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CONTENTS

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ANDREWS UNIVERSITY SEMINARY STUDIES ANNOUNCES THAT THE NEXT ISSUE, TO APPEAR IN THE AUTUMN OF 1996, WILL BE A MEMORIAL ISSUE FOR GERHARD F. HASEL. RESEARCH ARTICLES ARE BEING CONTRIBUTED BY HASEL'S STUDENTS AND COLLEAGUES AROUND THE WORLD. A COMPLETE BIBLIOGRAPHY OF HASEL'S SCHOLARLY WORK WILL ALSO APPEAR.
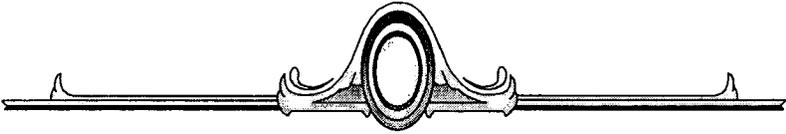
MEETING THE EXIGENCY OF
A COMPLEX RHETORICAL SITUATION: PAUL'S
STRATEGY IN 2 CORINTHIANS 1 THROUGH 7

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Much scholarly energy and attention have been spent sorting out the history of Paul's relationship with the Corinthian churches, a relationship which has captured so much interest because, even according to the simplest reconstructions, it is the most extensive apostle-church relationship evidenced in the New Testament writings. An essential part of this reconstructive task is the question of the literary integrity of the canonical letters to the Corinthians. The unity of 1 Corinthians is generally accepted, while that of 2 Corinthians is hotly contested, some scholars discerning as many as five complete or fragmentary letters contained within the canonical letter.[1] If the two canonical letters really contain six actual pieces of correspondence, references to other non-extant letters and references to a number of visits, one may posit a long and complicated history between the apostle and his church.

Questions of the literary integrity of 2 Corinthians are important, however, not only for matters of historical reconstruction, but for the correct reading of passages within the letters themselves. Every passage taken from a larger letter or narrative must be read and interpreted in light of the whole text of which it is a part; the interpretation of any given passage within 2 Corinthians will change (often only slightly, sometimes more dramatically) according to the interpreter's idea of the "whole" which guides the reading of the "part." Furthermore, an understanding of the literary integrity of the letter leads to a comprehension of the strategies pursued within the text and, finally, of the apostle himself, especially in a letter such as 2 Corinthians, which focuses not on the power and abilities of the man so much as on his weaknesses, even his apparent vacillations and insecurities. Understanding the rhetorical strategy and argumentation of 2 Corinthians thus

[1]Cf., for example, N. H. Taylor, "The Composition and Chronology of Second Corinthians," *JSNT* 44 (1991): 67-87.

assists our own struggles with weakness and our encounters with the power of God, which transcends our weakness.

This study seeks to contribute to the demonstration, against those who would divide the text based on its apparent inconsistencies of tone and content, that 2 Corinthians 1 through 9 is a literary and rhetorical whole, and that the explanation for its variations in tone and apparent discrepancies in content is to be found in Paul's strategy for securing the goodwill of his hearers and so gaining an attentive and open hearing for the heart of his argument. I have elsewhere endeavored to argue against the necessity of dividing 2 Corinthians 8 and 9 from the first seven chapters of the letter,[2] as well as for the acceptance of 2 Cor 6:14-7:1 as native to the letter (whether or not of Pauline origin).[3] It is the purpose of this study to explain more fully the role of 2 Cor 1:1-2:13 as an introduction (exordium) to 2:14-7:4, against the view that the former passage contains the introduction and body of a separate letter concluded immediately by 7:5-16. This task will be accomplished by comparing Paul's exordium with the expectations and possibilities of the exordium articulated by ancient rhetorical theorists. Through the lens of Greco-Roman rhetorical conventions one may discern the strategy inherent in Paul's introduction which has eluded so many partition theorists.

Rhetorical Criticism

Much methodological variety exists within the broader rubric of rhetorical criticism, which embraces aspects of literary criticism as well as stricter attention to the rhetorical conventions which provide the framework for understanding a discourse.[4] In this article, rhetorical criticism seeks to unfold the argumentation of a discourse (spoken or written), to discover what is at issue and what strategies are being used to achieve persuasion by means of careful consideration of the rhetorical conventions and methods of persuasion current in the period. It

[2]D. A. deSilva, "Measuring Penultimate Against Ultimate Reality: An Investigation of the Integrity and Argumentation of 2 Corinthians," *JSNT* 52 (1993): 41-70, esp. 42-47.

[3]Ibid., 57-64; cf. also the more detailed discussion in D. A. deSilva, "Recasting the Moment of Decision: 2 Corinthians 6:14-7:1 in Its Literary Context," *AUSS* 31 (1993): 3-16.

[4]The interested reader may find a fuller introduction to the discipline of rhetorical criticism of New Testament texts in Burton Mack, *Rhetoric and the New Testament* (Minneapolis: Fortress, 1990) and George A. Kennedy, *New Testament Interpretation Through Rhetorical Criticism* (Chapel Hill, NC: University of North Carolina, 1984). Mack includes an extensive bibliography.

involves, therefore, the study of ancient rhetorical handbooks such as Aristotle's *Art of Rhetoric*, Quintilian's *Institutions of Oratory*, Cicero's *The Orator*, and the anonymous *Rhetorica ad Herennium*.

While these works represent different families of oratorical traditions, together they provide a window into the world of ancient argumentation and the ways in which discourses sought to persuade the hearers in a number of different settings, such as the council chamber, the courtroom, and the public square. In the first, the orator tried to persuade the assembly to choose a particular course of action; thus the term "deliberative rhetoric" is applied to these speeches. In the second, the orator sought a verdict of guilty or not guilty; hence the term "judicial" or "forensic rhetoric" is applied to these speeches. In the third, the orator praised a great figure or censured vicious ones, making a display both of the culture's values and the orator's ability; the term "epideictic rhetoric" is reserved for this genre.[5] Often two or three genres are combined in the service of an overarching goal.[6] Rhetorical critics seek to discover the aim of a discourse (a decision, a verdict, agreement with cultural mores), and thence how the parts of the discourse work to achieve that end.[7] The modern interpreter uses rhetorical criticism to recognize an appeal to a certain emotion—and the expected effect of that appeal, to analyze the logic of the argumentation itself, and to determine the smaller units which make up discrete units of discourse within the larger whole through identification of devices such as the *inclusio*.

These rhetorical handbooks also point to various strategies which a speaker may use to overcome obstacles to persuasion. In so doing, they alert us to a fundamental principle of reading ancient letters or

[5]Aristotle *The Art of Rhetoric* 1.3.1-1.3.6 (LCL); and *Rhetorica ad Herennium* 1.2.2 (LCL).

[6]Cf. Aristotle *Rhet.* 1.3.5: "The end of the deliberative speaker is the expedient or harmful; . . . all other considerations, such as justice and injustice, honour and disgrace, are included as accessory in reference to this."

[7]This is the basis of the approach outlined in Kennedy, 33-38. The interpreter follows a five-part scheme, in a more circular than linear process. First, she or he must determine the boundaries of the *rhetorical unit* by finding signs of opening and closure, such as the device of *inclusio* or signs of a *proem* and *epilogue*; second, the interpreter will attempt to discern the *rhetorical situation*, insofar as a response is conditioned by the situation just as an answer is conditioned by a question; third, he or she will seek to discover whether or not the orator/writer faces an overriding *rhetorical problem*, such as the audience's prejudice against the speaker or the case; fourth, the *species of rhetoric* (deliberative, judicial, epideictic) must be determined; fifth, the interpreter investigates the actual arrangement of the argument, the subdivisions within the whole and the persuasive effect of each of the parts, the development of appeals to logic and to the emotions, etc.

speeches: The rhetorical situation controls the rhetorical performance which responds to that situation.[8] That is to say, the successful orator will fashion the oration in accordance with the particular needs and obstacles of the situation addressed. This dictum has applied to letters since antiquity, as Demetrius demonstrates in quoting Artemon: "A letter ought to be written in the same manner as a dialogue, a letter being . . . one of the two sides of the dialogue."[9] The other side of the dialogue establishes the exigencies which must be met by means of the rhetorical response. A complex rhetorical situation, compounded by a rhetorical problem, requires a complex and careful response.

These insights are helpful for considering the piece of rhetorical communication contained in 2 Corinthians 1 through 7. Through careful attention to oratorical conventions and strategies of the period, we may discover some signals in the text which alert us to the exigencies presented by the other partner in the dialogue and thus illumine both the rhetorical situation and Paul's attempt to meet the exigencies which he perceives. The difficulties between Paul and the readers of his letters arise from misunderstandings which have marred Paul's rapport with the church and from the addressees' failure to grasp the consequences of the apocalyptic message of the gospel. These misunderstandings must be removed so that the readers may understand the gospel. Attention to Paul's rhetorical strategy allows for an explanation of the differences in tone and apparent differences in circumstance between the parts of 2 Corinthians 1 through 7 with no need for partition theories.[10]

The Alleged Seams and Their Solutions

Partition theories are based largely on the observation of a number of discrepancies between 1:1-2:13 and 7:5-16, and 2:14-7:4. Dieter Georgi, for example, argues that the tone of 2:14-7:4 is "almost entirely polemical," reflecting a situation in which Paul must fight for acknowledgement over against rival preachers, while in 1:1-2:13 and 7:5-16 Paul writes in a conciliatory tone.[11] In 2:13 Paul breaks off the narrative of

[8]Kennedy, 34, citing Lloyd F. Bitzer, "The Rhetorical Situation," *Philosophy and Rhetoric* 1 (1968): 1-14.

[9]Demetrius *On Style* 223 (LCL).

[10]This approach has been used by Duane F. Watson to address the questions of literary integrity of Philippians in "A Rhetorical Analysis of Philippians and Its Implications for the Unity Question," *NovT* 30 (1988): 57-88.

[11]Dieter Georgi, *The Opponents of Paul in Second Corinthians* (Philadelphia: Fortress, 1964), 14.

his travels, but resumes it precisely at the same point in 7:5.[12] The transition from 2:13 to 2:14 is abrupt and obscure. Moreover, 1:1-2:13 and 7:5-16 share a number of key words which appear frequently in those sections but rarely, if ever, in 2:14-7:4. These signs would point to two original letters, one in which 2 Cor 1:1-2:13 flows directly into 7:5-16, and another which is partially represented by 2:14-7:4.[13] The rationale of the editor of the Corinthian letter, of course, remains inexplicable.

This proposed solution, nevertheless, creates as many problems as it purports to solve. F. F. Bruce notes, for example, that the καὶ γάρ would be out of place if 7:5 followed directly upon 2:13.[14] F. B. Watson points out further that in 2:12-13 Paul speaks about his "spirit" not finding rest, whereas in 7:5 he speaks about his "flesh" having no rest. Also, the shift from a singular subject in 2:13 to a plural in 7:5 would need explanation.[15] The transition in the "restored" letter is not smooth. Further, the partition theorists fail to explain the place of 7:4: "I have much confidence (παρρησία) with regard to you, I have much ground for boasting (καύχησις) over you: I am filled with comfort (παράκλησις), I overabound (ὑπερπερισσεύομαι) in joy (χαρά) in all our affliction (θλίψις)." The vocabulary marks a strong return to the key words and themes of 1:1-2:13 and 7:5-16.[16] If, however, one reads the text as part of the "letter of reconciliation," this verse still interrupts— without apparent reason—the narrative of 2:13/7:5. Even if one does not, the verse's place in 2:14-7:4 remains inexplicable. This suggests that the narrative of Paul's travels is not the central concern, but rather provides purely transitional material between the extended exordium of 1:1-2:13, the body of 2:14-7:3, and the peroration of 7:4-16. Paul's itinerary should not, therefore, provide the basis for reconstructing numerous letters in 2 Corinthians 1-7.

[12]Ibid., 12.

[13]For a fuller discussion of these views, see V. P. Furnish, *II Corinthians* (New York: Doubleday, 1984), 32-33.

[14]F. F. Bruce, *I and II Corinthians* (London: Marshall, Morgan, & Scott, 1984), 171.

[15]F. B. Watson, "2 Cor. X-XIII and Paul's Painful Letter to the Corinthians," *JTS* 35 (1984): 336.

[16]Watson, 338; see also M. J. Harris, "2 Corinthians," *The Expositor's Bible Commentary* (ed. F. E. Gaebelein; Grand Rapids: Zondervan, 1976), 10:302. C. K. Barrett, *Essays on Paul* (Philadelphia: Westminster, 1982), 114, also offers a conceptual connection between 7:4 and 7:5-16. The cause of Paul's "confidence," "boasting," and "joy" in 7:4 is revealed in the positive report from Titus about the Corinthians' reception of Paul's letter and their change of heart.

Moreover, Georgi overstresses the difference in tone and content between the parts. The first part of the epistle (1:1-2:13) is not all peace and reconciliation, but, as the analysis below shows, contains a fully developed judicial case for Paul's self-defense against misunderstandings which have arisen in the wake of his change of travel plans and his painful letter. The defense is too elaborate to be unnecessary, and so must be taken to reflect tensions and strains between Paul and the church as part of the situation he addresses. Rhetorical analysis provides an alternative explanation for the preparatory function of 1:1-2:13 with regard to the body of the letter, 2:14-7:4.

2 Corinthians 1 through 7 as a Rhetorical Unit

George Kennedy's plan for analyzing a passage through rhetorical criticism begins with the establishing of a *rhetorical unit*. According to Kennedy,

> the most difficult cases [in determining rhetorical units] involve portions of longer works which are not immediately evident self-contained units, as is a speech. Here we must experiment by seeking signs of opening and closure (for which the term *inclusio* is sometimes used), of *proem* and epilogue. . . . It has to have within itself a discernible beginning and ending, connected by some action or argument.[17]

Our passage meets these criteria admirably. The concentrated incidence of repetition in 1:1-2:13 and 7:4-16 suggests that in these sections we find a "beginning" and "ending," better defined by the term *inclusio*. Key words in the "beginning" reappear in similar concentrations in the "ending." Thus παράκλησις in 1:3, 4, 5, 6, 7, returns in 7:4, 7, and 13. Θλίψις in 1:4, 8, and 2:4 returns in 7:4 (appearing also in 4:17 and 6:4). Χαρά and the related verb χίρειν appear in 1:15, 24, and 2:3 (twice) and again at 7:4, 7, 9, and 13. Λυπή appears as a noun or verb (λυπέω) in 2:1, 2, 3, 4, 5, 7, again in 7:8 (twice), 9, and 10 (twice). Similarly the words καύχησις (and related words) and περισσότερος appear to relate our "beginning" to the "end"; additionally they form significant links to the "middle."

According to the rhetorical handbooks, one may further define the "end" in relation to the "beginning" and the "middle." As the "end" provides thematic as well as lexical resonances with the "beginning," one may call it the *peroratio* to the main part of the letter. The handbooks are agreed that a *peroratio* "serves as a last chance to remind the judge or the audience of the case, and tries to make a strong emotional

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[17]Kennedy, 33-34.

impression upon them."[18] The content in 7:4-16 meets this double requirement in a most intriguing way.

In these verses Paul returns to the topic of 1:15-2:11, touching on all the points of that apologetic section: writing a harsh letter rather than making a visit as he said he would, presenting a reason for that act, and laying the responsibility on the "offender." Paul goes a step further in the *peroratio*, enumerating the beneficial consequences of his supposedly harmful act. Thus far his "recapitulation" has been of the argument of the judicial part of the exordium (as recommended in *Rhet. ad Her.* 2.47), but his recapitulation extends even to the proem, speaking of "God who comforts . . . comforting us." While the *Rhet. ad Her.* discourages this as a sign of artificiality, Paul finds it useful in reestablishing the initial impact on his addressees.

Here 7:4-16 accomplishes the second task of the *peroratio*, namely to make a particular emotional impression upon the judge or audience. While the handbooks speak at length about the arousal of pity or anger at this point, neither is particularly useful for Paul's situation, which, although he often employs the language of the courtroom, is not identical to the court situation. He therefore returns to making the impression which deals most directly with the *rhetorical problem* which he has had to face in the initial stages of the communication. This has to do with establishing his goodwill toward the addressees and his complete confidence in them to do the necessary thing—to the extent that he speaks of the repentance called for within the main body of the letter as completely accomplished. It has equally to do with removing any remaining obstacles between the addressees and the apostle, as reconciliation there carries significant salvific weight. The *inclusio* or recapitulation is completed by returning to the narrative at the point where Paul left off at 2:13. This has the effect of bracketing the rigorous argumentation and exhortations in the central part of the communication (2:14-7:3) and returning completely, although only rhetorically, to the state of reconciliation envisaged and prepared for in 1:1-2:11. At this point, recapitulation of the arguments and appeal of 2:13-7:3 would be detrimental to Paul's overcoming of the rhetorical problem. He therefore places shorter recapitulations within the argument to free the *peroratio* proper to return to the exigencies of the rhetorical problem.

According to the rhetorical tradition, 1:1-2:13 and 7:4-16 appear to function as a thoroughly integrated beginning and ending. As such, they call for a "middle" which is supplied by 2:13-7:3. If 7:5-16 had been originally attached to 2:13, the result would be rhetorically unsatisfying. There would be no need for the lengthy recapitulation of themes and

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[18]H. D. Betz, *Galatians* (Philadelphia: Fortress, 1979), 313.

affirmations of confidence in 7:5-16 were there nothing to separate that section from 1:1-2:13. The communication would degenerate from a rhetorically constructed attempt to put the hearers in a receptive frame of mind, into an overly repetitive piece of "sweet-talk." It would become, truly, a beginning and an end without any significant middle.

What shows that 2:14-7:3 provides this "middle" for which 1:1-2:13 prepares? How does this "middle" explain the disjunction within Paul's travel narrative? One of the major purposes of the exordium was to provide "a sample of the subject, in order that the hearers may know beforehand what [the speech] is about, and that the mind may not be kept in suspense, for that which is undefined leads astray."[19] We should not, however, expect to find much obvious exposure of the heart of Paul's argument, as this would only undermine the attempt by Paul to place his hearers in a receptive and nondefensive state of mind. The interconnectedness between the exordium and the body is subtle in 2 Corinthians, due to the particular constraints of the rhetorical situation.

First, the narrative serves a transitional function, as in Galatians, where it also serves as a leaping-off point for the theological argumentation.[20] Paul begins his *narratio* at 2 Cor 1.8, where he speaks of the troubles he encountered in Asia Minor. The narrative prepares for a theological claim, namely the need for Paul and his team to "rely not upon ourselves but upon the God who raises the dead" (1:9). This almost hidden phrase announces a principal theme of 2 Cor 2:14-7:3. In 3:1-6, Paul differentiates himself from rival preachers by claiming that he and his team do not reckon their sufficiency as coming from themselves, for some intrinsic quality or credential of which they can boast, but from God. Again in 4:7, after describing the climactic grandeur of the "light of the glory of the knowledge of God in the face of Christ," Paul juxtaposes the unattractiveness of the vessels in which this treasure is stored. The apostles, whose poor appearance opens them up to criticism from "those who boast in appearances," in fact serve God's plan. God seeks, through the apostle's unimpressive appearance, to demonstrate "that the surpassing greatness of the power may be from God and not from ourselves" (4:7). Paul's failure to measure up to external criteria actually establishes him as an emissary of God.

A second sampling of the body of the letter in 1:1-2:13 is found in the prominence of Paul's trials in the opening proem together with the declaration that this experience of suffering leads to salvific benefits for

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[19]Aristotle *Rhet.* 3.14.6.

[20]It has long been under debate where the *narratio* ends in Galatians 2, whether with 2:14 or somewhere between 2:15 and 2:21 (cf. Betz, 113).

the congregation. The afflictions (παθήματα, θλίψεις, 1:4) are a participation in the sufferings of Christ (παθήματα τοῦ Χριστοῦ), which carries with it a bountiful return, not only for the apostolic team's experience of God's encouragement (1:5), but also for the congregation's experience of encouragement: "Whether we are afflicted, it is on behalf of your comfort and salvation; or whether we receive comfort, it is on behalf of your comfort working through the endurance of the same sufferings which we suffer" (1:6). Paul develops these themes at length in 2:14-7:3. In 4:8-9 he connects his experience of trial and hardship with the congregation's experience of the life which Jesus brings. In 6:4-10, Paul develops further this mystery of the apostle's sufferings, through which the sincerity of God and power of God manifest themselves and produce fruit in the believers.[21]

Much common subject matter is shared by 1:1-2:13 and 2:14-7:3, the latter section developing themes introduced in the former.[22] It thus fulfills one of the two major functions of the exordium, to provide the hearers with a sample of what is to come in the main body of the argument. A second function of an exordium, however, is at least as important as the first. This concerns the gaining of a favorable hearing from the audience, as an unreceptive or hostile audience will not be moved by argumentation. Aristotle (*Rhet.* 3.14.6-7) advises:

> All the other forms of exordia in use are only remedies. These are derived from the speaker, the hearer, the subject, and the opponent. From the speaker and the opponent, all that helps to destroy or create prejudice. But this must not be done in the same way; for the defendant must deal with this at the beginning, the accuser in the epilogue. The reason is obvious. The defendant, when about to introduce himself, must remove all obstacles, so that he must first clear away all prejudice; the accuser must create prejudice in the epilogue, that his hearers may have a livelier recollection of it.

Later rhetoricians also advise that an essential step in convincing one's hearers is dispelling prejudice and negative evaluations of the speaker, reestablishing a sense of confidence and association with the speaker,

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[21]For a fuller discussion of these points of interconnectedness, see deSilva, "Measuring Penultimate Against Ultimate Reality," 52-57.

[22]Watson and J. M. Gilchrist offer other notable connections between 1:1-2:13 and 2:14-7:4. Watson compares 1:14 ("we are your cause of boasting, as you are ours, on the day of our Lord Jesus") and 5:12 ("we are not again commending ourselves to you, but giving you grounds for boasting about us"), and concludes that "in v. 12 Paul sums up the purpose of the whole section in words which must deliberately recall i.14." Gilchrist observes that "in the earlier chapters, Paul had argued that his 'letter of tears,' partly misunderstood by the Corinthians (1.14), had been composed without guile (1.12, 17). In the middle chapters, he extends the idea, by saying that his whole gospel, veiled to some (4.3), is a sincere, open statement of truth (2.17, 4.2)" ("Paul and the Corinthians—The Sequence of Letters and Visits," *JSNT* 34 [1988]: 49; Watson, 337, 338).

and assuring the hearers of one's confidence and interest in them and their decision. The argumentation and affirmations of 1:1-2:11 fulfill this function in order to make the hearers receptive to the argument of 2:14-5:20a and the appeal of 5:20b-7:3. As a corollary, the section delineated by 7:4-16 functions rhetorically as a peroration to the whole, designed to leave a particular impression upon the hearers, that of being held in confidence and affection by the speaker, again as the rhetorical handbooks recommend.

The "Subtle Approach" and 2 Cor 1:1-2:13

The author of the *Rhetorica ad Herennium* agrees with Aristotle's discussion of the proper aims of the exordium of a speech, to present a sampling of what the main body of the speech will contain and to gain the goodwill of the audience. For this reason, the exordium is also called the *captatio benevolentiae*, the "securing of good will," in Ciceronian oratory. In cases where the orator stands on a firm footing with the audience, he may begin the speech with a "direct opening," summarizing the case, telling the audience what new and important matters the speaker will introduce or demonstrate, and bidding them listen attentively. However, if the audience is prejudiced against the speaker, the orator must remedy this situation. The author of the *ad Herennium* recommends the "subtle approach" as a sort of remedial exordium:

> Now I must explain the Subtle Approach. There are three occasions on which we cannot use the Direct Opening: (1) when our cause is discreditable, that is, when the subject itself alienates the hearer from us; (2) when the hearer has apparently been won over by the previous speakers of the opposition; (3) or when the hearer has become wearied by listening to the previous speakers. (1.9)

The first seven chapters of 2 Corinthians were written at a time of tension between Paul and his congregation in Corinth—a tension which knows even greater strain in 2 Corinthians 10 through 13. The rhetorical situation of 2 Cor 1:1-2:13 is not one of reconciliation and mutual trust, but rather one ruled by suspicion and emotional pain. The text itself offers precise information about this misunderstanding which has to some extent alienated apostle from church.

The immediate problem which Paul must overcome if he is to enjoy successful communication of his message to the Corinthian believers is indicated in 1:15-17 and 2:1-4. Paul had previously indicated to the Corinthians that he would make a double visit to them, on both

going to Macedonia and returning from there.[23] These plans could not be carried out in their entirety because of the events which transpired between Paul and the Corinthians, which he calls the "painful visit." Rather than fulfill the originally projected itinerary, Paul instead sent a letter which was harsh in tone and the cause of much grief. While 2 Corinthians 10-13 is not the "painful letter" spoken of in 2:3-4,[24] it does afford an indication of the rough tone of which Paul was capable.

From these data it is clear what sort of "rhetorical problem" Paul needed to overcome at the outset if he was to get anywhere with the Corinthians. There had arisen questions about his integrity, doubts about his commitment to fulfill the promises he had made, and damaged feelings which needed assuaging.[25] Indeed, Paul may well have been accused of writing the harsh letter rather than facing the Corinthians in person because of cowardice (cf. Paul's reference to rebukes from the congregation, imagined or indeed offered, in 2 Cor 10:1, 9-10).[26] Remembering again that the writers of the rhetorical handbooks had very specific situations in mind which fit Paul's only by analogy, one nevertheless may say that Paul was opening with a "subtle approach." His own cause was somewhat discreditable and, given the references to the "offender" of 2:5-8 and 7:12 and the possible presence of rival preachers, the hearers might have also been somewhat persuaded by voices opposing Paul, some from within the believers' group in response to their confusion, disappointment, hurt, or resentment.

Paul had a definite "rhetorical problem" here. He could not simply gain the goodwill of his audience by the normal means, although he profusely employed expressions of confidence in and language of association with the addressees in 1:1-2:12 and again in 7:4-15. He had also first to explain his actions and restore confidence in himself as a trustworthy representative of the gospel in order to make the case he attempts in 2:12-7:3. Therefore Paul undertook a fairly formal judicial argument (1:15-2:11) before moving into the deeper concern which had arisen out of the situation.

