine plural form *šābu'im* stands with the numeral "seventy" for an entity of time in its totality, completeness, and unity—that is, it expresses the "seventy weeks" as being a *single unit* of prophetic time. The verb in the singular simply provides further substantiation for this conclusion. The type of usage that is represented is familiar in Hebrew syntax. ⁵⁹

Indeed, this sound grammatical-syntactical reason for the use in Dan 9:24 of a singular verb with a plural noun having the masculine ending explains what otherwise would seem to be an anomaly, but is really nothing of the sort. The construction exemplifies and supports Karl Marti's view that "the singular [verb] after the plural subject considers the seventy weeks as a unitary concept of time." ⁶⁰

It follows, moreover, that the unitary block of "seventy weeks" cannot be split apart in such a way as to separate the final "one week" (v. 27) from the remainder of the seventy-week period by means of any intervening time period, gap, or parenthesis. Doing

⁵⁷Montgomery, 376.

⁵⁸Goldingay, 229.

⁵⁹See Kautzsch and Cowley, 463 §145h.

⁶⁰Karl Marti, *Das Buch Daniel*, Kurzer Hand-Commentar zum Alten Testament (Tübingen/Leipzig: J. C. B. Mohr [Paul Siebeck], 1901), 68.

so would destroy the force of both the masculine plural ending for "weeks" and the singular verb form.⁶¹ All three of the sub-units of the "seventy weeks" mentioned in vv. 25-27 function *within* that "seventy-week" time span; none can go beyond it in any manner. According to the text, this period in its entirety is "cut off" for the people of Israel and the holy city.⁶²

5. Conclusion

In harmony with the general, non-individual, unitary, and wholistic emphasis manifested by the use of the masculine plural ending in double-gender nouns, it may be concluded that the masculine plural form *šābu'im* in Dan 9:24 is employed to emphasize the sum total of the "seventy weeks" as a complete and uninterrupted span of time. It stands in sharp contrast to an emphasis on the individual "seventy" single weeks (an emphasis that would have been conveyed by using a feminine plural ending).

Furthermore, by having the masculine plural ending, *šābu'im* is to be rendered as "weeks," and nothing else. Such renderings as "heptad," "hebdomad," "sevens," or "besevened" remove from this noun the specificity expressed by the sum total of "weeks." In fact, there is no grammatical, syntactical, or etymological basis on which the Hebrew language can here, in Dan 9:24-26, depart from the normal meaning of "weeks" that is exemplified in the rest of the OT.

Moreover, the use of *šābu'im* is *intentional* for the purpose of pointing to the totality and unitary nature of the time period. This totality and unitary nature is also indicated by the use of a singular verb. Other suggestions—such as, word-play, an Aramaism, or a late-Hebrew variation—which some scholars have made in

⁶¹Regarding commentators who favor a symbolic interpretation wherein each sub-unit of the "seventy weeks," as well as the entire time period, is separated from actual time, see Gerhard F. Hasel, "Interpretations of the Chronology of the Seventy Weeks," *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, ed. Frank Holbrook (Washington, DC: Review and Herald Publishing Assoc., 1986), 3-63. The theory of a "gap" between the sixty-ninth and seventieth weeks is set forth by J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids, MI: Zondervan, 1969), 246-49, and many other dispensationalist expositors. The term "parenthesis" is used for this gap by Walvoord, 231-37.

⁶²Marti, 68, points out that the verb used "actually means *to be cut off*."

attempting to explain the use of the plural ending in *šābu'im* are now found to be indefensible.

Furthermore, on the basis of Hebrew grammar and syntax and the specific usage of the masculine plural ending of the double-gender noun under discussion, it is a given that the period of "seventy weeks" is limited in chronological time and cannot be stretched into something indefinite in historical time. It is inappropriate from the linguistic and syntactical point of view to separate the sum total of the "seventy-week" period of time into sixty-nine weeks that are continuous and a last week that is separated from them by a "gap," "parenthesis," or some other time element which places the seventieth week in the future.

In conclusion, on the basis of our observations concerning the grammar, syntax, and function of the Hebrew language as manifested in double-gender nouns, we have a better grasp of the true intentionality of the "seventy weeks" as signifying an uninterrupted chronological time unit whose sum total is determined by God and is to be "cut off" for the people of Israel and the holy city. This period of time stands for 490 years of historical time, as has been the consensus of interpreters for centuries. Indeed, the clarification of the masculine form of the noun for "weeks," as based on Hebrew syntax, should remove much speculation and misinterpretation of this prophetic time period of Dan 9:24, putting an understanding of it on a solid grammatical-syntactical footing—a footing without which no good exegesis can function.

NEW TESTAMENT WORSHIP: SOME PUZZLING PRACTICES¹

RALPH P. MARTIN
University of Sheffield
Sheffield, England

While the churches that meet us in the pages of the NT and in early Christianity were worshiping communities of believing men and women, not all forms of worship practiced in the NT church are present currently at any given time and place. Some of the early-church worship practices even seem strange or bizarre to many present-day Christians. Why these puzzling practices?

1. *Obscure or Unusual Practices*

Much of the descriptive detail in the NT gives the impression of being *ad hoc* and occasioned by the needs of the hour, especially in 1 Cor 12-14. ² Some of it is tantalizingly obscure. For instance, from our vantage point today we can have only a dim idea of what was in Paul's mind or in the Corinthians' intention in 1 Cor 15:29 by the reference to "baptism for the dead."

The most recent attempt at explanation of this obscure and curious phrase is probably the best—to date. J. C. O'Neill³ suggests that the Corinthians understood their baptism as a means to ensure that their bodies would never die, since they had already con-

¹This article is adapted from a lecture I presented at Andrews University on October 15, 1992. I have also treated the topic in a shorter, popular article: "Following in the First Christians' Footsteps," *Christian History* 12 (February 1993): 42-43.

²For details, see my presentation, "Patterns of Worship in New Testament Churches," *JSNT* 37 (1989): 59-85; and now also Paul F. Bradshaw, *The Search for the Origins of Christian Worship* (New York: Oxford University Press), chap. 2.

³J. C. O'Neill, "1 Corinthians 15:29," *ExpTim* 91 (1980): 310-311. O'Neill paraphrases the Pauline text: "Otherwise, what do those hope to achieve who are baptized for their dying bodies? If the completely dead are not raised, why then are they baptized for themselves as corpses?"

cluded that there was no future resurrection of the dead (1 Cor 15:12). Paul denies their starting point and answers their skepticism about the resurrection. Thus he challenges their practice as having no meaning, given their premise. He is a long way from supporting their position and endorsing their practice. Quite the opposite, in fact. It is therefore a big mistake to build "baptism for the dead" into our theology.

Our real problems lie elsewhere, however. They arise partly out of ignorance of what may have been the intended significance of various worship settings and occasions. For example, there are several meals referred to in the book of Acts and in the NT epistles. In Acts 20:7-12, one such meal involving the breaking of bread at Troas took place at a meeting during which Paul preached until midnight, raised up Eutychus (who had fallen from the third floor), then broke bread and ate. After this, Paul continued his discourse until daybreak.

But what shall we say of table fellowship in Acts 2:46, or of the unusual circumstances surrounding the same or similar descriptions of eating in Acts 27:35, when Paul and his party were storm-tossed on the sea? If some of these meals were common meals, taken simply to satisfy human needs of hunger, how did they relate, if at all, to the solemn eucharist of bread and wine as representing the Lord's body and blood (1 Cor 10:16)?

At Corinth there was evidently a convivial meal, like a modern potluck, when the church members brought their own goodies (1 Cor 11:20-22), and this preceded the sacramental celebration of 1 Cor 11:23-26. Abuse of the former, both as an invitation to excess and drunkenness on the part of the rich and as a disparagement of the poor who came late and had nothing to contribute, led to Paul's stern condemnation of the love feast (in the later church called the *agapē* meal). Yet the common meal persisted as a sign of fellowship and practical sharing (as we learn from Jude 12, 2 Pet 2:13, and the church order called the *Didache*), even if there were attendant problems. And by the time of Tertullian (around A.D. 200) more abuses led to the *agapē's* falling out of favor. Nevertheless, this is a case of a practice living on, even if we do not know exactly what it meant in the early days.

2. Normative NT Practices Now Discontinued

A further problem is even more teasing. What do we today make of certain practices that are either clearly mandated in the NT or else fully described and valued in the normative scriptures to

which we hold, but which many present-day Christians find difficult to fit into modern worship procedures? Our lack of knowledge is only part of the issue here, for often we can read and understand the texts only too clearly. The point is this: What principle is being illustrated and enforced? To be sure, we are obligated to test later developments by the criteria these principles lay down, insofar as we can ascertain and pinpoint them.

So we now turn to consider certain practical features of worship in NT times. Our interest is to discover what, if any, abiding significance lies behind the particular practice or custom portrayed. The examples which I have selected out of a considerable number of options are all cases where (1) there is an element of prescription (something must or should be done), (2) there is a cultural background that needs to be respected, and (3) there are some vital issues at stake. And in each case, modern Christians are often genuinely puzzled.

Women's Hair and Hats (1 Cor 11:2-16)⁴

The Corinthian church was certainly one of a kind. It claimed a considerable amount of the Apostle Paul's time and attention, and he invested much of himself in this community of believers. This congregation was richly endowed with spiritual gifts and powers (1 Cor 1:7; 14:12), yet its very abundance of energies and vitality posed a threat. The danger was by no means least in the area of Christian worship.

The Corinthian Christians had written to Paul for advice, and he had also indirectly picked up signals that all was not well in the congregation when they came together for public praise. In chapter 11, two features stand in the background: (1) concern about the sense of proper order to be observed in public worship, with certain matters being debated; and (2) the fact that emancipation of women at Corinth created its own difficulty, once it became customary for Christian women to take a speaking role in the congregational service.

As a faithful Jew, Paul, replying to issues noted in chapter 11, took his stand on the divine ordering laid down in Genesis (vv. 3, 7); but as a Christian (and having already written Gal 3:28-29), he tempered his remarks about male priority in creation by giving

⁴On the general background and hermeneutical issues, see Manfred T. Brauch, *Hard Sayings of Paul* (Downers Grove, IL: InterVarsity, 1989), chaps. 22-24, with bibliography.

reminders of mutual honor and interdependence between the sexes (vv. 8, 11, 12).

Paul here has no qualms or reservations about the part women may play in worship. The functions of prayer and prophecy (defined in 1 Cor 14:3, which is virtually what we mean by preaching today) are fully granted to women. The sole proviso is their adopting a proper head attire (11:5), whether as a covering (v. 10) or by having uncut hair (v. 15). Once these protocols are observed, women are said to have a full share in the church's ministries.

But what do these provisos mean? Clearly, cultural considerations and some theological convictions have motivated Paul's teaching, and we should address these. We know from the contemporary literature that women in Graeco-Roman society who chose to shave their heads bore a social stigma, and Paul is clearly concerned that this sign should not spoil the church's influence and witness.

It is less easy to tease out the meaning in v. 10. What is meant by the statement that women should have the sign or symbol (see NRSV) of authority on their heads because of the angels? The covering on women's heads is, for Paul, a token of their freedom in Christ, a freedom that gives them the right to lead the congregation in prayer and proclamation. Yet, if they should choose to do this bareheaded, they would bring shame on their heads by showing disrespect to their husbands and by causing consternation to the angels, who are sharers in divine worship and guardians of the moral order in God's world. That is a role which the angels assume, as confirmed by the evidence of the Jewish literature of the Dead Sea scrolls.⁵

So on both counts, the practical and pragmatic on the one hand, and the theological on the other, there is insistence on respect for the heavenly world. The teaching adds up to one firm conclusion: All worship must be orderly and yet reflect the freedom that believers enjoy in Christ (1 Cor 14:12, 39-40). These are the residual truths embedded in the wrapping of local conventions. Paul's face was set against practices that flouted good order, and

⁵J. A. Fitzmyer, "A Feature of Qumran Angelology and the Angels of 1 Cor 11:10," in *Essays on the Semitic Background of the New Testament* (Missoula, MT: Scholars, 1974), 187-204. D. R. MacDonald's full discussion in *There is No Male and Female* (Philadelphia: Fortress, 1987), 72-111, covers all the possibilities and concludes with some reason, "The women removed their veils in worship . . . (to) dramatize their authority over the angels" (92), claiming to have transcended sexual differentiation as part of their new status (98).

he equally refused to inhibit his charter freedom of men and women as "one in Christ" and as partners in the praise of God's assembly.

*Washing Feet, as Jesus Did (John 13:1-20)*⁶

The cameo of the washing of the disciples' feet as a prelude to the Last Supper in the Upper Room (John 13:1-20) clearly reflects a civilization that knows only unpaved roads, open-toed sandals or bare feet, and a hot climate to tax the weary foot traveler. The bathing of feet was a mark of needed hospitality for visitors both in Israel and in Graeco-Roman society (Luke 7:44; 1 Tim 5:10).

There are still modern Christians who feel that it is incumbent to adopt this practice. Moreover, a wide variety of meanings are attached to the action by different groups. For some Roman Catholics, especially on Maundy Thursday, it has become a sacramental rite with power to remit sins. The historical justification was worked out with great ingenuity by Ambrose, bishop of Milan, Italy (about A.D. 380). He taught that just as a person's sins were washed away in baptism, so the *pedilavium* washed away the hereditary or birth sins derived from Adam, whose feet had been ensnared by the serpent in Eden.⁷

On the Protestant side, this reasoning is rejected. But the early teaching wherein foot-washing illustrates the bishop's lesson in humility as he stooped to wash individuals' feet has been adopted among German Pietist groups and Anabaptist denominations like the Church of the Brethren, as well as by some Adventist, Holiness, and Pentecostal churches. These take their stand on the plain directive of the Lord's mandated word: "I have given you an example, that you also should do as I have done to you" (John 13:15). The example is doubtless spelled out in the previous verse: "You also ought to wash one another's feet."

Clearly, the practice has dominical sanction, perhaps even more compelling than the eucharistic "This do in remembrance of me." On grounds of logic and clarity the case is apparently irrefutable. Why then do the majority of Christians observe the command to break bread and take the cup in the Supper, and yet

⁶I have considered some of the text-critical and interpretive problems of John 13 in *New Testament Foundations* (Grand Rapids, MI: Eerdmans, 1975), 1:306-310.

⁷"This elevated the washing of the feet from a useful and edifying ceremony to a level on an equality with the sacrament of baptism itself," so states E. C. Whitaker, *The Baptismal Liturgy* (London: SPCK, 1981), 49.

regard the foot-washing directive as nonbinding? Two considerations seem germane.

First, Christians who observe the Eucharist but reject foot-washing see reflected in the Lord's command for the latter an obvious cultural conditioning, given that our feet today do not get soiled and stained in modern road conditions. The same criterion does not hold for the Eucharist, since taking bread and wine, or eating and drinking, are universal requirements that are needed to sustain life. In the Eucharist they are enriched with a religious tradition and cultic imagery that is age-old. For some, the bread and cup are dubbed "elements"—because they are elemental to all life.

Second, what Jesus here intended by "example" signifies for many modern disciples more than the precise detail of water ablutions in a church service. What he did was to enforce by dramatic symbolism the spirit that prompted such an act in the first place, namely, a disposition of lowly service on behalf of those who need our practical assistance, done in a way that they can appreciate. Performing "humble duties for fellow Christians" is the Good News Bible's contemporizing rendition of 1 Tim 5:10, encapsulating the spirit of the Lord's command.

*Prayers for the Sick, and
Anointing with Oil (James 5:13-16)*⁸

We turn now to the matter of prayers for the sick and anointing with oil (James 5:13-16). Here we trespass on ground considered sacred—ground where human sensitivities are keen. The church's ministry of healing is part of our worship opportunity, and human need is never greater than when it is expressed in a world of ailing and perplexed people.

To many sufferers and to their relatives and friends, the appeal of James 5 comes like a gift from heaven. The situation is one with which we can all identify when there is a sick individual who calls out for healing and renewal. The directions seem plain and accessible: Let such persons summon the church's elders to pray over them, anointing them with oil in the Lord's name. The result is apparently assured: The prayer offered in faith will make the sick one well, and the Lord will raise up that person. If sins have been committed, they will be forgiven, as mutual confession is made and intercessory prayer for healing is offered. The pledge

⁸For further discussion on this passage, see *James*, Word Biblical Commentary 48 (Waco, TX: Word Books, 1988), 197-216.

is reinforced by the encouraging word that a righteous person's prayer is very powerful in its effectiveness (v. 16).

Would that it were so straightforward! Obviously, it is not. Sufferers do appeal for healing of their malady and pain. Christian leaders, at their behest, do fervently and faithfully pray, using the prescribed formulas and administering the anointing oil. Confession of sins comes from the heart, and much faith is evidently exercised. And, we may record thankfully, some healing does take place—but not always and not invariably. So what has gone wrong? Were expectations raised unnecessarily high? Why are hopes often bitterly disappointed?

I cannot tell. Yet, I can suggest that some needless anxiety and added grief may have been avoided if something of the background to James 5 had been observed. Let me sketch a possible scenario.

These verses with their prescription and procedures are unique in the NT, and this fact should give us pause before we rush to the conclusion that here are simple formulas to be adopted when Christians face the harsh realities of trouble, sickness, sins, and natural disasters. I find the key in 5:13: "Is any one of you facing adversity?" And I suggest that the entire paragraph relates to physical afflictions that incapacitate a sick person and bring the elders onto the scene as a direct consequence of that person's loyalty to the Christian faith.

The setting, then, is not illness in general or sufferings encountered in the rough and tumble of life, but the specific troubles that belong to a persecuted group. In that setting, a person overtaken by distress and illness is given encouragement to enlist the aid of the church leaders, who by visiting that individual express a token of the congregation's continuing concern and of God's faithfulness in not abandoning the one whose faith is at low ebb. In this scenario, the sins that need to be confessed are lapses from faithful endurance under trial, and prayer for restoration to God's favor is made.

But what of the promise, "the Lord will raise up" the needy person, once oil is poured and prayer offered? The oil, I take it, is not therapeutic here, nor is it a hint that anointing is in preparation for death, as in the Catholic rite of "extreme unction." Quite the opposite, since the outlook is for healing, not death. The "raise up" could mean that the Lord will bring the sufferer through death to resurrection life. Yet the tenor of the paragraph is against this view.

The oil has symbolic meaning, as in many places in Scripture, to denote the setting apart for God's favor (e.g., Ps 23:5, Luke 4:18, Acts 4:27, 10:38, 2 Cor 1:21, Heb 1:9). It is used here to mark the link between the person in need and the concern of God's people as seen in their representatives, the elders. So the oil and the praying go together, with the purpose of assuring the dejected one, whose spiritual and physical weakness is the cause of the trouble, that such an individual is not alone. The support of God's own church is available as a pledge, and the Lord will raise up the lowly to new levels of faith, whether a physical cure comes or not.

Believers are still mortal men and women, and no person can be so self-deceived as to imagine that v. 15 guarantees immunity from the final illness and death that comes to all human beings sooner or later. No one can be spared the bitterness of a final end of life. The point of the passage is elsewhere: The prayer of faith is answered when sick believers are carried through to a fresh confidence in God by the fellowship of the church that stands with them in the hour of deep need. That is the timely message of James 5:13-16.

3. Conclusion

Some practices mentioned or exemplified in the NT tend to defy our understanding simply because we lack sufficient information to come to clear conclusions about them. Our main attention in this essay, however, has been given to matters of quite another sort: namely, the kind of practices clearly set forth in the NT, but not practical in the eyes of most modern Christians.

I have culled from the NT three practices which are puzzling to many present-day Christians, though mandated in the NT: women's headgear in church, the foot-washing practice in the Lord's ministry, and prayer and oil brought to sick folk. All three of these have a cultural setting. Yet, whatever modern practice is in regard to them, there are principles that they set forth which remain as valid and obligatory as ever in our day—and in every age.⁹ These principles are, respectively, concern for good order, mutual upbuilding, and a God-honoring attitude in worship; the call to lowly service on behalf of others; and the need to identify with Christians whose faith is sorely tested under trial, pledging them support in the expectation that God will lift them to a new plateau of hope and faith.

⁹In my *Worship of God* (Grand Rapids, MI: Eerdmans, 1982), 104-208, I consider what these principles may well be as a set of "constants" within the changing and changed cultural conditions of the developing church.

ANDREWS UNIVERSITY
DOCTORAL DISSERTATION ABSTRACTS

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THE JOHANNINE *PAROIMIA*

Author: Hyunsok Doh, Ph.D., 1992
Adviser: Robert M. Johnston

This investigation studied the use of the Greek term *paroimia* in the Gospel of John. In chapter 1 modern and ancient writers who wrote about the *paroimia* are reviewed as a background study. The discussions are mostly limited to the area of popular proverbs. The list of *paroimiai* in the period before the Fourth Gospel revealed that not only proverbial sayings but also idioms and maxims were included in the category of *paroimia*. The use of the term in the Septuagint translation and in Philo's writings shifted from the earlier use of the term because the former, in several places, translated the Hebrew words *māšāl* and *hīdāh* by *paroimia* and the latter replaced three words *ainigma*, *parabolē*, and *diēgēma* by *paroimia*. This use provided an intermediate step toward the drastic shift in the term's meaning in the Fourth Gospel.

In chapter 2 the use of the term in 16:4b-33 and the problem of *en paroimiais* are probed. By investigating the use of *tauta* it is shown that Jesus referred to the passage of vss. 5-24 by *tauta* in 16:25. The crucial sayings of vss. 25, 29 are conditioned by the questions of the disciples. The questions were caused by the difficult sayings of Jesus, which can be identified with *paroimiai*. The difficult sayings are found in vss. 5 (10b), 16. They are not parables, proverbs, illustrations, or figures of speech. They are riddles. Features of the Johannine riddles which occur in chap. 16 were observed: short; expanded by the use of a parable; cause questions; Jesus centered; Jesus' sayings; and use of ambiguous words.

In chapter 3 the *paroimia* of 10:1-5 was investigated to determine its literary form. Several possibilities were considered: parable, allegory, and riddle. "Riddle" is the most appropriate English equivalent for *paroimia*. Additional features of the Johannine riddles were observed: lengthy; cause of misunderstanding; and expansion by the use of proverbs.

In chapter 4 further Johannine riddles were located in light of the features observed in the previous chapters. These riddles culminate in the death of Jesus. Jesus is portrayed as a teacher of riddles in the Gospel.

The Johannine use of the term *paroimia* shows a dramatic shift from its use in the classical and Hellenistic literature before the Gospel.

**AN INVESTIGATION OF DISPENSATIONAL PREMILLENNIALISM:
ANALYSIS AND EVALUATION OF THE ESCHATOLOGY OF JOHN F.
WALVOORD.**

Author: David P. Gullón, Ph.D., 1992

Adviser: Hans K. LaRondelle

This study presents a historical and theological inquiry into one of the most influential eschatological views in America's evangelical and premillennial fundamentalist circles: dispensational premillennialism.

My objective is threefold: (1) to survey the main factors that contributed to the rise of dispensational premillennialism, (2) to evaluate its claims to the historical and theological roots, and (3) to portray and to assess the eschatology of this system as it has been enunciated by John F. Walvoord.

To achieve these purposes, after a brief introductory chapter, we begin in chapter 2 by showing the development of premillennialism since the days of the early church until the nineteenth century.

Chapter 3 examines the role and impact of futurism upon premillennialism. The chapter also discusses the claims of Dispensationalism concerning its continuity with the premillennialism of the early church. The historical rise of dispensational premillennialism is traced to John Nelson Darby. The last part of the chapter surveys the theological roots of this system. It shows that some features of the chiliasm of the early church that seem to come from Jewish apocalypticism appear in dispensational premillennialism. Special attention is given to Lacunza's millenarian ideas that show a close parallel with most of the tenets of modern Dispensationalism.

Chapter 4 describes the premillennial eschatology of John F. Walvoord, a widely-known contemporary representative of classic Dispensationalism.

Chapter 5 utilizes the findings of chapters 3 and 4 and provides a critical evaluation of the historical and theological backgrounds of dispensational premillennialism within the history of Christian doctrinal development from the Scriptures. Walvoord's hermeneutics, ecclesiology, pretribulational eschatology, and the nature of the millennial kingdom are evaluated on their own merits.

The final chapter presents the summary and conclusions of this study.

WILLIAM CLARENCE (W.C.) WHITE: HIS RELATIONSHIP TO ELLEN G. WHITE AND HER WORK

Author: **Jerry Allen Moon, Ph.D., 1993**

Adviser: **George R. Knight**

The Topic

William Clarence White (1854-1937), third son of Seventh-day Adventist founders James and Ellen G. White, was for 34 years his mother's counselor, editor, and spokesman. He was alleged by some to stand in a manipulative relationship to his mother and her work, a charge they both denied.

The Purpose

The purpose of the study is to describe, analyze, and evaluate W. C. White's relationship to his mother and her work during her lifetime. This purpose required the development of a partial biographical sketch of White as a context for understanding his relationship to his mother.

The Sources

This is a documentary study based on published and unpublished primary sources. Secondary sources were used for background, context, and perspective. The most heavily used primary sources were the correspondence collections of the Ellen G. White Estate and other Seventh-day Adventist archives.

Conclusions

The relationship between Ellen G. White and W. C. White was a partnership in which her influence on him was prior and predominant. Throughout his life she was his chief mentor. His willingness to be taught by her was the reason she trusted him so completely during her last years. The limit of her influence over him was her insistence that his ultimate accountability was not to her, but to God. She expected him to voice his convictions, even if they disagreed with hers. Though he sometimes persuaded her to a change of course, investigation of instances in which he was alleged to have manipulated her reveals no conclusive evidence that he did so. He appears to have consistently acted within the parameters of her expectations of him.

THE USE OF *ns'* IN THE PENTATEUCH AND ITS CONTRIBUTION TO THE CONCEPT OF FORGIVENESS

Author: **Gudmundur Olafsson**, Ph.D., 1992

Adviser: Jacques Doukhan

This study investigated the use of the root *ns'* in the Pentateuch in an attempt to discover its semantic relationship to the concept of forgiveness. Survey of the available literature revealed a near vacuum in this area, apart from a couple of careful but brief treatments. Other studies were either very cursory or only partially relevant to the present study. Most writers tend to relegate the concept of forgiveness to the derived meaning of "remove" without substantiating it exegetically.

Cognate languages affirmed the existence of the root and its range of meanings. The widest range of meanings and closest affinity to Hebrew was found in Akkadian. Both languages used *ns'* in the context of caring and in handling wrongdoings.

Biblical usage reveals a syntactically and semantically flexible root. Its basic sense is a deliberate, supportive upwards/onwards movement, both literal and metaphoric. Metaphoric meanings are based on the literal, either in the form of metonymy or by concretizing the abstracts. Idiomatic expressions involving body parts were found to indicate purposeful utilization rather than just some measurable movement.

In the context of *ns'*, sin and wrongdoing are viewed as concrete objects which the wrongdoer must carry. Ultimately, it leads to the death of its carrier. Symbolically, the burden of sin was transferred from the wrongdoer, who carried (*ns'*) it, to the sanctuary via the priests who bore (*ns'*) it on/in his body into the presence of the Lord, whose very nature it is to bear (*ns'*) the iniquities of the people. Once a year these wrongs were removed from the sanctuary and the camp by means of a goat which carried (*ns'*) them into the wilderness. No longer were they held against the people, and they were accepted by God. They could enjoy his blessings, evidenced by his caring concern for *all* their needs, whether spiritual or physical. Humans are to participate actively in this fatherly care, working towards the restoration of others. This whole process is involved in *ns'*-forgiveness. It is not a forgetful declaration of innocence; neither does it allow the wrong to affect the relationship. Instead, it involves an active, caring concern for others and their well-being.

APOSTOLIC SUCCESSION IN THE WRITINGS OF YVES CONGAR AND OSCAR CULLMANN

Author: Carlos A. Steger, Ph.D., 1993

Adviser: Raoul Dederen

Since its first explicit enunciation by the end of the second century, apostolic succession has been considered as one of the basic components of the church's apostolicity. As history shows, however, there have been different views on the nature and function of apostolic succession. Moreover, its legitimacy and normativeness have been challenged, particularly since the sixteenth century onwards. In our century, fairly established confessional positions have been reexamined in the light of new theological perspectives, as is evident in the documents produced by the ecumenical movement.

The purpose of this research was to set forth, analyze, compare, and evaluate Yves Congar's and Oscar Cullmann's views on apostolic succession. To attain this goal their convictions were considered in the context of their doctrine of the church, and, whenever relevant, from the perspective of their overall theological systems, without neglecting the presuppositions undergirding these authors' ideas and the methodologies used to support them.

After a concise overview of apostolic succession throughout history, the dissertation focuses on Yves Congar's position regarding the apostolicity of the church, including apostolicity of ministry and apostolicity of doctrine. Besides his views on Christian history it includes Congar's view of the bishop of Rome as successor of Peter, and his understanding of tradition as the content of apostolic succession.

The study also describes and analyzes Oscar Cullmann's view of the uniqueness of the apostles within the framework of salvation history, and his categorical denial of apostolic succession. Attention is given to Cullmann's influential study on the role of Peter in the early church, as well as his analysis of the relationship between tradition, the apostles, and Scripture.

Finally, the dissertation compares and evaluates the inner consistency, the use of sources, and the relative strengths and weaknesses of Congar's and Cullmann's positions from the point of view of their theological systems, their methodologies and presuppositions, and in the light of scriptural statements relevant for the issue of apostolic succession.

BOOK REVIEWS

Andelson, Robert V., and James M. Dawsey. *From Wasteland to Promised Land: Liberation Theology for a Post-Marxist World*. Maryknoll, New York: Orbis Books, 1992. xiv + 146pp. \$16.95.

Robert Andelson and James Dawsey, professor at Auburn University, are both ordained ministers. Andelson brings to the discussion a Calvinist perspective, while Dawsey is Wesleyan.

The volume arises out of recognition that the lot of the poor today is as oppressive as ever. For the authors, Liberation Theology has failed to liberate; Marxism has lost credibility; capitalism needs an alternative. In the writings of Henry George, a 19th-century North American political economist and social philosopher who proposed that inequality in the ownership of land is the greatest cause of unequal distribution of wealth, Andelson and Damsey find that alternative. They then attempt to set forth a program that will bring true liberation by solving the universal land problem.

After an introductory chapter, Andelson and Dawsey develop their position in nine not always interrelated chapters. Chaps. 2 and 3 give a socio-economic description of Latin America, chosen because it was the birth place of Liberation Theology and also illustrates how contemporary socio-economic problems originated with the belief that the land and produce belong to the "select few" (16).

An examination of the role of the church and political structures in condemning people to poverty is given in chap. 4 while chap. 5 clarifies the concept of "God's preferential option for the poor" who are poor because of injustice. Chap. 6 examines the persistence of exploitation and oppression even after political independence.

Chaps. 7 and 8 give, on the one hand a lengthy critique of Marxism, and on the other, a just as lengthy but not as stinging critique of the intellectual roadblocks erected by those who wish to keep the status quo regarding land tenure. Finally, the last two chapters present brief biblical guidelines for land reform with extrapolation for the 20th century following the authors' land-rent proposal.

This book should be welcomed by all who wish the Liberation Theology conversation to continue even after the death of Marxism as an adequate political ideology. Economics and social issues should continue to inform our theological understanding. These have not been categories of western Enlightenment theology. Land tenure, though a very biblical issue, is not treated in major systematic and biblical theology textbooks. Thanks to the movement to do contextual rather than systematic theology, to do theology from below rather than above, to use categories of sociology

and not simply those of western philosophy, themes such as that of the land, together with the anthropological and soterio-logical insights it provides, are gaining their rightful place in the theological enterprise.

Professors Andelson and Dawsey recognize that the land problem is not the only social problem, and that their solution of a land value tax would not solve all social ills. They maintain, however, that it is "the most basic social problem, and that its solution would do more to lift the curse of poverty than would anything else" (10). However, in my opinion, this assertion remains to be proved.