The circumstances surrounding this falling out, if one can derive anything from 1 Corinthians 1-4, may have been connected to the Corinthians' desire to persist in knowing and valuing according to the

[23]Cf. C. K. Barrett, *The Second Epistle to the Corinthians* (New York: Harper & Row, 1973), 74-75; Furnish, 141-145.

[24]Against F. B. Watson, "2 Cor X-XIII," for reasons enumerated in Furnish, 37-38.

[25]Cf. Furnish, 144-155; Barrett, *Second Corinthians,* 75-76.

[26]Cf. Furnish, 460; Barrett, *Second Corinthians,* 247.

"wisdom of the world," a "wisdom" which the apocalyptic gospel ought
to have overturned, since the very foundations of that wisdom are
"perishing" as the new creation comes into being. If the circumstances
surrounding the painful visit involved a challenge to Paul's authority—
based on these worldly criteria, perhaps spearheaded by the "offender,"
whether in favor of another group of preachers of the gospel who met
the criteria or not (3:1b; 5:12b)—Paul rightly perceived that the same
stumbling blocks which created the relational difficulty also indicated
a deeper difficulty in apprehending the content and consequences of the
apocalyptic gospel which must be lived out in the Body of Christ as in
the new creation.

In their rift with Paul, the Corinthians were showing themselves
to be still rooted in the values and "wisdom" of this world. Paul
therefore used himself as the starting or reference point throughout the
argumentation, as the deliberation grew out of judicial concerns and
cause. If Paul could successfully meet the rhetorical problem, then he
would have a chance to develop his argument so as to lead the
Corinthian believers to understand that their conversion had not yet
taken place on the deepest level, that of knowing, valuing, and finding
security or confidence. As in Galatians, we find reconciliation with the
apostle inseparable from reconciliation with God and the recovery of
the truth of the gospel. On this basis Paul develops his argument in
2:15-5:20a and makes his climactic appeal in 5:20b-7:3.

Rhetorical Function of 2 Corinthians 1:1-2:11

As discussed above, the rhetorical handbooks provide the back-
ground against which 1:1-2:11 appears to fulfill the role of the exordium,
namely the part of the speech in which the speaker on the defensive
must "destroy prejudice" and set the hearers in a particular frame of
mind. Paul does this so as to gain a hearing for his argument and a
favorable disposition toward his appeal in 2:13-7:3.

The epistolary prescript, 1:1-2, is very simple. Unlike Galatians, for
example, it does not appear to encode major concerns of the text. The
reserve which Paul displays at this point must be related to the need of
the situation, explored earlier, and his decision to engage the
Corinthians through the *insinuatio* or "subtle approach." The prescript
will not serve this end if it announces challenges or claims that might
put the addressees on the defensive.

The exordium appears to occupy only 1:3-7, demonstrating a
strategic reserve in not presenting immediately the congregation's
imperfect grasp of the significance of the gospel for their evaluation of
the apostles. The double function of an exordium, however, is not truly
completed until 2:11. Even though 1:3-2:11 contains a complete judicial

argument, it also serves as the exordium to the body of the letter, 2:14-7:3. Paul's extensive apologetic prelude (1:15-2:11) indicates that he is entering into an unfavorable rhetorical circumstance. His argumentation functions to remove the prejudice of his hearers. As noted above, the formal exordium (1:3-7) fulfills a chief requirement of Aristotle's description (*Rhet.* 3.14.6), introducing subject matter that will be developed in the body of the letter. The particular restatement in 1:5-6 of the more general announcement of the cause for the benediction (1:4) intimates the chief aim of the letter, to restore the relationship between the apostle and the believers and to return them to the enjoyment of the salvific benefits mediated through that relationship. As Kennedy said of 1 Corinthians 1:4-9, we may say that Paul reveals "none of his anxiety about the Corinthians" and aims "to secure their goodwill."[27] Just as Paul strategically hides his anxieties in the exordium of 1 Corinthians, so in this letter he suppresses them in order to regain confidence and rebuild the rapport with the Corinthians, to assist them in deciding for him and his gospel.

Paul often employs highly associative language in the exordium, returning to it frequently throughout the letter (1:11, 14, 21, 24; 2:1; 4:5, 12, 14; 5:12; 7:7, 11, 14-15), becoming dissociative only in the appeal. There, likewise, the content of the appeal aims at the reestablishment of association. In his discussion of how to put the judge or hearers in the most favorable frame of mind for one's cause, Aristotle urges the use of associative language: "he is a friend who shares our joy in good fortune and sorrow in affliction, for our own sake and not for any other reason" (2.4.3). Paul, in effect, uses a friendship *topos* in 1:3-7 to place the hearers in an amicable frame of mind. Paul, therefore, demonstrates a high level of awareness of the rhetorical problems facing him and the strategies for overcoming them. The form this takes, however, corresponds to what is appropriate for the apostle-believer relationship, which goes beyond Aristotle's definition of the "friend" towards an eschatologically oriented, mutually supportive relationship, where each party becomes the other's "claim to honor" on the day of the Lord Jesus (1:14).

The *Rhetorica ad Herennium* adds some specific considerations regarding the securing of the hearers' good will:

> From the discussion of our own person we shall secure goodwill by praising our services without arrogance and revealing also our past conduct toward the republic, friends, or audience; . . . From the discussion of the person of our hearers goodwill is secured if we . . . reveal what esteem they enjoy and with what interest their decision is awaited. (1.8)

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[27] Kennedy, 24.

Both sides of this advice are present in Paul's exordium as well as in the closing *peroratio*. In 1:6 Paul announces the benefits which accrue to the hearers as a result of his service to them, without arrogance as he acknowledges God as the source of this service. To this theme Paul returns repeatedly in the course of developing his arguments, both in the preliminary judicial case and the central deliberative issue (cf. 1:19, 24; 2:15-16; 4:12, 15; 5:12-13). In 1:7 he expresses confidence and esteem toward the hearers. This technique is even more prominent in the *peroratio* (7:4, 7, 11, 14-16), indicating the importance for Paul of leaving his hearers with this positive impression of his expectations and attitude toward them.

A new section of the letter appears to begin at 1:8, with a verb of knowing, as is Paul's custom (cf. Rom. 1:13; Gal. 1:11; Phil 1:12; 1 Thess 2:1). In reality, however, the exordium continues to develop appropriate thematic material.[28] The desire to inform the hearers of the troubles Paul experienced in Asia continues the process of securing the goodwill of the hearers and, at the same time, introduces an essential theme in 1:9b. According to the *Rhetorica ad Herennium*, one may also pursue the securing of the hearers' goodwill by "setting forth our need, loneliness, and misfortune, and pleading for our hearers' aid, and at the same time showing that we have been unwilling to place our hope in anyone else" (1.8). This is accomplished in 1:8-9, with the important twist that Paul locates his help not in his hearers, as the handbook advises, nor in himself, but only in "God who raises the dead." Indeed, he specifically interprets his experience as an object lesson: The trials came "in order that we might not place confidence in ourselves, but in God, who raises the dead." The correct placement of confidence, trust, or faith dominates the argument of chapters 4 and 5. Here again, Paul gives a "sample" of the theological and eschatological argument which necessitates his appeal.

Paul has introduced at this point an argument which is entirely suppressed in form. As Aristotle endorsed the use of the argument that "those things which are available in greater need are greater goods" (1.7.35) as appropriate to deliberative argument, so Paul has concisely defined at the outset that God's deliverance, rather than deliverance wrought by human competence, is the greater good, as it was available in such great need. The corollary which Paul develops later in the argumentation of 2:13-5:20a is that confidence in God will be the greater expedient, rather than confidence in appearance, in the flesh, or in anything belonging to that which is "passing away."

[28]Cf. Furnish, 122.

Although it is particularly appropriate for the judicial case made in 1:15-2:11, 1:12 announces what appears to be the *propositio* for the speech.[29] Another proposition appears in 2:15-16 and introduces more clearly the apocalyptic categories which form the presuppositions for Paul's argument; it is in fact the conclusion reached, formally at least, by the argumentation (cf. 5:20). It is the "boast" of 1:12 which stands in question, however, because of the unfortunate developments in the relationship. This proposition is followed by a *transgressio* or transition to the narrative. Quintilian (4.1.79) advises that the move from exordium to narrative be accomplished by a smooth but noticeable transition. Paul has transposed the proposition to a place prior to the statement of facts (the *narratio*), but still employs a transition, consisting of an expression of confidence in the hearers' ability to understand the argument and expression of eschatological conviction which returns to the highly associative language of the exordium (1:13-14).

Here we must consider the double aim of the argument which follows. Paul must clear himself of the "charges" of vacillating, acting as a worldly person, being unreliable, or writing a needlessly harsh letter. He must also reestablish an atmosphere of confidence, in himself as a reliable authority and in the possibility of moving past these difficulties. Aristotle has advice to offer on fulfilling these tasks.

> Confidence is inspired . . . if remedies are possible, if there are means of help, either great or numerous, or both; if we have neither committed nor suffered wrong. . . . We feel confidence . . . if we believe we have often succeeded and not suffered, or if we have often been in danger and escaped it. (2.5.17-18)

Paul makes "confidence" a noticeable topic in 2 Corinthians ($\pi\alpha\rho\rho\eta\sigma\iota\alpha$ in 3:12 and 7:4, $\pi\epsilon\pi\sigma\iota\theta\eta\sigma\iota\varsigma$ in 1:15 and 3:4, $\theta\alpha\rho\rho\epsilon\omega$ in 5:6, 8, and 7:16), developing both of Aristotle's criteria. Paul's own confidence in 1:8-11, for example, springs directly from his awareness of the nearness and greatness of the "remedy" or "help" on which he relies, the "God who raises the dead." Often he has been in danger and escaped it, as he informs the Corinthians throughout the letter. It may be that Paul has the restoration of confidence in mind when he asserts that not only has he not committed wrong, but that he also has not really suffered wrong (2:5). His desire to set the wrongs behind the Corinthians and himself forms part of his strategy for the reestablishment of the confidence of which he speaks.

On the need for destroying prejudice in the first part of the speech, Aristotle further offers: "Another topic, when men have been attacked by slander, in reality or in appearance, consists in stating the

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[29]So Furnish, 129.

reason for the false opinion; for there must be a reason for the supposition of guilt. . . . When the reason is explained, the slander is quashed" (2.23.24). Such is Paul's situation, in which he has given cause for slanderous interpretations of his actions. Aristotle notes that "since the same thing may have been done from several motives, the accuser must disparage it by taking it in the worse sense while the defender must take it in the better sense" (*Rhet.* 3.15.10). Paul seeks to dispel the slander and clear himself by explaining why he did what he did.

Paul begins this defense with a brief "statement of the facts." Aristotle notes that "in defense, the narrative need not be so long; for the points at issue are either that the fact has not happened or that it was neither injurious nor wrong" (3.16.6). The whole of the *narratio* for the judicial concerns appears in 1:15-16. The statement shows that Paul freely admits a change in his plans. According to the *ad Herennium*, this case would be "juridical," as "there is agreement on the act, but the right or wrong of the act is in question" (1.24). The point of adjudication, therefore, was not the fact but the rightness of Paul's action.

Scanning the argument, one notes that Paul makes use of two "inartificial" proofs—proofs which the speaker does not have to invent through clever arguments. He calls God as a witness for the defense (1:23) and uses two oath-like formulations (1:18, 23) as guarantees of the truthfulness of his explanation. He also attempts an ethical argument through associating the truthfulness of his word with the truthfulness of God whose promises Paul has mediated to the believers (1:17-20).[30] All of this serves as a prelude to the presentation of the explanation of the act. There are no fewer than five reasons offered, the last one appearing in the *peroratio* (7:12). Paul's explanation reflects again the rhetorical tradition:

> The Assumptive subtypes are four: acknowledgement of the charge, rejection of the responsibility, shifting of the question of guilt, and comparison with the alternative course. . . . A cause rests on a comparison with the alternative course when we declare that it was necessary for us to do one or the other of two things, and that the one we did was better. . . . A cause rests on the rejection of the responsibility when we repudiate, not the acts charged, but the responsibility, and either transfer it to another person or attribute it to some circumstance. (*Rhet. ad Her.* 1.24-25)

> One may also substitute one motive for another, and say that one did not mean to injure, but to do something else, not that of which one is accused, and that the wrongdoing was accidental. (Aristotle, *Rhet.* 3.15.3)

[30]Cf. Furnish, 145: Paul's "response is not to say, 'Trust me! I know what I'm doing and it's for your good.' Rather, he is saying, in effect, 'Trust God! His promises have been fulfilled in Christ, and our faithfulness in dealing with you has been assured by our preaching of Christ to you.'"

Having acknowledged his action in the statement of facts, Paul offers a reason which rests his cause on each of these defenses. He applies the comparison with the alternative course in 1:23 and 2:1-3, arguing that it was better for both parties that he had stayed away rather than making a visit which would only have increased the pain and further damaged the relationship. He substitutes one motive for another in 2:4 (returning to this method in 7:12), asserting that the letter was not sent with the intention of causing pain, but rather to show the depth of his love for the believers. The rejection of responsibility, which might be more properly analyzed as a shifting of the question of guilt, begins in 2:5 with an indefinite pronoun (τις) and is concretized fully in 2:6-8. Paul shifts in 2:5 from speaking as if he bears guilt or has done injury to defining the injury done by the "certain person" and advising the Corinthians how to handle that person. This is a complex verse, effecting not only this shift, but also drawing the legal distinction between wrongs done against an individual and a community as well as employing the figure of speech known as understatement. The judicial case ends in an appeal for forgiveness for the offender and an affirmation of Paul's forgiveness.

Although Paul has developed a complete judicial argument in order to address the need of the situation, only at this point is the task of the exordium fully realized.[31] He has dispelled prejudice, cleared himself of the charges on which the prejudice was based, and also expressed his confidence in and close association with his hearers, both overtly at the outset and subtly through shifting the question of guilt to another party and so associating with the Corinthian believers in giving recommendations of forgiveness.

[31]Indeed, the prominence of judicial language in the extended exordium of 1:1-2:13 and Paul's frequent return to the topic of his own person (and that of his colleagues in ministry), throughout the body of the letter, has led Kennedy to claim that "Second Corinthians is largely judicial except for chapters 8 and 9, which are deliberative" (87). He analyzes chapters 1-7 entirely as a judicial speech, finding 5:20 alone as the basis for the extended appeal. Paul's use of his own ministry as the basis for his argumentation in the body of the letter reflects the connectedness between the parts of the letter—again an instance of the exordium providing a sample of what is developed in the body of the speech. The way in which the *topoi,* around which the deliberative argument develops, grow organically out of the material presented within the judicial section, and which appear to continue to treat and expand the judicial topics, hides the fact that the thrust of the letter actually points at the hearers, not the speaker, calling on them to make a proper response. A similar rhetorical strategy characterizes 2 Cor 10-13, where Paul can claim near the peroration, "Have you been thinking all along that we have been defending ourselves before you?" (12:19). Paul's explanation of his apostolic witness is not a self-defense, but rather an occasion for the believers' self-examination—indeed, a "test" which they will either pass or fail depending on their response to Paul (13:5).

From this point, Paul introduces the parts of the speech as if he had just finished his exordium, presenting a brief *narratio* in 2:12-13, with a transition in the form of a thanksgiving in 2:14, then a fresh *propositio* or thesis to be proven in 2:15-17, followed by the *probatio* ("proof") proper to a deliberative speech. This second *narratio* serves the purpose of "effecting a transition or setting the stage for something" (*Rhet. ad Her.* 1.12). It does not truly announce anything essential to the discussion which follows, but rather makes it possible to move with some degree of smoothness from the end of the extended exordium of the judicial argument into the new concern.

Conclusion

Partition theories do not provide the best explanation for the difference in tone and content between 1:1-2:13 and 7:5-16, and 2:14-7:4; they create a number of problems in the very attempt to solve them. Such theories miss both the ancillary function of narration in Paul's letters and the constraints that a complex rhetorical situation compounded by a rhetorical problem can put on the form of a discourse. In 1:1-2:13 we have not simply a celebration of the restoration of relations between apostle and congregation urged in 2:14-7:4, but a clear concern with dispelling prejudice and hostility against Paul. This is shown by Paul's construction of a complete judicial speech within this section. As such, the section performs one of the two essential functions of the exordium of a speech: the preparation of the hearers to listen with openness and goodwill to the arguments and appeal of 2:14-7:3. It represents an example of the "subtle approach," in which Paul masks his deeper concerns (although these are hinted at, for example, in 1:9) in order simply to "clear the air" and move beyond the mistrust and hurt feelings which up to that point have dominated the situation.

Paul returns to the language and themes of this extended exordium in 7:4-16, the peroration, in order to leave a particular impression on the hearers, namely a sense of Paul's confidence in them, his association with them. The language of the exordium and peroration aims at facilitating the full reconciliation and realignment of the believers with Paul, which forms the central thrust of the arguments and appeals of 2:14-7:3. At the same time, the exordium provides a "sample" of the topics to be developed in 2:14-7:3. In particular, the theme of placing one's confidence in God alone and not in appearances (1:9), and the emphasis on the salvific benefits of association with the apostle Paul dominate the central section. Therefore, 2 Cor 1-7 reflects, not two stages in Paul's relationship with the church in Corinth, but rather the complexities and tensions of one stage.

PROPOSALS FOR A
CANONICAL BIBLICAL THEOLOGY

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Having reviewed major models of biblical theology in the 1990s, and being fully conversant with earlier models, I am ready to present a proposal for what I call a "canonical biblical theology." My "canonical biblical theology" is not identical with the "new biblical theology" of Brevard Childs or what he now calls "the canonical approach to biblical theology." My proposal is not made in order to add to the array of models of biblical theology. There are plenty of proposals with no need of simply adding another. The reason for making this proposal is that there is none known at present that builds upon a nonfunctional use of Scripture. In this proposal Scripture is understood to be the norm of biblical theology and even of systematic/dogmatic theology, which is not the concern of this essay.

The approach to this presentation of a "canonical biblical theology" is to present several theses, each of which is subsequently elaborated:

1. **The "canonical biblical theology" envisioned here is a theology of the Bible grounded in, based on, and delimited by the Protestant biblical canon of sixty-six books.**

The designation "canonical" refers to the canon of the Bible as understood by the Reformers of the sixteenth century. They accepted the Bible of the Jews of NT times, that is, what modern scholars refer to as the Hebrew Bible. It is our position that by the time Jesus and the apostles lived and walked the streets of Palestine, by the time the NT was written, the Bible of the early Christians consisted of what we call today the OT. We agree with such scholars as David Noel Freedman, S. Talmon, Sid Z. Leiman, Brevard S. Childs, Roger Beckwith, and

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[1]Hasel was working on this article, the third in his series on biblical theology, when his life was tragically cut short in August 1994. How near completion he thought it was, we do not know. Out of respect for his thinking, only minor editing has been done.

others that the OT canon was closed before the NT era began and was available in the form in which we know it today.[2]

In taking the position we have outlined on the early closing of the OT canon, we disagree with those interpretations that name the so-called Council of Jamnia (ca. 90 A.D.), propounded initially by Zuntz, as marking the closing of the Jewish/Hebrew canon. We also remain unconvinced that the Council of Trent, on April 8, 1546, made the right decision to incorporate the so-called deuterocanonical books into the Scriptures of the OT.

In using the word "canonical" in the designation "canonical biblical theology" we make a statement as well about the interpretive role of extracanonical contemporary literature. A "canonical biblical theology" is a theology that will take extrabiblical literature into consideration in its enterprise. But it will consciously and deliberately give to the other ancient literatures a place qualitatively different from that of the writings which have the status of Scripture, because these are part of the Word of God. A biblical theology perceived as "canonical biblical theology" must remain within the boundaries of the biblical canon and the canonical form of the biblical texts.

2.   A "canonical biblical theology" is a theological-historical undertaking and is not a purely historical or descriptive enterprise.

For about two hundred years, ever since the fateful distinction made by Johann Philipp Gabler in 1787 between biblical theology as historical, and dogmatic/systematic theology as theological in nature, biblical theology has been incarcerated and forced to play the role of a historical and descriptive discipline. It is now evident that the historical-critical method is itself based on the Enlightenment tradition and Western humanism.[3] As such, it has had to surrender its claim to be a value-free enterprise.

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[2]David Noel Freedman, "Canon of the Old Testament," *IDBSup* (1976): 130-136; idem, "How the Hebrew Bible and the Christian OT Differ," *BibRev* 9 (1993): 28-39, esp. 39; S. Talmon, "Holy Writings and Canonical Books in Jewish Perspective—Considerations Concerning the Formation of the Entity 'Scripture' in Judaism," in *Mitte der Schrift?*, ed. M. Klopfenstein et al. (Bern: Lang, 1987), 45-79; Sid Z. Leiman, *The Canonization of Hebrew Scripture: The Talmudic and Midrashic Evidence*, Transactions of the Connecticut Academy of Arts and Sciences, vol. 47 (Hamden, CT: Almond 1976); Brevard S. Childs, *Biblical Theology of the Old and New Testaments* (Minneapolis: Fortress, 1993), 75; Roger Beckwith, *The Old Testament Canon of the New Testament Church* (Grand Rapids, MI: Eerdmans, 1985).

[3]Jon D. Levenson, *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies* (Louisville, KY: Westminster/John Knox, 1993).

The older consensus of the "what it meant"/"what it means" dichotomy, strongly championed by Krister Stendahl[4] and followers, has been seriously criticized (by Avery Dulles, Ben C. Ollenburger, M. H. Goshen-Gottstein, Jon D. Levenson, Langdon Gilkey, Ulrich Mauser, etc.).[5] It can no longer be supported in the changing climate of present understanding.

Recent major models of biblical theology reveal a disarray of the discipline. These models have little in common with each other. The "new biblical theology," and later the "canonical approach to biblical theology" proposed by Childs force biblical theology into a mold of its own without overcoming the tension between historical-critical study of the text and theological meaning to be derived from it. The Gese-Stuhlmacher model of biblical theology builds solidly on the historical-critical method, using an ongoing process of tradition-building. The metamorphosis of biblical theology into a "theology as formation of tradition" separates it from the final and authoritative form of the text of the Bible.

Biblical theology must reflect on OT and NT theology in a dynamic way that overcomes the present juxtaposition. Since the two Testaments produce *one* Bible, it is difficult to look at OT theology in a totally isolated way, as if the NT did not exist. W. Eichrodt has observed correctly that there is a "historical movement from the Old Testament to the New [and] there is a current of life flowing in reverse direction from the New Testament to the Old. This reverse relationship also elucidates the full significance of the realm of OT thought."[6] When

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[4]Krister Stendahl, "Biblical Theology, Contemporary," *IDB* I: 418-432 (reprinted in his *Meanings: The Bible as Document and as Guide* [Philadelphia: Fortress, 1984], 11-24); idem, "Method in the Study of Biblical Theology," in *The Bible in Modern Scholarship*, ed. J. Philip Hyatt (Nashville: Abingdon, 1965), 196-209.

[5]Avery Dulles, "Response to Krister Stendahl's 'Method in the Study of Biblical Theology," in *The Bible in Modern Scholarship*, ed. J. Philip Hyatt (Nashville: Abingdon, 1965), 210-219; Langdon B. Gilkey, "The Roles of the 'Descriptive' or 'Historical' and of the 'Normative' in Our Work," *Criterion* 20 (1981): 10-17; M. H. Goshen-Gottstein, "Tanakh Theology: The Religion of the Old Testament and the Place of Jewish Biblical Theology," in *Ancient Israelite Religion: Essays in Honor of Frank Moore Cross,* ed. P. D. Miller, P. D. Hanson, and S. D. McBride (Philadelphia: Fortress, 1987), 617-644; Ben C. Ollenburger, "What Krister Stendahl 'Meant'—A Normative Critique of 'Descriptive Biblical Theology'." *Horizons in Biblical Theology* 8 (1986): 61-98; Ulrich Mauser, "Historical Criticism: Liberator or Foe of Biblical Theology?" in *The Promise and Practice of Biblical Theology*, ed. John Reumann (Minneapolis: Fortress, 1991), 111; Levenson, *The Hebrew Bible*, 81.

[6]Walter Eichrodt, *Theology of the Old Testament*, 2 vols., Old Testament Library (Philadelphia: Westminster, 1961), 1:26.

this reciprocal relationship between the Testaments is understood, with the entire Bible as the proper context of the biblical-theological enterprise, we are able to grasp the full potential of biblical theology.

Biblical theology needs to be open to and make use of the full canonical context of the whole of Scripture, in awareness of the contexts surrounding Scripture in the ancient world. The full canonical context cannot and must not be limited or dominated by restrictive or reductionist theological or procedural notions such as an authoritative core, a "canon within the canon,"[7] a "core tradition,"[8] or an organizing "center" (*Mitte*). The issue is "center" versus the whole Scripture, a "core tradition" versus the whole Scripture, a "canon within the canon" versus the whole Scripture. It has to be the whole Scripture of the entire Bible that makes a "canonical biblical theology."

3.   Biblical theology calls for a theological-historical approach which takes full account of God's self-revelation as embodied in Scripture with all its dimensions of reality.

Johann P. Gabler's enlightenment definition of biblical theology as having a "historical character, transmitting what the sacred writers thought about divine matters,"[9] limits biblical theology to the theology of human authors. His biblical theology restricted itself to the historical, and in the course of time the historical-critical method rendered it incapable of affirming the transcendent-supratemporal dimension to which the Bible testifies. Thus, the Bible was taken to be fully human without any divine dimension. It is within this context that H. J. Kraus points out that "one of the most difficult questions confronting biblical theology today is that of the starting point, the meaning and function of historical-critical research."[10]

We suggest that the starting point is to be considered anew. There needs to be a method which does not deny on an *a priori* basis the

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[7]Inge Lönning, *"Kanon im Kanon": Zum dogmatischen Grundproblem des neutestamentlichen Kanons* (Munich: Kaiser, 1972); Ernst Käsemann, ed., *Das Neue Testament als Kanon* (Göttingen: Vandenhoeck & Ruprecht, 1970); Gerhard F. Hasel, "Whole Scripture or Canon within the Canon," *The Channel* 2 (1978): 25-50; Gerhard Maier, "Kanon im Kanon—oder die ganze Schrift?" *Theologische Beiträge* 3 (1972): 21-31.