We must ask why the narrow category of land? Could property be the larger category and land a subset of this? Or could the problem be one of domination—a problem that precedes the Exodus, going back to the creation narrative. As an aspect of oppression, Domination involves more than land. The authors, I find, have not proved that the wider rubric of oppression, under which Liberation Theology works, is less adequate than their narrower proposal. It seems to me that their position should be an expansion of rather than a substitution for Liberation Theology.

A large segment of the volume is a critique of Marxism and liberation (based largely on Michael Novak's *Will it Liberate?*) in such areas as, dependency theory, the concept of alienation, the theory of surplus value, the doctrine of class struggle, and socialism. In many instances the arguments have much validity. But in a number of cases what appears is a critique of Marx and radical liberationism more than temperate and balanced liberation theologians, such as, Jon Sobrino and even Gustavo Gutierrez, who comprise the majority of the guild. Thus the theological system the authors critique would hardly be recognized by many in the enterprise as Liberation Theology.

With such extensive research as has gone into this work, it is surprising that W. D. Davies' seminal 1974 work, *The Gospel and the Land*, which describes in detail the territorial theology in Judaism and Early Christianity, is not even noted.

I believe that "Land" is an excellent category on which to theologize. But this book's proposal may not lead us to the promised land. I felt left instead in a wasteland.

Walla Walla College
College Place, WA 99324

PEDRITO U. MAYNARD-REID

Beasley-Murray, George Raymond. *Gospel of Life: Theology in the Fourth Gospel*. Peabody, MA: Hendrickson Publishers, 1991. xii + 131 pp. Paperback, \$7.95.

Gospel of Life is the published version, in slightly expanded form, of the 1990 Payton Lectures delivered by the author at Fuller Theological Seminary. As such, the book is not an exhaustive study of the theology of

the Fourth Gospel, but it does provide a valuable sequel to Beasley-Murray's fruitful commentary on *John* in the Word Biblical Commentary Series. Readers familiar with the positions the author takes in the earlier volume will gain even greater benefit from the present work.

Gospel of Life is divided into an introduction and six chapters which treat, to use general terms, the topics of salvation, christology, the cross, the Holy Spirit, the sacraments, and the church according to the unique expressions of the Fourth Gospel. A British evangelical, Beasley-Murray approaches the Gospel as a theological history of Jesus which is best understood by someone who enters sympathetically into the Gospel author's portrayal of Jesus.

The first chapter is an outstanding introduction to the theme that Beasley-Murray considers central to the Fourth Gospel. While the Synoptic Gospels express salvation as entering into the Kingdom of God, the term which most clearly expresses salvation in the Fourth Gospel is "life," eternal in quality yet fully present. Beasley-Murray argues, however, that the present reality of life in the Fourth Gospel in no way compromises the historical line of eschatology; rather, John's vertical dualism has initiated the ongoing eschatological action of Christ.

The second chapter is equally outstanding. Beasley-Murray presents the theme of Christology through the Johannine concept of the "sending of the Son." The study of ancient messenger procedures and the Logos theme of the Prologue illuminate the Gospel's Christology. While these first two chapters are not groundbreaking contributions to the scholarly debate over Johannine theology, they are truly artful introductions to the central realities of the Gospel. The reader cannot help but feel more at home in the Fourth Gospel after perusing these thoughtful treatises.

The last four chapters of the book continue the textual survey approach, but with a bit less of the brilliance and insight characteristic of the book's opening chapters, although the fourth chapter (on the Holy Spirit) does stand out. The meaning of the cross for John is explicated with particular emphasis on the "lifting up" sayings. The Holy Spirit is understood as the one who continues and carries on the mission of Jesus after his lifting up. The sacraments are neither central nor absent from the Gospel, but are introduced in an indirect manner. Although ecclesiology is not a major theme of the Gospel, the figures of the vine, the flock, the bride, and the school of fish (John 21), along with the prayer of John 17, suggest the general shape of the church as envisioned by the Gospel's author.

Beasley-Murray's handling of the text could be called sober minimalism from a conservative perspective. He tends to avoid extreme interpretations, saying confidently what is clearly in the text and walking with care where competent scholarship is in disagreement, but always with a bias toward the position of the Gospel's author, wherever that can be determined with reasonable certainty.

Although many critical scholars would be uncomfortable with some of the positions taken in *Gospel of Life*, the book fills a need for a basic but serious study of the Fourth Gospel's theology that is thoroughly grounded in the text. The book offers, therefore, a solid foundation for deeper and broader study into the overwhelming mass of scholarly literature on the Fourth Gospel.

Andrews University

JON PAULIEN

Boice, James Montgomery. *Romans 1-4*. Romans. Grand Rapids: Baker Book House, 1991. 512 pp. \$29.95.

The author of this volume, James Montgomery Boice, has been senior pastor of the Tenth Presbyterian Church in Philadelphia for almost a quarter of a century. He is known as an innovative and pioneering church pastor, radio speaker, and editor. In this expositional commentary on Romans 1-4, which is the first in a four-volume series on the entire book of Romans, Boice the preacher stands out.

The preface suggests that Boice is awed by the book of Romans and is impressed with the astonishing changes that it has wrought in the lives of people. He admits that his study has "instructed, moved, and even deeply stirred" him. He sees Christians as having the responsibility of sharing the gospel with others so they too can be transformed by it. He presents the comments of others who have themselves been impressed by Romans. Two such are Samuel Coleridge, who views Romans as "the profoundest book in existence," and Godet, who suggests that "every great spiritual revival in the church" is connected in some way with the book of Romans.

Boice's study also revealed to him how shallow study of Romans and the gospel has been. While most Christians would claim that they have mastered Romans 1-4, Boice thinks study has not yet begun. He perceives obsession with "man-centered, need-oriented teaching" which results in what could be labelled spiritual anemia. Against this background, one can perhaps understand why he has produced on four chapters a commentary that exceeds 500 pages.

His aim in this volume seems to be to help people rediscover Romans, underlining his pastoral and evangelistic concerns. Furthermore, a reading of the preface affirms that his book is made up of sermons and radio talks.

This volume, then, is an exposition of the gospel as it is presented by Paul in the first four chapters of Romans. It is a verse-by-verse exposition in sermon-like manner and units. Twenty-two chapters are devoted to Romans 1, twenty to Romans 3, eight to Romans 2, and nine to chapter 4. These fifty-nine chapters are divided into five parts. The first is introductory and among other issues explores Paul's obsession with Jesus

and identifies the gospel. Boice suggests that in the first seven verses there are at least eight references to Jesus, whether by name, title, or pronoun. He correctly identifies the gospel with Jesus and is certainly right in his statement that without Christ Christianity stands dismembered and empty, since he is its center.

The second part deals with the theme of the book—Romans 1:16-17, its implications and Martin Luther's use of it. While I agree with Boice that it appears extraordinary for Paul to say he is not ashamed of the gospel, I am not sure that questions such as why one should be ashamed of it lack depth and honesty. It is true that people today, as then, are as ashamed of the gospel for the same and other reasons. Perhaps we need to ask such questions precisely to help others move beyond what seems objectionable about the gospel so they can experience its potent force, transforming power, and beauty.

The third part of the book looks at the ruin of the entire human race and its helplessness in the face of sin. It shows the ineffectiveness of a works orientation and man's silence and guilt before God. Part four shows Christ as God's remedy for sin. Finally, the fifth part shows how the gospel is upheld in Scripture.

Operating from the conviction that "Christianity has been the most powerful, transforming force in human history and that the book of Romans is the most basic and most comprehensive statement of true Christianity," Boice explores Paul's basic teaching and its relevance today. Because he sees Romans as treating how God deals with estranged humanity, Boice concludes that it is still relevant, for we still have people of every race, culture, and nationality who are estranged from him. Christianity, too, is viewed as still relevant as long as it redeems people for God, produces holiness, explains the meaning of life, and changes history.

Among the things I would take issue with are a few surprising omissions. First, in the listing of the commentaries on Romans no mention is made of Nygren's work, regarded as a classic by many. Second, in the treatment of Paul and his background, van Unnick's interpretation of Acts 22:3 is omitted. Van Unnick finds three significant participles in the verse which should be viewed in triadic pattern, thus suggesting that Paul was born in Tarsus but may have had his early training and education in Jerusalem. Boice's point that Paul reflects knowledge of Greek education is well taken. However, I would have liked to see him respond to van Unnick.

While his treatment of the law and its functions is admirable, Boice's failure to alert his readers to the diverse ways in which Paul uses the word "law" is not. Given his audience, inclusion of such data would have served to strengthen the work.

Finally, the work reflects thoroughness, thought, and research. I would recommend it for pastors and expositors of the Word, as well as college and seminary students in preaching classes.

Diefendorf, Barbara B. *Beneath the Cross: Catholics and Huguenots in Sixteenth-Century Paris*. New York: Oxford University Press, 1991. 272 pp. \$16.95.

In her previous book, *Paris City Councillors in the Sixteenth Century* (1983), Diefendorf, Associate Professor of History at Boston University, showed some naïveté in assuming that religious conflicts in Paris had relatively little effect on the social strategies of the nobility. A decade later, after examining 270 primary sources (many previously unknown) and 300 secondary works in the archives of Geneva, Paris, and London, she found that her "'solidly Catholic' elite was in fact sorely tainted by heresy," with fully one-third of Parisian councillors having Huguenot relatives (3).

In *Beneath the Cross*, therefore, she reexamines the religious quarrels in Paris from 1557 to the St. Bartholomew's Day massacre (1572) and the larger role these conflicts played in France's Wars of Religion. Unlike traditional historiography, which has blamed Charles IX, Catherine de Medici, or the Guise faction for religious violence, Diefendorf—like revisionists Natalie Davis, Denis Richet, and Philip Benedict—sees a more complex picture. Instead of personalizing guilt or assuming underlying political motivation, she focuses on religious factors (Catholic sermons, public ceremonies, polemical tracts) which aroused popular opinion to force authorities to "purge" the city of heresy by the 1570s. She suggests that the king, the queen mother, and city councillors became *victimes des circonstances*, forced to countenance violence they had not premeditated. Had it not been for "the fierce Catholicism of the people of Paris," she asserts, "perhaps [the Wars of Religion] would not have taken place at all" (180).

While some scholars will disagree with this conclusion, most will applaud both Diefendorf's methodology and the evidence she offers in its support. Skillfully she analyzes the social, economic, religious, and political tensions in Paris (chaps. 1-2); offers a gripping narrative personalizing the deepening religious hatred against the Huguenots (chaps. 3-6); and analyzes quantitative data concerning Protestant occupations, neighborhoods, and arrest statistics (chaps. 7-8). Using literary analysis (chap. 9), she contrasts the message of Huguenot sermons (emphasizing submission amidst persecution) with the vitriolic homilies of many priests (calling Protestants "wild boars," "ravishing wolves," and "libertines" who threatened the social order). But Diefendorf also demonstrates (chap. 10) that even at the height of violence in 1572, a moderate Catholic faction in Parlement and the Hôtel de Ville—the *Politiques*—sought to stem the bloodshed and reconcile the two sides.

Despite often abrupt transitions from third to first person and a couple of minor misprints, both Diefendorf and Oxford University Press are to be commended for this thoroughly researched and elegantly written monograph. Maps, graphs, and sketches help the reader grasp complex realities about Paris, while the author's clear, good-humored prose makes

for pleasant reading. Diefendorf asks the right questions and cautiously analyzes her data. She also evokes the sights, sounds, smells, and the *mentalité* of sixteenth-century Paris, using vivid imagery, gripping narrative, and a sensitive portrayal of the feelings of both Catholics and Huguenots.

Specialists in sixteenth-century France and the Reformation will find much to ponder in this slim volume, while researchers will benefit from its extensive endnotes (55 pp.) and bibliography (27 pp.) containing nearly 600 sources. For graduate and undergraduate students alike, *Beneath the Cross* will enhance their understanding of the Protestant Reformation and socio-religious conflicts in Early Modern France.

Andrews University

BRIAN E. STRAYER

Droge, Arthur J., and James D. Tabor. *A Noble Death: Suicide and Martyrdom among Christians and Jews in Antiquity*. San Francisco: HarperSanFrancisco, 1992. xii + 203 pp. \$25.00.

May a person ever voluntarily terminate his or her own life? The dissolution of familial responsibility for the aged and infirm and medical technology's ability to maintain basic biological functions, often at high cost economically and emotionally have brought this issue into the consciousness of the American populace. The exploits of Jack Kevorkian have recently focused the gaze of America via the media and the courts, and promise continued attention in the years ahead. This provides the backdrop of this book by Arthur Droge and James Tabor. They attempt to reconfigure the current debate concerning voluntary death through an historical investigation of Judaism and Christianity in antiquity: "Ours is not an attempt to find ancient answers to modern questions; rather, by interrogating the ways in which self-killing was understood in the ancient world, we ourselves may choose to conceptualize suicide differently" (14). In sum, they argue that "voluntary death", "the act resulting from an individual's intentional decision to die, either by his own agency, by another's, or by contriving the circumstances in which death is the known, ineluctable result" (4) was readily accepted, even honored, by Greco-Roman society, Jews, and Christians until Augustine reversed the ethic in his polemic against the North African Donatists. As a result, according to the authors, we may draw no definitional distinction between martyrdom and suicide: the distinction rests strictly on personal commitments (187-88).

Tabor and Droge work through a mass of material on "voluntary death, spanning the roots of western culture in Israelite and Greek antiquities. In Greek philosophical schools, only the Pythagoreans and the neo-Platonists, opposed voluntary death. Instead, the debate centered upon the proper grounds for self-destruction. The Hebrew Bible never censors voluntary death, but merely records such instances as an acceptable

practice. In the Hellenistic era, however, a shift begins that sees death as a way to acquire life in the world to come. Thus, within Josephus, Philo, and the early Rabbinic materials, "voluntary death, given the proper circumstances, not only is noble but also can lead to life in the world to come" (106).

The authors devote the rest of the book to early Christian attitudes towards voluntary death. Jesus' death as voluntary (and thus noble) in the Gospels, especially the Gospel of John, became paradigmatic for the early Christians. Paul's reflection on death mirror Seneca's: he chooses life, not because voluntary death is wrong, but because it is better for *others* (not himself) for him to remain alive (Phil 1:21-26). Early Christian martyrs thus embraced voluntary death, radically transvaluing reality from this world to the next. Martyrdom, even voluntary martyrdom, became an early Christian ideal, a means of obtaining the "crown of immortality." Augustine drastically alters the traditional Christian position on voluntary death to discredit the Donatists. Drawing upon Plato, not the Bible, he argues that only God may separate the body from the soul. Thereby voluntary death, now distinct from "martyrdom" becomes a "damnable and detestable crime" (179).

Tabor and Droge have convincingly shown how Augustine radically altered ethical thinking on voluntary death within Western culture. No longer can one uncritically appeal to the "Judeo-Christian tradition's prohibition against voluntary death" as a sufficient warrant in the current ethical debate. The second thesis, that we may not therefore draw a distinction between martyrdom and suicide, however, is much more problematic.

Although insistent upon the conceptual difference between antiquity and today, contemporary concerns for "voluntary death" as an "individual act" cloud Tabor and Droge's conceptual categories for the phenomenon in antiquity. First, the authors never adequately relate "voluntary death" to the Mediterranean culture of "honor" and "shame" which the practice presumes. It is interesting to note, for instance, the relationship of women to "voluntary death." At Massada, the men murdered their wives and children, and preserved for themselves the "honor" of voluntary death lest they be "shamed" by the Roman pillaging of their property (i.e., their wives and children). Outside a few isolated cases, only within Christianity could women have the "honor" of a noble, voluntary death. Closely related, Tabor and Droge problematically isolate "voluntary death" from issues of power and the political structures of antiquity (and concurrently, today). Voluntary death was the ultimate protest against political regimes who depended upon structures of violence to legitimize their oppression of others. In the *Martyrdom of Polycarp*, Germanicus infuriates the crowd by pulling the lion upon him, rather than passively accept the "justice" and "due process" of the legal system. In a real sense, voluntary death exposed the regime's claims to power as spurious and tenuous. When the regime becomes "Christian," as in Augustine's North Africa, ethical considerations

must legitimate the state-oppression in the name of Christianity. The distinction between self-inflicted death and martyrdom becomes convenient for such a purpose.

In sum, dynamics of power complicate Tabor and Droge's notion of voluntary death. Once factored into the analysis, the distinction between suicide and martyrdom reemerges as the distinction between death of convenience and a death of resistance, reactive self-destruction when no other options seem available versus active self-destruction to reveal the nature of power that inflicts oneself and others. Not only does such a distinction ring true for those in antiquity, it may also help us see what is truly at stake in the contemporary debate as voluntary death becomes more and more convenient.

Winamac, IN 46996

JOHN W. WRIGHT

Erickson, Millard J. *The Word Became Flesh: A Contemporary Incarnational Christology*. Grand Rapids, MI: Baker Book House, 1991. 663 pp. \$29.95.

Millard J. Erickson has once more written an important book. The various pluralistic tendencies with which contemporary theology has to contend raise serious questions for almost every foundational orthodox Christian tenet. Christology is no exception. In the last two decades there have been sufficient problematic developments to warrant a careful rethinking of the orthodox approach to the incarnation. *The Word Became Flesh* seeks to give an affirmative answer to the question of whether the traditional doctrine that Jesus of Nazareth is fully divine and fully human can be stated in a way that is intellectually justifiable in the context of the current problems of Christology.

The extent of these difficulties is particularly evident in three areas. Much of the challenge to orthodox Christology stems from the use of historical criticism which today views with suspicion the words and deeds traditionally attributed to Jesus. There have also been widespread social and political changes which regard as inadequate the orthodox Christology done by westerners, and middle-class male westerners at that. Finally, there are increasing suggestions that a cultural paradigm shift from the modern to the post-modern period considers that old ways of doing Christology no longer speak to this generation.

In response to this new situation, Erickson has divided his book into three main sections. The first part is an attempt to understand the basic orthodox interpretation of the person of Christ as it developed from the biblical materials up to the Council of Chalcedon. Both the biblical presentation and the account of the Christological controversies are illuminating. Part Two, "Problems of Incarnational Christology," examines and evaluates several contemporary Christological views and the specific

problem for orthodox Christology which each presents. In this largest section of the book (69-379)—in many ways the most informative—the author presents chapter-long discussions of eleven "problems," from critical Christology, to liberation Christology, black Christology, feminist Christology, process Christology, and narrative Christology, among others. This is no mere catalog of issues. Each chapter provides a summary of the main presuppositions of each system that poses a problem to traditional Christology and offers an evaluation of it. The novelty of the approach lies in the fact that the doctrine of the person of Christ is set clearly and concisely on the map of competing contemporary theological systems. Those wanting to understand the philosophies masquerading as biblical Christologies will appreciate Erickson's presentation and evaluation of the eleven competitors. One can only regret that he does not explain the criteria he used to select the systems retained, and why, for instance, he omitted a discussion of the New Age.

In Part Three, now that he has described the contemporary theological setting in which he will develop his own understanding of the person of Christ, Erickson seeks to articulate a Christology for today which maintains the orthodox understanding of Jesus as both fully human and fully divine, and yet takes into account and responds to the problems posed by contemporary views.

Before doing so, however, he most efficiently devotes two chapters to the reliability of the biblical evidence for the historical Jesus in the four Gospels, engaging the issues of form criticism and evaluating its conclusions. In successive tests of his own Christology, Erickson then considers Jesus' divinity, His resurrection, the metaphysical basis and the logic of His incarnation, and, finally, His task as Savior. Part Three ends with an attempt to solve one of the most difficult problems of the Christian faith, i.e., the relationship of God's goodness and greatness to the obvious presence of evil and suffering in the world.

Many readers will probably regard the third part of *The Word Became Flesh* as its strongest section. Erickson's endeavor to respond to the challenges of modern criticism regarding the reliability of the historical evidence for Jesus is impressive. His biblical evidence in support of Jesus' divinity and incarnation is even more arresting.

While Erickson states that certain customary topics of Christology—such as the humanity of Jesus—will not receive separate treatment in his book because they are issues hardly contested in contemporary Christology, one might wish that he had given more prominence to the matter of Jesus' pre-existence.

It seems also that the volume would have gained from a less superficial treatment of the temptations of Jesus. Unlike other aspects of the doctrine of Christ, which lead to a careful analysis of the biblical data, Erickson, after dealing with if and how he could have been tempted, simply concludes that "Jesus could have sinned." Little effort is made to grapple from a biblical perspective with such basic issues as the nature of

temptation, the essence of Jesus' temptations, the key to His overcoming, the example He set for us.

As far as Jesus' death is concerned, Erickson's view—stated without documentation—that the Scriptures teach an intermediate state, a state of conscious existence between death and the resurrection (564) leads him to conclude that our Lord's death was no extinction or end of life, but rather a mere transition from one state to another (565). This tends to limit our Lord's sufferings on the cross to merely physical suffering. Erickson thus fails to comprehend Christ's real agony, the feeling of being eternally separated from the Father.

In the historical section, a question begs to be answered, i.e., What happened in the Christological debate between 794 and 1800? Did the Reformation or the Enlightenment have any influence on the debate? Are they not significant enough that Erickson should have explained why they did or did not?

Many readers will commend Erickson and his publishers for the physical characteristics of the book. The font style and size are pleasing. The margins are wide. The layout is attractive. Headings and subheadings help guide the reader through the material. The book also provides a Scripture index and a name and subject index, though no bibliography, which, it is to be hoped, will appear in a second edition.

Erickson's use of inclusive language is so skilled that it does not "show." It may, in fact, do more to attract feminists than the chapter featuring salvation and women.

Has Erickson reached his goal of developing an orthodox incarnational Christology for our time? He certainly has made an admirable and much-appreciated attempt to speak to his contemporaries. He did not shy away from challenging the contemporary mind-set. *The Word Became Flesh* shows convincingly that an incarnational Christology of the traditional Chalcedonian type is possible and relevant today, and fits the biblical data better than any other.

Andrews University

RAOUL DEDEREN

Geisler, Norman L. *Thomas Aquinas: An Evangelical Appraisal*. Foreword by Ralph McInerny. Grand Rapids, MI: Baker Book House, 1991. 195 pp. \$12.95.

Norman Geisler writes with two very clear purposes in mind. First, he wants to uncover, underline, and defend the basic continuity that he sees between evangelical theology and the philosophical-theological synthesis produced by Thomas Aquinas. Second, because of such a perceived continuity, he feels the need to introduce evangelical students and theologians to some features of Aquinas' thought that he considers to be at the foundation of evangelical theology. Geisler considers an introduction

to Aquinas's thought necessary for evangelicals because "it is still all too rare to find evangelical philosophers or apologists who really understand the views of Aquinas" (15).

The first purpose is addressed in chap. 1, where Geisler deals with what he considers "the irony of evangelical criticism" (14) of Aquinas, namely, the fact that in spite of an explicit criticism and rejection of Aquinas, most evangelical theologians still develop their theological thought on the implicit basis provided by Aquinas' philosophical-theological system. Geisler openly confesses belonging to the "silent minority" of evangelicals who "are directly dependent on Aquinas for [their] basic theology, philosophy, and/or apologetics" (14). Geisler actually pleads with evangelicals to take Aquinas' philosophical-theological system to their "evangelical bosom, bathe it in a biblically-based theology, and nourish it to its full strength." After all, he adds, "as a mature evangelical, Aquinas is a more articulate defender of the faith than anyone in our midst" (23).

The second purpose is accomplished in the following eleven chapters, which describe some of Aquinas' most relevant ideas selected on the basis of their special applicability and usefulness for evangelical theology. After a biographic sketch (chap. 2) and an overview of Aquinas' thought (chap. 3), Geisler develops Aquinas' ideas on Scriptures (chap. 4), faith and reason (chap. 5), epistemology (chap. 6), ontology (chap. 7), God (chaps. 8 and 9), religious language (chap. 10), evil (chap. 11), and ethics (chap. 12).

Geisler's book targets evangelical scholars to whom he wishes to introduce Aquinas' thought in a positive way. Geisler is to be commended for condensing difficult and complex issues without distorting them and for his mastery in making Aquinas' ideas accessible to the nonspecialist. Thus, *Thomas Aquinas: An Evangelical Appraisal* should be recommended as a first step to students and scholars who wish to penetrate the rather difficult but fascinating world of Aquinas' theology.

The potentially controversial part of the book, in my opinion, lies in Geisler's evaluation of Aquinas' role in evangelical theology. He not only unapologetically stands on the side of Aquinas' system, but also considers Aquinas' metaphysical thought provides positive contributions for evangelical theology. What evangelicals should reject, in his opinion, is Romanism and not Aquinas' philosophical-theological system (23). Of course, Geisler clarifies that he does not agree with everything that Aquinas said (14). He explicitly mentions, without discussing, a sampling of areas in which he disagrees with Aquinas: the Apocrypha as part of Scripture, the beginning of human life, the divine authority of the Roman Catholic Church, infant baptism, sacraments, his cosmology, and his biology (177). Areas of agreement are those he writes about in chaps. 2-12.

What motivates this explicit return to the scholasticism of 17th-century Protestant Orthodoxy? One possible reason could reside in the need to find an antidote for the challenge of process theology to evangel-

icalism. In this context Aquinas appears, in Geisler's eyes, as the "better system capable of answering the threat raised by process theology" (21).

One only wishes that *Thomas Aquinas: An Evangelical Appraisal* could motivate evangelical theology to probe beyond the concrete issue of whether to choose Aquinas over Augustine into the deeper, more foundational issue regarding the relation between philosophy and theology.

In this regard many questions arise. Is evangelical theology really built on nonbiblical, philosophical foundations as Geisler contends? Can the *sola Scriptura* principle of the reformation still be coherently maintained in such a context, or should it be radically reinterpreted? Is evangelical theology, as we know it, dependent on philosophical thought to the point that departure from it into biblical intelligibility would require radical, theological reinterpretations? Should Christian theology answer the continuous challenges coming from the philosophical field by returning, as Geisler suggests, to a nonbiblical philosophical basis to be found in tradition, or should Christian theology explore a new, biblical way? Is it possible to build a Christian theology on the basis of a biblical philosophy? Geisler's book contributes not only to reopening the philosophy-theology issue in evangelicalism, but also to providing a first step toward a possible and much needed evangelical probe into the field of fundamental theology.

Andrews University

FERNANDO CANALE

Hasel, Gerhard F. *Understanding the Book of Amos: Basic Issues in Current Interpretations*. Grand Rapids, MI: Baker Book House, 1991. 171 pp. Paperback, \$10.95.

Among the abundant literature on the prophetic books, Hasel's *Understanding the Book of Amos: Basic Issues in Current Interpretations* stands as a significant work in the study of the book of Amos. This is so because of the scope of the historical, sociopolitical, and to a certain extent, literary background Hasel presents.

Hasel should be praised for providing a comprehensive overview of the different stages of interpretation, as well as hermeneutical trends in the understanding of the book of Amos. Furthermore, the author pinpoints a hermeneutical problem of paramount importance, namely, the need for a viable approach in interpreting the book of Amos, as well as the prophetic books in general. Hasel argues that, so far, no approach (synchronic or diachronic) has been fully satisfactory (24, 25, also 68), resulting in the emergence of pluralistic methodologies (68) and a paradigm change (27) which tends toward a literary approach (66). In the same vein, Hasel concludes that current tendencies to integrate form-critical, traditio-critical, and literary-critical methods are not altogether successful. Furthermore, he

notes, the diachronic approach "is no longer at the cutting edge of research" (99).

Hasel's presentation of Amos' sociological background is carefully developed and includes the main positions adopted pertaining to the prophet's origin and profession(s) (36-45). In his treatment, the author challenges modern thinking, which, he states, tends sometimes to argue on the basis of subjective evidence or "linguistic speculations" (40). He prefers instead to leave some questions open whenever the level of certainty is tenuous (40, 68-69, 86, 119). Hasel attempts to solve all the complex (and sometimes problematic) facets of the historical and sociological background of the book of Amos. He affirms, and rightly so, that there are cases in which the final word has not been said (15, 55). But whenever the context allows for it, the author gives some clues that may lead to a better understanding of a specific methodological or textual aspect, as, for instance, in the problem related to Amos as prophet (46-47).

The last chapter of the book, entitled "Amos' Future Hope and Eschatology," is quite insightful. First, Hasel describes the problem of Amos' eschatological message—namely, whether the prophet proclaims an unconditional end to Israel or not. Then he develops some key themes that convey the idea of an eschatological expansion—the day of the Lord, the remnant, and the future restoration—to assert that Amos is both a prophet of doom and a prophet of hope. Hasel then goes on to argue that if the position which views Amos as a prophet with a dual role is rejected by some scholars, it is because they want to see in Amos a consistent prophet of doom. Such reasoning, he asserts, is the result of forcing "our standard of consistency" on the biblical pattern (119).

The bibliography of Hasel's book is monumental, and by itself occupies more than one-fourth of the book (45 pp. in small print). It represents, in the reviewer's estimation, one of the most exhaustive lists ever compiled in the study of prophetic books. In fact, the bibliographical section alone could have been a separate publication. It contains more than 1,160 books, articles, dissertations, and other publications.

The book, however, has a few typographical errors. Most of these appear in the transcription of foreign languages. It should be said, however, that these technical errors do not undermine the richness of the book.

Hasel's *Understanding the Book of Amos: Basic Issues in Current Interpretations* is to be considered as a landmark study of the book of Amos in particular and the prophetic books in general. This remarkable publication leads to the cutting edge of a new hermeneutic, and gives a striking picture of the prophet and his milieu. Hasel's intense dialogue with other scholars, the genuineness and extensiveness of his research, the relevancy of the debates that are raised, and the in-depth study of the historical perspectives are among the features that make his publication not only a valuable tool, but also an indispensable reference for all serious students of Amos and the prophetic books.

Katz, Eliezer, ed. *A Topical Concordance of the Old Testament, Using the Hebrew and Aramaic Text/ A New Classified Concordance of the Bible*. Jerusalem: Kiryat Sefer Publishing House/ Grand Rapids, MI: Baker Book House, 1992. xi + 948 pp. Hardcover, \$39.95.

Until now no alphabetically-arranged, exhaustive topical concordance of the Hebrew Bible has been available. Thanks to Eliezer Katz' knowledge and industry, and the publishing prowess of two book firms, this gap stands filled. *TCOT* (as it will surely come to be called) meets the needs of those who wish to perform rapid studies of biblical concepts and ideas within a selected set of semantic fields, and with ready access to the Hebrew Bible's wording. *TCOT* subdivided into four parts, conveniently corresponding to the main divisions of the Hebrew Bible, with the "prophets" divided into "early" and "late."

Each main division offers an English list of fifty-six alphabetized topics which are in turn subdivided into general and specific entries. For example, item no. 10 in all four sections of *TCOT* is "Cities and Places": "general," "cities and places," and "cities of refuge" (where the latter occur). The list of topics for each biblical division also offers the page number on which that topic may be found, along with the total number of entries and references for the topic. Thus one may locate on p. 423 a total of nine "references" for "cities of refuge" (*ārê hāmmiglat*) with six "entries" in the early prophets. Though this list is exhaustive for this term in this section of the Bible, for many studies one must consult all four sectional tables of content in order to perform complete concept studies. This is due to the fact that Katz originally published his work in parts, over a period of some 25 years.

Though looking in each section may seem cumbersome, it is actually quite instructive in most cases. With "cities of refuge," for instance, one quickly learns from the tables of contents (xviii, xxvi, xxx) that there are no references to this concept/phrase in the other divisions of the Hebrew Bible. Thus, by being forced to study a concept within its known, limited canonical contexts, the student may gain some interpretive hints as to *why* this concept is restricted only to six citations within the early prophets.

By this example one sees that *TCOT* lends itself well to canonically-based word and topic studies of the Bible. The work becomes a hermeneutical tool to assist either in sermon preparation or technical, theological studies. One may, of course, with considerable reward, choose to limit one's study of a concept to one portion of the canon. On the other hand, since certain ideas are limited to certain portions of the canon one could also begin to grasp a more adequate knowledge of the development and relative importance of certain concepts within the spiritual and intellectual history of early Judaism itself.

The book offers an important window into Old Testament theology. *TCOT* presents as well an opportunity to view sweepingly the progress of divine revelation through the Hebrew Bible.