[8]Peter Stuhlmacher, *Vom Verstehen des Neuen Testaments: Eine Hermeneutik* (Göttingen: Vandenhoeck & Ruprecht, 1970): 243-246.

[9]Johann P. Gabler, "Oratio de iusto discrimine theologicae biblicae et dogmaticae regundisque recte utriusque finibus," in *Kleinere theologische Schriften*, ed. Th. A. Gabler and J. G. Gabler, 2 vols. (Ulm: Stettin, 1831), 2:183.

[10]Hans-Joachim Kraus, *Die Biblische Theologie: Ihre Geschichte und Problematik* (Neukirchen-Vluyn: Neukirchener, 1970), 377.

suprahuman, transcendent, or miraculous element which is part and parcel of Scripture.

Scripture needs to be viewed for what it is: a manifestation of a divine-human nature which cannot be eliminated, reduced to a merely human level, or treated as if the divine elements of its Author were unimportant. Scripture's own self-testimony must be honored.

This is not the place to review the crisis in which the historical-critical method finds itself today,[11] whether it is declared bankrupt (W. Wink),[12] or whether its end has actually come (Gerhard Maier). [13] What matters is not even so much whether the method can be made to have "openness to transcendence," as Peter Stuhlmacher has suggested.[14] The fact remains, as Edgar Krentz, a defender of the method, has pointed out: "Historical criticism brings a concept of truth to the Bible that is not able to give full access to reality in history."[15] Stuhlmacher, who himself seeks to open the historical-critical method for transcendence, still points to a dilemma, noting incisively that the historical-critical method leads to "a conflict between theological intention and the tendentiousness of the method or introduces historical criticism into theological thought as a disturbing or destructive element."[16]

This dilemma of "uneasy dualism," as Langdon Gilkey has referred to it,[17] must be resolved. It can be resolved with a hermeneutic which does not disparage, deny, or reinterpret the divine aspect. It has to be done with a hermeneutic which is not only "open to transcendence," because more is needed than theoretical openness; it is to be a

[11]Gerhard F. Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1972), 32-35, 207-211.

[12]Walter Wink, *The Bible in Human Transformation: Toward a New Paradigm for Biblical Study* (Philadelphia: Fortress, 1973), 1-18.

[13]Gerhard Maier, *The End of the Historical-Critical Method* (St. Louis: Concordia, 1977).

[14]Peter Stuhlmacher, *Historical Criticism and Theological Interpretation of Scripture* (Philadelphia: Fortress, 1977), 84-85.

[15]Edgar Krentz, *The Historical-Critical Method* (Philadelphia: Fortress, 1975), 81.

[16]Peter Stuhlmacher, "Zur Methoden—und Sachproblematik einer interkonfessionallen Auslegung des Neuen Testaments," *Evangelisch-Katholischer Kommentar zum Neuen Testament: Vorarbeiten*, Heft 4 (Neukirchen-Vluyn: Neukirchener, 1969), 46.

[17]Langdon Gilkey, *Naming the Whirlwind: The Renewal of God-Language* (Indianapolis: Bobbs-Merrill, 1969), 91; idem, "Cosmology, Ontology and the Travail of Biblical Language," *JR* 41 (1961): 194-205.

hermeneutic which is informed by Scripture, faithful to Scripture, and can account for all the dimensions of reality present in Scripture.

The theological-historical approach seeks to remain fully sensitive to the transcendent-supratemporal dimension of biblical reality. It likewise attempts to show full sensitivity to the spatial-temporal dimension of reality. It does not seek to skip one in favor of the other but seeks to be theological and historical without moving from a purely historical first stage to a fully theological second stage in a two-step process in which the steps are not related to each other.

Biblical theology, conceived as theological-historical at its starting point, puts exegesis also into a theological-historical frame of reference.[18] This demands a holistic reading of Scripture within the full biblical context. In this connection the call for a reorientation of exegetical science within context-open research and theme-oriented perspectives has a place and fills an urgent need.[19]

4. A "canonical biblical theology" is in content a theology of the Bible and not a theology that has its roots in the Bible or takes the Bible as its starting point.

The name "biblical theology" is equivocal. It can refer to a theology that is biblical in the sense that it is rooted in the Bible, is in harmony with the Bible, or is drawn from the Bible.[20] It can also refer to a theology that is biblical in the sense that it presents the theology which the Bible contains or simply a theology of the Bible.[21]

The former conception takes biblical theology as part of the realm of theological studies, whereas the latter conception sees biblical theology as part of biblical studies. We suggest that a biblical theology is the theology of the Bible as Scripture. Accordingly, its content is determined by the canonical form of Scripture and not by philosophical or theological models of Judeo-Christian or other thought, of whatever culture or setting.

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[18]Kraus, 369.

[19]Hans-Joachim Kraus, "Probleme und Perspektiven biblischer Theologie," in *Biblische Theologie heute: Einführung—Beispiele—Kontroversen,* "Biblische-theologische Studien, no. 1, 97-124 (Neukirchen-Vluyn: Neukirchener, 1977), 112.

[20]So, for example, Daniel Schenkel, "Die Aufgabe der biblischen Theologie in dem gegenwärtigen Entwicklungsstadium der theologischen Wissenschaft," *Theologische Studien und Kritiken* 25 (1852): 42-44.

[21]See Otto Merk, *Biblische Theologie des Neuen Testaments in ihrer Anfangszeit* (Marburg: Elwert, 1972), 7-8; Gerhard Ebeling, "The Meaning of Biblical Theology," in *Word and Faith* (Philadelphia: Fortress, 1963), 79-81.

Other fields of study draw upon material from the Bible, for example, the history of ancient Israel and the religion of Israel or the history of early Christianity. A "canonical biblical theology" is, however, not identical with them. This is not the place to engage in an extended discussion of the differences between these endeavors, their materials, and their purposes. May it suffice to say that endeavors other than biblical theology proceed along the lines of historico-genetic relations with the surrounding realm of sociocultural settings. A "canonical biblical theology," on the other hand, focuses upon the biblical faith as revealed in Scripture in all its variety, richness, and abundance.

5. **A "canonical biblical theology" has the dual task of (1) providing summary interpretations of the final form of the individual biblical documents or groups of writings and of (2) presenting the longitudinal themes, motifs, and concepts that emerge from the biblical materials.**

The conception of this two-pronged task tends toward an inclusion of the full variety present in the biblical materials. It attempts to ward off a one-sided emphasis on an "authoritative core," center, or the like within either the OT or NT or one that is common to both Testaments.[22] The basic openness toward the whole of the Bible is in harmony with the holistic intention of the canon itself. NT Christianity obviously did not see the Torah in the OT as the primary authoritative core, which some modern scholars have wished to make it, but conceived the whole of the OT as Scripture and prophetic in nature. Evidence of this is found in the NT affirmation of the OT canon (Luke 24:44)[23] and the undifferentiated longitudinal themes, motifs, and concepts which emerge in the fullness of the totality of biblical revelation.

The twofold approach just outlined will reveal multiple forms of connection within each Testament and between the Testaments. It will reveal that the Bible of Jesus and the apostles is not on a lower or higher level than the writings which became known as the NT. It will reveal that there is indeed one Bible of two Testaments. It will reveal that the NT would be merely a torso without the OT and that the OT is incomplete without the NT.

[22] The affirmation of such an "authoritative core" for OT theology comes from George E. Wright, *The Old Testament and Theology* (New York: Harper and Row, 1969), 179-183.

[23] See also the reference to other parts of the Hebrew canon in Matt 5:17; 7:12; Luke 24:27; see Leiman, *The Canonization of Hebrew Scripture*, 40-41.

6. The structure of a "canonical biblical theology" must be capable
    of encompassing the multiform materials of the Bible without
    forcing upon them molds extraneous to the respective biblical
    materials and contents. It must reveal the dynamic interrela-
    tionship of the various parts of Scripture.

The appropriate structure for a "canonical biblical theology" is not
easy to come by. Despite the wide use of procedures such as systema-
tizing the theological thoughts of Scripture along the line of "concepts-
of-doctrine" (*Lehrbegriffe*),[24] the closely related dogmatic structure of
theology-anthropology-soteriology,[25] or other systematizations based on
a "center" or something else, we have to admit that they can succeed
only by forcing a structure from outside on the biblical materials, if
they seek to encompass the whole of biblical truth. The Bible does not
order its material and its theology in such a way.

Likewise, the cross-section structures,[26] the genetic structures, [27]and
the topical structures[28] reveal the problems of bringing together the
fullness of the biblical realm of revelation.

A favorite way of uniting the richness of the symphonic voices of
OT and NT revelation is by means of a center, theme, key concept,
focal point, or the like.[29] It is not necessary to deal *in extenso* with the

[24]It was still used by Bernard Weiss, *Lehrbuch der Biblischen Theologie des Neuen
Testaments* (Berlin: Hertz, 1895); Eng. trans. from 3d ed., *The Theology of the New
Testament* (London, 1892). See Hasel, *New Testament Theology*, 35-36.

[25]For R. Bultmann, the heart of NT theology is Pauline anthropology (*Theology of
the New Testament* [New York: Scribner, 1970]). On the whole issue, see Wilfrid
Harrington, *The Path of Biblical Theology* (Dublin: Gill and Macmillan, 1973), 244-259.

[26]Typical examples are: Walther Eichrodt, *Theology of the Old Testament*, 2 vols.
(Philadelphia:Westminster, 1961); Theodorus C. Vriezen, *An Outline of Old Testament
Theology* (Oxford: Blackwell, 1970); Walter C. Kaiser, Jr., *Toward an Old Testament
Theology* (Grand Rapids: Zondervan, 1978).

[27]Recently used by Chester K. Lehman, *Biblical Theology*, vol. 1, *Old Testament*
(Scottdale, PA: Herald, 1971); idem, *Biblical Theology*, vol. 2, *New Testament* (Scottdale,
PA: Herald, 1974).

[28]Typical are John L. McKenzie, A *Theology of the Old Testament* (Garden City, NJ:
Doubleday, 1974); Alan Richardson, *An Introduction to the Theology of the New Testament*
(London: SCM, 1958); Karl H. Schelkle, *Theology of the New Testament*, 4 vols.
(Collegeville, MN: Liturgical, 1971-1978).

[29]In NT theology *Heilsgeschichte* is a prominent trend; it has rather diversified
emphases in Oscar Cullmann, *Christ and Time*, rev. ed. (Philadelphia: Westminster, 1964);
Oscar Cullmann, *Salvation in History* (London: SCM, 1967); George Eldon Ladd, *A
Theology of the New Testament* (Grand Rapids: Eerdmans, 1974); Leonhard Goppelt,
Theologie des Neuen Testaments, 2 vols. (Göttingen: Vandenhoeck & Ruprecht, 1975-1976).

problem of the center of the OT[30] or the NT[31] as it relates to the structuring or systematizing of the respective theologies. Some scholars propose a center, theme, or key concept that unites OT and NT theology. A number of suggestions have been made for the "center" and organizing principle of a biblical theology, such as the "rulership of God" (H. Seebass),[32] or "Kingdom of God" (Günter Klein).[33] Others have suggested the "covenant" (R. Rendtorff, F. C. Fensham[34]), "election" (Hans Wildberger),[35] "righteousness" (H. Seebass, W. Dietrich),[36] "righteousness for the ungodly" (O. Hofius),[37] or "righteousness and

See Hasel, *New Testament Theology*, 111-132.

[30]See Gerhard F. Hasel, "The Problem of the Center in the Old Testament Theology Debate," *ZAW* 86 (1974): 65-82; Walter C. Kaiser, Jr., "The Center of OT Theology: The Promise," *Themelios* 10 (1974): 1-10; W. C. Kaiser, "Wisdom Theology and the Center of Old Testament Theology," *EvQ* 50 (1978): 132-146; Walter Zimmerli, "Zum Problem der 'Mitte des Alten Testamentes,'" *EvT* 35 (1975): 97-118.

[31]Klaus Haacker, "Einheit und Vielfalt in der Theologie des Neuen Testaments," *Themelios* 4 (1968): 27-44; Alex Stock, *Einheit des Neuen Testaments: Erorderung hermeneutischer Grundpositionen der heutigen Theologie* (Zurich: Benziger, 1969); Harald Riesenfeld, "Reflections on the Unity of the New Testament," *Religion* 3 (1973): 35-51; Eduard Lohse, "Die Einheit des Neuen Testaments als theologisches Problem: Überlegungen zur Aufgabe einer Theologie des Neuen Testaments," *EvT* 35 (1975): 139-154. For additional literature and discussion, see Hasel, *New Testament Theology*, 140-170; Brice L. Martin, "Some Reflections on the Unity of the New Testament," *RelS* 8 (1979): 143-152.

[32]Horst Seebass, "Der Beitrag des Alten Testaments zum Entwurf einer biblischen Theologie," *Wort und Dienst* 8 (1965): 20-49.

[33]Gunter Klein, "'Reich Gottes' als biblischer Zentralbegriff," *EvT* 30 (1970): 642-670.

[34]Rolf Rendtorff, "'Covenant' as a Structuring Concept in Genesis and Exodus," *JBL* 108 (1989): 358-393; F. Charles Fensham, "Covenant, Promise and Expectation in the Bible," *TZ* 23 (1967): 305-322; idem, "The Covenant as Giving Expression to the Relationship Between Old and New Testament," *Tyndale Bulletin* 22 (1971): 82-94.

[35]Hans Wildberger, "Auf dem Wege zu einer biblischen Theologie: Erwägungen zur Hermeneutik des Alten Testaments," *EvT* 19 (1959): 70-90.

[36]Horst Seebass, "Gerechtigkeit Gottes: Zum Dialog mit Peter Stuhlmacher," in *Einheit und Vielfalt Biblischer Theologie*, ed. Ingo Baldermann, Jahrbuch für Biblische Theologie, 1 (Neukirchen-Vluyn: Neukirchener, 1986), 115-134; Walter Dietrich, "Der rote Faden im Alten Testament," *EvT* 49 (1989): 232-250.

[37]Otfried Hofius, *"Rechtfertigung der Gottlosen" als Thema biblischer Theologie*, Jahrbuch für Biblische Theologie, 2 (Neukirchen-Vluyn: Neukirchner, 1987), 95-105.

justice" (Rolf Knierim)[38] for both Testaments. These suggestions are all intended to provide structuring concepts for biblical theology.

This sampling of suggestions indicates that there is no consensus on what is the alleged "center" of the Bible. The reason rests in the variety of biblical revelation.[39] Therefore J. Barr has ventured to speak of a "plurality of 'centres'" which makes many different organizations possible. In this instance the choice of the "center" and the structure of a biblical theology are again moved into the subjective realm. We have not been persuaded that a "centered" approach to the structure of biblical theology will be adequate to both structure and content.

On the positive side, the OT indeed betrays an all-pervading center. God is the beginning, center, and future of the OT.[40] The NT likewise betrays an all-pervading center in Jesus Christ, in whom God has revealed Himself. But we must make a significant distinction with regard to the matter of the center. The fact of the center and unity of biblical thought, i.e., the issue of whether there is something that appears as providing an overriding unity in spite of all variety, must be clearly separated from the question of a center, theme, concept, or the like, on the basis of which a biblical theology is structured or on the basis of which one engages in "content criticism," distills an "authoritative core," or finds a "canon within the canon."[41]

This distinction is crucial. I would like to reformulate my understanding of the "center" by defining the center of both Testaments as the triune God who revealed Himself in the OT in multiple ways and who has manifested Himself in the NT in the incarnation of Jesus Christ as the God-man.

Where does that leave us when it comes to the structure of a biblical theology? We have argued elsewhere for a multiplex approach,[42] which avoids a juxtaposition of OT theology and NT theology. The

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[38]Rolf Knierim, "The Task of Old Testament Theology," *Horizons in Biblical Theology* 6 (1984): 91-128.

[39]Henri Clavier, *Les varietés de la pensée biblique et le problème de son unité: Esquisse d'une théologie de la Bible sur les textes originaux et dans leur contexte historique* (Leiden: Brill, 1976).

[40]Hasel, "Problem," 80-82.

[41]See Friedrich Mildenberger, "Die Gegenläufigkeit von historischer Methode und kirchlicher Anwendung als Problem der Bibelauslegung," *Theologische Beiträge* 3 (1972): 57-64; Gerhard Maier, "Einer biblischen Hermeneutik entgegen? Zum Gespräch mit P. Stuhlmacher und H. Linden," *Theologische Beiträge* 8 (1977): 148-160; Peter Stuhlmacher, "Biblische Theologie und kritische Exegese," *Theologische Beiträge* 8 (1977): 88-90.

[42]Hasel, *Old Testament Theology*, 194-208; Hasel, *New Testament Theology*, 204-220.

multiplex approach consists basically of two major steps regarding the structure of biblical theology. The first step consists of a presentation of the theologies of the various OT and NT books or groups of writings so that *each* biblical witness stands next to the others in all its richness and variety. This procedure allows ample opportunity for every aspect of biblical thought to emerge and be heard. In principle these book-by-book and group-by-group theologies provide the opportunity of recognizing both differences and similarities, continuity, growth, and enlargements, revealing the full richness of the divine self-disclosure. The second step is equally important. It consists of a multitrack treatment of the longitudinal themes, motifs, and concepts that have emerged from the book-by-book and group-by-group presentations. On the basis of the longitudinal thematic perspectives, the totality of the unity of the Bible can be perceived without forcing a single unilinear approach upon the Bible itself. The unity that emerges through the appearance of the multiple interrelationships between the Testaments and within each Testament will certainly not mean single uniformity, nor will it destroy variety, but it will demonstrate the fullness of the unity within all variety. Neither Testament is in itself monochromatic, but the full spectrum of colors within each Testament and between the Testaments can be expected to reveal a compatible, rich, and dynamic blend.

.7.   **Biblical theology presents the most profound challenge and the greatest hope for the biblical scholar in the latter part of the twentieth century.**

    This thesis is highlighted by the fact that critical biblical scholarship has found it most difficult, if not nearly impossible, to speak of and to present a way of engaging in biblical theology. The flowering of proposals and renewed interest in methods and procedures for biblical theology in the last few years reveal that the challenge remains intense. We believe that the time for creative and critical reflection presents a new opportunity for constructive biblical theology and that the brightest future for biblical theology has arrived.

    In our view a "canonical biblical theology" is called for and can be produced on the basis of a theological-historical approach that is both open to and affirming of the fullest claims of biblical revelation within the context of the totality of Scripture. May it be an enterprise that will strengthen the church, renew an appreciation of the Bible as the Word of God, and give honor and glory to Him who sent His Son into this world to be our Lord and Savior.

MISTRANSLATION IN CANT 1:5

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The New Revised Standard Version (NRSV) of the Bible has the Shulammite woman saying at Cant 1:5, "I am black and beautiful." This is a conscious departure from the wording of the old Revised Standard Version (RSV): "I am very dark, but comely." Representatives of the NRSV translation committee have indicated in both written and spoken forms that the translators made the change to avoid any insinuation that blackness and beauty are to be regarded as necessarily contradictory.[1] However, the committee has mistakenly allowed modern American racial conflicts to skew the rendering of this ancient Israelite religious text.

The NRSV translators made their first mistake in implying that the young lady speaking was from the Negroid race. On average, American readers—to whom this new Scriptural version is principally directed—will be misled by the term "black" to think that she was. Black, referred to a person, customarily carries that connotation, while the Hebrew word does not.

One argument in favor of translating the adjective in v. 5 as "dark" is that the basic significance of the word is not limited to "black." The root *šḥr* evidently handles the color range of black, gray, and brown. There are, after all, no other words in biblical Hebrew for brown and gray (except perhaps *śêbāh* for "gray").[2] Even the NRSV itself recognizes the breadth of meaning for *šḥr* by rendering it as "dark" in the succeeding verse.

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[1]See, e.g., Bruce M. Metzger, Robert C. Dentan, and Walter Harrelson, *The Making of the New Revised Standard Version of the Bible* (Grand Rapids: Eerdmans, 1991), 43. Similar remarks have been expressed at the annual New Revised Standard Version Bible Breakfast, such as the one held in San Francisco on November 21, 1992, and the one in Chicago on November 19, 1994.

[2]Athalya Brenner, *Colour Terms in the Old Testament*, JSOT Supplement Series, vol. 21 (Sheffield: JSOT, 1982), 99.

Another argument favoring "dark" over "black" in v. 5 is that v. 6 plainly declares that the young woman's complexion resulted from exposure to the sun. Her brothers forced her to tend vineyards, where the scorching sun tanned her skin. Thus, she was dark-skinned but not black—a translation which carries inaccurate connotations of race.[3]

The NRSV translators made their second mistake in not recognizing that the woman was indeed apologizing for her appearance. This failure arose at least in part due to their first mistake. Once they called the Shulammite "black," which conjured up the image of a person from the Negroid race, the translators could not very well depict the woman as claiming beauty in spite of her skin color. Yet, the NRSV should read "but" instead of "and" in v. 5.

On behalf of "but" (suggesting an apology) rather than "and" is the fact that in v. 6 the young woman requested those around her to stop looking at her because of her dark complexion.[4] More importantly, she lamented in the same verse that she had not been able to protect her complexion from the sun while working outside, by order of her angry brothers.

In ancient Israel fair skin seems to have represented the desired complexion for people. Lam 4:7 so paints the looks of (well-born) folks in Jerusalem before its siege and sack. Cant 5:10 describes the man of the poem likewise—in contrast with the woman. Normally, then, the admired ideal of beauty and health included a light hue of skin. This explains why the Shulammite needed at all to justify her dark coloration by telling what her siblings had done to her.[5]

Although the NRSV is generally a superb translation, at this juncture the translators have seemingly succumbed to tampering with the message of Scripture. Let us hope that in future editions the NRSV will eliminate the incorporation of a social problem from the twentieth century A.D. into a text from the first millennium B.C.

[3]John G. Snaith supplies a handy summary of this and other matters related to the passage under discussion (*The Song of Songs*, New Century Bible Commentary [London: Marshall Pickering, 1993], 17-19).

[4]Contrary to the opinion of J. Cheryl Exum, the context prohibits us from regarding the opening 'al as asseverative instead of negative—a proposal which would make the woman, in fact, extend a direct invitation for the others to look ("Asseverative 'al in Canticles 1,6?" *Bib* 62 [1981]: 417-419).

[5]Michael V. Fox, *The Song of Songs and the Ancient Egyptian Love Songs* (Madison: University of Wisconsin Press, 1985), 101.

A CLOSER LOOK: *TEXT UND TEXTWERT DER GRIECHISCHEN HANDSCHRIFTEN DES NEUEN TESTAMENTS: DIE KATHOLISCHEN BRIEFE*

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The Institute of NT Textual Research in Münster continues to publish an impressive amount of information on the NT text in the series Arbeiten zur Neutestamentlichen Textsforschung (ANTF), which now has reached volume 25. By far the most important volumes are those comprising a major subseries:*Text und Textwert der griechischen Handschriften des Neuen Testaments.* When completed, the *Text und Textwert* series will have accomplished what appeared to be an insurmountable task: the collation of all of the 5,400 known Greek manuscripts containing all or portions of the NT. In order to achieve this admirable goal, the Institute developed a method which utilizes carefully selected test passages (*Teststellen*) for each book. By collating a manuscript only in a relatively small number of readings, rather than having to do a complete collation, it will be possible to know the quality of *every* NT Greek manuscript, at least as determined by the test passages. Under the dynamic leadership of Professor Kurt Aland, much of the work already has been completed. The Institute began this huge undertaking by applying its method to the Catholic Epistles, producing the three volumes here reviewed.

To classify all available manuscripts (approximately 552) containing the Catholic Epistles, 98 *Teststellen* were used. Using the same format employed in that study, the Institute has published four volumes on *Die Paulinischen Briefe* (ANTF 16-19) and two on *Die Apostelgeschichte* (ANTF 20-21). A number of book reviews have been published on these volumes, and at least two articles have been written specifically on the methodology used by the Institute (see endnote*). No critique of any of the volumes, however, has been done on the *use of statistics* and the implications for classification purposes.

Because the volumes on the Catholic Epistles were the first volumes to use the new "tool," and because these volumes served as a pilot (1:xviii) to demonstrate the process for all of the succeeding

volumes, we have chosen these volumes to critique. Furthermore, subsequent volumes, as Aland stated in 1987, would study only manuscripts of value for determining the original text; thus most of the Byzantine manuscripts would not be involved (1:vi). Apart from key introductory information about the tables, most of the pages of the three volumes consist of tables. We first describe the tables and then discuss five questions that confronted us in using them.

The statistics appear in *Text und Textwert* in different formats, some of which overlap but nevertheless facilitate the interpretation of the data. In volume 1 (ANTF 9), there are eight tables, two of which comprise most of the pages. First, following the format used in the *Kurzgefasste Liste* (ANTF 1, updated in 1994 from the original 1963 edition), we are given a list of all 600 NT Greek manuscripts that contain the Catholic Epistles, approximately 50 of which have been destroyed, are missing, or are not yet available on microfilm (1:xi). Then comes the heart of the three volumes, "das Zentrum dieses Werkes" (1:xii): *Die Resultate der Kollation*. This is a list of every known reading from all of the manuscripts in each of 98 test passages, and is the basis (via computer) for all the other tables in the three volumes (ibid.).

At each *Teststelle*, the reading from the Nestle-Aland 26th ed. (NA[26]) is given as the lead line and contains information regarding the nature of the variant. The major variation is identified either by an underlined portion of the text, or by the word "ADD" at the appropriate place in the NA[26] reading. Then all of the possible readings in this passage are given in the following order: Reading "1" is always that of the Majority text; reading "2" is that of the "original" text, i.e., the same as NA[26]. Other variants are then listed, each given its own number, including singular readings. In those instances where a reading deviates only slightly from the major reading, it is given a letter following the number of the variant (e.g., 1B, or 2B, 2C, etc.). Finally, we are told which manuscripts are not included in the data at a given reading for the following reasons: homoioteleuton, uncertainty about the original reading or about film, or lacunae (1:xiv-xv). For each category of readings, beginning with number "1" and ending with the lacunae, all of the supporting witnesses are listed by Gregory number, and each category includes a figure giving the total number of manuscripts listed for that particular category.