As the book explains, English translations are provided in a fairly recent edition of the KJV since this was the only English Bible available in Braille to the blind editor. However, the use of the KJV is no real limitation since the translated phrases are brief and the Authorized version offers the kind of fairly literal translation that one would want in a concordance. Moreover, since the translations often involve construct chains or prepositional phrases, most modern, literal translations would agree with the rendering of the KJV.

Although *TCOT* places a great deal of translated Hebrew within the grasp of the user, it will serve as no substitute for a strong knowledge of Hebrew syntax. The rendering of Hebrew phrases into "Authorized" English will often require the usual discernment of the actual function of a phrase. Moreover, the fact that all lists are alphabetized according to the spelling of actually-occurring terms (not roots) demonstrates the need for at least a knowledge of the Hebrew alphabet.

Baker intends the volume to be used as a companion to Abraham Even-Shoshan's *New Concordance of the Old Testament* (NCOT, 1985, 1989). Perhaps one would do this by first consulting *TCOT* for selected Hebrew phrases which underlie one of the fifty-six topics (or sub-topics). One would then move to *NCOT* for a more detailed study of the precise phrases in the Bible. *TCOT* should be added to the shelves of all serious students of the Old Testament.

Eastern New Mexico University
Portales, NM 88130

PAUL D. DUERKSEN

Editor's note: Katz's work is also available in a 1992 Kiryat Sefer edition under the title, *A New Classified Concordance of the Bible*.

Klenicki, Leon, ed. *Toward a Theological Encounter: Jewish Understandings of Christianity*. Mahwah, New Jersey: Paulist Press, 1991. 162 pp. \$8.95.

For the first time since *Nostra Aetate* a group of Jewish scholars presents their reflections on Christianity in a collection of eight studies, edited by Rabbi Leon Klenicki, Director of the Department of Jewish-Catholic Relations of the Anti-Defamation League of B'nai B'rith.

In the introduction, Klenicki calls for reconciliation between the two communities and proposes ways "toward a process of healing" based upon common roots as well as complementarity. The thesis of the book is carried out through engaging contributions from Norman Solomon, Elliot N. Dorff, Walter Jacob, David Novak, Michael Wyschogrod, S. Daniel Breslauer, and David G. Dalin.

Beyond a common appeal for respect and openness, the various authors courageously address what may constitute the true core of the

debate, namely, three main theological stumbling blocks to understanding: law, covenant, and Christology, for along these questions the historical separation took place and persists to this day.

For the Christians, it is perceived, Jesus seems the alternative to the law; for the Jews, the observance of the law roots their identity. Moreover, Christology, i.e., the concept of Jesus' messianic divinity and of his central role in salvation history, is altogether incompatible with the Jewish theology of monotheism and foreign to the Jewish idea of salvation through Israel. The two positions seem, indeed, so mutually exclusive that some have suspected symptoms of polarization (113), which would mean that only a theological rapprochement may, paradoxically, help to bring both communities back to their original identity.

In fact, several of the authors boldly orient their reflection in that direction. The presence of many positive statements about the law in the New Testament, and the fact that the Old Testament clearly attests what can be identified as the Gospel of Grace, indicate that the Old Testament law does not necessarily exclude the New Testament grace. A certain reading of the Old and New Testaments may support this bold analysis. The question remains, however, whether Christians and Jews are ready to engage in this direction. This debate is significant, for it clearly shows that any genuine movement towards Jewish-Christian reconciliation cannot elude this problem and will have, sooner or later, to address the delicate issue of the connection between law and gospel.

The solution of the Noachic covenant looks convenient at the outset, for it seems to allow both views of law. Yet, this perspective is not without difficulty. The Bible is virtually silent about the laws contained in the Noachic covenant. Are these laws different from those stipulated in the Sinai covenant? If so, we have no criterion whatsoever to determine which should apply to the Gentiles and which are restricted to the Jews. Some scholars recognize the reality of this problem and struggle with it (20-21, 55, 99). Although the Bible knows a multiplicity of covenants (Sinaitic, Davidic, etc.), it never implies a different set of laws in each case. In fact, in the only passage where the concept of a "new covenant" is explicitly referred to, the same law is implied (Jer 31:33). Also, it is to be noted that the Noachic covenant, as delineated in Gen 9, is not exclusively aimed at the Gentiles, but is universal and includes the Jewish descendants as well. Put in perspective, this covenant actually precedes and is not parallel to the Sinaitic covenant. The biblical ideal is that all nations will come to Israel, worship the same God, and ultimately become Israel (Mic 4:1-5). The covenant with Noah is thus understood only as a transitory stage.

The issue of Jesus is even more complex. The fact that some Jews are willing to recognize the role of Jesus in the divine plan of redemption marks, indeed, a significant step towards Christianity. Jesus is no more considered as an usurper, but instead, as a necessary instrument to bring the Gentiles to the God of Israel. This interpretation, however, will not be accepted by Christians who see in Jesus the incarnation of God for the

salvation of all mankind, Jews included. Jews consider the idea of incarnation as blasphemous, for no man can claim the status of divinity. An invitation to Jews to be more sensitive to the physical dimension of God (114) will not settle the matter. The solution may well have to be pursued on a semantic level. If the humanness of God is for the Jews a more acceptable idea than the divinity of man, the idea of God's being Messiah could be more acceptable than the idea of the Messiah's being God. Perhaps worded in those terms the dialogue between Jews and Christians will break new grounds on the sensitive question of Christology.

After twenty centuries of disputations shadowed by the holocaust, Jews and Christians attempt, at last, to look at each other with respect; yet the abuses of the past have affected the present dialogue. So far, the exchanges have been essentially confined to a humanist concern; theological issues have been cautiously avoided. The present work dares to go further and marks a new step in the Jewish-Christian debate. The new ideal is neither to forcefully convince the other nor to inform oneself from a distance, but to humbly seek theological truth in a climate of dialogue. This enterprise is not easy; it is an open adventure. Encounter still lies in the future; the title of the book happily reflects this difficult dynamic: *Toward a Theological Encounter*.

Andrews University

JACQUES DOUKHAN

Knight, George R. *My Gripe with God: A Study in Divine Justice and the Problem of the Cross*. Washington, DC: Review and Herald Publishing Association, 1990. 160 pp. Hardcover, \$14.95.

Knight, George R. *The Pharisee's Guide to Perfect Holiness: A Study of Sin and Salvation*. Boise, ID: Pacific Press, 1992. 256 pp. Hardcover, \$14.95.

In spite of the fact that different publishers were involved, these two books were intended as a matched pair. *My Gripe with God* wrestles with the basic issues of the atonement and the cross, while *The Pharisee's Guide* is concerned with the role of behavior and character development in salvation.

Since Knight's reputation as a popular writer is secure with Seventh-day Adventist audiences, these books do not pander to those who care only for stories and action. Although written in reasonably simple style, they plunge freely into the depths of many of the theological issues being discussed. Although Knight generally does not attempt to break new scholarly ground, these books have the kind of literary vigor that stimulates the reader to much personal discovery and insight. Both books contain an interesting blend of biblical study with philosophical and theological questioning.

My Gripe with God draws its energy from three sources. To a careful study of the great literature regarding the atonement and the cross, Knight adds insights both from his unique perspective as a Seventh-day Adventist scholar and from his questioning background as a former self-confessed "agnostic." The book is thus broadened from a study of the atonement to include insights into theodicy, the problem of sin, and the nature and work of Christ.

My Gripe with God is not easy to summarize. Roughly speaking, the seven chapters focus on human questions about the character and justice of God; the consequences of sin and the wrath of God; the issues related to the concept of substitutionary atonement; the biblical metaphors for salvation; a broad definition of the atonement that involves seven stages (the incarnation of Christ, his obedient life and ministry, Gethsemane, the cross, the resurrection, Christ's heavenly intercession, and the final judgment); the reason for the millennium; and the proper human response to the cross. A further driving force of the book is a running polemic with those Adventist thinkers whose discomfort with the concept of substitution causes them to pursue various versions of the "moral-influence" theory of the atonement.

The Pharisee's Guide to Perfect Holiness is a humorous title to a very serious book. Knight himself states that the basic thesis of the book is that "different definitions of sin lead to varying approaches to 'achieving righteousness' (9)." The book strikes one as part of a running dialogue with the SDA followers of M. L. Andreasen and his concept of "final-generation perfection." Knight attempts to draw parallels between the theology of the Pharisees who opposed Jesus and Paul and that of the "right-wing perfectionists" within present-day Adventism, with no intention of flattery toward the latter, of course.

The book is divided into 10 chapters. The opening chapter, which outlines the parallels between ancient and "modern" Pharisees, is followed by a chapter on the definition of sin and one on "unlawful" uses of the law. The fourth chapter offers an overview of justification and sanctification, while the fifth zeros in on various issues in sanctification. Chapters six through eight probe the issue of perfection from theological and biblical perspectives and from the writings of Ellen G. White. The ninth chapter seems to be what the whole book is heading toward, an attempt to ground the Adventist concept of a last-generation character perfection in the timeless verities of Christian faith. The final chapter briefly notes that, in one sense, perfection will remain a goal for even the redeemed people of God throughout eternity.

It is hard to imagine a more powerful and effective approach to the intended audience than one finds in *The Pharisee's Guide*. Knight has brought both clarity and depth to issues that have plagued Adventists for over a hundred years. He has wisely avoided trying to build his case on "extended meanings" in the Bible and the writings of Ellen White. While the book may not, and should not, settle all the Adventist issues with

regard to sanctification and perfection, it certainly offers a model of sober and careful scholarship for all who would refute Knight's claims.

Of the two books, *Pharisee's Guide* is the more attractive. The print is larger, and of better quality, the cover is more pleasing, and the book in general is much more readable. One gets the impression in places that *My Gripe with God* is not as polished as its sequel, and that the issues had not matured as thoroughly in the author's mind before publication. By way of balance, however, I must point out that *Gripe* is the more consistently biblical in approach (which I, at least, prefer). In addition, books on the cross have to contend in the reader's mind with such gigantic achievements as John Stott's *The Cross of Christ* and Leon Morris' *The Apostolic Preaching of the Cross* and *The Atonement*, not to mention works like those of McGrath, Denney, Forsyth, and Murray which are repeatedly cited in Knight's own book. *The Pharisee's Guide*, on the other hand, has the field to itself and will become, I believe, the standard by which other Adventist books on the subject will be judged.

A small element of disquiet that I feel concerning these books must be mentioned. I am not certain that the Pharisees, the Adventist advocates of some form of "moral influence," or the so-called "Adventist right-wing" would always recognize their positions in the descriptions that Knight lays out. Knight has a tendency to caricature opposing positions, which strengthens and clarifies his own position but may not be entirely fair to the positions of those he critiques. As a result, although Knight strives for, and generally achieves, balance in his presentations of a given subject, his polemical style leaves the impression of overreaction.

In spite of minor flaws, however, both books are worth the time and effort it takes to read them, at least for Seventh-day Adventist readers. And I think that I am on safe ground when I assert that *The Pharisee's Guide* is probably the best book published by an Adventist press in years.

Andrews University

JON PAULIEN

Kuyper, Abraham. *The Problem of Poverty*. Edited by James W. Skillen. Grand Rapids: Baker Book House; and Washington, DC: The Center for Public Justice, 1991. 94 pp. Paperback, \$6.95.

On November 9, 1891, Abraham Kuyper, Protestant theologian and Dutch statesman, addressed the First Christian Social Congress held in the Netherlands. One hundred years later, James W. Skillen re-edited this keynote speech on the problem of poverty and Baker Book House published it.

The enduring value of Kuyper's speech lies, first of all, in the fact that present social conditions show no improvement since his time. The persistence of poverty, strikes, unemployment, welfare-dependent families,

famines, and homelessness all indicate either a status quo or even regression. The rich are fewer, and the poor are poorer.

More significantly, however, society is faced with an ideological vacuum. One hundred years ago the failure of nationalism, capitalism, and scientific revolution was acknowledged. The world groped for some new messiah who would save the masses. All eyes turned toward socialist ideologies which promised change for the poor and challenge for the rich. Some feared, while others hoped for a new revolution.

One hundred years later, with socialism in decline, Marxism in disgrace, and capitalism in bankruptcy, Skillen believes that Kuyper's insights must be heard again. Christianity, says Kuyper, holds in its womb a far greater potential for social renewal than we think, provided it acts upon its beliefs and launches into social action. It must overcome its traditional inertia and seize the opportunity. To let this chance go by would be both irreligious and irresponsible. Christians readily exert their control over nature through art and work, following the command to guard and till. Thus, a dull stone yields a diamond, and a wild stream irrigates the fields. The responsibility for human behavior requires the same commitment, argues Kuyper. No one can allow his or her inner drives to go unbridled, nor can a parent let children behave as they please. Human history is plagued with error, sin, selfishness, and crime. And just as it is legitimate to discipline and educate individuals, it is warranted to control and influence social and communal life.

Kuyper advocates learning from Jesus and his way of coping with the evils of his time. He also dismisses the idea of Jesus as a revolutionary, seeking to reform society through political means (37). On the contrary, Christ's ministry to social needs is perceived as threefold. (1) *Jesus preached* against error by presenting truth, and against sin by announcing and realizing his expiatory sacrifice. (2) *Jesus lived his convictions*; born in a stable, he had no address, associated himself with the poorest, as well as with the richest, and sent his disciples without a purse to serve those in need. He spent His time touching leprous flesh and healing the sick; yet, in his view, the poor were not to grumble in bitterness nor tremble in fear about food, drink or clothing, "for after all these things do the Gentiles seek" (Matt 6:25-33). (3) *Jesus organized his church* to continue his work of denouncing sin and announcing the good news of victory in and through Christ.

In contrast to Jesus, socialism operates on different presuppositions. These principles, the legacy of the French Revolution, represent a total restructuring of the frame of mind. Kuyper notes the following: (1) the replacement of God's authority by the individual free will; (2) the loss of eternal and transcendent dimensions of life; (3) the replacement of fallenness and the need for conversion by natural human pride; (4) the acceptance of egoism, competition, and a passionate struggle for possessions as a new *modus vivendi*, superseding Christian compassion; and (5) the replacement of human dignity proceeding from an organically

integrated society under God by self-seeking and self-serving individualism. Christianity must, therefore, respond to the failure of socialism by acknowledging the problem and marshaling the power of the gospel for the alleviation of poverty. Zealots and radicals must not be allowed to tear down all structures.

Kuyper suggests four points for Christian strategy: (1) oppose all forms of colonization whether military or economic; (2) work on the salvation and restoration of the family unit; (3) insist on dignity of work above the dignity of fame and riches; and (4) support any government which stands on the side of justice for all.

Abraham Kuyper's *The Problem of Poverty* is very helpful as a resource and guide for classroom discussion or for professionals involved in the social issues. Furthermore, Skillen's introduction sets the stage, and his notes provide insightful commentary to make this a useful work.

Andrews University

MIROSLAV KIŠ

Lieu, Judith M. *The Theology of the Johannine Epistles*. New Testament Theology. Cambridge, NY: Cambridge University Press, 1991. xii + 130 pp. \$12.95.

With this book begins a new series on the theology of individual books of the NT. This is a welcome event as the discipline has, until now, been the domain of German biblical scholarship.

The Theology of the Johannine Epistles is a serious effort by a competent New Testament scholar to cast light on the historical situation and to discover the theology of these early Christian documents. Lieu's ultimate aim is to bring out their meaning and significance for the church today.

In her treatment of the Johannine theology, the author uses an inductive approach to these documents in an attempt to reconstruct both their historical setting and theological meaning from the texts themselves. Lieu's study is divided into four sections: (1) introduction; (2) the theology of the Johannine Epistles; (3) the epistles within the Johannine tradition; and (4) the significance of the Johannine Epistles in the church.

While the author discusses questions concerning the historical setting and background of the epistles and their relationship to the wider body of Johannine literature in the introduction, she fails to introduce the reader to the issue she intends to discuss in the book. In her treatment of the historical setting and background of the Epistles she could have tied in the discussion of the Johannine tradition instead of relegating it to the end of the book.

Lieu rightly maintains that one's understanding of Johannine thought presupposes a knowledge of both the literary style and structure. She dismisses the idea that 1 John is a homily, an abstract tract, or even a letter, at least in some respects. But she does not explore other possibilities

which might enable the reader to gain a better understanding of the literary form of these documents. Instead the author concludes that 1 John is a literary-theological unity (unit?), addressed to a specific situation.