In the second major table, the data are centered around each individual manuscript rather than around the reading. A profile is given for each manuscript (*Handschriftenprofile*), indicating at each test passage what a given manuscript reads (with the total number of other manuscripts out of 552 that share the reading at that *Teststelle*). All of

the manuscripts profiled are listed in a vertical column on the left. Across the top are the *Teststelle* numbers. It is thus a simple matter to know what a given manuscript reads at each *Teststelle*. This is particularly helpful in "sensing" the quality of a manuscript by simply tracing the number of "1"s and/or "2"s across the page in the *Teststellen*.

Five smaller tables complete the first volume. The first two tables give a fairly clear picture of what the test passages tell us about the classification of a manuscript. The data come from two opposite perspectives. In the table *Abweichungen vom Mehrheitstext*, in descending order, we see how many times the 98 test passages in each manuscript deviated from the Majority text. In the next table, *Anteil des alten Textes*, a list indicates, in descending order, the number of times a manuscript shares the reading of the ancient text. The three remaining small tables tell us (1) what the singular readings are for each manuscript, and in which *Teststellen* they occur; (2) the manuscripts that have corrected readings, and also at which *Teststellen* the correction was made; and (3) where in each manuscript the omissions occur (by *Teststellen*).

ANTF 10 is divided into two books, consisting primarily of the *Hauptliste* (Main List), which gives a breakdown for each manuscript compared with every other manuscript in all of the readings *not shared* by the Majority text. This total consists of the 98 test passages minus the number of readings that agree with the Majority text and minus the number of any singular readings. Below the lead line are three subheadings. On line 1, the number of the *Teststelle* is given for comparison. On line 2, at each of the entries is given the total number of manuscripts (out of 552) that share the same reading as the control manuscript. In the *Ergänzungsliste* (Supplementary List), added in the jacket of volume 10,1, the more traditional form of statistics is given: what agreement each manuscript has among the other manuscripts, based on all of the 98 readings.

For both the Main List and the Supplementary List, only the top-ranked 66 manuscripts are published. The reasons for giving only the top-ranked 66 are practical. Apart from the fact that it would be impossible to publish the data in this format for all 552 manuscripts, providing the information for the highest 66 gives us an adequate amount of information to know which manuscripts are related to the subject manuscript. Furthermore, 66 happens to be the exact number of manuscripts that fit on two facing pages. In the introduction to volume 2 of *Text und Textwert*, Aland gives detailed information on basic procedures used to compile the Main and Supplementary List; Barbara Aland gave this information in English in *The Text of the New Testament*

(321-337). We summarize how these tables function. The Main List gives each manuscript's percentage of agreement relationship with every other manuscript in descending order *in the non-Majority text readings,* that is, Majority text agreements and singular readings are left out (2:xi and xiii). On the first line, we see how often the control manuscript agrees *with the Majority text.* When that agreement is high, a relatively high number of manuscripts shows an agreement ratio of more than 90 percent—most of the manuscripts are always the same Byzantine manuscripts (*Text,* 323). Conversely, a low percentage of agreement with the Majority text generally shows agreement ratios in the 60-70-percent range. The Supplementary List distinguishes manuscripts of the Majority text by identifying the manuscripts which read the Majority text in 60 to 70 percent *or more* of the test passages (ibid.). The manuscripts that agree less than 60 percent ("50 percent is better") with the Majority text should be considered for a critical edition and deserve more careful examination (ibid., 323-325). If two manuscripts rank high on both Supplementary and Main List to each other, there is high probability that the two manuscripts are related to each other (2:xiv). A high percentage of agreement on only one of the two lists means very little (*Text,* 325).

Finally, *Die Katholischen Briefe,* volume 3 (ANTF 11) provides a summary for each manuscript as to the number of times each manuscript reads "1," "2," "1/2," a singular reading, or a special reading (including the number of the *Teststellen* found in these various readings). The actual Greek text for the singular readings and the special readings is repeated.

All of the tables in these three volumes give us a huge amount of helpful data, but not always a clear view of how the various percentages have been or should be interpreted. We turn now to our five questions.

1. The first question concerned the "1/2" readings. In those cases where the manuscript support for the "1/2" readings is given (a reading that is considered to be both a reading of the Majority text and a reading of the ancient text), we are told that such readings are calculated in percentages against the Majority text and in support of the ancient text because in these places the Majority text has preserved the ancient text (2:vii). Acknowledging the need for caution (1:xiv), Aland refers to these readings as having an ambivalent character: How did these ancient readings become a part of the Byzantine manuscript tradition? Were they in the manuscripts from the earliest period (i.e., original to them), or were they added later? (ibid.). Our question is: What was the rationale for including readings which for all practical purposes have no value for showing percentage relationships? The purpose for retaining

these readings (11 out of 98) obviously goes beyond percentage relationships in the traditional sense.

2. The second question is related to both the data in *Text und Textwert* and the classifications assigned to the 552 manuscripts given in the Alands' book, *Text of the NT* (107-142). The classifications, of course, are based on the data taken from *Text und Textwert*. In *Text*, the manuscripts are classified by categories (I-V, with Category I representing the original text, and Category V representing the Byzantine text, whose composition is farthest from the original). By establishing the range of percentage agreement that encompassed the manuscripts classified within each category, we discovered that some assignments did not always coincide with the percentages. We found instances in which the range of percentage agreement for one category overlaps with that of another category. We cite illustrations from the table *Anteil des alten Textes* (ANTF 9: 400-409). A tabulation of the ranges of percentage agreements with the ancient text for each of approximately 110 randomly selected manuscripts in categories I-V showed that for Category I, the percentage range was from 90 percent participation with the ancient text down to *60 percent*. For the range of percentage agreements in Category II classifications, the range of agreement with the ancient text was from 51 percent up to *65 percent*. That is, we found some manuscripts assigned to Category II that agreed with the ancient text up to as much as five percent more than some manuscripts assigned to Category I. The same type of disparity occurs between Categories III and V. The range of percentage agreement for Category III is 16-48, and for Category V, 7-25 percent. Two of the manuscripts checked in Category V (MSS 69 and 181) share readings of the ancient text, 22 and 25 percent of the time, respectively. On the other hand, manuscripts in Category III have percentages as low as 16 percent agreement with the ancient text.

3. Another aspect of interpreting percentages is related to the table *Abweichungen vom Mehrheitstext* (1:394-398). As noted above, the table is designed to show how closely related a manuscript is to the Majority text. Obviously, the *lower* the number of readings, the *closer* a manuscript is to the Byzantine text. We use MS 020 to illustrate the question we have. According to the Institute's table, this manuscript deviates from the Majority text in 17 places out of the 98 *Teststellen* (17 percent deviation) (1:395). Conversely, MS 020 agrees in the other 81 test readings *with* the Majority text for 83 percent agreement. The number "81" also is given in *Text* (113). I believe, however, by using precisely the same data given in *Text und Textwert*, that MS 020 is related to the Majority text 11 percentage points more than the percentage given (by inference) in the Institute's table.

I arrived at a higher percentage of relationship using the following procedure. We know that nine of the 98 readings support the "1/2" category (3:12), which means that these readings are neutral for any classifications based on percentage calculations. Furthermore, three of the 98 readings for MS 020 do not support either the "1" or the "2" categories (ibid.), and therefore also should be considered neutral for determining MS 020's affinity with the two major textual divisions delineated by the Institute. The percentages present a more realistic picture of where MS 020 belongs vis-a-vis the Majority or ancient texts if one subtracts the readings that are shared by both the Majority text and the ancient text (nine such readings), and the readings that are special and do not agree with either of the two major texts (three such readings). This leaves five readings that deviate from the Majority text (17 minus 12). But the same 12 readings (nine and three) must be deducted from the 98 as well as from the 17. This means that the final calculations should be based on 86 readings. Deviations from the Majority text would be five out of 86 for *94-percent agreement* with the Majority text for MS 020 (versus *83-percent agreement*), and conversely, an agreement of six percent with the ancient text. Based on full collations, MS 020 agrees with the Majority text over 94 percent of the time. The percentage agreement for MS 020 with the ancient text in the table *Anteil des alten Textes* is five percent when the "1/2" readings are excluded from the calculation! This clearly seems to be more realistic than the inflated 14-percent agreement with the ancient text that results from including the "1/2" readings, as given in the adjoining column (1:402). Aland states that both sets of percentages are given in the table because of the ambivalence regarding the "1/2" readings (1:xvi).

4. For Aland the Main List is the most important for determining the quality of a manuscript, particularly as it relates to other manuscripts. We suggest that the conventional use of percentages, even with the Main List, favorably alters a classification. We use MS 104 to illustrate. MS 104 was classified as a Category III manuscript by the Institute and in 1 John as a Byzantine manuscript (Aland's Category V) by me. In the *Hauptliste*, on the lead line, following the Gregory number of the control manuscript, we are given the total number of readings out of 98 that is used for all of the tabulations (98 test passages minus both the number of readings that agree with the Majority text and the number of singular readings, if any). For example, MS 104 (the control manuscript) has 33 readings out of 94 that do not read with the Majority text (no singular readings), which means, of course, that the remaining 61 do agree with the Majority text. This is how the data are entered for these 33 readings: The number of the *Teststelle* is given on

line 1 of the headings; on line 2, at each of these 33 entries we are told the total number of manuscripts (out of 552) that share the same reading as control MS 104; line 3 gives us what MS 104 actually reads in these 33 places. These 33 readings become the basis of comparison with the 66 manuscripts highest- ranked to MS 104. Blank spaces ("white areas") mean that MS 104 and the manuscript being compared agree at that reading. When the manuscript being compared does not agree, its reading is entered. The number of places where they disagree is then subtracted from the 33. For MS 104, the 33 readings consist of 15 readings that are shared with the ancient text (two of these are variations, 2c and 2b); 13 readings are "special," that is, readings which differ from both the Majority and the ancient texts; and the remaining five readings share the "1/2" category of readings, those found in both the Majority text and the ancient text. The 61 readings that are shared with the Majority text are presumably those that led to the Category III classification (*Text* 129), because the 61 readings out of 94 amount to a 65-percent agreement with the Majority text. Since, however, this same manuscript agrees with the Byzantine text over 90 percent of the time in 1 John (based on full collations), we were curious to see what would happen in the *Teststellen* if we applied a more conventional use of percentages. Thus, similar to the procedure for MS 020 above, we deducted the 13 "special readings" and the five "1/2" readings, leaving a total of 76. The calculation then showed 61 Majority text readings out of 76, for an 80-percent agreement with the Majority text. And that would make this manuscript a Byzantine manuscript even by the Institute's standards. In the second part of the next question, using the figures given in the Main List, we look at the relationship of MS 104 to other manuscripts.

    5. Our final question, also connected to the Main List, addresses the issue of manuscript relationships. Because the manuscripts listed in this table contain the 66 manuscripts top-ranked with each of the other manuscripts, one at a time, Aland holds that we have adequate information for all investigations (2,1: xiv-xv). MS 614 is used to illustrate his point. The table shows that for MS 614, MS 2412 agrees 98 percent of the time. Both of these manuscripts, along with MSS 2138, 1611, 206, and 1505, belong together and are in Category III. According to a study I did in 1977, this same group of manuscripts is closely related, but they were classified as Alexandrian, i.e., in Aland's Category I or II. (MS 1505 was added to my list in a later study and one other manuscript, MS 1799, not examined by Aland, was also in this group). The first question that arose, therefore, was about the Category III classification given by the Institute. If these closely related manuscripts belong to

Category III, how is it that other manuscripts which have such a drastically different makeup vis-a-vis the Majority text are also in Category III? In the discussion on MS 614, Aland uses a profile-method technique, that is, he notes a reading (*Teststelle* 3) in which four manuscripts all share a special reading (11b). This shared reading, Aland states, represents an unambiguous connection among the four manuscripts that share it (614, 2412, 1505, and 2138). As indicated just above, in my original work on the classification of the manuscripts of 1-3 John, I did not have access to MS 1505. In a later study, I classified it by using quantitative analysis as an Alexandrian manuscript (i.e., not in Aland's Category III). In the study on the Johannine Epistles, three Alexandrian groups emerged, and quantitative analysis did not show where MS 1505 belonged in these three Alexandrian groups. In conjunction with this review, I did a more detailed study of MS 1505. After plotting the readings of MS 1505 against the three Alexandrian group profiles, I had no question but that MS 1505 belonged to the group that contains the same manuscripts discussed above (A^1). In 1 John there are 53 A^1 group readings and MS 1505 shares 46 of them, for an 87-percent agreement. It therefore ranks just below the middle of the group members: MS 1611 has the highest number of the group readings (95 percent), followed by: 2138, 206, and 1799 (all with 93 percent), 1505 (87 percent), 614 (82 percent), and then 2412 (78 percent). The Alexandrian nature of the text of these manuscripts is partially supported even by the *Teststellen*, in that MSS 03, 02, and 1243, all Category I manuscripts according to *Text*, all rank high in the Main List with MS 614, the manuscript Aland uses to illustrate his point. Full collations along with the profiles show that these manuscripts not only belong together, as the *Teststellen* demonstrate, but also have a high level of affinity with the Alexandrian text. In fact, the important point here is that the use of profiles was able to show that these manuscripts do indeed belong together, but further, they are definitely manuscripts that should have the same Alexandrian ranking which Aland has reserved for Categories I and II. Furthermore, in comparison with the entire range of classifications, this group of manuscripts has far more shared group readings against the Majority text than do the manuscripts placed in Aland's Category I (01, 02, 03, etc.).

The last issue we wanted to resolve, at least partially, was to determine whether Aland's use of MS 614 was typical. We asked: Why is it that when we looked at *other* manuscripts and their rankings, the manuscripts that are top-ranked to the control manuscripts are *not* related? Was MS 614 singled out as an example because it showed the right rankings? If the procedure for determining relationships is valid for

MS 614, should not the same procedure work for other manuscripts? We decided to use the Main List to check out two other manuscripts that are considered related: MS 104, which we looked at above, and MS 1838. After we excluded the manuscripts in the list that involve only a few readings, we found that these two manuscripts rank first to each other in the Main List. Furthermore, MS 1838 is also a Category III manuscript, although it is in Category III with reservations (*Text* 135). With MS 104 as our control manuscript in the Main List, we give here the six highest top-ranked to MS 104, indicating for each manuscript its Gregory number, percentage relationship to MS 104, and the classi-fication taken from *Text*: (1) MS 1838, 75 percent, Category III (with reservations); (2) MS 459, 64 percent, Category V; (3) MS 2344, 61 percent, Category I; (4) MS 1735, 58 percent, Category II; (5) MS 1842, 58 percent, Category III (with reservations); and (6) MS 1067, 65 percent, Category II.

This picture is considerably different from the one we saw for MS 614. The manuscript in second position is a Category V manuscript, and the one immediately below it is a Category I manuscript. Since, how-ever, the closest manuscript in the Main List under MS 104 is MS 1838, and this is a reciprocal relationship, we looked to see what happened in the Main List to MS 1838. Providing the same information as for MS 104, we found the following in the Main List for control MS 1838: (1) MS 104, 83 percent, Category III; (2) MS 459, 58 percent, Category V; (3) MS 1842, 58 percent, Category III (with reservations); (4) MS 1852, 53 percent, Category II; (5) MS 1758, 53 percent, not available; and (6) MS 2344, 52 percent, Category I. Again, as with MS 104, we have manuscripts ranked to MS 1838 that have a wide range of classifications. When we checked the status of these manuscripts, listed in the top six for both control manuscripts in the Supplementary List, we found a higher number of manuscripts related to both control manuscripts than we did in the Main List. But the interesting point here is that the Supplementary List, according to full collations, more accurately portrays the nature of the text in these manuscripts than the Main List does. The four manuscripts that show up in the top six for both control manuscripts are Byzantine!

The Alands believed that the Supplementary List was most valuable when its rankings corroborated those of the Main List. We conclude that it would be precarious to look at the Main List and automatically conclude that the highest-ranked manuscripts are related, even if there are parallels with the Supplementary List, as in the case of the two control manuscripts examined. The same evidence that gave MSS 104 and 1838 a Category III classification, coupled with the

traditional application of quantitative analysis, could very well be used to support a Category V classification!

One final observation of a different nature. The Alands have frequently indicated their disdain for using the TR as a basis for collation. By using the NA[26] as a collation base, textual critics at the Institute surely realize that future changes in the critical edition will either have to be ignored for the sake of consistency (thus causing another inconsistency), or make use of the changes and thereby create confusion. Perhaps the Institute has already determined how such a scenario would be handled; they may have concluded, as one possibility, that we have the original text already firmly established in NA[26] and will not have to face such a problem.

Although there are a number of differences with regard to the application of statistics, particularly in connection with the classification process, and a number of points in need of clarification, the *Text und Textwert* volumes are definitely an important part of the ongoing research of the NT text. In spite of their high cost, the wealth of information in these volumes will make them indispensable for any serious investigation into the Greek NT text.

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*The two studies referred to on the Institute's methodology (p. 37) are articles I have written: "Test Passages or Profiles: A Comparison of Two Text-Critical Methods" *JBL* 115 (1996): 253-271; and "An Analysis of Aland's *Tetstellen* in 1 John," a paper read at the 1995 Annual SBL Meeting in Philadelphia and accepted for publication by *NTS*.

S'EN ALLER ET ETRE AVEC CHRIST:
PHILIPPIENS 1:23

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Introduction

L'Apôtre Paul développe dans ses premières épîtres sa conception à propos de la mort et l'au-delà, sur l'axe mort-résurrection du Christ: comme Christ est mort et ressuscité, de même les chrétiens décédés reviendront à la vie lors du retour du Seigneur (cf. 1 Th 4:13-18;[1] 1 Co 15).[2] Quand on aborde l'épître aux Philippiens, les perspectives semblent avoir évolué: la mort y est considérée comme un avantage (1:21) et

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[1]La structure du passage permet d'établir que "l'espérance repose sur le centre de la foi: 'si nous croyons que Jésus est ressuscité,' pour en tirer une conséquence de même ordre: 'de même aussi ceux qui se sont endormis par Jésus, Dieu les emmènera avec lui.' Le parallélisme ('de même aussi') suggère qu'emmener les défunts avec Jésus, c'est les ressusciter". J. M. Sevrin, *La mort et la foi dans les lettres de Saint Paul*, dans *Réincarnation, immortalité, résurrection*, Publications des Facultés Universitaires Saint-Louis, 45 (Bruxelles: Facultés Universitaires Saint-Louis, 1988), 46; cf. R. F. Collins, *Studies on the First Letter to the Thessalonians*, Bibliotheca Ephemeridum Theologicarum Lovaniensium, 66, (Louvain: University Press, 1984), 261-262. Rigaux conclut: "Paul n'envisage pas ici l'âme séparée du corps. . . . Cette perspective est absente de la péricope. . . . Tout le jour vient de la résurrection finale et non de la rétribution individuelle. La glorification totale du Christ fut sa résurrection. L'espérance chrétienne totale est de ressusciter pour vivre avec le Christ". B. Rigaux, *Saint Paul, les épîtres aux Thessaloniciens*, Etudes Bibliques (Paris: Gabalda, 1956), 240.

[2]Hoffmann montre que les vv. 18, 37, 52 évoqués par certains exégètes pour soutenir l'idée de l'état intermédiaire ne l'impliquent pas. Car l'emploi de l'aoriste au v. 18 rend invraisemblable la notion de communion avec Christ: le verbe indique le moment du décès. Quant à l'expression γυμνὸν κόκκον du v. 37, elle serait une expression technique hellénistique influencée par le platonisme décrivant l'âme libérée du corps. Mais il s'agit avant tout dans 1 Co 15 d'une conception juive, et l'expression *graine nue* est utilisée dans ce chapitre avec un sens neutre: à l'opposition graine-plante correspondent le corps présent et le corps futur, sans envisager la notion d'âme immortelle. Enfin, Paul souligne dans les vv. 51-52 la soudaineté de l'événement, sans donner lieu à l'idée d'un processus dans la tombe. P. Hoffmann, *Die Toten in Christus: Eine religionsgeschichtliche und exegetische Untersuchung zur paulinischen Eschatologie*, Neutestamentliche Abhandlungen, Neue Folge, 2 (Münster: Verlag Aschendorff, 1966), 248-251.

l'Apôtre éprouve le désir de mourir afin d'"être avec Christ".
L'espérance est-elle alors de se trouver en la présence du Seigneur tout
de suite après la mort, sans attendre la résurrection? Le seul énoncé du
v. 23 est-il suffisant pour indiquer une nouvelle orientation de la
théologie paulinienne? Surtout qu'à maintes reprises nous découvrons
dans la lettre l'attente traditionnelle: "le jour du Christ Jésus" (1:6), "le
jour de Christ" (1:10; 2:16), "afin de parvenir, s'il est possible, à la
résurrection d'entre les morts" (3:11). Le chrétien attend son Sauveur,
le Seigneur Jésus-Christ qui, venant des cieux, transformera "notre corps
humilié pour le rendre semblable à son corps de gloire" (3:20-21). Enfin,
l'auteur de la lettre escompterait un dénouement rapide des événements
eschatologiques: "le Seigneur est proche" (ὁ κύριος ἐγγύς, 4:5ᵇ).[3] Ces
passages s'inscrivent tous dans la ligne de la pensée paulinienne telle que
nous la trouvons dans 1 Co 15 et 1 Th 4:13-18. Peut-on alors offrir une
lecture cohérente de Ph 1:23 par rapport aux textes susmentionnés?

Commentaire

Nous ne nous arrêterons pas à une analyse détaillée du contexte
qui accompagne Ph 1:23, mais nous en relèverons au moment opportun
quelques composantes en vue d'y mieux centrer le souhait de l'Apôtre.
En fait, la difficulté réside dans ces mots: "ayant le désir de partir et
d'être avec Christ" (τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
εἶναι, 1:23). Paul était tiraillé[4] entre deux possibilités: mourir et être avec
Christ, ce qui était de loin préférable pour lui (v. 23); ou bien demeurer
encore dans la chair (ἐν τῇ σαρκί) pour le bien des Philippiens (v. 24).

[3]L'expression *le Seigneur est proche* "indique tout d'abord la proximité temporelle
du retour du Seigneur. . . . Mais cette compréhension *diachronique* n'exclut pas . . . une
interprétation *synchronique*": le Seigneur s'est approché de l'humanité. J. F. Collange,
L'épître de Saint Paul aux Philippiens, Commentaire du Nouveau Testament, 10a,
(Neuchâtel: Delachaux & Niestlé, 1973), 116, 126.

[4]Le verbe συνέχω décrit la situation d'une personne entourée et pressée par la foule
(Lc 8:45), celle d'une ville encerclée par ses ennemis (Lc 19:43), ou même l'état de ceux qui
sont attaqués ou tourmentés par la souffrance, la douleur ou la terreur (cf. Jb 3:24; Lc
8:37). Dans notre passage, il désigne la force de tension entre deux situations différentes
se présentant à l'Apôtre et qui le placent devant un dilemme. G. H. Hawthorne,
Philippians, WBC, 43 (Waco: Word, 1983), 47; cf. Hoffmann, 288.

On pourrait supposer que, de par ses privilèges d'Apôtre[5] ou de "martyr",[6] Paul aurait espéré une réunion immédiate avec son Sauveur dès sa mort. C'est néanmoins une affirmation gratuite qu'aucun passage ne peut soutenir.[7]

De l'avis de Dupont, les termes τὸ ἀποθανεῖν κέρδος (v. 21) introduisent une comparaison entre les avantages de la vie et ceux de la mort, avec une prééminence pour cette dernière, ce qui atteste un usage bien grec.[8] Le verbe λύω et ses dérivés (λύσις, ἀπολύω, ἀπόλυσις), eux, servaient à décrire la mort en tant que délivrance de l'âme par rapport au corps.[9] Il s'en suit que "la confrontation de la vie et de la mort dans Ph 1:22-24 correspond à un *topos* grec extrêmement fréquent . . .".[10] Collange s'oppose à cette lecture en affirmant que nous ne pouvons pas voir dans le verbe ἀναλύω (1:23) "un terme technique marquant la séparation de l'âme du corps", car Dupont ne peut trouver de "parallèles qu'avec λύω ou ἀπολύω et non avec ἀναλύω. Que dirait-on en français d'une confusion entre *relier, délier,* et *lier?* . . . Très concrètement il s'agit de quitter la vie, *de larguer les amarres*".[11] Bref, le verbe ἀναλύω de notre passage est synonyme d'ἀποθανεῖν de 1:21. Mais si l'on ne peut

[5]A. Schweitzer, *La mystique de l'apôtre Paul,* trad. M. Gueritot (Paris: Albin Michel, 1962), 123-125.

[6]E. Lohmeyer, *Der Brief an die Philipper,* dans *Die Briefe an die Philipper, an die Kolosser und an Philemon,* Kritisch-exegetischer Kommentar über das Neue Testament, 9 (Göttingen: Vandenhoeck & Ruprecht, 1964), 63-64.

[7]Cf. la critique de M. Bouttier, *En Christ: Etude d'exégèse et de théologie paulinienne* (Paris: Presses Universitaires de France, 1962), 41-42.

[8]J. Dupont, ΣΥΝ ΧΡΙΣΤΩ: *L'union avec le Christ suivant Saint Paul* (Bruges: Editions de l'Abbaye de Saint-André, 1952), 174-177.

[9]Pour étayer ses affirmations, Dupont cite des textes de Platon, Epictète, ainsi que Tobie (dans la LXX) et des écrits hermétiques. Ibid., 178-180.

[10]Ibid., 177; cf. A. Feuillet, "Mort du Christ et mort du chrétien d'après les épîtres pauliniennes", *RB* 66 (1959), 503-504; Hoffmann, 289.

[11]Collange, 62; cf. P. O'Brien, *The Epistle to the Philippians,* NIGTC (Grand Rapids: Eerdmans, 1991), 130. L'un des sens du verbe tient en effet du langage naval "larguer les amarres", et aussi de la terminologie militaire dans le sens de "lever le camp" (cf. 2 Mac 9:1, où il est question de l'armée d'Antiochus se retirant de la Perse). C'est peut-être de ces images que provient la métaphore désignant la mort comme un départ pour un voyage. De sorte que par l'emploi d'ἀναλύσαι, Paul ne parle de la mort que dans le sens de partir. F. W. Beare, *A Commentary on the Epistle to the Philippians,* Black's New Testament Commentary (Londres: Adam & Charles Black, 1969), 63; cf. J. Gnilka, *Der Philipperbrief,* Herders Theologischer Kommentar zum Neuen Testament (Fribourg: Herder, 1968), 73-74; R. P. Martin, *Philippians,* New Century Bible Commentary (Londres: Marshall, Morgan & Scott, 1980), 77-78.

soutenir qu'ἀναλύω était un terme technique de la philosophie grecque pour indiquer la séparation du corps et de l'âme,[12] comment envisager alors l'expression que Paul utilise juste après: "être avec Christ"? L'Apôtre s'attendait-il vraiment à rejoindre le Christ immédiatement après sa mort?

A la recherche de formules parallèles, Dupont trouve quelques exemples où l'expression "être avec" implique la mort. C'est pourquoi il extrapole: l'influence du milieu littéraire grec qui a touché l'apôtre Paul s'est étendue jusqu'à la formule σὺν Χριστῷ εἶναι. Ainsi, "en parlant d'arriver par la mort à la société de Christ, l'Apôtre ne ferait que transposer ce que le paganisme disait de la réunion dans la mort avec les dieux ou avec des défunts".[13] Cerfaux soutient que dans ce même passage "apparaît le souci de définir ce que nous nommerons la béatitude des âmes séparées du corps." Et de justifier: "Nous employons cette formule à contre-coeur; si elle répond en gros à la pensée de Saint Paul, elle violente son vocabulaire".[14] Voici une remarque qui mérite réflexion. En effet, en se référant à l'homme, l'Apôtre n'a nulle part employé le mot âme pour désigner une partie de l'être humain qui survivrait après la dissolution du corps. Il ne répugne pas à utiliser ici et là un langage grec haut en couleurs, parfois même osé, emprunté au registre hellénistique en général, voire même à celui des religions à mystères. Mais il ne se laisse pas entraîner par les spéculations philosophico-religieuses qui y sont liées. Il use de ce vocabulaire évocateur afin de mieux faire ressortir *son* message.

Benoit tente de résoudre cette tension entre les pensées hellénistiques et pauliniennes[15] en affirmant que pour Paul "il ne s'agit ni d'une âme immortelle par nature et agissant normalement dans son état *séparé*,

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[12]R. M. Morlet, *L'épître de Paul aux Philippiens*, Commentaire Evangélique de la Bible (Vaux-sur-Seine: Editions de la Faculté Libre de Théologie Evangélique, 1985), 78; O'Brien, 130.

[13]Dupont, 181-182. Ainsi l'auteur conclut que 2 Co 5:6-9 et Ph 1:21-24 sont les seuls passages pauliniens où "le corps apparaît comme une charge, et la mort comme vivement désirable" (ibid., 186). Nous avons étudié 2 Co 5:1-10 dans notre dissertation doctorale à Louvain et avons conclu que tout ce passage renferme la même tension temporelle exprimée dans 1 Co 15 et 1 Th 4:13-18.

[14]L. Cerfaux, *Le chrétien dans la théologie paulinienne* (Paris: Cerf, 1962), 184-185 et n. 1.

[15]Cet exégète souligne la différence entre la pensée de Paul et la pensée platonicienne. L'Apôtre ne songe pas à une *âme* selon la conception grecque. Pour Paul, comme pour toute la pensée biblique, aussi bien le corps que l'âme, tous deux créés par Dieu, sont mortels. P. Benoit, *Résurrection à la fin des temps ou dès la mort*, Exégèse et théologie, 4 (Paris: Cerf, 1982), 122.

ni d'une âme nécessairement rivée au corps et condamnée au *sommeil* tant que celui-ci est mort. Il s'agit d'un *esprit* inséré en l'homme par la nouvelle création et l'habitation de l'Esprit du Christ (2 Co 5:5) et puisant dans cette source les énergies d'une vie nouvelle, surnaturelle, mystérieuse mais réelle".[16] Cette vie, "contractée au baptême . . . est de soi définitive. Et l'on comprend que pour Paul, la mort du corps ne puisse l'interrompre".[17]

Pourtant, nous pouvons répéter pour le terme *esprit* ce que nous avons avancé à propos du mot *âme*. Le substantif πνεῦμα appliqué à l'homme ne désigne jamais dans les écrits de Paul une partie de l'être qui pourrait vivre indépendamment du corps.[18] Il est vrai que Benoit suppose "un esprit inséré en l'homme par la nouvelle création". Cet exégète conclut que ". . . l'esprit qui vivifie l'âme (le πνεῦμα du νοῦς, Ep 4:23) garde, par-delà la mort du corps terrestre, un lien bien mystérieux mais vital avec ce corps ressuscité du Christ, trouvant en lui la source et le moyen d'une activité surnaturelle et bienheureuse".[19] Mais, en dehors de 2 Co 5 et de Ph 1:23, il ne peut citer aucun passage paulinien pour soutenir cette hypothèse. Or, nous avons envisagé un tout autre sens pour 2 Co 5:1-10.[20] Il en va de même, pensons-nous, pour Ph 1:23 et son contexte. Nous n'y trouvons ni le terme ψυχή ni πνεῦμα dans un sens qui permette de soutenir que Paul envisagerait la survie de l'une de ces *parties* après la mort, ni même celle d'un esprit que le croyant aurait reçu lors de son baptême.[21] Plusieurs aspects nous incitent à la prudence: (1) Paul est angoissé face à la mort (2 Co 5:2, 4; cf. Rm 8:22s); celle-ci reste une ennemie (1 Co 15:26); (2) L'Apôtre garde le silence à propos d'un éventuel état bienheureux désincarné. S'il avait songé à une

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[16]Ibid., 123.

[17]Ibid., 122-123.

[18]L'anthropologie juive considère que "l'homme est constitué de poussière et d'un esprit qui l'anime" (Rigaux, 236). C'est pourquoi, "en mourant, l'homme meurt tout entier. Etant corps et esprit, il ne peut vivre que parce qu'il est les deux à la fois. L'être humain n'a pas un corps et un esprit, comme l'enseignait la philosophie grecque, mais il est corps et esprit". En somme, la mort correspond à "la séparation des composantes de l'être humain". R. Meyer, *La vie après la mort: Saint Paul, défenseur de la résurrection* (Lausanne, Belle Rivière, 1989), 154. Héritier de ces concepts, Paul mise sur la résurrection car il ne peut envisager la vie humaine sans le corps.

[19]Benoit, 123-124.

[20]Cf. n. 13.

[21]Dans l'épître aux Philippiens, ψυχή revient à deux reprises (1:27; 2:30) et πνεῦμα cinq fois (1:19, 27; 2:1; 3:3; 4:23). Mais aucun de ces emplois n'insinue la possibilité d'une survie désincarnée de l'un ou l'autre de ces éléments.

quelconque survie entre la mort et la résurrection, il n'aurait sans doute pas manqué de le signaler. Mais il n'en est rien. Bien au contraire, il dira aux Thessaloniciens affligés par le décès des leurs, "consolez-vous par ces paroles" (1 Th 4:18), c'est-à-dire par l'attente de la venue du Christ et par la résurrection ayant lieu à ce moment-là. Cette perspective réapparaît dans Philippiens. (3) Enfin, les épîtres pauliniennes n'enseignent pas que le baptisé ait reçu une vie "définitive" lors de son baptême. Les exhortations contenues dans ses lettres rappellent que l'objectif n'a pas encore été atteint, idée que dans l'épître aux Philippiens Paul s'applique à lui-même (Ph 3:12-14), dans l'espérance de la résurrection (Ph 3:11).[22]

Hoffmann place l'expression "être avec Christ" sur la toile de fond historico-religieuse du judaïsme porteuse de déclarations sur la félicité future de la résurrection à la parousie et/ou immédiatement après la mort.[23] A ce propos, Bonsirven rappelle des croyances selon lesquelles les âmes des morts seraient plongées dans un sommeil ou jouiraient de la récompense céleste.[24] Mais il serait hasardeux d'interpréter cette courte phrase de Paul à partir de données étrangères à sa théologie. Car il ne mentionne nulle part ailleurs le transfert des trépassés auprès de Christ juste après leur mort.

D'autre part, affirmer que Paul ne s'explique pas dans Ph 1:23 à propos de sa présence auprès de Christ dès sa mort, ses lecteurs étant au courant,[25] est un argument de facilité qui ne résout pas les difficultés. O'Brien lui-même reconnaît que l'Apôtre, par opposition à l'eschatologie juive tardive, ne fait pas d'allusion à des lieux où se trouveraient les morts: ses "déclarations sont exclusivement christocentriques. . . . Aussi, à la différence de beaucoup de parallèles juifs tardifs, Paul ne distingue pas entre corps et âme, mais il parle simplement de lui-même comme étant avec Christ".[26] Face à la tension soulevée par une

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[22]Il serait peut-être utile de rappeler ici un autre passage de Paul, assez proche de Ph 3:12-14, à savoir 1 Co 9:24-27. L'Apôtre y compare la vie du chrétien à celle d'un athlète pour terminer ainsi son parallélisme: "Mais je traite durement mon corps et le tiens assujetti, de peur qu'après avoir proclamé le message aux autres, *je ne sois moi-même éliminé*" (c'est nous qui soulignons).

[23]Ces mêmes idées se trouvaient aussi dans le parsisme et elles pourraient être marquées d'une influence hellénistique (Hoffmann, 316).

[24]Cet auteur souligne que "de toute façon la théologie juive s'oriente nettement vers l'idée d'une rétribution immédiatement consécutive à la mort". J. Bonsirven, *Le judaïsme palestinien au temps de Jésus-Christ: Sa théologie, 1, Théologie dogmatique* (Paris: Beauchesne, 1934), 335-340. Ces conclusions sont tirées à partir des apocryphes juifs: Hénoch éthiopien, le livre des Jubilées, etc.

[25]Hoffmann, 290; cf. O'Brien, 137.

[26]O'Brien, 137.

compréhension de la théologie paulinienne qui enseignerait une résurrection dès la mort et une autre lors de la parousie, Hawthorne conclut: "On n'a pas encore donné de solution entièrement satisfaisante au problème posé par ces vues apparemment contradictoires, et peut-être ne pourra-t-on pas en donner".[27] Nous pensons qu'il y a pourtant moyen de comprendre Ph 1:23 sans forcer le fondement eschatologique que nous avons maintenu jusqu'ici.

Une première explication serait de penser que Paul exprime simplement son désir de partir et d'être avec Christ sans songer à une période de temps qui se situerait entre les deux événements. En fait, "puisqu'il n'y a pas d'état conscient dans la mort et donc pas de perception du temps, le matin de la résurrection apparaîtra aux décédés comme ayant lieu au moment même de leur mort".[28] Cette lecture s'inscrit dans la même ligne de pensée que celle des premières lettres de Paul. Le contexte n'insinuerait-il cependant pas une autre signification?

Les versets précédant Ph 1:23 nous permettent d'en saisir le ton. L'Apôtre se trouve en prison pour la cause de Christ (1:13), ce qui a contribué à la proclamation de l'Evangile (1:12, 14). Que ce soit par sa vie ou par sa mort, son voeu est que Christ soit exalté dans son corps (1:20).[29] Cette affirmation "amorce la suite de la réflexion":[30] "Car pour moi, vivre c'est Christ, et mourir m'est un gain" (v. 21). De par sa position en début de phrase, le pronom personnel ἐμοί du v. 21 est emphatique; il attire l'attention sur la façon dont Paul envisage la vie et

[27]Hawthorne, 49.

[28]*Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1957), 7:148. Dans un sens assez proche, Sevrin offre une interprétation *psychologisante* du passage: "ce serait l'aboutissement, la pacification d'une approche subjective de la mort, dans le cadre invarié de l'approche objective, théologique, de 1 Th 4 et 1 Co 15" (Sevrin, 62).

[29]Paul évoque le dénouement de son procès dans les v. 19, 20. Les v. 25, 26 mentionnent sa conviction de pouvoir bientôt reprendre son labeur missionnaire. Or, malgré l'assurance manifestée dans ces derniers versets, en tant qu'apôtre du Christ dans un monde hostile, il sent bien que la mort peut l'atteindre à n'importe quel moment. Mais il sait que, quoi qu'il lui arrive, Christ sera exalté par son attitude constante (πάντοτε καὶ νῦν, v. 20). Cf. Collange, 57-59.

[30]Ibid., 59.

la mort.[31] Ces deux réalités-ci ne prennent sens pour lui que par rapport à Christ. Il s'ensuit une triple dimension:

(1) L'expression *"Pour moi, vivre c'est Christ* montre tout d'abord qu'il ne saurait y avoir d'autre finalité à la vie que Christ qui en est aussi la plénitude".[32] Collange pense que l'infinitif ζῆν véhiculerait un sens plus large que le substantif ζωή du verset précédent; il engloberait aussi la vie dans l'au-delà.[33] La focale du passage réside pourtant ailleurs. Paul vient de mentionner que même dans les liens, son expérience contribue à la proclamation de l'Evangile. Peu importe s'il continue à vivre ou s'il doit mourir. L'essentiel, c'est que Christ soit magnifié (v. 20). C'est dans cette perspective qu'il évoque sa vie présente pour Christ, et même, s'il le fallait, sa mort pour son Seigneur. D'où la tension temporelle entre les deux verbes du v. 21: l'infinitif présent ζῆν (vivre) souligne le processus de vivre, à quoi répond l'infinitif aoriste ἀποθανεῖν, qui indique l'acte de mourir.[34] Cette première lecture en introduit une seconde:

(2) La mission de tout Apôtre est d'annoncer Christ. "Le contexte est clair: sa libération rendra l'apôtre Paul à l'évangélisation."[35] On conçoit alors que la mort lui soit un gain: elle lui conférera "l'ultime possibilité de témoigner du Christ".[36]

(3) La troisième dimension de ce verset est celle de la *Nachfolge*. Comme le suggère Collange, "Christ n'est pas seulement le Ressuscité mais aussi le Crucifié. Pour Paul, vivre c'est donc avant tout s'approcher de la Croix de son maître", d'où "l'importance des souffrances

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[31]Hawthorne, 44. O'Brien discerne un changement de perspective dans les v. 21-24. Paul y exprimerait une confession personnelle, intime. L'emploi assez constant du singulier le justifierait (118). Mais ce *pour moi* "exprime à la fois une opposition à un *pour eux* sous-entendu se rapportant aux détracteurs des v. 15s . . . et au *pour vous* du v. 24" (Collange, 60).

[32]Collange, 60. De même, pour Hawthorne, la vie signifie Christ puisqu'elle est récapitulée en Christ. Tout ce que Paul accomplit provient de Christ qui confère inspiration, signification et but à l'existence (45).

[33]Collange, 60.

[34]Hawthorne, 44. L'affirmation de Paul pour marquer l'orientation de sa vie présente se comprend mieux en face de ses opposants qui, eux, ne vivaient pas pour Christ (1:15, 17; cf. 3:2s.).

[35]A. Maillot, *Aux Philippiens d'aujourd'hui* (Genève: Labor et Fides, 1974), 33.

[36]Collange, 60. Ce commentateur fait remarquer "qu'un des deux seuls emplois pauliniens du verbe κερδαίνω indique le but du ministère apostolique (1 Co 9:19s) et qu'ici même κέρδω peut être mis en parallèle avec le 'fruit de l'oeuvre' (καρπὸς ἔργου) du verset suivant".

apostoliques". De sorte que "prisonnier, balancé entre la vie et la mort, l'Apôtre veut dire que sa vie est bien celle du Christ. Voilà pourquoi aussi la mort est un gain: *elle unit à la croix comme rien d'autre*, faiblesse extrême de laquelle jaillira la force de Dieu".[37]

Bref, ce triptyque présente la raison d'être de l'Apôtre: vivre pour Christ, le proclamer, enfin s'inspirer de sa vie jusqu'à mourir pour lui si nécessaire. Car c'est par ce dernier événement, la mort—et en particulier celle d'un martyre—qu'est consommée ici-bas l'union avec Christ. Conservons cette analyse bien présente en abordant les versets suivants.

A considérer le volet de la *vie* (v. 22, 24-26), nous constatons que Paul se soucie des besoins des communautés: il envisage avec espoir les fruits que son ministère pourrait encore produire s'il était libéré.

En face, le volet de la *mort* (v. 23) paraît presque inconséquent. Pourquoi désirer la mort, la préférer même? D'autant plus que cette préférence est marquée par un comparatif souligné à deux reprises (πολλῷ γὰρ μᾶλλον κρεῖσσον). Ce que Collange traduit de la sorte: l'éventualité de la mort est de "bien loin, de très loin, la meilleure".[38] On pourrait penser que "par cet éloge forcé, Paul condamne ce qu'il a lui-même appelé un désir *égoïste* (ἐπιθυμία). Nous croyons cependant que le terme ἐπιθυμία comporte ici un sens positif[39]. Recontextualisons ce verset avec toute l'épître dans le cadre de l'expérience de l'Apôtre. Si, comme nous le pensons, la rédaction de la lettre se situe pendant la captivité romaine de Paul,[40] comment ne pas comprendre que lui, un

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[37]Collange, 60; c'est nous qui soulignons.

[38]Ibid., 62. Cet auteur mentionne que Dupont "voit dans cet enthousiasme un des meilleurs appoints pour sa thèse" mais qu'il "ne peut trouver qu'un seul autre texte grec avec un triple comparatif".

[39]Le substantif ἐπιθυμία prend souvent chez Paul une signification négative, notamment pour désigner quelque chose de prohibé (Rm 1:24; 6:12; 7:7, 8; 13:14; etc.). Mais nous l'appréhendons ici dans un sens positif (cf. 1 Th 2:17). O'Brien, 129 et n. 79.

[40]Contre cette interprétation, cf. Collange, 31-34. Paul aurait écrit aux Philippiens lors d'un emprisonnement à Ephèse, et ceci avant même d'avoir rédigé les deux épîtres aux Corinthiens. En effet, l'épître aux Philippiens serait constitué par un ensemble de trois lettres différentes (A = 4:10-20; B = 1:1-3:1ᵃ + 4:2-7 + 4:21-23; C = 3:1ᵇ-4:1 + 4:7, 8. Cf. les pages 24-28 du même commentaire), ce qui implique un échange de correspondance à partir d'Ephèse. De même, cet auteur remarque la parenté entre Philippiens et 2 Corinthiens. Mais on peut objecter que l'emprisonnement romain de Paul fut très long. S'il fallait absolument maintenir une telle partition de l'épître, la distance n'aurait pas été un obstacle sérieux à un tel échange de courrier.

homme d'action, ait connu à certains moments de sa longue détention[41] des moments de lassitude et d'abattement? Confronté à une affaire qui traînait en longueur, retenu de force, il peut avoir souhaité la cessation de ses soucis par la mort. Mais il se reprend immédiatement devant les besoins des communautés; sa présence peut encore être utile.

Une autre raison, plus intime encore, fonction des privations qu'il supportait, lui faisait désirer la mort. Elle nous est suggérée par une phrase lapidaire: "être avec Christ". Ce désir de Paul est rattaché par la conjonction *et* à l'allusion à la mort (ἀναλῦσαι). Il nous faut saisir ici trois éléments ensemble: le concept de la mort exprimé par le verbe ἀναλύω, la signification de la conjonction καί, et la portée sémantique de l'expression "être avec Christ".

Nous avons constaté que le verbe ἀναλύω désigne tout simplement la mort sans introduire une conception dualiste. O'Brien affirme que *partir* de cette vie signifie prendre place dans la présence du Seigneur.[42] Mais, outre les remarques déjà présentées ci-dessus, le texte grec ne déclare pas que le trépassé se trouve *en la présence* du Seigneur. Il est *"avec* Christ", ce qui pose le problème de l'acception de la préposition σύν. Mais avant de nous y attarder, considérons la conjonction καί qui relie les deux concepts en discussion.

On pourrait interpréter le καί dans le sens consécutif ou même final.[43] La conjonction engendrerait alors une suite dans les événements: après la mort, le croyant serait "avec Christ". Ce qui entraînerait une incohérence entre ce verset et non seulement l'attente eschatologique de l'épître mais aussi l'eschatologie paulinienne en général. Par contre, si nous prenons ladite conjonction dans un sens epexégétique, les difficultés disparaissent. Elle introduit une explication du terme précédent: Paul désire mourir, c'est-à-dire être avec Christ.[44] Le fait d'expirer n'est pas mis ici en rapport avec une présence immédiate *post mortem* auprès du Seigneur. C'est plutôt la mort de l'Apôtre qui

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[41]Suivant Ac 24:27, Paul aurait passé deux ans emprisonné à Césarée. Nous lisons dans Ac 28:30 qu'il a passé encore 2 ans à Rome dans une semi-liberté qui lui permettait de recevoir des visites (28:16). Il faut en outre compter son transfert de Césarée à Rome, avec toutes les péripéties du voyage.

[42]O'Brien, 130.

[43]Le N. T. offre plusieurs exemples de ces deux usages. Cf. F. Blass, A. Debrunner, F. Rehkopf, *Grammatik des Neutestamentlichen Griechisch* (Göttingen: Vandenhoeck & Ruprecht, 1984), § 442, 2.3.

[44]Ibid, § 442, 6. Cette grammaire mentionne plusieurs exemples du καί epexégétique, dont Mt 21:5; Jn 1:16, 20; Ac 5:21; 1 Co 15:38.

s'inscrit dans la *Nachfolge:* sa mort l'associera intimement à celle du Sauveur: il sera avec Christ *in mortem.*

Une analyse des expressions construites sur le même schéma (εἰς τό suivi de deux infinitifs coordonnés par καί) confirmerait notre lecture. Mis à part un passage matthéen qui contient une série de verbes placés dans un alignement chronologique (Matt 20:19)[45] et 2 Co 7:3 dont les infinitifs semblent aussi désigner une succession dans les événements,[46] les autres versets du N. T. reprenant cette construction ne contiennent pas un enchaînement de faits. Paul dira aux Corinthiens divisés par la façon dont ils prenaient le repas du Seigneur: "N'avez-vous donc pas de maisons pour manger et pour boire?" (εἰς τὸ ἐσθίειν καὶ πίνειν, 1 Co 11:22). Ces deux infinitifs traitent du repas que les gens prennent chez eux et non du repas pascal, ni de deux actions nécessairement successives dans cet ordre-là. Ainsi, dans 1 Thess 3:2: ". . . et nous vous avons envoyé Timothée . . . pour vous affermir et vous encourager dans votre foi" (εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι), l'Apôtre ne se réfère pas à deux étapes successives de la mission de Timothée. L'affermissement et l'encouragement qualifiant l'objectif de la visite vont de pair. Enfin, nous découvrons une formulation analogue au v. 10 du même chapitre: ". . . nous prions nuit et jour . . . pour vous voir et compléter ce qui manque" (εἰς τὸ ἰδεῖν ὑμῶν . . . καὶ καταρτίσαι). Ces trois derniers passages rendent possible notre lecture des deux infinitifs de Phil 1:23. Ainsi, du point de vue syntaxique, les deux coordonnées de Phil 1:23 (ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι) peuvent désigner la même réalité de la mort. Cette lecture force-t-elle le sens de la préposition σύν?

Les exégètes s'accordent pour voir dans la théologie paulinienne deux usages principaux de cette préposition. L'un concerne la vie présente du croyant "avec Christ"; l'autre décrit la situation bienheureuse des ressuscités dans l'au-delà.[47] Puisque Paul vient d'évoquer la

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[45]Matthieu mentionne que Christ serait livré aux païens εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

[46]Paul dit aux Corinthiens: "Vous êtes dans nos coeurs à la mort et à la vie" (εἰς τὸ συναποθανεῖν καὶ συζῆν, 2 Co 7:3). Nous retrouvons la même séquence mort-vie dans la conclusion de Rm 14:7-9. M. Carrez, *La deuxième épître de Saint Paul aux Corinthiens,* Commentaire du Nouveau Testament, 8 (Genève: Labor et Fides, 1986), 170. L'Apôtre ne se prononce pas dans ce passage à propos de l'état des morts. La difficulté doit être résolue à partir de l'ensemble de la théologie paulinienne.

[47]Il est vrai que les emplois pauliniens de σύν pour décrire la vie chrétienne se référent surtout au baptême. Mais Paul touche aussi à l'expérience quotidienne du chrétien par ladite préposition: συμπάσχομεν (Rm 8:17); συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ (Ph 3:10), (Hoffmann, 309). Nous concluons donc que σύν n'est pas utilisé par Paul dans une

mort (ἀναλῦσαι), on conclut que la suite du verset qui traite d'"être avec Christ", doit nécessairement se référer à l'état bienheureux des morts auprès du Seigneur. Or, la préposition σύν n'indique pas nécessairement une présence *physique* auprès de quelqu'un. Pour ce qui est de la vie ici-bas, elle exprime notre *association à la destinée de Jésus-Christ*, en particulier les "événements majeurs qui ont ponctué la passion et l'exaltation du Christ Jésus": mort-crucifixion *avec* Christ, ense-velissement *avec* Christ, résurrection *avec* Christ[48]. La préposition σύν signale l'association baptismale du croyant à ces temps forts de l'expérience du Sauveur. Il s'agit de la rupture avec un mode d'être *adamique* et du début d'une vie nouvelle enracinée en Christ. Mais pour ce qui est de la vie actuelle du chrétien, la préposition ne se limite pas à préciser la description de l'événement baptismal. Les termes préfixés par σύν en sont témoins (συγκληρονόμος, συμπάσχω, Rm 8:17).[49] Le croyant est héritier avec Christ, et les épreuves qui l'accablent l'associent davantage aux souffrances du Crucifié. En effet, "on n'entre en possession de l'héritage commun de la gloire qu'en acceptant sa part de cet héritage commun de la souffrance".[50]

Nous ne découvrons aucune allusion à la vie dans l'au-delà con-sécutive à la mort, ni dans Ph 1:23, ni dans les versets adjacents. Tout est concentré dans deux éventualités à objectif unique: exalter Christ. Eventualités: en restant vivant ou, fait ponctuel, en mourant (ἀναλῦσαι, inf. aor.). Or, nous avons vu combien σύν met en exergue l'association de la destinée du croyant à celle du Sauveur dans le cadre de la mort. De là nous pensons qu'il faut envisager Ph 1:23 suivant le *crucicentrisme* des vv. 20-23. Ainsi, plus que "mourir en portant témoignage de la mort du

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formulation fixe. C'est l'une des prépositions qu'il emploie pour décrire la richesse et la plénitude de la relation des croyants avec Christ et en particulier avec son oeuvre. Gnilka, 76; cf. L. Alvarez Verdes, *El imperativo cristiano en San Pablo: La tensión indicativo-imperativo en Rom 6: Análisis estructural*, Institución San Jerónimo, 11 (Valencia: Soler, 1980), 143-144.