The second chapter, devoted to a discussion of the theology of the Epistles, is the most important. Here Lieu attempts to come to grips with key concepts of Johannine theology such as ecclesiology and Christology. True to her methodology she looks for a number of clues in the epistles—titles, names, and issues—for the purpose of reconstructing both the historical setting and the theology of the epistle. The scarcity of data makes the task of putting the jigsaw puzzle together rather difficult. In keeping with her overall thesis, she minimizes the eyewitness account of 1 John 1:1-4. Following R. E. Brown's model, Lieu argues that the author's real *Sitz im Leben* is to be found in the context of a later community of people still in line with the first witnesses. However, this reconstruction is somewhat contrived and fails to be convincing. In the course of her reconstruction the author does not take some textual details of 1 John 4:2 and 5:6 seriously, concluding that they were intended to declare that Jesus, as the one sent by God, is the source of forgiveness. Evidently she minimizes the Christ event in favor of a later Johannine community.

In chap. 3 the author discusses the relationship between the Epistles of John, the Fourth Gospel, and the Apocalypse, concluding that there is no literary dependency between the Gospel and 1 John. Nevertheless, she observes, all of these writings show a family likeness, which indicates their linkage to a common tradition.

She concludes her study by showing that the Johannine Epistles have a contemporary significance which has to be true to the original meaning.

In spite of its usefulness, the book has some problems. Its presentation lacks clarity, such as one finds in Bultmann's work. There is no summary or conclusion. Finally, more careful proofreading of the text could have eliminated a number of typographical errors.

Biblical Research Institute
Silver Spring, MD 20904

HERBERT KIESLER

Messer, Donald E. *A Conspiracy of Goodness: Contemporary Images of Christian Mission*. Nashville: Abingdon Press, 1992. 176 pp. Paper, \$14.95.

Donald Messer is a man with a large vision of a large God who oversees a large mission in an increasingly smaller world. His is not an ecclesio-centric book. Messer does not write about a God who is confined within the four walls of a church, relating to Christian people. Thus, this is a book that will stretch many minds.

Conspiracy is related to a number of other books published lately, *Resident Aliens* (Willimon and Hauerwas), *Transforming Mission* (Bosch), *The*

Gospel in a Pluralistic Society (Newbiggin). All of these call Christians to understand the new post-Constantinian reality of the "Church of the Diaspora," the church cut off from political and even cultural support, the church that must defend itself in the open market of the public square.

In his introduction, Messer sets the stage by announcing that while he identifies with the conciliar tradition, he prays that "this book might be a small step in the process of ending the 'Cold War'" between conservative and liberal Christians. The book is an attempt to deal with a much larger picture than that limited by current theological labels.

In the first three chapters, Messer explores the necessary dialogue between biblical texts and such contemporary contexts as the mission of God (*Missio Dei*) in a pluralistic world, the precariousness of life on a threatened planet, and the growing spirituality of ecology. Christians who have not developed a spirituality of ecology as a base from which to critique others may be put off by Messer's spirituality which borders on "New Age" wholism.

Chapter 4 looks back to Eden and forward to the earth made new to develop an eco-theology built on the phrase "to destroy those who destroy the earth" (Rev 11:18). But this is drawn into a spirituality that does not separate ecology from theology, a view of Christian responsibility toward all people. This is in contrast to the all-too-common Evangelical attitude that views the material world as disposable, only utilitarian, and already doomed.

Chapters 5 and 6 will be particularly disturbing for many Christians. We like to be popular, we enjoy being comfortable, we almost make a doctrine of economic success. Socially upward-mobile people, as most conservative Christian groups are, feel embarrassed by Christians who are not well off. Sitting in our comfortable, padded-pew churches, listening to the sounds from our million dollar organs, we forget that most Christians are not well off, in fact they are hungry every evening. We have only contempt and very little compassion for the people of south central Los Angeles who looted the stores around them, but we are much more tolerant of those who looted the country through junk bond sales and savings and loan mismanagement. If Jesus knew that we would always have the poor with us, he may have meant that we will always have the poor as a test of the genuineness of our faith. "A Collegiality of Bridge Builders" explores the relationship of the church to the non-persons of society, the inhabitants of "Smokey Mountain," the favellas, the shanty towns of the megacities, and those suffering from AIDS, the 21st-century leprosy.

How can we become a company of "bridge builders" and "star throwers," people who believe in the non-persons, the cast-offs of society, the forgotten and marginalized, who treat all people on the level of their potential rather than on the level of their current reality? Who will join God in his mission of garbage collecting and recycling? Who will rejoice over the one sheep, the one coin, the one child who is found and rescued?

Christians will be challenged by Messer's insistence on the inclusivity of Christ, as well as his insistence that Jesus died, not for the church, but for the world. Readers will also have to accept that the gospel is much more inclusive than it is exclusive, and that Christians, followers of the inclusive Christ, should be inclusive also.

This book will broaden the spiritual and mission perspective of most readers. It will serve well as a textbook in classes dealing with the relationship of the church to the world, missions, and community service.

Columbia Union College
Takoma Park, MD 20912

BRUCE CAMPBELL MOYER

Neyrey, Jerome H. *The Social World of Luke-Acts: Models for Interpretation*. Peabody: Hendrickson, 1991. xvi + 436 pp. \$19.95.

Neyrey's seminal work, *The Social World of Luke-Acts: Models for Interpretation*, is a major contribution to scholarship and will influence the study of Luke-Acts particularly, Gospel studies generally, and even biblical studies as a whole. It does what it purports to do: to present models for interpretation. In fact, it may even function as a handbook or desk reference for students and a paradigm for scholars.

Written by the Context Group, this volume is an attempt to apply the social sciences to biblical explication without disavowing the historical-critical method. Viewing any approach to biblical studies "which attends to the linear uncovering of the relations between separate facts" as inadequate, the authors propose a "systems approach," which pays attention to "'wholes' as well as 'parts,' to 'totalities' as well as 'facts'" (ix). The volume is a comprehensive work on Luke-Acts, which, it is hoped, will serve as a representative collection of materials and models for understanding biblical texts within their original cultures.

Contrived as more than just another collection of exegetical essays or a historical reconstruction, the work seeks the meaning implicit in Luke-Acts by examining the values, social structures, and customs of Luke's society. The aim is to give modern Western readers insights that can assist in better understanding the peoples of Luke's time—their values, attitudes, and behavior. Having accepted the presupposition that there is no such thing as objective history, the authors' concern was the historical-critical method, insofar as it could help to ascertain what was typical in Luke's society so as to highlight the particular and the distinctive. Thus, their interest was in common, recurrent patterns of conceptualization, perceiving, and behaving, and not with the unique or occasional.

The book is divided into three parts. Part I has four chapters dealing with social psychology. Part II contains five chapters treating social institutions, while Part III's four chapters analyze social dynamics.

In chapter 1, Bruce Malina argues that meaning in a given document is not found in exchanging its words for those of an interpreter's language, but in the social system of individuals held together by shared culture, values, and meanings along with social institutions and social roles. Malina sees information about meanings which were familiar to the original audience as the missing links for the historical interpretation of the meaning of ancient texts.

Chapter 2 presents honor and shame as pivotal values in Mediterranean societies. Neyrey and Malina claim that an adequate scenario for understanding the people in Luke-Acts must include a firm appreciation for the value of honor. They view the entire Gospel of Luke, as well as most of its social interactions, through the lens of honor and shame. This, perhaps, is one of the most valuable chapters of the book, though I might not agree that female honor is to be called shame.

Chapter 8, again by Malina and Neyrey, suggests that first-century Mediterraneans were group-oriented rather than individualistic. The basic and most elementary unit of social analysis was the person in relation with and connected to at least one other social unit. To capture the biblical perspective, Westerners, especially Americans, who are so individualistic, need to perceive that Mediterranean peoples saw themselves in stereotypes, such as family and clan, place and/or group of origin, inherited craft/trade and parties/groups. This point is, indeed, significant for viewing Jewish Messianism and Christian identity.

This notion also holds implications that some might question—for example, the authors' claim that conscience is an internalization of what others say, do, and think about one, since others play the role of witness and judge. An outcome of this dyadic approach is the conclusion that "the essential covenant law, the ten commandments, formed the bedrock of basic ethical thinking for Jews and Christians in the first century, . . . But the ethics had little to do with individual consciences. Rather, what was of concern was to maintain the rights of God and other males, to not infringe on their prerogatives, to respect the honor of God and other males" (77).

Part II deals with social institutions. It explores the pre-industrial city and its urban social relations, the countryside, sickness and healing, temple versus household, and patron-client relations and the New Testament community. It presents valuable material for discussion and insights which will assist readers and researchers of the gospel. The presentation on the city is constructive, especially since one half of the references to city in the NT are in the Lukan writings. So, too, is the chapter on the countryside, though it needs more study, discussion, and research.

Part III explores the social dynamics of Luke-Acts by noting the symbolic universe, the social location of the implied author, the rituals of status transformation, and ceremonies in the books. The notion that Christians turned the world upside down is explored, and the conclusion is reached that Jesus and His followers did not always obey the social

norms of their contemporaries. The chapter on rituals assists readers in establishing an adequate scenario for assessing status changes and transformations by raising several unanswered questions. The chapter on ceremonies gives Luke's narrative of Jesus' meals and table fellowship as ideal ceremonies and suggests how they should be perceived. It also raises questions respecting the genders of those who ate with Jesus. Perhaps one might question whether, in light of Luke 8:1-8, which is not discussed, Jesus' table companions should be regarded as only men.

This significant work accomplishes what it sets out to do. The book raises questions, provides some answers, stimulates debate, challenges students and other readers to further investigation of controversial issues and themes. Furthermore, it has a good bibliography and reflects research and thought, even though one might not agree with all the conclusions.

Although the book purports to provide Western readers with a better understanding of the times of Luke, most of its comparisons are with American society: There are at least 72 references to America, Americans, and American society, while there are very few to Western society generally and none to any other country. Whether American society is viewed as synonymous with Western society or as illustrative of the latter, is not made clear. Again, while I applaud Vernon Robbins' conclusion that "Luke-Acts celebrates diversity and claims that God has 'cleansed' it" (332), and while it is refreshing to see his references to the ethnic variety in the Christian movement, it is disappointing that he employs standard groupings and is neither inclusive nor interpretative.

On the whole, I would recommend this volume as a reference work for undergraduate students and a text for graduate students. Biblical scholars and researchers will also find it provocative and helpful.

Columbia Union College
Takoma Park, MD 20912

BERTRAM MELBOURNE

Rice, Richard. *Reason and the Contours of Faith*. Riverside, CA: La Sierra University Press, 1991. 310 pp. \$14.95.

In his book, *Reason and the Contours of Faith*, Richard Rice argues for the importance of reason in every imaginable theological enterprise, with the repeated proviso that reason must not be thought to possess *intensive* persuasiveness despite its *extensive* applicability. To put it differently, reason speaks to faith at *every* point but does not compel faith at *any* point: "there is a positive relation between faith and reason, but...rational investigation cannot produce personal religious commitment" (preface, x). Thus, Rice conceives the relationship between faith and reason as lying midway between *fideism* (the radical independence of faith from reason) and *rationalism* (the radical dependence of faith upon reason).

The shape of Rice's discussion is predetermined by what he presupposes about faith, reason, and his audience. The first self-imposed parameter determines the structure of the entire book. Rice has chosen to examine the relationship of reason not only to the subjective experience of faith, from which standpoint the faith-reason problem is most frequently discussed, but also with a view to faith's objective sense, i.e., as pertains to the *contents* of religious belief. Parts II and III, therefore, examine how reason speaks to the *contents* and the *experience* of faith respectively.

Part II asks whether the contents of religious faith profit from the use of reason. Rice maintains that both specific Scriptures and the long history of theological reflection on the biblical text support the practice of rational reflection upon "private evidence" for faith, that is, upon special revelation. Likewise, reason can be properly applied to "public evidence" or general revelation. Not only does special revelation itself condone such activity; but, moreover, publicly accessible evidence actually corroborates revealed truths, making natural theology a profitable enterprise for all of Christian theology.

Part III appears to be the heart and soul of Rice's volume. In it he argues that rational inquiry serves a positive, though limited, role in our experience of faith. Since faith embraces the whole person, the mind as well as the will, it cannot be nonrational any more than it can be nonvolitional. Yet, because a person is more than a mind, faith must also be more than merely discursive reasoning. "To put it simply, faith is a *reasonable*, but not a *reasoned*, decision" (282).

The second parameter that predetermines the shape of Rice's solution is epistemological. Rice works hard to weaken the stranglehold that a foundational epistemology has had on religion ever since David Hume. By citing foundationalism with eight counts of inadequacy (46-62), Rice makes a strong case for asserting that we can be rationally entitled to beliefs which do not measure up to the "rational ideal"—beliefs for which the evidence is neither conclusive, beyond reasonable doubt, nor clearly preponderant (65).

Ironically, while Rice longs to be free from rationalistic foundationalism, he still finds its metaphors useful. Thus, he speaks of reason as that which "undergirds" and strengthens "foundations" for faith (256). Unfortunately, a foundation which can use strengthening conjures images of one which is crumbling. This was Hume's point in the first place—if there is no rock-solid foundation of self-evident truths, there is no foundation at all. To try to pass off "private evidence and . . . nonevidential factors" (65) as grounds for reasonable belief is to do nothing more than retreat into the radical subjectivism of Schleiermacher and Kierkegaard, or into the expressivism of Braithwaite, against whom Rice argues (222-223).

It is not immediately clear why Rice does not completely discard foundationalism for a holistic epistemology (cf. Nancey Murphy, *Theology in the Age of Scientific Reasoning* [Cornell University Press, 1990]). In the

latter paradigm, beliefs form a mutually supportive web or network, rather than an edifice whose strength is derived entirely from its foundation. In a holistic model, reason serves to increase the coherence, consistency, and comprehensiveness of the network without becoming the warrant or ground of belief. To his credit, Rice gives brief mention of such an "organismic" epistemology in his defense of natural theology (198-199). But if he has broken with foundationalism, he has not done so cleanly enough to avoid lingering images of chips and cracks. However, perhaps the audience Rice has chosen to address precludes such a move.

The third parameter which constrains Rice involves his decision to write not to reasoning people who are reticent to believe, but to believing people who are reluctant to think. Rice's apparent objective is to encourage laypersons or beginning students to apply their minds to the whole of theology. To accommodate his readership Rice uses means of persuasion he feels most appropriate, such as appeals to common sense and the use of foundationalist metaphors. As a result, the shape of his book is predetermined by the lack of education Rice anticipates in his audience. Positively, Rice has provided a rich "inventory" (289) of positions surrounding the historic debate. Negatively, Rice feels that he must avoid technical argumentation for fear of losing the average layperson. At many points Rice is content to substitute explanation for demonstration.

For example, Rice states: "for the Christian faith to be a viable option for thinking people . . . its claims must make sense to them, and for its claims to be intelligible, they must have the support of public evidence" (197). This assertion is offered without defense, as if one's ability to comprehend its meaning makes its truth self-evident. Is it self-evident? George Lindbeck (*The Nature of Doctrine* [Philadelphia: Westminster Press, 1984]) has suggested that religious conversion is more like language acquisition than a thoughtful decision. Whether or not Lindbeck is correct, Rice runs the risk of losing credibility by not teasing out all the options.

A second example of the lack of logical rigor in *Reasons* is the overall circularity of the book. In chapter 1 Rice describes the character of biblical faith as volitional, receptive and, above all, concessive (16-28). By *concessive* he means that faith stretches beyond the evidence to retain confidence in the absence of proof. It is faith "in spite of." Although his explanation is straightforward and "common-sensical," it lacks the thorough exegetical demonstration and/or historical continuity required to make it the cornerstone of his argument in Part III. In chapter 8 Rice asserts that reason has a very limited contribution to the experience of faith, precisely because of faith's receptive, volitional, and concessive nature. What began as a foreshadowing of the book's argument in chapter 1 mysteriously has become a foregone conclusion by chapter 8.