[48]Bouttier, 42-44.

[49]Cerfaux donne une liste des termes composés avec σύν: συζάω, συζωοποιέω, συνεγείρω, συγκαθίζω, συμβασιλεύω, συνδοξάζω, συμπάσχω, συσταυρόω, συναποθνήσκω, συνθάπτω, συμμορφίζω, σύμμορφος, σύμφυτος, συγκληρονόμος, συνοικοδομέω, συμμέτοχος, συστενάζω, συμπολίτης, συγκοινωνέω, συγκοινωνός, et συστρατιώτης (311). Il est vrai que la plupart d'entre eux peuvent être compris dans le contexte baptismal. Mais la présence des deux vocables de Rm 8:17 cités ci-dessus suffit à prouver que Paul envisageait aussi une autre dimension.

[50]F. Godet, *Commentaire sur l'épître aux Romains* (Genève: Labor et Fides, 1968), 2:175.

Christ",[51] la mort, notamment en tant que martyre, est expliquée comme constituant le degré ultime de la commu-nion avec les souffrances de Christ.[52] Dans la pensée paulinienne, une telle mort est pleine de sens parce qu'elle contient *en germe* la résurrection.

Nous relevons une idée semblable un peu plus loin dans l'épître. Rejetant le négatif de son passé (3:4-8), Paul déclare que ce qui compte désormais pour lui, c'est de "gagner Christ" (3, 8), notion qu'il développe dans les versets suivants. Il précise au v. 10: "Afin de le connaître [Christ] ainsi que la puissance de sa résurrection et la communion de ses souffrances (κοινωνία, πάθημα), devenant conforme à lui (συμμορφίζω) dans sa mort afin de parvenir si possible à la résurrection des morts" (3:10, 11).[53] La participation aux souffrances de Christ conduit à une *conformisation*, à une association très étroite à la mort même du Sauveur. Ici, le v. 10 utilise, en relation avec la mort, le verbe συμμορφίζω dont la racine se retrouve dans l'hymne christolo-gique du ch. 2. Nous lisons dans 2:6, 7 que Christ existait en forme (μορφή) de Dieu et qu'il s'est anéanti lui-même, prenant une forme (μορφή) d'esclave. Le terme μορφή "indique une identité très profonde et réelle (comme l'a bien vu l'exégèse ancienne) mais *cachée*, non manifestée".[54] Tout comme les expressions μορφῇ θεοῦ et μορφὴν δούλου désignent respectivement l'"identité très profonde et réelle" de Christ avec Dieu avant son Incarnation puis avec l'homme, de même, dans sa communion aux souffrances de Christ, l'Apôtre est prêt à devenir *conforme* (forme avec),[55] à la mort de Christ (3:10). Une mort qui implique aussi une "identité très profonde et réelle", mais cette fois-ci du croyant avec Christ et avec les événements de la passion.

[51]Collange, 65; cet auteur y cite Péry.

[52]Collange clôture son étude sur ce verset en affirmant que "l'Apôtre ne s'intéresse donc pas tant à la définition de ce que peut être la vie après la mort, qu'aux conditions présentes qui permettront d'en bénéficier. *Mourir* et *être avec Christ* sont donc, dans une large mesure, synonymes. La vie avec Christ, après la mort, n'est pas pour l'Apôtre un problème" (ibid., 65).

[53]Selon le v. 10, la résurrection de Christ a des conséquences directes dans l'expérience présente des croyants. Mais le substantif est renforcé au v. 11 par la préposition ἐκ (ἐξανάστασιν) et mis en rapport avec l'expression ἐκ νεκρῶν. Il s'agit bien de l'aboutissement eschatologique, de la résurrection lors du retour du Christ (cf. 3:20, 21; ibid., 116).

[54]Ibid., 88. On peut y trouver une brève discussion des différentes traductions possibles de μορφή.

[55]"συμμορφίζω, to confer the same form". Voir W. Grundmann, "σύν—μετά with the Genitive", *TDNT*, 7:787.

Les deux passages réunis se complètent à merveille (1:23 et 3:10s), et le second éclaire le premier. Le trépas, en particulier le martyre, ne constitue pas un échec. Loin de là! Dans son désir de "gagner Christ" (3:8), de lui ressembler toujours plus, Paul conçoit sa mort comme le degré ultime de son intégration aux souffrances du Seigneur. Non qu'il cherche les épreuves ou le martyre. Mais dans le service pour son Maître, sa vie devenait une *imitatio Christi*.

Les écrits pauliniens recèlent plusieurs déclarations à propos du sens christique des souffrances. Celles-ci concernent aussi bien les apôtres que les croyants. S'adressant aux Corinthiens, Paul leur rappelle succinctement ses épreuves en tant que témoin (2 Co 4:8-14). Au coeur de cette description émerge sa foi dans la signification de ses douleurs: "nous portons dans notre corps la mort de Jésus . . . , nous sommes livrés à la mort à cause de Jésus, afin que la vie de Jésus soit elle aussi manifestée dans notre existence . . . , la mort est à l'oeuvre en nous" (v. 10-12; cf. 12:9, 10; Ga 6:17). Convaincu de la présence réelle du Seigneur dans son ministère, il affirme que rien ne pourra le séparer de l'amour de Christ, même pas la mort pourtant souvent si proche et si menaçante au cours de son ministère (Rm 8:35-39). Ce qui témoigne d'une profonde certitude: au moment de la mort, Paul ne sera pas seul. "La charité du Christ . . . s'exercera à ce moment", tout particulièrement pour le soutenir.[56] Car non seulement croire, mais aussi souffrir pour Christ, est une grâce (Phil 1:29).

Paul confère à cette compréhension des souffrances un objectif missionnaire et pastoral. Par leurs épreuves, les apôtres ont été livrés en spectacle au monde, aux anges et aux hommes (1 Co 4:9; cf. les v. 10-15). Ils sont éprouvés "à cause de Jésus" (διὰ Ἰησοῦν, 2 Co 4:11) et "à cause de vous" (δι' ὑμᾶς, 2 Cor 4:15), les Corinthiens.[57] La lettre aux Colossiens reprend la même idée dans un passage assez délicat et controversé: "Maintenant je me réjouis dans mes souffrances pour vous, et ce qui manque aux détresses du Christ, je le complète dans ma chair pour son corps qui est l'Eglise" (Col 1:24). S'agit-il de suppléer aux souffrances insuffisantes de Christ? Cette hypothèse est insoutenable, vu que l'auteur de la lettre souligne à maintes reprises le salut apporté par la mort de Christ. Il s'agit d'une oeuvre dont l'accomplissement fut

[56]M. J. Lagrange, *Saint Paul, épître aux Romains*, Etudes Bibliques (Paris: Gabalda, 1916), 222.

[57]L'Apôtre souligne ici le couple *croire-parler* à l'aide d'une citation de l'AT (v. 13). Ses souffrances ont un rapport avec son ministère. Ses douleurs ne sont pas stériles: s'il est constamment livré à la mort afin que la vie de Jésus se manifeste dans sa chair mortelle (2 Co 4:11), Paul enchaîne immédiatement en rappelant les effets salutaires des souffrances apostoliques: "Ainsi la mort accomplit son oeuvre en nous, et *la vie en vous*" (v. 12).

parfait et total (cf. 1:12-22; 2:9-13).[58] Ces déclarations sotériologiques doivent être comprises dans leur *Sitz im Leben*. La place et l'oeuvre de Christ étaient sapées à Colosses par des enseignements fallacieux d'après lesquels les croyants devaient parfaire leur salut par un culte des anges.[59] De sorte que si l'auteur de l'épître avait vraiment envisagé les souffrances apostoliques dans un sens vicaire pour combler une déficience de l'oeuvre salutaire du Sauveur, il aurait par là ruiné l'assurance du salut acquis et donné, du même coup, raison aux hérétiques de Colosses.[60] L'analyse des emplois pauliniens de la préposition ὑπέρ[61] ainsi que des substantifs πάθημα et θλῖψις[62] permet de situer les afflictions dans le

[58]Cf. E. Lohse, *Colossians and Philemon*, Hermeneia, trad. par W. R. Poehlmann et R. J. Harris (Philadelphia: Fortress, 1978), 69.

[59]Cf. Col 2:8, 18.

[60]N. Hugedé, *L'épître aux Colossiens* (Genève: Labor et Fides, 1968), 86.

[61]Hormis les emplois concernant le Christ (Christ est mort pour des impies, pour nous, pour nos péchés, Rm 5:6-8; 8:32; 1 Co 15:3; etc.; il intercède pour nous, Rm 8:34, de même que le Saint Esprit, Rm 8:27), nous trouvons à maintes reprises la préposition ὑπέρ pour décrire la relation entre Paul et les croyants, ou même celle des croyants entre eux. Paul prie *pour* le salut de ceux de sa race (Rm 10:1), ainsi que *pour* les Philippiens (Ph 1:4). Les communautés prient *pour* lui (Rm 15:30; 2 Co 1:11; Ep 6:19). Il se dépense et souffre *pour* ceux dont il sent la charge spirituelle (2 Co 12:15; cf. 12:10; Ep 3:1, 13; Col 1:24; 2:1). A leur tour, les soucis que les membres éprouvent les uns *pour* les autres proviennent dans une certaine mesure de la responsabilité que chaque chrétien porte vis-à-vis de son frère. Car les croyants livrent le même combat que l'Apôtre (Ph 1:27-30), un combat pour la foi *ad intra* afin de tenir bon, afin de se soutenir mutuellement, et *ad extra* afin de témoigner de Christ, ce qui implique souffrir *pour* lui (v. 29). Nous pouvons donc conclure que les expressions "pour vous", "pour son corps" de Col 1:24, font référence au ministère de Paul en faveur des Colossiens, tout comme il prie *pour* eux (1:9) et combat *pour* eux (2:1).

[62]Paul utilise le terme πάθημα pour qualifier les souffrances du temps présent (Rm 8:18): ce sont soit les souffrances de Christ (2 Co 1:5), soit celles de l'Apôtre, qui lui-même communie aux souffrances du Christ (Ph 3:10). Mais, fait important, elles touchent aussi l'ensemble des croyants: "C'est pour votre consolation qui vous fait supporter les mêmes souffrances que nous endurons nous aussi" (2 Co 1:6). Et au v. suivant Paul conclut: "Partageant nos souffrances vous partagez aussi notre consolation". Ainsi donc, dans les écrits pauliniens le πάθημα sert à décrire les souffrances auxquelles sont exposés, à l'instar de Christ, aussi bien les apôtres que les chrétiens. Les autres lettres du NT contiennent un usage analogue (cf. 1 P 1:11, souffrances de Christ; 1 P 4:13, souffrances du croyant). Ce mot ne désigne nulle part dans le NT l'acte de la rédemption. Il en est de même pour θλῖψις (Lohse, 69, n. 10). Lohse précise que pour traiter de l'acte rédempteur de Dieu, l'Apôtre utilise les concepts *sang, croix, mort*, etc. Bref, le mot θλῖψις s'applique aux tribulations touchant l'Apôtre (2 Co 1:8; 2:4; 6:4; Ph 1:17; etc.) aussi bien que les chrétiens en général (2 Co 4:17; 8:2; 1 Th 1:6; 3:3; etc.), mais sans "jamais [être] attribuées au Christ dans le N. T.". Elles désignent probablement "les souffrances eschatologiques, qui commencent avec la Passion du Christ et doivent continuer pour son Eglise jusqu'à la parousie" (Hugedé, 87, n. 295).

cadre de l'expérience chrétienne. Elles touchent aussi bien l'Apôtre que les croyants. Mais si l'événement de la Croix est total et absolu, comment comprendre l'allusion à une déficience des détresses de Christ?

Une solution serait de lire *de Christ* comme un génitif objectif:[63] ce verset ferait allusion aux souffrances de l'Apôtre *pour* Christ. Ou encore, un génitif de qualité;[64] il s'agirait des épreuves *chrétiennes*. Ces deux explications se défendent grammaticalement. Elles ne tirent néanmoins pas suffisamment parti du contexte où le nom de Christ est bien mis en évidence. Attiré par la description grandiose et triomphante de Christ et de son oeuvre, on risque de passer à côté de la pointe introduite par ὑστέρημα. Mais peut-il manquer quelque chose à l'oeuvre du Seigneur?

Pour l'épître aux Colossiens (il en est de même pour la théologie paulinienne en général) la mort expiatoire de Christ est un événement eschatologique. Elle embrasse tous les hommes de tous les temps. C'est une expiation unique, totale et parfaite. Mais Col 1:24 n'en traite pas. Au contraire, il y est question des souffrances, des tribulations de Christ "pour son corps qui est l'Eglise". Plus loin, la lettre soulève quelque peu le voile à propos de ces épreuves. La proclamation de la Bonne Nouvelle (1:25-28) est un grand combat "pour vous et pour ceux de Laodicée" (1:29; 2:1). Car l'Apôtre est dans les fers à cause du mystère de Christ (4:3). Ses souffrances sont dans la mouvance de celles de Christ et de son oeuvre. Jésus a institué l'Eglise sans en avoir achevé l'édification. Le mandat évangélique avait pour objectif la poursuite de l'oeuvre du Sauveur dans une dimension mondiale (Mt 28:19, 20; cf. 24:14). Les voyages missionnaires de Paul attestent la force et l'étendue de cette oeuvre (Rm 1:1, 14, 15; cf. Col 1:23, 25-28; etc.). Mais le disciple n'est pas plus grand que son maître. La proclamation de la Bonne Nouvelle a souvent déchaîné les passions de l'opposition. A l'instar de Christ, les apôtres prêchent l'Evangile et connaissent les tribulations (cf. 2 Co 11:23s., etc.) Les paroles de Col 1:24 prennent alors toute leur ampleur. L'oeuvre inachevée de Christ, avec son lot de tribulations pour amener l'Eglise à la gloire,[65] se poursuivra jusqu'à la parousie, sous l'impulsion de l'Esprit et par l'intermédiaire "des apôtres, des prophètes, des docteurs" (1 Co 12:28; cf. Ep 4:11-13).

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[63]Les grammaires donnent plusieurs exemples de génitifs ambigus. Ainsi, faut-il traduire ἡ ἀγάπη τοῦ θεοῦ par "l'amour qui vient de Dieu" ou "l'amour pour Dieu"? (Jn 5:42). M. Carrez, *Grammaire grecque du Nouveau Testament* (Neuchâtel: Delachaux & Niestlé, 1972), 125; cf. F. Blass, A. Debrunner, F. Rehkopf, §163.

[64]Voici deux échantillons de ce génitif: "argent injuste" (Lc 16:9), "le corps du péché" (Rm 6:6) Cf. Carrez, 125; Blass, Debrunner, Rehkopf, § 165.

[65]A propos de cette interprétation de Col 1:23, cf. J. Zurcher, "La Bible et le problème de la souffrance", *Servir* (1991/2), 20.

A vues humaines, ces détresses peuvent paraître un échec.[66] Mais les passages évoqués ci-dessus prouvent qu'elles revêtent une signification christocentrique. L'Apôtre et ses collaborateurs en particulier, mais aussi l'ensemble de l'Eglise avec eux, poursuivent la mission que Christ leur a confiée, malgré tout son lot de douleurs. Le courage face aux épreuves provient de la communion avec Christ, jusque dans la mort, sachant qu'elle sera suivie par la puissance de la résurrection (Ph 3:10, 11). L'espérance chrétienne permet d'envisager une disproportion énorme entre la souffrance et l'éternité: "Car j'estime que les souffrances du temps présent ne peuvent être comparées à la gloire qui sera révélée pour nous" (Rm 8:18). Reprenons ces concepts dans le cadre de Philippiens.

La lettre aux Philippiens considère l'attente future sous le même angle que 1 Th 4:13-18 et 1 Co 15. Elle est ancrée dans les événements de la mort et de la résurrection du Sauveur. C'est par la réception dans la vie présente de la puissance de résurrection du Seigneur (3:10[a]) que l'Apôtre est rendu capable de participer aux souffrances et même à la mort du Christ (3:10[bc]). Et Paul sait que, tout comme Christ est ressuscité des morts, sa *conformité* à l'expérience du Sauveur, qui culmine ici-bas dans la mort, trouvera son apothéose lors de sa résurrection des morts (3:11; cf. 3:20, 21). Dans cette perspective, les versets difficiles du ch. 1 s'éclairent. Paul est en prison pour Christ (1:13). Il espère être remis en liberté. Mais quoi qu'il arrive, il désire exalter son Seigneur dans son corps, soit par la vie, soit par la mort (1:20). Sa vie serait profitable à la croissance de la communauté de Philippes (1:24s). Mais la mort lui paraît préférable *pour lui*, car "la mort est un gain" (1:21). "Larguer les amarres" c'est "être avec Christ" dans cette passe difficile, c'est aller jusqu'au bout avec lui (1:23[ab]). Cela est de loin préférable (1:23[c]) parce que tout comme l'ombre du vendredi de Pâques a été éclairée par la lumière du dimanche de la résurrection, l'ombre de la séparation par rapport à ses frères dans la foi sera illuminée par le jour de Jésus-Christ (1:6, 10; 2:16) et la résurrection glorieuse des élus (3:11, 20, 21).

Nous concluons donc que Paul n'est pas intéressé, dans Ph 1:23, par la compréhension ou par la définition de son état après la mort. Il est préoccupé, motivé, animé par le désir de ressembler toujours plus à Jésus-Christ et de s'y associer, quelles que soient les circonstances. Il se tait sur son état dans la mort car il en conserve la conception vétérotestamentaire traditionnelle comme le lieu du silence,[67] ce que le

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[66]Paul ne dira-t-il pas aux Corinthiens qu'ils se laissent influencer par l'apparence (2 Co 10:7)?

[67]Cf. Ps 88:10-12; 115:17; 146:4; Is 38:18, 19; Ecc 9:4-6, 10; etc.

N. T. reprend sous l'image du sommeil de la mort.[68] Voilà pourquoi la perspective de la résurrection lors du retour de Christ remplit toute son espérance (3:10, 11, 20, 21; etc.). La mort reste une ennemie (1 Co 15:26). Mais il a l'assurance que Christ l'a vaincue. Il sait lui-même qu'il possède déjà par la foi la vie de Christ, la vie éternelle: les arrhes de l'Esprit en constituent la preuve (2 Co 1:22; 5:5). Puisque Dieu n'est pas le Dieu des morts mais celui des vivants (cf. Mt 22:32), rien ne pourra le séparer de son amour, même pas la mort (Rm 8:38, 39). Car désormais, sa "vie est cachée avec Christ en Dieu" (Col 3:3).

Résumé

L'épître aux Philippiens conserve le même schéma de l'attente eschatologique (1:6, 10; 2:16; 3:11, 20, 21) que celui des premières lettres pauliniennes (1 Th 4:13-18; 1 Co 15). Comment envisager alors le désir de Paul de mourir et d'être avec Christ?

Prisonnier pour la cause de Jésus-Christ (Ph 1:12s), il voit peser sur lui la menace de la mort tout en espérant sa libération afin de poursuivre son ministère (1:19-26). Devant ces deux alternatives, il affirme son désir de glorifier Christ, soit par sa vie, soit par sa mort. Sans doute à cause d'une certaine lassitude due aux épreuves, il exprime un désir personnel: mourir et être avec Christ (1:23). Le verset ne traite pas d'une présence auprès de Christ juste *post mortem*. Si la métaphore du départ (ἀναλύω) désigne bien la mort, nous comprenons le καί comme une conjonction epexégétique: l'Apôtre désire mourir, ce qui, dans cette passe douloureuse, signifie être avec Christ. Notamment en tant que martyre, il concevait la mort comme le degré ultime de son association à l'expérience terrestre de Christ. Il était convaincu qu'il ne serait pas abandonné à lui-même dans la mort, mais que le Seigneur serait à ses côtés.

Plusieurs autres passages confirment cette lecture christocentrique des épreuves, voire de la mort du chrétien (cf. Ph 3:10s; Rm 8:35-39; 2 Co 4:8-14; Ga 6:17; Col 1:24). Ce regard positif sur la mort s'appuie sur la foi en la crucifixion qui représentait déjà une victoire en soi. Voilà pourquoi mourir (avec Christ) est un gain (1:21). Car, tout comme l'ombre de la croix fut suivie par l'éclat de la résurrection, l'Apôtre discerne par la foi, grâce à son association intime avec son Seigneur, la lumière de la résurrection qui éclatera le jour de Jésus-Christ (cf. Ph 1:6, 10; etc.).

[68]Cf. καθεύδω (Mt 9:24 et par.; 1 Th 5:10), κοιμάω (Jn 11:11s; 1 Th 4:13s).

PRELIMINARY REPORT OF THE 1994 SEASON OF THE MADABA PLAINS PROJECT: REGIONAL SURVEY, TALL[1] AL-'UMAYRI, AND TALL JALUL EXCAVATIONS
(June 15 to July 30, 1994)

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A fifth season of archaeological research was undertaken by Andrews University in the Madaba Plains region of Jordan during the summer of 1994. This season La Sierra University, the Levant Foundation Poland, and Cincinnati Bible College and Seminary joined Andrews University, Canadian Union College, and Walla Walla College in sponsoring the Madaba Plains Project.[2] Our international team consisted

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[1]New transliteration rules issued by the Department of Antiquities of Jordan have changed the spelling of Arabic "tell" to "tall." We have adopted this new rule in this article for proper site names since this is how these place names will now appear in scholarly literature. However, since "tell" is so widely used in English as a noun referring to mounds of archaeological debris, we shall continue to use this common spelling when the generic sense is intended.

of over 100 archaeologists, students, and volunteers and over 40 Jordanian specialists and workers.[3] This season the Madaba Plains Project continued the three major field research components that were undertaken during the 1992 season. These components included regional survey (including some hinterland excavations), excavations at Tall Jalul, and excavations at Tall al-'Umayri. Once again, we refer the reader to the preliminary reports published in *AUSS* for a description of the projects, research objectives, and previous results.[4]

1. *Regional Survey*

As in previous seasons, the hinterland within a 5-km radius of Tall al-'Umayri continued to be studied by means of small-scale excavations and intensive surface surveys[5]. Excavated were an EB IB megalithic

The directors for the project this season continued to be Lawrence T. Geraty, Senior Project Director; Larry G. Herr, Director of the Tall el 'Umayri Excavations; Øystein S. LaBianca, Director of the Regional Survey; and Randall W. Younker, Director of the Tell Jalul Excavations. Douglas R. Clark was Director of the Consortium. Mark Ziese represented the Cincinnati Bible College and Bogdan Dabrowski was director of the Levant Foundation Poland.

[3]To all the staff and volunteers, our gratitude for making these results possible. Ralph Hendrix, Trudy Stokes, and Randall Younker served as dig administrators at the Institute of Archaeology during the early planning stages of this season's expedition. Philip Samaan served as camp administrator in Jordan. Lloyd Willis served as camp chaplain and Paul Buchheit as camp handyman. Leila Mashni served as head cook. Sherilyn Samaan was the camp nurse. Pottery registrars were Stephanie Merling and Gillian Geraty. Processing of small finds was supervised by the Objects Registrar, Elizabeth Platt. Photography was directed by Ron Graybill. Objects were drawn by Stephanie Elkins, Rhonda Root, and Brian Manley. Mark Ziese and Valentin Gligirov served as draftsmen/architects for Tall al-'Umayri and Jalul. The surveyor was Abbas Khammash.

[4]See Lawrence T. Geraty, "A Preliminary Report on the First Season at Tell el-'Umeiri (June 18 to August 8, 1984)," *AUSS* 23 (1985): 85-110; Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report on the Second Season at Tell El-'Umeiri and Vicinity (June 18 to August 6, 1987)," *AUSS* 26 (1988): 217-252; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1989 Season, Including the Regional Survey and Excavations at El-Dreijat, Tell Jawa, and Tell el-'Umeiri (June 19 to August 8, 1989)," *AUSS* 28 (1990): 5-52; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1992 Season, Including the Regional Survey and Excavations at Tell Jalul, and Tell el-'Umeiri (June 16 to July 31, 1992)," *AUSS* 31 (1993): 205-238.

[5]Øystein S. LaBianca (Andrews University) continued to direct the hinterland survey, aided by five teams:

burial, an EB IV "cemetery," an MB IIC cave-tomb, a 6th-Century B.C.E. rural complex, and an Early Islamic inscription cave (Khirbet Rufeis). Surveys were also conducted of 'Umayri East and 'Umayri North, and a random square survey was begun in the territory around Jalul.

EB IB Megalithic Tomb (Dolmen)

This season's most sensational discovery in the Tall al-'Umayri hinterland was the EB IB megalithic burial (see **Plate 1**). Located on the southern slope of Tall al-'Umayri, it consisted of a rectangular structure made of very large hewn stones. Within this structure were found 16 disarticulated and partially articulated skeletons and 19 complete vessels dated to about five thousand years ago. Around it was a large quantity of EB IB pottery and lithics, which points to a use of the place for purposes other than burying the dead—perhaps as a seasonal camp for nomadic tribes. Although it had no covering slab, the structure is believed to be a dolmen. While numerous dolmens have been reported elsewhere in Jordan, this one is unique because of the corpus of complete EB IB vessels inside it.

EB IV "Cemetery"

Excavation begun in 1992 by Mohammad Waheeb of the Department of Antiquities continued this season in the Bronze Age cemetery. Located across the highway from Tall al-'Umayri West, the site straddles the slopes of a fertile agricultural valley. Five EB IV shaft tombs and two storage silos were excavated. In addition to a few fragments of human and animal bones, the tombs produced six four-spouted lamps, one intact strap-handled jug, and a dagger (see **Plates 2a**

The first, the Greater 'Umayri Investigations, was headed by Bogdan Dabrowski (Levant Foundation Poland). They excavated the EBIB tomb, the EBIV Cemetery and the MBIIC Hewn Cave tomb. They also carried out the Umeiri East survey and the metal detector survey of Umeiri North. Team members included Tomasz Bochenski, Dorota Dabrowski, Muriel Geroli, Maryla Kapica, Howard Krug, Frank Reschke, Sarah Spangler, and Eva Swiniarska.

The second, the Farmstead team, was headed by David Hopkins (Wesley Theological Seminary). Their main accomplishment was to excavate the sixth century B.C. rural complex. Team members included Garrick Herr, Marvin Puymon, and Rhonda Root.

The third team, the Jalul Random Square Survey, was supervised by Gary Christopherson (University of Arizona). He was assisted by Samir Masheh, Tisha K. Entz, Julie Piller, and Mailen Kootsey.

The fourth, the Inscription Cave team, was headed by Paul Ray and included team members Sharon Cregier, Kurt Fattic, Reinhold Gothard, and Sameh Khamis.

The fifth, the Project Rainkeep team, was headed by Dorothy Irvin. She was assisted by Rula Qussous of the Department of Antiquities and Basam Aziz of ADRA-Jordan.

and 2b). The existence of several storage silos among the tombs—all of which produced mostly EB IV pottery—lends support to the idea that this "cemetery"—like the dolmen—served not only as a place to bury the dead, but as a seasonal camp or homing site for nomadic tribes. There is at the present time no evidence of permanently settled villages in the Madaba Plains during this period.

MB IIC Hewn Cave-Tomb

Also located on the southeastern slope of Tall al-ʿUmayri was an MB IIC hewn cave-tomb which is entered by several steps carved in the passageway. There were 15 articulated skeletons in the tomb; of these 4 were of children. The cave also produced 13 complete vessels, including jars, jugs, juglets, bowls, and a lamp **(Plates 3a and 3b)**. The tomb was contemporaneous with the fortified MB IIC town on Tall al-ʿUmayri and is presumed to contain the remains of the sedentary villagers of the site.

Sixth-Century BCE Rural Complex

Another significant outcome of the hinterland work was the excavation of a Late Iron II rural complex. Associated with the 8 x 9 m building were a perimeter wall, agricultural terraces, a reservoir, several cisterns, and several winepresses **(Plates 4a and 4b)**. The excavation produced a large number of reconstructible pottery vessels of diverse types, grinding stones, pounders, mortars, and pestles. The presence of numerous jewelry and figurine fragments, a scaraboid seal, and two stamp seals suggests that this was no ordinary Ammonite rural household, but a managerial complex of some sort. It thus points to the existence of a certain degree of social stratification and bureaucracy in the Ammonite vineyards of the Late Iron Age.

Early Islamic Inscription Cave

The work begun last season in the Khirbet Rufeis "inscription" cistern/cave was continued this season. Excavations revealed that the cistern was last cleaned and replastered sometime during the Late Byzantine or Early Umayyad period. It appears to have gone out of use as a cistern because of damage by an earthquake—perhaps around A.D. 850. Subsequently it seems to have been used as a habitation. It was likely used as some sort of cave-khan in its postearthquake phase. This interpretation takes into account its location near the haj route; the presence of a baking oven (*tanur*) constructed during the Umayyad period, which measures 1.5 m in diameter; and the presence of two large cisterns only a few meters from the cave entrance. The use of the cave wall as an inscription panel came about after the destruction of the

cistern. The emerging scholarly consensus with regard to the inscription is that most of the more than one thousand engraved markings on the panel represent tribal marks or *wasm* etched on it by mostly illiterate tribesmen throughout the Early Islamic centuries. The cave provides a window on the process of nomadization which occurred during the late Abbasid period in this part of Jordan.

Survey of 'Umayri East

Because of the threat of imminent development and destruction of ruins at 'Umayri East and North, an intensive survey was carried out to document as many as possible of the archaeological features that were clearly visible on the surface. A total of 43 features was recorded on 'Umayri East. There is a 94-m N-S wall which straddles the hill. A 62 m E-W wall abuts it. Both walls appear to be of recent origin. Other features include 11 cisterns, 22 caves, and 10 quarries. Portions of a mosaic floor are sealed against one of the cistern openings. A stone with a Byzantine cross engraved on it was found as well. Using a metal detector, thirteen coins were recovered: 2 Early Umayyad, 7 Late Umayyad, and 1 Late Ottoman. A large quantity of Byzantine and Early Islamic pottery was also collected.

Metal Detector Survey of 'Umayri North

'Umayri North was first surveyed by our team in 1989. In order to compare the two tells (east and north) in terms of coin finds, a metal detection survey was completed on 'Umayri North. This survey yielded a total of 10 coins, including coins from the Roman, Umayyad, Ayyubid, Mamluk and Ottoman periods.

Random Square Survey of Jalul Hinterland

An intensive surface survey of the hinterland of Tall Jalul covered the area within a 5-km radius of the site. The survey used the same methodology as was used in previous seasons in the random survey of Tall al-'Umayri. A total of fifty randomly chosen 200 x 200 m squares was surveyed. Although a significant amount of pottery was collected by the survey team, no signs of ancient farmsteads, villages, or towns were found within the survey area. The survey findings contrast strikingly with the findings of the 'Umayri survey, which produced about fifty archaeological sites within a comparably sized region.

Project Rainkeep

An outgrowth of the hinterland research of the Madaba Plains Project, Project Rainkeep has sought to heighten public awareness in Jordan of the continued viability of cisterns as a means of dealing with

the worsening water crisis. To this end, the Madaba Plains Project—in cooperation with Adventist Development and Relief Agency (ADRA) and the Ministry of Social Development—has assisted project-area residents with cleaning and restoring several ancient cisterns (**Plate 5**).[6]

Tall Jalul

Iron Age I

Excavators at Tall Jalul, located 5 km east of Madaba, uncovered at least four major architectural phases from the Iron Age I to the Persian periods in three different areas of excavation.[7] Although little has been uncovered from the Iron Age I (1200-1000 B.C.E.), a stretch of wall in Field C (located in the center of the tell just east of the acropolis, see **Plate 6**) appears beneath a wall of the Iron II period and could date to Iron I (**Plate 7**). However, since the bottom of this lowest wall was not reached, its date must remain uncertain for now. Next to the wall was collapsed mudbrick that contained typical Late Bronze and Iron I Age pottery, providing evidence for occupation during those periods. The Late Bronze Age pottery included two oil lamps, a carinated krater, and the base of a chalice. Iron Age I pottery included typical collared-rim jars and carinated bowls. A necklace containing a variety of glass, fruit, and semiprecious stones was also found in this collapse.

Ashy lenses measuring up to a meter in thickness, containing typical Iron I forms, including collared-rim jars and carinated bowls, were found under all the Iron II structures in both Fields A and B, suggesting that Jalul experienced a major conflagration near the Iron I/II transition. The presence of some possible Iron II wheel-burnished sherds in these lenses suggests that this destruction occurred either at the very end of the Iron Age I or at the beginning of Iron Age II.

Early Iron Age II

The early Iron II period (10th-9th centuries B.C.E.) was represented by a wall fragment of a building in Field A on the north side of the tell. The building, located in the westernmost part of Field A, appears to be a domestic dwelling. Three of its walls, constructed of roughly hewn stones, were partially preserved. A portion of a plastered floor was sealed up against its western wall (**Plate 8**). The room was founded immediately on top of the ashy layers full of Iron I and possible early Iron II pottery, noted above. What appears to be a door was preserved in the northwest corner of this room. This dwelling appears to be contemporary with the wall line found about 5 m to the east during the 1992 season. The function of this wall (which now appears to have been rebuilt in the 8th, 7th and 6th centuries) is still uncertain. The wall is on the northern edge of the tell where one might expect a city wall to be located, but this wall does not appear sturdy enough to have served as such.

Excavations in Field B (on the east side of the tell) continued to trace the early Iron Age II approach ramp to the city gate. The ramp or approach road was paved with typical flat flagstones, similar to those seen at Tel Dan and Tel Beersheba, west of the Jordan River. Although it appears that most of the corresponding gate was robbed out, three piers of an outer gatehouse were preserved (**Plate 9**). A robber's trench clearly appeared in the east balk where the northeast pier was removed. Four large stones appear in a line just south of this outer gatehouse, about where an inner threshold might be expected. However, this threshold is slightly out of line with the gate and may represent an architectural phase between the early Iron II and middle Iron II gates (see below). Small finds in the gate area included an Iron II stamp seal with a stylized depiction of an ibex.

Iron Age II

The middle Iron II period (8th century B.C.E.) was represented in Field A by the northern wall of a building built in the westernmost part of Field A along the same line as the northern wall of the early Iron II building (above). Nearly .5 m of debris separated the 9th- and 8th-century floors. The walls of this later structure were constructed of nicely hewn limestone. Again, to the east of this building, was that stretch of wall, found last season, with a distinctive architectural phase that dated to this same period.

In Field B the contemporary approach ramp, paved with flag-stones, continued to be traced along approximately the same line as the earlier road of the early Iron II Age (above). This later road also

apparently led to a city gate, although it appears that this later gate was robbed out shortly after the 8th-century B.C.E. city was abandoned or destroyed.

From the late Iron II period (7th-6th centuries) the remains of at least two buildings were recovered from Field A. The easternmost building is pillared (Plate 10), similar to those commonly found in the West Bank and now in increasing numbers in Jordan. Three parallel rooms were partially uncovered. The central room appears to be an open court with a floor of hard, beaten earth. Its floor had been disturbed by the digging of 19th-century graves. The side rooms, which parallel the central court, were paved with flagstones. Pottery under the flagstones included well-known 7th-century B.C.E. Assyrian bowls. Several of the pillars had fallen over towards the north in a manner that suggested possible earthquake activity. Since only portions of the northern and western walls were uncovered, the exact extent of the pillared building is uncertain, although the western wall is at least 12 m long. To the west of the pillared building were patches of pavement and the remnant of a small room (built directly over the domestic room of early Iron II described above). The northern (and probably back wall) of the room was built inside and immediately against the base of the north wall of the western early Iron II building described above. Underneath the beaten-earth floor of this room was typical late Iron II pottery (Plate 11) including a fragment of an Assyrian bowl. Small finds from this period were mostly from the surface, but probably come from the Iron II Age. They included the head of a crowned male figurine (Plate 12) similar to the crowned busts found in the Ammon region, the upper portion of a typical female figurine with hands held below exposed breasts (Plate 13), a lion figurine (Plate 14), and fragments of horse and rider figurines, well known from the Ammon region. The horse's head of one was particularly well preserved.

Late Iron Age II/Persian Period

The late Iron II/Persian Period (late 6th-5th centuries B.C.E.) was represented in Field A by several pits, some sections of walls, and a stretch of pavement, all located to the west of the Iron II pillared building. One of the pits cut through the floor of the western late Iron II room of Field A, down to the surface of the early Iron II domestic room described above. No coherent architectural plan of this period was discerned, however, in Field A.

In Field C, the eastern and southern walls of a late Iron II/Persian period building were excavated down to floor level (Plate 15). The southern wall of this building was built up against the mudbrick fall and

walls of early periods. Persian pottery included some typical Attic ware. An incense stand from the Persian period was found inside the Late Iron II/Persian building of Field C (**Plate 16**).

In the western portion of Field A was uncovered a poorly built, semicircular wall of uncertain purpose. To the north of this structure, running in an east-west direction, was a well-built wall of an apparently separate building. Both of these structures dated to the Persian Period (5th-4th centuries B.C.E.).

An ephemeral wall that also dated to the latter part of the Persian period was found in Field C along the same line as the eastern wall of the Iron II/Persian building (above). The precise purpose of this wall line is not yet known.

Unfortunately, no data have yet been uncovered at Jalul to provide any hint regarding the identity of either the site or its inhabitants. Not surprisingly, the material culture, including the ceramic corpus, appears to have much in common with that at sister sites like 'Umayri, Jawa, and Hesban; one can reasonably assume that Jalul's social, political, and cultural history was intimately connected with these other sites. Nevertheless, the first two seasons of excavation support the preliminary findings of the survey that Jalul was not only occupied, but was an important regional site on the Madaba Plain during the Iron Age and Persian period. The anticipated 1996 season of excavation will undoubtedly enrich our understanding of this site.

3. *Tall al-'Umayri*

End of the Middle Bronze Age (ca. 1600 B.C.E.)

In Field B at Tall al-'Umayri (**Plate 17**) excavation was completed through the MB IIC rampart uncovered in previous seasons.[8] The rampart is best seen on the western slope where the lack of topographical change in the original bedrock ridge provided easy access to raiding or invading armies. The MB inhabitants bisected the ridge by digging an artificial trench or moat across it into the bedrock 5 m deep (**Plate 19:15**). The moat was not simply to create a barrier, but to lower the point at which the second construction, the rampart, began its rise. The rampart rose approximately 10 m in height over a distance of about 22 m (**Plate 19:10**). Although much smaller, our moat and rampart were similar to the huge rampart on the western side of the lower city at

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[8]Larry G. Herr (Canadian Union College) was the director of excavations at Tall al-'Umayri. Supervisors included Doug Clark (Walla Walla College), John Lawlor (Baptist Theological Seminary), and Lloyd Willis (Southwestern Adventist College).

Hazor. At a later time an earthquake caused damage to the rampart, so that much of it eroded into the moat.

Late Bronze/Iron Age Transition (13th-12th centuries B.C.E.)[9]

Solid evidence for an earthquake dated to about 1200 B.C.E. was uncovered this season (**Plate 19:9**). Note the crack in bedrock to the right of No. 11 in **Plate 19**.

When the town was rebuilt soon after the earthquake, it was reconstructed in an impressive manner. The moat at the bottom was cleaned out, leaving about one meter of eroded MB IIC rampart debris in the bottom (**Plate 19:14**). A retaining wall (**Plate 19:12**) supported a new rampart (**Plate 19:9**), which filled in the earthquake crack and raised the top of the MB rampart by 1.5-2.0 m. At the top of the rampart was a casemate or double wall (**Plate 19:8**).

The casemate wall, perhaps the earliest such wall, and inner casemate wall segments are preserved over 2 m high. The crosswalls are also house walls, so the houses were incorporated into the defensive system. Ground Penetrating Radar studies of the southern lip of the site show the distinct presence of two parallel lines with similar dimensions to those of our suggested casemate wall.

We have been able to expose portions of at least three domestic dwellings. In the eastern room of Building A (**Plate 18:A1**), excavated in 1989-1992, domestic artifacts and a hearth were found on a beaten-earth floor. But west of a row of post bases and upon a flagstone floor (**Plate 18:A2**) was an oval rock in front of a standing stone. A door to the south of the standing stone led into one of the casemate rooms (**Plate 18:A3**) where approximately 15 collared pithoi stood in the northern half of the room and a platform reached by small steps appeared in the southern half.

Building B, excavated primarily this season, was made up of four rooms: three long rooms separated by narrowly-spaced post bases (**Plate 18:B3**) and a second casemate room acting as the broad room in the rear (**Plate 18:B4**). This four-room house plan is well known from early Iron I sites. The paved portion of the room was separated from the beaten-earth portion by two post bases along the side walls, suggesting a curtained division at one stage in the history of the room. Approximately 20 collared pithoi lined the walls, while another 20 were smashed and scattered on top of them. Other objects included an

alabaster vesse, six bronze weapons and a few stone ballistic missiles, and the burned bones of at least two individuals scattered around the room when they fell from the second story after burning.

A well-constructed door near the eastern edge of this house led to another house, but its excavation awaits next season. Exactly how these three buildings relate to one another is not clearly known. No signs of a street have been found. It may be that the eastern end of the posted rooms in Building B was a common area or courtyard for Buildings B and C (Plate 18:B1 and B2).

The destruction of this small city (about 1.5 hectares) was swift and violent, as suggested by the 1.5-2.5 m of destruction debris in the rooms, the ubiquitous signs of burning including burned beams, bricks and stones (some burned to lime), as well as the weapons in the northern casemate room. That the destruction was swift is clear from the masses of food (mounds of barley and two shanks of butchered large mammals) still uneaten, and the two individuals caught in the conflagration. The pottery from the floors and the destruction layer date to around 1200 B.C.E.

The 13th/12th-century date makes 'Umayri one of the earliest hill-country Iron I sites in Palestine, contemporary with Mount Ebal and Giloh. There were relatively few hill-country sites contemporary with it in Palestine, except perhaps for the eastern fringes of the hill country north of Jerusalem.

The types of pottery vessels and other finds classify 'Umayri as a hill-country site. Rather than finding the diversity and sophistication of contemporary coastal and valley sites, we have the same kind of limited repertoire of pottery and finds as hill-country sites in Cisjordan. The closest parallels to the material culture of 'Umayri come from the hill country north of Jerusalem, especially the region of Shechem.

Early Iron I hill-country sites in Cisjordan are primarily small, unfortified agricultural villages, perhaps limited to a single extended family or clan. But 'Umayri is very strongly fortified, larger than most other hill-country villages. In terms of the sedentarization process of sites in hill-country areas, the settlement at 'Umayri must be seen as more intensive and complex than at sites in Cisjordan.

So far, very few early Iron I sites from the central plateau of Transjordan are known. The work at Sahab was hampered by its urban setting and its Iron I pottery appears to be later than ours.[10] The Iron I remains at Amman have so far not been clearly isolated. The pottery from the Baq'ah Valley north of Amman seems to be roughly

[10]Dr. M. Ibrahim was kind enough to allow us to examine the Sahab pottery in the storerooms at Irbid University.

contemporary with ours, but frequent forms which appear at 'Umayri, such as cooking pots and collared pithoi, do not appear in the Baq'ah corpus. Again, a tomb at Madaba contains some similar pottery forms, but many key vessels are lacking.

Unpublished, fragmentary, or partial evidence from sites in our region is beginning to surface. This may suggest a coherent series of settlements: Heshbon, Jalul, Jawa, and Madaba. The sites are within about 15 km of each other, seem to carry a similar material culture, and are within sight of at least one other site.

During the 13th and 12th centuries, we should speak of "tribes" rather than "nations" in the lands of the Bible. Tribal relationships consisted of fluid coalitions that rose, fell, swapped loyalties, and came and went throughout Iron I. At the risk of making an extremely complex picture overly simple, we might suggest that, as tribal relationships and loyalties became more consistent and less fluid, groups of allied tribes could have developed supratribal structures which slowly grew into small-scale states with these names. Thus, there would be no "national" groups or "states" called Israel and Ammon in early Iron I. Instead, there were tribes and tribal alliances.

It is at the beginning of this process, characterized by fluid tribal allegiances, that the settlement at 'Umayri should be placed. But unfortunately, because archaeology does not usually provide evidence for finely tuned tribal distinctions, we cannot be certain which tribal group settled at our site. Three possibilities come most easily to mind. First, 'Umayri could represent the settling process of the tribe or tribal alliance that became Ammon. But there is no literary hint that this was so other than the textual evidence that 'Umayri was in Ammonite territory centuries later.

Second, using the biblical narratives of the conquest as a clue to history, we could suggest that 'Umayri was part of Sihon's "Amorite" kingdom and that the massive destruction of the site was accomplished by the Israelites (Num 21). Some have thought that the biblical story may have centered on Heshbon because it was the most famous settlement at the time of writing. Sites like 'Umayri, Jalul, and Jawa would have been ignored because later Israelite historical memory, centered as it was in Cisjordan, had forgotten them. The most serious objection to this model is that no conquest/settlement site with hill-country material culture is normally seen as belonging to the "pre-Israelites." However, this objection does not take into account the fluidity of tribal loyalties outlined above. The early Iron I settlements in the hill country of Transjordan and Cisjordan were not "Israelite" in the sense of a coherent, unified, and long-lasting league of tribes. Thus, the presence

of highland material culture does not necessarily identify a site with a specific tribal alliance, but rather reflects a highland tribal lifestyle.

Third, Frank Cross has argued that, because the tribe of Reuben is consistently listed in the Bible as the firstborn of Jacob in Israelite genealogies, and because old genealogies normally represent social (tribal) relationships, the tribe of Reuben was the first of the tribes that would later become Israel to achieve prosperity.[11] If we identify 'Umayri as a Reubenite site, the settlement process of that tribe may have begun during the 13th century, growing to a prosperous walled town with a developed complex society by about 1200 B.C.E. At the same time, other hill-country tribes were just beginning to settle in small villages. This model explains Reuben's prominent position in the biblical genealogies and makes stronger the argument that the "Israel" of the Merneptah inscription was in Transjordan, as Na'aman suggests.[12] The much-debated determinative after "Israel," indicating a "people" rather than a "city," could apply to a group of settlements the Egyptians knew primarily as a tribal entity rather than a city state. In this model the military destruction of 'Umayri, early in the 12th century, could have been caused by the growing ambitions of Ammonites, who were also settling the region at the time; Midianites attempting to open trade routes along the King's Highway for their caravans to Beth Shean and Tall Abu Hawam; or other tribal groups as allegiances were broken. Surviving Reubenites moved westward. This means that the biblical account of tribal movements into Cisjordan from east of the Jordan River is historically correct.

Late Iron II and Persian Administrative Center

At the western edge of the city two large administrative buildings and one domestic complex were excavated in previous seasons. The walls of the administrative structures are well over a meter thick (some are almost two meters thick) and must have stood at least two stories high. In fact, our walls are basements, dug deep into the ruins of earlier cities. Basements are rare in this part of the ancient world and only serve to emphasize the importance of their public role at 'Umayri.

This season Field H was opened south of these buildings. More walls oriented in the same directions and built in the same type of

[11]F. M. Cross, "Reuben, First-Born of Jacob," *Zeitschrift für die altestestamentliche Wissenschaft*, 100 Supplement (1988): 46-65.

[12]N. Na'aman, "The 'Conquest of Canaan' in the Book of Joshua and in History," in *From Nomadism to Monarchy*, ed. I. Finkelstein and N. Na'aman (Jerusalem: Israel Exploration Society, 1994), 248.

masonry and style, but even larger in size, were found. This means that the farther south our complex extends, the larger the buildings seem to become. A significant inscribed seal was found in the topsoil above these walls (**Plate** 20). It reads *l'lnbn/brk'l* and may be translated as "belonging to 'Ilan son of Barak'il." Future seasons will expose more of these rooms, but in several cases the walls are so thick and so close to one another that it is difficult to excavate between them. The thickest wall of the complex so far found (2.1 m wide) is the westernmost wall and may have had a defensive function as well.

When was this complex of buildings built and why? Because of the seal impression of an official of the Ammonite king Baalis found in 1984, we can identify our public buildings with the Ammonite monarchy.[13] Moreover, four other inscribed seals and two uninscribed ones have been found in the earth layers around the administrative buildings.

One of the uninscribed seals depicts a figure in typical Neo-Babylonian style which is reminiscent of two other seals we found at a hinterland site about 2 km south of 'Umayri. The site probably was a farm for the production of wine, judging by the three winepresses and several storage caves surrounding the building. Scores of other similar "farmstead" sites, most constructed of very large stones, have been discovered by our hinterland survey, but none produced the well-preserved finds of this one. However, all were associated with winepresses and the pottery is identical to that of each other and to that from the administrative complex at 'Umayri. Because of the ceramic and glyptic similarities between the farmsteads and their similar material culture compared with 'Umayri, it is reasonable to conclude that these hinterland farms were contemporary with our administrative center.

It is not a major leap of reason to suggest that the administrators at 'Umayri were organizing wine-production at the farmsteads for the Ammonite monarchy. But why? Again, the regional survey provides an answer. Sites dated earlier than the foundation of 'Umayri were not frequent in our region. Tall Jawa, ca. 4 km to the east, probably was occupied, but the immediate region of 'Umayri was relatively empty. Most likely, the hillsides were being underutilized agriculturally. It seems that the 'Umayri administrative center and the farmsteads were part of a well-orchestrated governmental infrastructure for the production of wine.

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[13]Larry G. Herr, "The Servant of Baalis," *Biblical Archaeologist* 48 (1985): 169-172; R. W. Younker, "Israel, Judah, and Amman and the Motifs on the Baalis Seal from Tell el-'Umeiri," *Biblical Archaeologist* 48 (1985): 173-180.