Does Rice succeed in what he has set out to do? Those who hope to find a new paradigm for approaching the faith-reason problem will be disappointed. But those who understand the parameters that Rice has adopted will appreciate the book for what it is—a fair and well-balanced

introduction to the issues which enables the novice to plot a personal course through rough terrain.

San Bernardino, CA 92405

BRAD J. KALLENBERG

Stein, Robert H. *The Gospels and Tradition: Studies on Redaction Criticism of the Synoptic Gospels*. Grand Rapids: Baker Book House, 1991. 208 pp. \$10.95.

Gospels and Tradition by Robert H. Stein apparently attempts to introduce conservative Christians to the discipline of redaction criticism, complete with praise of the merits and warnings of the dangers involved in the methodology. Stein endeavors to play a mediating role between evangelical theology and critical biblical studies. His efforts, though worthy, are not always successful from the viewpoint of either party. Furthermore, the effectiveness of the book is limited by its being a collection of discrete elements rather than a continuous narrative.

The nine chapters in *Gospels and Tradition* are reprintings of various articles published by Stein between 1969 and 1983, combined with a paper read to the Evangelical Theological Society in 1982. The preface provides a bibliography of the original publication information for the chapters as found in the book. The introduction provides a brief report on the surge and decline of redaction critical studies, a statement of the central premise of the priority of Mark, and a warning concerning what redaction criticism can and cannot do. Stein defines redaction criticism as "the attempt to ascertain the unique theological purpose or purposes, views, and emphases that the Evangelists have imposed upon the materials available to them" (30).

The first chapter is a brief account of the rise of redaction criticism. It contains a short definition of the term and a description of how redaction criticism differs from form criticism.

Chapter 2 uses Luke 1:1-4 to illustrate three distinct *Sitze im Leben* visible within the Gospels. Stein identifies these "situations" as (1) the events themselves, (2) the oral handing on of these events, and (3) the recording of the oral traditions both in their initial forms (which Gospel writers like Luke himself used) and in their reuse in the Gospels as we know them. This recognition of the existence of different layers in the tradition is, indeed, foundational to redaction-critical study.

In chapter 3, Stein identifies and gives examples of recognized categories of Mark's redactional activities, which involve: (1) connectors between individual pericopes (story units); (2) insertions into the tradition; (3) composed summaries; (4) created pericopes; (5) modifications, selections, omissions, and arrangements of material; (6) composition of an introduction to the Gospel; (7) composition of a conclusion for the Gospel; (8) vocabulary; and (9) Christological titles.

Stein's examination of a Marcan seam (1:21-22) in chapter 4 attempts to apply the procedures of redaction criticism to this passage in order to demonstrate the methodology in practice.

Chapters 5 and 7 concern themselves with resurrection appearances, chapter 5 arguing that Mark 9:2-8 dealing with the transfiguration is not a misplaced resurrection account, and chapter 7 arguing that both Mark 14:28 and 16:7 are references to Jesus' resurrection and not to the parousia.

Chapter 6 endeavors to illustrate the value of redaction criticism in practical ways by addressing the question of whether the cleansing of the temple in Mark 11:15-19 was understood by Mark as an act to reform Jewish worship or as judgment upon Israel.

Chapter 8 is a brief lexical statement of the differences between the terms "authentic" and "authoritative" as utilized in the study of the sayings of Jesus. It has an additional purpose: to suggest a continuity between Jesus' own words and the interpretation placed on those words by the NT.

The final chapter provides a helpful description of the basic criteria for authenticity. However, its conclusion extends beyond the reasonable bounds of the arguments presented in the chapter. Stein's conclusion to the chapter states, "Finally it should be pointed out that if by the use of these various criteria, certain sayings in our Gospels can in fact be demonstrated as being authentic and this, in turn, can establish a continuity between the historical Jesus and kerygmatic Christ, there is then no a priori reason to be skeptical about the general portrait of Jesus found in our Gospels" (186-187). Throughout the book, the fact that the Gospels are not simply objective documentary works on the life of Jesus, but that each Gospel is a finely honed theological work designed to portray Jesus in the particular light of each author's understanding of Jesus, is kept front and center. The conclusion sounds like a final reassurance to the weak-hearted that this method will not destroy faith in the Gospels' portrayals of Jesus.

Unfortunately, Stein occasionally abandons careful scholarship. Consider, for example, pp. 41-42, where Luke's opening 4 verses are said to refer to the twelve, the seventy, and perhaps Paul and Stephen. Such speculation seems out of place, especially in a book dedicated to careful analysis of what the text says.

This reviewer wishes the book had attempted to be only an introduction to redaction criticism for conservatives. The appearance of yet another book affirming historicity without addressing the contemporary issues of Marcan scholarship (such as Burton Mack's *Myth of Innocence*) is disappointing and dates the book. On the other hand, *The Gospels and Tradition* is a helpful conservative introduction to the extensive editorial activity of the Gospel writers, especially Mark. It is unlikely that anyone could read Stein's book and still feel it necessary to argue that the Gospels were not composed by authors with focused theological interests that led them to connect, interpret, summarize, modify, select, omit, arrange, add to, create, and adjust the foci of the story units regarding Jesus in order to proclaim Him to their individual audiences.

Valentine, Gilbert M. *The Shaping of Adventism: The Case of W. W. Prescott*. Berrien Springs, MI: Andrews University Press, 1992. xiv + 307 pp. \$19.95.

W. W. Prescott (1855-1944) served the Seventh-day Adventist denomination for 52 years in many prominent positions. Nevertheless, his life has not received a comprehensive biographical treatment until Valentine's work. *The Shaping of Adventism: The Case of W. W. Prescott* is based on the author's two-volume, 660-page Ph.D. dissertation (Andrews University, 1982). A comparison with the dissertation shows that the book has been thoroughly revised, but the chapter structure and sequence have been preserved, facilitating access to the more extensive documentation of the dissertation.

Prescott's career in denominational service began with his appointment to the presidency of Battle Creek College in 1885. He eventually presided over five colleges, headed the General Conference Department of Education, served as vice-president of the General Conference, edited the *Review and Herald* and *The Protestant Magazine*, and held numerous other administrative, editorial, and teaching responsibilities.

Valentine's sympathetic, richly-detailed account portrays Prescott as "an avant-garde committed to the pursuit of truth," who was "evangelistic" in his zeal to share his insights (202). His zeal could become a liability, however. Valentine opines that Prescott was "too ready to try to correct error," "too vigorous in defending" his perceptions of truth, and "too easily drawn into church controversies" (268).

One of the controversies in which he was a protagonist concerned the "daily," a point of interpretation of Dan 8:11-13. Prescott saw his view as more congruous with the "biblical context and with the facts of history." Moreover, it made the interpretation of Daniel 8 "thoroughly Christocentric" (186-187). Opponents of his view, however, perceived it as undermining key points of denominational theology. The resulting conflict "created an atmosphere of suspicion and distrust" (224) that clung to Prescott for the rest of his life (184, 203, 268).

A common weakness, but crucial for a person of Prescott's intellect and zeal, was his tendency to accept too many responsibilities. Being repeatedly overextended, once to the point of nervous breakdown (54-55, 183, 194, 205, 210), exacerbated his tendencies to depression (205-211) and probably his potential for conflict.

Throughout the work Valentine evidences a thorough grasp of his subject and its extended context. Fluently written, the book is studded with pithy quotations from a variety of church leaders with whom Prescott interacted. Endnotes (286-297), illustrations (133-144), and an index (299-307) further enhance the value of the volume.

This biography will be an excellent resource for anyone with an interest in the late 19th- and early 20-century *Shaping of Adventism*.

Wenham, John. *Redating Matthew, Mark and Luke: A Fresh Assault on the Synoptic Problem*. London: Hodder and Stoughton, 1991. 319 pp. \$19.99.

Although the title is a conscious adaptation of John A. T. Robinson's well-known *Redating the New Testament*, the subtitle more accurately indicates its contents. Wenham presents a comprehensive reevaluation of the internal and external evidence concerning the writing of the three synoptic Gospels.

Wenham examines the internal evidence in five progressive steps. He first presents evidence that Luke knew Mark's Gospel; second, that 52 pericopes of Luke and Mark have a common origin, while 14 others cover the same ground, but show no signs of common origin; third, that Luke keeps to the sense of Mark in the truly parallel passages; fourth, that because of how he treats Mark, Luke may be presumed to keep the sense of his other sources, and this means that the difference of sense between the Q-material of Matthew and of Luke makes dependence on Q or large-scale borrowing from Matthew improbable; and finally, that Matthew's relationship to Mark can be satisfactorily explained on the lines of patristic tradition that Matthew was written first. These steps are argued in detail, with frequent examples from the Greek text, and with critical interaction with the secondary literature.

The bulk of the rest of the book is devoted to a detailed examination of the patristic testimony concerning the writing of the Gospels. It finishes with two chapters in which Wenham outlines how, in the light of what is known of ancient literary methods, the Gospels might have been produced. The early Christian converts learned an orally transmitted tradition about Jesus and his teachings. Matthew, by trade a professional "pen pusher" (112), quite naturally took notes of Jesus' teaching. He wrote his Gospel first—whether in Aramaic, Hebrew, or Greek, it is impossible to ascertain. Mark, as Peter's assistant, wrote down Peter's reminiscences after Peter had left Rome. He had Matthew's Gospel available to him and followed the outline of events from that Gospel. He wrote from memory of Peter's preaching and his own knowledge of the oral tradition. The Gospel of Matthew was only referred to as Mark made revisions to his already-completed manuscript before publication. Luke, the physician and companion of Paul, wrote his Gospel after the other two were published and followed a similar procedure.

Wenham dates the three Gospels on the basis of 2 Cor 8:18, which he reads as a reference to Luke and his published Gospel. This gives a date of about A.D. 56. He thinks that Mark was written about A.D. 55, and that Matthew should be dated to the 40s, or even late 30s.

Wenham has provided an original and comprehensive treatment of the synoptic problem. His work is well documented, clearly expressed, and encompasses a great variety of disparate detail into a comprehensive new paradigm of Gospel origins. But in achieving this, he has espoused many positions that run counter to those of a significant number of scholars. For example, he strongly supports O'Callaghan's identification of the fifteen letters found on the Qumran fragment 7Q5 with Mark 6:52f, despite noting that nine letters are absent from Mark and one of the other letters is different.

Perhaps a more crucial example of his tendency to run counter to modern scholarship is the basis on which the dating of the Gospels is made. To argue that "the brother whose praise is in the gospel" (2 Cor 8:18) must be Luke and that the "praise in the gospel" refers to the written Gospel is to put more weight on the text that it can usefully bear. Wenham himself acknowledges that the term "gospel" did not take on the meaning of written Gospel until nearly a century later. Perhaps Wenham's reading has been widely ignored by modern exegetes, but still falls short of providing a basis on which to date the Gospel of Luke.

The dating of Mark is equally insecure. Because Wenham follows the tradition that Mark was Peter's interpreter and wrote his Gospel in Rome from Petrine materials, he must locate Peter in Rome earlier than many non-Catholics. He does this by accepting Peter as Bishop of Rome for some 25 years. On this subject the NT is silent, but Wenham goes to great pains to show that it is *possible* to place Peter in Rome and still harmonize with NT details. Wenham concedes that Rome was part of Peter's responsibility, which included the whole of the Jewish mission, but that Peter still acted as an overseer. Wenham has Peter absent from Rome when Paul wrote the letter to the Romans, as well as several other periods mentioned in the NT. This reconstruction as the basis for the date of the Gospel is tenuous at best.

Another problem of the book is the audience to which it is addressed. The parallel passages of Greek text presuppose language proficiency; the documentation in the notes also presupposes a scholarly audience. However, other aspects of the book would not appeal to a scholarly audience. That it is written from an avowedly conservative position need not offend the scholars but on occasion Wenham goes out of his way to underline his conservatism, and even appears to take delight in attacking his less conservative audience. Many would find his reconciliation of Mark 10:46 with Luke 18:35 unconvincing. Mark states the healing took place as Jesus was going out of Jericho, while Luke places it when Jesus approached Jericho. Wenham explains that at the time of Jesus there were two settlements at Jericho: the traditional town and the one around Herod's winter palace. Thus the healing took place as Jesus left one of the settlements and was approaching the other (210-211). His attempts to harmonize the genealogies of Matthew and Luke (212-216) would also fail to convince many. Wenham's conservatism also extends to a rather uncritical acceptance of patristic references to the activities of the apostles, despite the fact, acknowledged in several places, that most of these are quite late. This ambiguity with regard to the potential reading audience extends even to the advertising on the cover. It is unlikely that scholars would respond warmly to the suggestion that "It is a book no New Testament scholar will be able to neglect." Scholars tend to prefer to make up their own minds about which are the important books in their fields!

These criticisms do not suggest that the book is without value. The notes contain not only the expected range of references, but also rather entertaining items, such as the recounting of the lawsuit brought by Florence Deeks against H. G. Wells, claiming that he had plagiarized his *Outline of History* from an unpublished manuscript of hers (251-252). Some of the

criticism of modern scholarship made by Wenham is quite pertinent. He rightly draws the reader's attention to the practices of scribal writing in the ancient world and the attendant difficulties of achieving some of the more involved literary relationships among the Synoptic Gospels (198-216).

In sum, this book will probably appeal to evangelicals with the facility to read Greek, who no doubt will cheer on one of their own as he takes on the scholarly establishment. The scholarly establishment itself may be intrigued by the comprehensive manner in which this new solution to the Synoptic problem is worked out, but is unlikely to adopt the book as one which "no New Testament scholar will be able to neglect."

Cooranbong
NSW 2265, Australia

ROBERT K. MCIVER

SOFTWARE REVIEW

TheWord Advanced Study System 3.0. Irving, TX: Wordsoft, Word Inc., 1992.
\$99.99. Add-ons: Old Testament Hebrew Text, \$129; Greek New Testament Text, \$99.99.

TheWord Advanced Study System is a Bible-study software program that runs under DOS. It shares some features common to other Bible study software, such as: search using logical operators, with the possibility of performing both *ad hoc* and repeated searches; the scope of search limited to a chapter, a book, a combination of book and chapter, the Old or New Testament, or the entire Bible; jumping from one chapter or book to another; a text editor where study notes or comments can be saved and attached to any word or verse reference in the Bible—a symbol placed next to a word or verse indicates that a comment is inherently tagged to it.

However, a raft of other features makes *TheWord* a unique Bible software. It departs from the other Bible-study software with its dazzling color graphic interface. Windows and icons are particular to this program. As a window-oriented program with a graphic interface, *TheWord* has introduced a new way to relate computer technology to Bible study. Ten windows can be opened at a time; all are resizable, movable, and iconizable, thus adding flexibility, versatility, and workability. The frequently used commands—including search, print, navigation, and window management—are located around each window in a nice combination of button, bars and icons, providing a user-friendly environment.

The study tools that come with *TheWord* enhance the program. Even though the built-in text editor is very simple, it allows entering notes including Hebrew and Greek characters (with accents and vowels). The search feature is original and very efficient.

Printing has always been a frustrating experience with Bible software packages that support Greek and Hebrew characters. Printer selection has often been very restricted. *TheWord* changes that trend by providing a compatibility with more than 500 dot-matrix and laser printers. Printing is still

slow, but at least those who want to print files with mixed fonts (English and Hebrew/Greek) will have that option.

One of the features that characterizes *TheWord* is its expandability. Indeed, among many other options, it can be used in combination with Greek or Hebrew text, consisting of the Hebrew Bible (Biblia Hebraica Stuttgartensia, WST version), the Greek NT (UBS, 3rd ed.), and the LXX, yet to be added.

Displaying and scrolling of windows can be synchronized; this allows the user to see, for example, the English translation of the Greek or Hebrew text. Both the Greek and Hebrew language modules have the following databases in common: (1) the biblical text in its original form, in Greek or in Hebrew (distinction is made between the Hebrew and Aramaic sections); (2) the lexical roots database; and (3) the morphological tags database. Thus one can find instantly all the occurrences of a root and the parsing of any given word. The Hebrew add-on contains an additional database: the Hebrew Morphemes Text, which displays words as morphemes.

The combination of the different databases produces a powerful tool which allows specific and unique searches: for example, display all occurrences of לָמַח in hiphil; search for all verses where the string יִרְחֹק יִמְאַחֵר appears; list all the verses that use the expression οὐ μὴ ἀπόλωνται; search for verses where יִרְחֹק is associated with the root לָמַח.

The initiated would have wished that typing the original Hebrew or Greek words were possible when performing a search—a feature that is available in other Bible software programs. A search in *TheWord* is accomplished by entering a transliteration of each word, sometimes a cumbersome task. Fortunately, a list of all Hebrew and Greek words along with their transliteration is accessible to facilitate the task. *TheWord* provides a feature which allows the user to perform a direct transfer of one or several words, and even an entire sentence, into the search prompt without having to type or to transliterate the word(s). This "cursor transfer" is time-saving and contributes to the ease of use of this program.

Although Wordsoft claims that *TheWord* will run on an 80286 machine (even on an 8088 machine), I recommend at least a 80386SX microprocessor. The drawback of any graphic-based program is reduction of speed (windows manipulation, redrawing of screen, etc., slow down the computer); so running this software on a slow processor may result in spending more time waiting for the program than using it.

In sum, one can say that with its innovative and unique features, *TheWord* has changed not only the look of Bible-study software, but also the use of these features for technical studies demanding accurate results. *TheWord* has shown what a Bible software program can do and be. This very promising package can change the way one studies the Bible; with the Hebrew and Greek add-ons it is certainly a powerful resource for those who wish to do a serious study with the original text of the Bible with a state-of-the-art graphic user interface. Indeed, of all the Bible software running under DOS, *TheWord* can be qualified presently as the ultimate study tool.

TRANSLITERATION OF HEBREW AND ARAMAIC

CONSONANTS

א = ʾ	ב = b	ג = g	ד = d	ה = h	ו = w	ז = z	ח = ḥ	ט = ʾ	י = y	כ = k	ל = l	מ = m	נ = n	ס = s	ע = ʿ	פ = p	צ = ʕ	ק = q	ר = r	ש = š	טו = ṣ	טז = ṭ	יז = ʾ	יח = ʾ	יט = ʾ
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MASORETIC VOWEL POINTINGS

- = a	וְ, י (vocal shewa) = e	ֵ = ō
ָ = ā	ֶ, ִ = ê	ֹ = o
ִ = a	ֵ = i	ֹ = ô
ֶ = e	ֶ = î	ֹ = u
ֶ = ē	ֶ = o	ֹ = û

(Dāgēš Forte is indicated by doubling the consonant.)

ABBREVIATIONS OF BOOKS AND PERIODICALS

AASOR <i>Annual, Amer. Sch. of Or. Res.</i>	BT <i>The Bible Translator</i>
AB <i>Anchor Bible</i>	BTB <i>Biblical Theology Bulletin</i>
AcOr <i>Acta orientalia</i>	BZ <i>Biblische Zeitschrift</i>
ACW <i>Ancient Christian Writers</i>	BZAW <i>Beihfte zur ZAW</i>
ADAJ <i>Annual, Dep. of Ant. of Jordan</i>	BZNBW <i>Beihfte zur ZNBW</i>
AER <i>American Ecclesiastical Review</i>	CAD <i>Chicago Assyrian Dictionary</i>
AJO <i>Archiv für Orientforschung</i>	CBQ <i>Catholic Biblical Quarterly</i>
AHR <i>American Historical Review</i>	CC <i>Christian Century</i>
AHW <i>Von Soden, Akkad. Handwörterb.</i>	CH <i>Church History</i>
AJA <i>Am. Journal of Archaeology</i>	CHR <i>Catholic Historical Review</i>
AJBA <i>Austr. Journ. of Bibl. Arch.</i>	CIG <i>Corpus Inscriptionum Graecarum</i>
AJSL <i>Am. Jrl., Sem. Lang. and Lit.</i>	CIJ <i>Corp. Inscript. Judaearum</i>
AJT <i>American Journal of Theology</i>	CIL <i>Corp. Inscript. Latinarum</i>
ANEP <i>Anc. Near East in Pictures, Pritchard, ed.</i>	CIS <i>Corp. Inscript. Semiticarum</i>
ANESTP <i>Anc. Near East: Suppl. Texts and Pictures, Pritchard, ed.</i>	CJT <i>Canadian Journal of Theology</i>
ANET <i>Ancient Near Eastern Texts, Pritchard, ed.</i>	CQ <i>Church Quarterly</i>
ANF <i>The Ante-Nicene Fathers</i>	CQR <i>Church Quarterly Review</i>
AnOr <i>Analecta Orientalia</i>	CR <i>Corpus Reformatorum</i>
AOS <i>American Oriental Series</i>	CT <i>Christianity Today</i>
APOT <i>Apoc. and Pseud. of OT, Charles, ed.</i>	CTM <i>Concordia Theological Monthly</i>
ARG <i>Archiv für Reformationsgesch.</i>	CurTM <i>Currents in Theol. and Mission</i>
ARM <i>Archives royales de Mari</i>	DACL <i>Dict. d'archéol. chrét. et de lit.</i>
ArOr <i>Archiv Orientalni</i>	DOTT <i>Docs. from OT Times, Thomas, ed.</i>
ARW <i>Archiv für Religionswissenschaft</i>	DTC <i>Dict. de théol. cath.</i>
ASV <i>American Standard Version</i>	EKL <i>Evangelisches Kirchenlexikon</i>
ATR <i>Anglican Theological Review</i>	Enclsl <i>Encyclopedia of Islam</i>
AUM <i>Andrews Univ. Monographs</i>	Encljud <i>Encyclopedia judaica (1971)</i>
AusBR <i>Australian Biblical Review</i>	ER <i>Ecumenical Review</i>
AUSS <i>Andrews Univ. Sem. Studies</i>	EvQ <i>Evangelical Quarterly</i>
BA <i>Biblical Archaeologist</i>	EvT <i>Evangelische Theologie</i>
BAR <i>Biblical Archaeologist Reader</i>	ExpTim <i>Expository Times</i>
BARev <i>Biblical Archaeology Review</i>	FC <i>Fathers of the Church</i>
BASOR <i>Bulletin, Amer. Sch. of Or. Res.</i>	GRBS <i>Greek, Roman, and Byz. Studies</i>
BCSR <i>Bull. of Council on Study of Rel.</i>	HeyJ <i>Hexthrap Journal</i>
Bib <i>Biblica</i>	HibJ <i>Hibbert Journal</i>
BibB <i>Biblische Beiträge</i>	HR <i>History of Religions</i>
BibOr <i>Biblica et Orientalia</i>	HSM <i>Harvard Semitic Monographs</i>
BIES <i>Bull. of Isr. Explor. Society</i>	HTR <i>Harvard Theological Review</i>
BJRL <i>Bulletin, John Rylands Library</i>	HTS <i>Harvard Theological Studies</i>
BK <i>Bibel und Kirche</i>	HUCA <i>Hebrew Union College Annual</i>
BO <i>Bibliotheca Orientalis</i>	I <i>Interpreter's Bible</i>
BQR <i>Baptist Quarterly Review</i>	ICC <i>International Critical Commentary</i>
BR <i>Biblical Research</i>	IDB <i>Interpreter's Dict. of Bible</i>
BSac <i>Bibliotheca Sacra</i>	IEJ <i>Israel Exploration Journal</i>
	Int <i>Interpretation</i>
	ITQ <i>Irish Theological Quarterly</i>

Abbreviations (cont.)

JAAR	<i>Journ., Amer. Acad. of Rel.</i>	RenQ	<i>Renaissance Quarterly</i>
JAC	<i>Jahrb. für Ant. und Christentum</i>	RevExp	<i>Review and Expositor</i>
JAOS	<i>Journ. of the Amer. Or. Soc.</i>	RevQ	<i>Revue de Qumrân</i>
JAS	<i>Journal of Asian Studies</i>	RevScRel	<i>Revue des sciences religieuses</i>
JB	<i>Jerusalem Bible, Jones, ed.</i>	RevSdm	<i>Revue sémitique</i>
JBL	<i>Journal of Biblical Literature</i>	RHE	<i>Revue d'histoire ecclésiastique</i>
JBR	<i>Journal of Bible and Religion</i>	RHPR	<i>Revue d'hist. et de philos. rel.</i>
JCS	<i>Journal of Cuneiform Studies</i>	RHR	<i>Revue de l'histoire des religions</i>
JEA	<i>Journal of Egyptian Archaeology</i>	RL	<i>Religion in Life</i>
JEH	<i>Journal of Ecclesiastical Hist.</i>	RLA	<i>Reallexikon der Assyriologie</i>
JEOL	<i>Jaarbericht, Ex Oriente Lux</i>	RPTK	<i>Realencykl. für prot. Th. u. Kirche</i>
JES	<i>Journal of Ecumenical Studies</i>	RR	<i>Review of Religion</i>
JHS	<i>Journal of Hellenic Studies</i>	RRR	<i>Review of Religious Research</i>
JJS	<i>Journal of Jewish Studies</i>	RS	<i>Religious Studies</i>
JMeH	<i>Journal of Medieval History</i>	RSPT	<i>Revue des sc. phil. et théol.</i>
JMES	<i>Journal of Middle Eastern Studies</i>	RSV	<i>Revised Standard Version</i>
JMH	<i>Journal of Modern History</i>	RTP	<i>Revue de théol. et de phil.</i>
JNES	<i>Journal of Near Eastern Studies</i>	SB	<i>Sources bibliques</i>
JPOS	<i>Journ., Palest. Or. Soc.</i>	SBLDS	<i>Soc. of Bibl. Lit. Dissert. Ser.</i>
JQR	<i>Jewish Quarterly Review</i>	SBLMS	<i>Soc. of Bibl. Lit. Monograph Ser.</i>
JR	<i>Journal of Religion</i>	SBLBS	<i>Soc. of Bibl. Lit. Sources for Bibl. Study</i>
JRAS	<i>Journal of Royal Asiatic Society</i>	SBLTT	<i>Soc. of Bibl. Lit. Texts and Trans.</i>
JRE	<i>Journal of Religious Ethics</i>	SBT	<i>Studies in Biblical Theology</i>
JRelS	<i>Journal of Religious Studies</i>	SCJ	<i>Sixteenth Century Journal</i>
JRH	<i>Journal of Religious History</i>	SCR	<i>Studies in Comparative Religion</i>
JRS	<i>Journal of Roman Studies</i>	Sem	<i>Semitica</i>
JRT	<i>Journal of Religious Thought</i>	SJT	<i>Scottish Journal of Theology</i>
JSJ	<i>Journal for the Study of Judaism</i>	SMRT	<i>Studies in Med. and Ref. Thought</i>
JSOT	<i>Journal for the Study of OT</i>	Sor	<i>Studia Orientalia</i>
JSS	<i>Journal of Semitic Studies</i>	SPB	<i>Studia Postbiblica</i>
JSSR	<i>Journ., Scient. Study of Religion</i>	SSS	<i>Semitic Studies Series</i>
JTC	<i>Journal for Theol. and Church</i>	ST	<i>Studia Theologica</i>
JTS	<i>Journal of Theol. Studies</i>	TAPS	<i>Transactions of Am. Philos. Society</i>
KJV	<i>King James Version</i>	TD	<i>Theology Digest</i>
LCC	<i>Library of Christian Classics</i>	TDNT	<i>Theol. Dict. of NT, Kittel and Friedrich, eds.</i>
LCL	<i>Loeb Classical Library</i>	TDOT	<i>Theol. Dict. of OT, Botterweck and Ringgren, eds.</i>
LQ	<i>Lutheran Quarterly</i>	TEH	<i>Theologische Existenz Heute</i>
LTK	<i>Lexikon für Theol. und Kirche</i>	TGL	<i>Theologie und Glaube</i>
LW	<i>Lutheran World</i>	THAT	<i>Theol. Handwört. z. AT, Jenni and Westermann, eds.</i>
McCQ	<i>McCormick Quarterly</i>	TLZ	<i>Theologische Literaturzeitung</i>
MLB	<i>Modern Language Bible</i>	TP	<i>Theologie und Philosophie</i>
MQR	<i>Mennonite Quarterly Review</i>	TQ	<i>Theologische Quartalschrift</i>
NAB	<i>New American Bible</i>	Trad	<i>Traditio</i>
NASB	<i>New American Standard Bible</i>	TRev	<i>Theologische Revue</i>
NCB	<i>New Century Bible</i>	TRu	<i>Theologische Rundschau</i>
NEB	<i>New English Bible</i>	TS	<i>Theological Studies</i>
Neot	<i>Neotestamentica</i>	TT	<i>Teologisk Tidsskrift</i>
NHS	<i>Nag Hammadi Studies</i>	TToday	<i>Theology Today</i>
NICNT	<i>New International Commentary, NT</i>	TU	<i>Texte und Untersuchungen</i>
NICOT	<i>New International Commentary, OT</i>	TZ	<i>Theologische Zeitschrift</i>
NIV	<i>New International Version</i>	UBSGNT	<i>United Bible Societies Greek NT</i>
NKZ	<i>Neue Kirchliche Zeitschrift</i>	UF	<i>Ugarit-Forschungen</i>
NovT	<i>Novum Testamentum</i>	USQR	<i>Union Seminary Quarterly Review</i>
NPNF	<i>Nicene and Post. Nic. Fathers</i>	VC	<i>Vigiliae Christianae</i>
NRT	<i>Nouvelle revue théologique</i>	VT	<i>Vetus Testamentum</i>
NTA	<i>New Testament Abstracts</i>	VTSup	<i>VT, Supplements</i>
NTS	<i>New Testament Studies</i>	WA	<i>Luther's Works, Weimar Ausgabe</i>
NTTS	<i>NT Tools and Studies</i>	WO	<i>Die Welt des Orients</i>
ODCC	<i>Oxford Dict. of Christian Church</i>	WTJ	<i>Westminster Theol. Journal</i>
OIP	<i>Oriental Institute Publications</i>	WZKM	<i>Wiener Zeitsch. f. d. Kunde d. Mor.</i>
OLZ	<i>Orientalistische Literaturzeitung</i>	ZA	<i>Zeitschrift für Assyriologie</i>
Or	<i>Orientalia</i>	ZAS	<i>Zeitsch. für ägyptische Sprache</i>
OrChr	<i>Oriens Christianus</i>	ZAW	<i>Zeitsch. für die attes. Wiss.</i>
OTS	<i>Oudtestamentische Studiën</i>	ZDMG	<i>Zeitsch. der deutsch. morgenl. Gesellschaft</i>
PEFQS	<i>Pal. Expl. Fund, Quart. Statem.</i>	ZDPV	<i>Zeitsch. des deutsch. Pal.-Ver.</i>
PEQ	<i>Palestine Exploration Quarterly</i>	ZEE	<i>Zeitschrift für evangelische Ethik</i>
PG	<i>Patrologia graeca, Migne, ed.</i>	ZHT	<i>Zeitsch. für hist. Theologie</i>
PJ	<i>Palästina-Jahrbuch</i>	ZKG	<i>Zeitschrift für Kirchengeschichte</i>
PL	<i>Patrologia latina, Migne, ed.</i>	ZKT	<i>Zeitsch. für kath. Theologie</i>
PW	<i>Pauly-Wissowa, Real-Encyl.</i>	ZMR	<i>Zeitschrift für Missionskunde und Religionswissenschaft</i>
QDAP	<i>Quarterly, Dep. of Ant. in Pal.</i>	ZNV	<i>Zeitsch. für die neues. Wiss.</i>
RA	<i>Revue d'assyriologie et d'archéol.</i>	ZRGG	<i>Zeitsch. für Rel. u. Geistesgesch.</i>
RAC	<i>Reallexikon für Antike und Chr.</i>	ZST	<i>Zeitschrift für syst. Theologie</i>
RArch	<i>Revue archéologique</i>	ZTK	<i>Zeitsch. für Theol. und Kirche</i>
RB	<i>Revue biblique</i>	ZWT	<i>Zeitschrift für wissenschaftliche Theologie</i>
RechBib	<i>Recherches bibliques</i>		
RechSR	<i>Recherches de science religieuse</i>		
REg	<i>Revue d'égyptologie</i>		
RelS	<i>Religious Studies</i>		
RelSoc	<i>Religion and Society</i>		
RelSRev	<i>Religious Studies Review</i>		