But why did the Ammonite monarchy decide to invest so heavily in our region? Josephus gives us a strong clue in *Antiquities* 10.9.7 where he mentions that, after the murder of Gedaliah in 582, the Babylonians overcame Ammon, presumably subjecting them to their empire. It might be suggested that the 'Umayri administrative center was built by the Ammonite monarchy to administer government-sponsored grape plantations at the farmsteads to produce wine for export to Babylon as tribute. The collection and shipment of the wine was handled by the officials living and working at 'Umayri. The seals represent the officials or the farmers who sold their production to the crown.
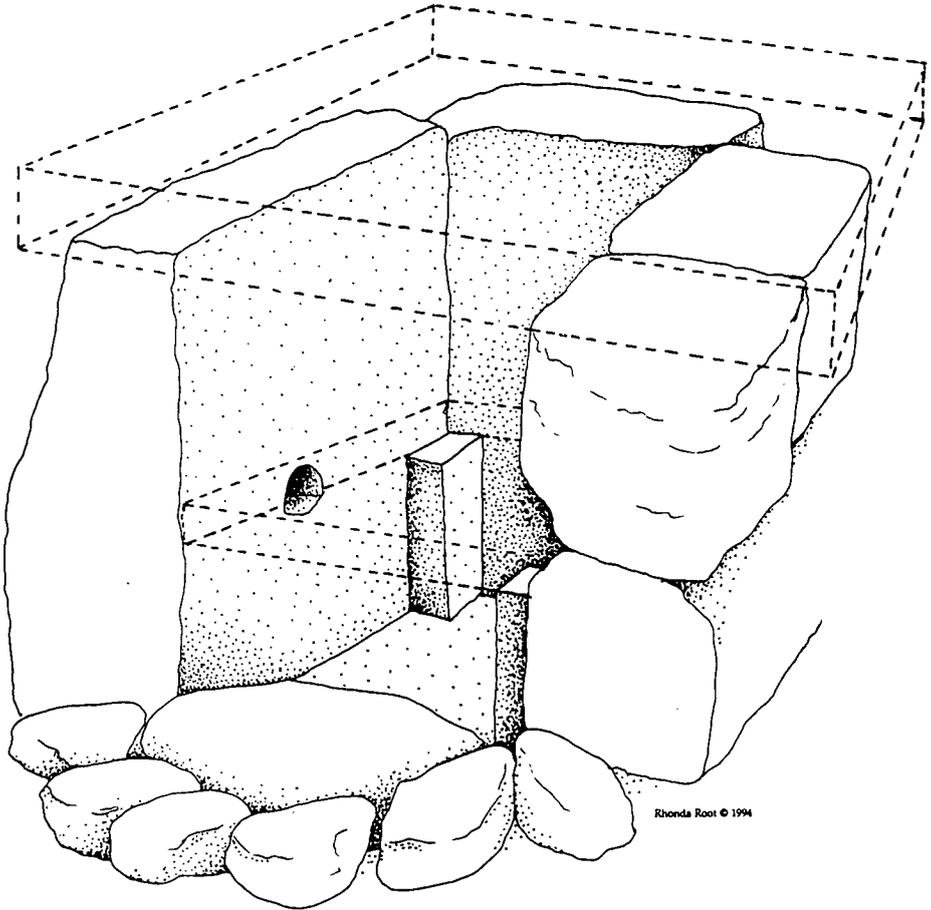
Plate 1. The dolmen tomb near Tall al-'Umayri, showing probable location of covering stone. The hole in the upright stone on the left, along with the small stone pillars in the corners, seems to indicate that there was a platform across the middle. This platform, probably made of wood since no remains were found, would have increased the burial capacity of the dolmen.
Drawing by Rhonda Root.
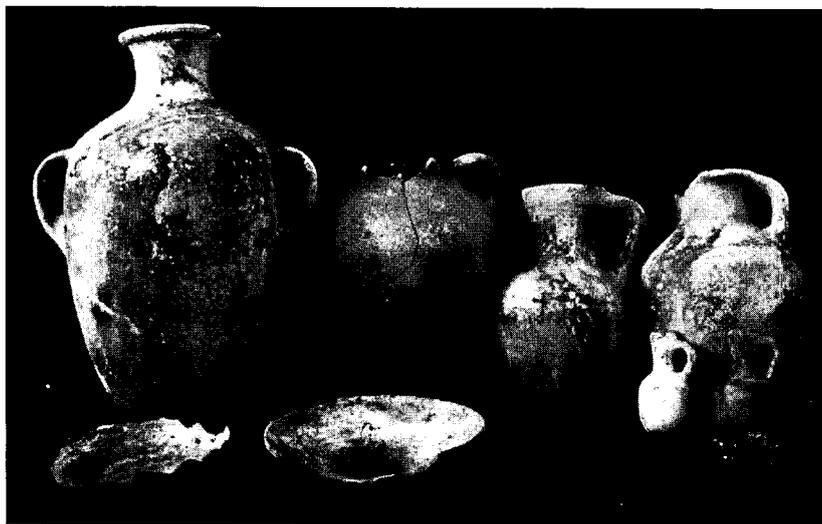
Plates 2a and 2b. Pottery findings from one tomb in the EB IV cemetery near 'Umayri West.
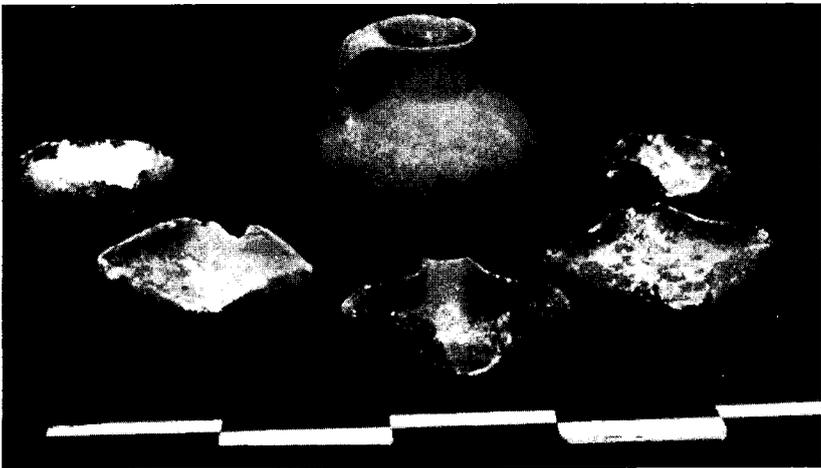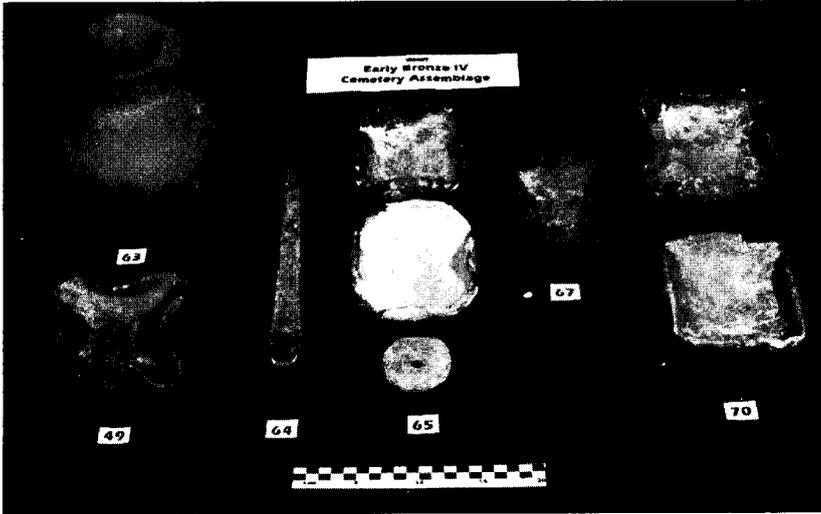
Plates 3a and **3b.** Pottery findings from the MB IIC hewn cave-tomb near Tall al-ʿUmayri.

Cuphole
de .14m
di .23m

h .34m

di 1.54m

Collection Basin

di 1.24m

h .56m

h .28m
Channel

Basin
de .12m
.45m
di .60m

h .45m

Cuphole
de .13m
di .20m

h .24m

h .16m

.77m Channel

w .10m

h .22m

h .16m

do= depth
di - diameter
h - height of wall
L - length
w - width

L 2.43m

h .18m

Pressing Basin

Cuphole
d .88m
di .71m
de .26m

L 2.30m

Cuphole
de .07m
di .25m

L 2.40m

side is broken off

h .25m

1 meter

Rhonda Root © 1994

L 2.40m

h .18m

h .23m

h .14m
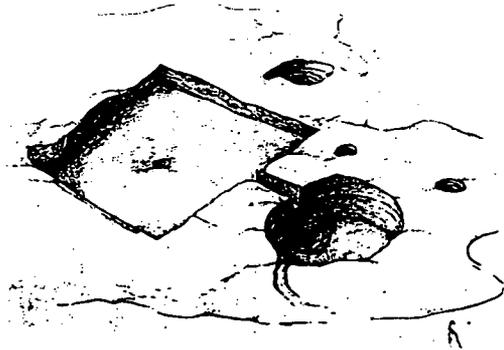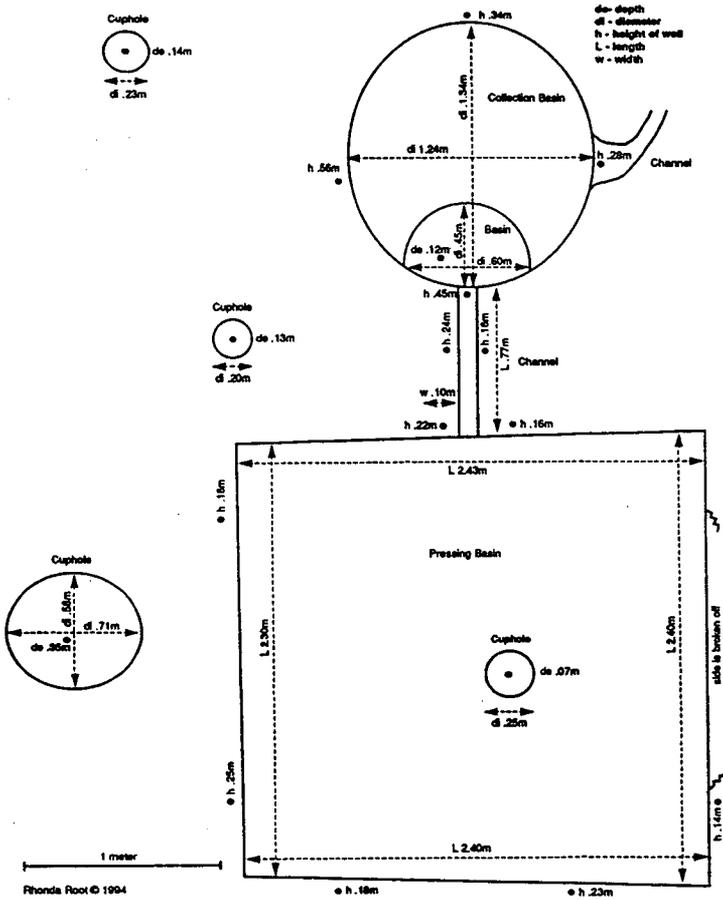
Plates 4a and 4b. Schematic and drawing of winepress found at a rural complex. Both by Rhonda Root.

Plate 5. A restored rainkeep cistern.
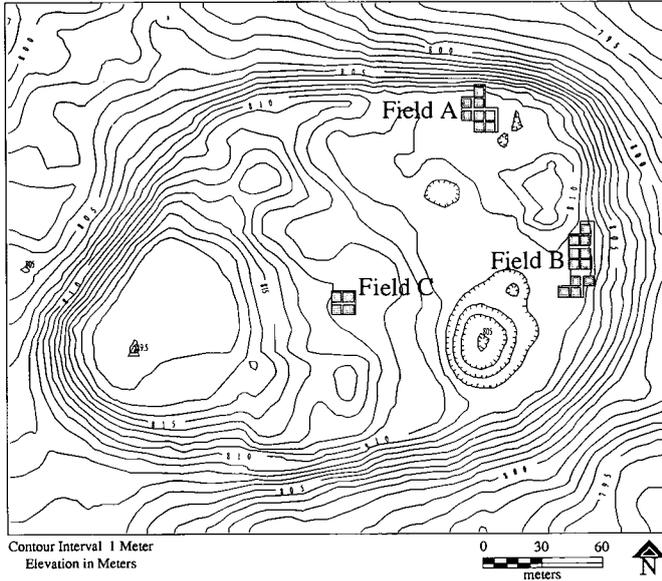
Plate 6. Topographic map of Tall Jalul.

Plate 7. Iron II wall coming out of the corner of a Persian-period building in Field C; possible Iron I wall in the lower right corner of the photograph.
Plate 8. The western wall of the early-Iron II building of Field A is seen on the left side of the photograph.

Plate 9. The Iron II approach ramp in Field B stops at the threshold of the outer gatehouse, the western piers of which can be seen in the upper right corner of the photograph.

Plate 10. Late Iron II pillared building in Field A.

Plate 11. The north wall of a seventh-century floor of a domestic dwelling; Assyrian pottery was found under the floor below the meter stick.
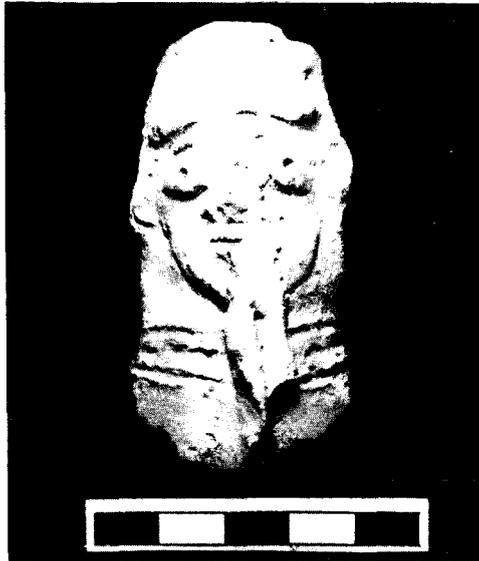
Plate 12. Iron II crowned male figurine.
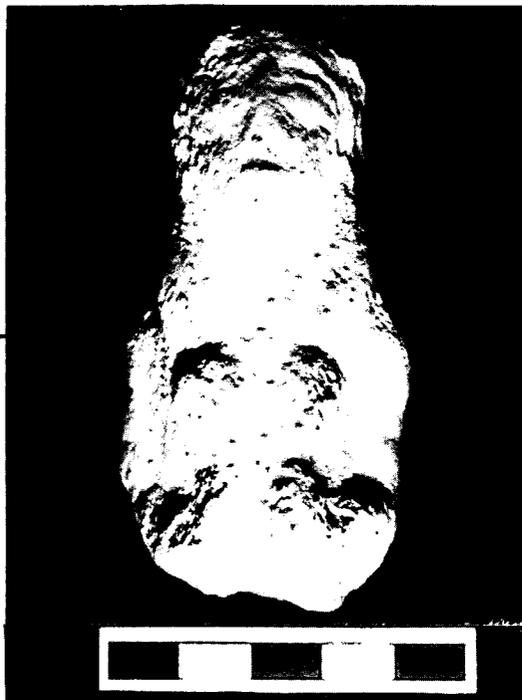
Plate 13. Upper portion of a late-Iron II female figurine.

Plate 14. Lion figurine.
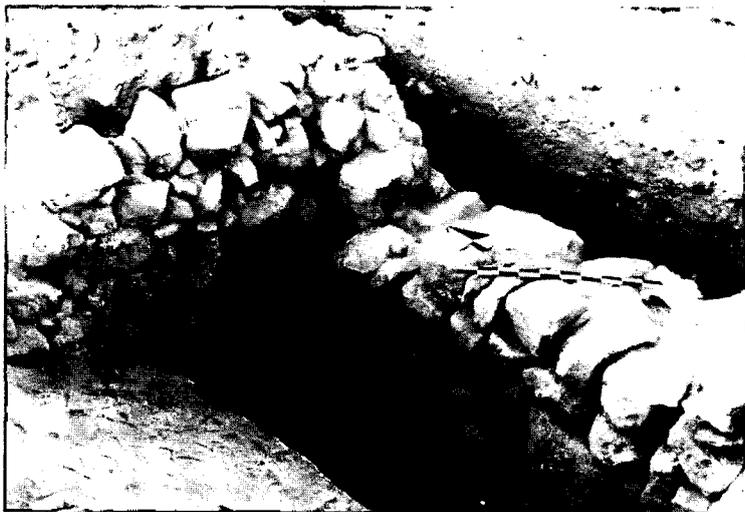
Plate 15. Corner of Persian-period building in the upper left corner; Iron II wall in the lower right of photograph (see Plate 7).

Plate 16. Persian-period incense stand from Tall Jalul.
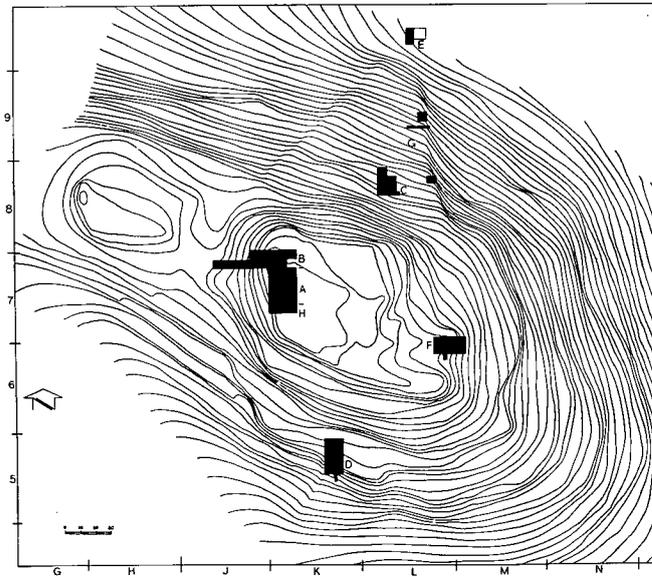
Plate 17. Topographic map of Tall al-'Umayri.
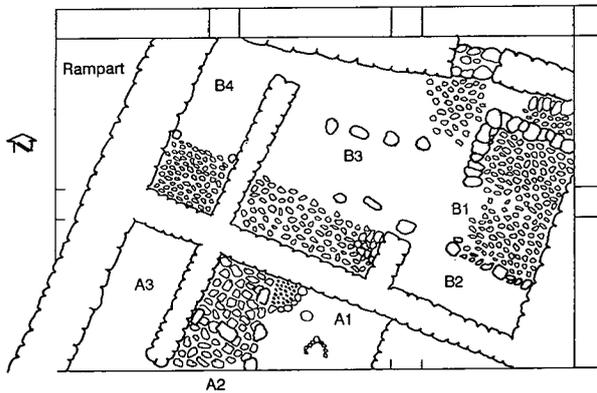
Plate 18. Early Iron I buildings A and B from western perimeter of Field B of Tall al-'Umayri.
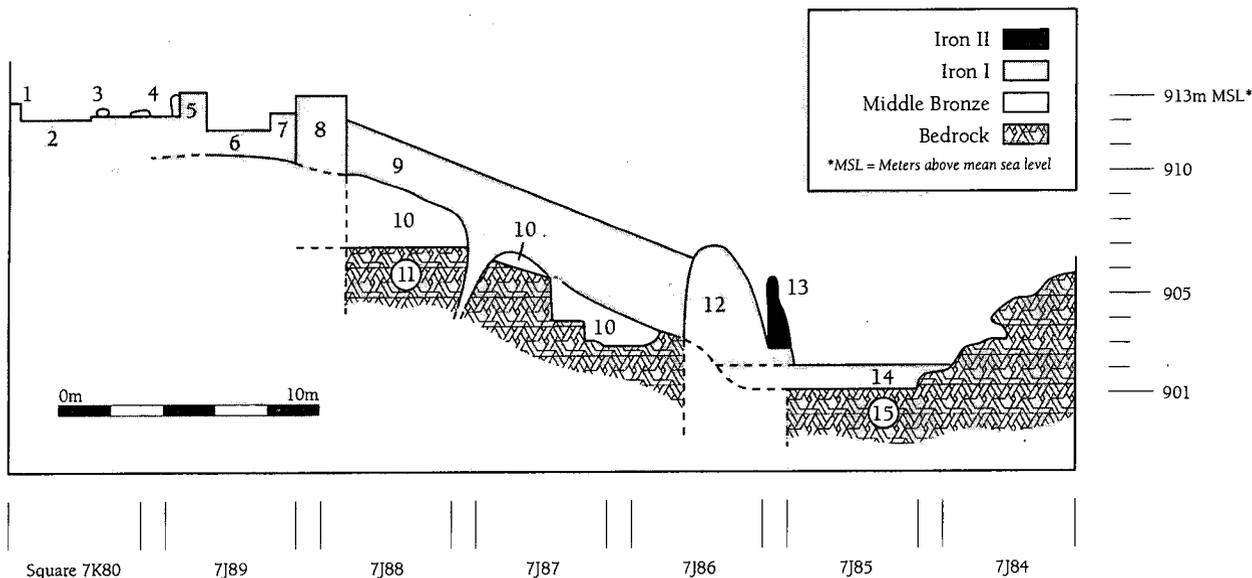
Plate 19. Key to Section of Western Defense System

(1)	Eastern wall to building;
(2)	Beaten-earth surface of food-preparation area;
(3)	One of three post-bases (perperdicular to the section), likely supporting a curtain wall between food-preparation area and cultic room;
(4)	Flat stone (altar?) on pavement facing standing stone against inner "proto"-casemate wall;
(5)	Inner "proto"-casemate wall;
(6)	Beaten-earth surface of storeroom;
(7)	Ladder platform for access to upper story;
(8)	Outer "proto"-casemate wall;
(9)	Iron 1 rampart;
(10	Middle Bronze rampart (fractured by earthquake);
(11)	Bedrock;
(12)	Iron 1 retaining wall;
(13)	Iron 2 defense/retaining wall;
(14)	Iron 1 moat base;
(15)	Bedrock beneath Middle Bronze moat base.

Plates 20a and 20b. Inscribed seal and its impression. The seal reads "belonging to 'Ilan son of Barak'il." Photo by Bruce Zuckerman.

THE SOTERIOLOGY OF ELLEN G. WHITE COMPARED WITH THE LUTHERAN FORMULA OF CONCORD: A STUDY OF THE ADVENTIST DOCTRINE OF THE FINAL JUDGMENT OF THE SAINTS AND THEIR JUSTIFICATION BEFORE GOD

Author: **Gunnar Pedersen, Th.D., 1995**

Adviser: Hans K. LaRondelle

The Adventist doctrine of judgment is part of a larger salvation-historical pers-pective that in Adventist theology is termed the Sanctuary Doctrine. This doctrine depicts the post-ascension soteriological work of Christ as reaching its consummation in the judgment and the parousia. Critics of the Adventist doctrine of judgment consider it perplexing and even incompatible with the basic principles undergirding the classical Protestant doctrine on forensic justification, understood as a present, complete reception and possession of salvation both existentially and forensically.

This study aimed at investigating to what degree the classical Protestant principles of grace alone, Christ alone, and faith alone are shared by the Seventh-day Adventist soteriology, as presented by Ellen G. White, with regard to the doctrines of justification and judgment. The design of the study includes four major sections. Chapter 1 presents the basic principles of Lutheran soteriology as reflected in *The Formula of Concord* as a basis for comparison with Adventist soteriology. Chapter 2 analyzes the unique features of the Adventist Sanctuary Doctrine with special focus on the place and meaning of Christ's post-ascension mediatorial work in rela-tionship to the present-existential and eschatological-judicial dimensions in Adventist soteriology. Chapter 3 provides an analysis of the loci of the themes of faith, sanctifi-cation, and works in relationship to the Adventist perception of justification and judgment. Chapter 4 systematizes the constituent elements of Ellen G. White's sote- riology and summarizes its basic principles as compared with the Lutheran tradition.

The Adventist perception of the post-ascension mediatorial work of Christ, which reaches its consummation in the judgment, is in this study identified as the unique christological dimension by which Adventist soteriology may be viewed from either a present-existential or an eschatological-judicial perspective without contradiction. Justification, understood as a complete, present, existential reception and possession of salvation, may in this christological context be interpreted as *mediated* eschatology. Finally, this study concludes that the Lutheran-Protestant principles of grace alone, Christ alone, and faith alone are in all their essentials fully shared by the Seventh-day Adventist tradition as presented by Ellen G. White.

CHANGE IN SEVENTH-DAY ADVENTIST THEOLOGY: A STUDY OF
THE PROBLEM OF DOCTRINAL DEVELOPMENT

Author: Rolf J. Pöhler, Th.D., 1995
Adviser: Raoul Dederen

Like other churches, Seventh-day Adventists face the challenge of harmonizing the essential immutability of revelation in Christ and what seem to be significant doctrinal modifications. This study provides the first in-depth treatment of the intricate problem of doctrinal development from a Seventh-day Adventist perspective.

Chapter 1 defines the problem, chapter 2 offers a historical-genetic survey of proposed solutions, while chapter 3 presents a systematic-typological analysis of possible responses to doctrinal change in Christian theology.

Chapter 4 investigates the extent, nature, and direction of Seventh-day Adventist doctrinal developments in the light of the religious background of the church in relation to doctrinal adjustments historically, terminologically, and systematically; and, finally, chapter 6 discusses Ellen White's personal involvement in and conception of doctrinal change.

The study yields the following results:

1. Doctrinal development involves complex theological and hermeneutical issues.

2. History reveals three fundamental approaches (immobilist-stationary, progressivist-evolutionary, and revisionist-revolutionary) successively developed in response to the growing awareness of doctrinal change.

3. The many theories of doctrinal development may be classified in three "ideal" types (static, dynamic, and evolutionary/revolutionary) indicating the basic options available to Christians today.

4. Seventh-day Adventism grew out of William Miller's apocalyptic, and increasingly separatist, revival movement. Its fundamental and distinctive teachings have been significantly affected by homogeneous and hermeneutical developments under the impact of sociological forces that tended to move the church closer towards evangelical Protestantism and denominationalism.

5. In the past, Seventh-day Adventists have predominantly advocated the historic and/or organistic theories of doctrinal development; more recently, theological, situationist, and revisionist conceptions have also been proposed.

6. Ellen White was personally involved in theological change; her concept of doctrinal development reflects a remarkable depth of insight and represents a well-balanced approach to the subject.

A dialectic approach that is equally concerned for substantial continuity and authentic change can best avoid the twin dangers of doctrinal immobilism and revisionism. To this end, a comprehensive study of the hermeneutical issue of doctrinal development from an Adventist theological perspective is needed.

THE BACKGROUND AND MEANING OF THE SEALED BOOK OF REVELATION 5

Author: **Ranko Stefanović**, Ph.D., 1995
Adviser: Jon Paulien

The primary task of this study was to determine the background of the sealed book of Rev 5 and its meaning and significance in its literary context.

The historical survey shows that the interpretation of the sealed βιβλίον has undergone significant modifications in the course of time. The earliest documented patristic references to Rev 5:1-5 indicate that the early church most likely interpreted the sealed βιβλίον in the context of the exaltation of the resurrected Christ as the eschatological sovereign. From the third century on, however, numerous studies regarding the contents and meaning of the sealed βιβλίον led to increasingly diverse opinions rather than consensus. In spite of nearly eighteen hundred years of interpretive history, there is still an unanswered question pertaining to the role and meaning of the sealed βιβλίον in the context of the entire scene of Rev 5.

The philological and contextual analyses of the key terms and phrases occur-ring in Rev 5:1-5 and the investigation of the main motifs in Rev 4-5 indicate that the exaltation and enthronement of the resurrected Christ upon the throne of the universe at the right hand of the Father are the most likely ways in which first-century readers could understand the scene of Rev 5. Such an understanding was in full agreement with the core of their faith and expectation of the fulfillment of the OT promise with regard to the coming of the Messiah, the king of the Davidic lineage.

Finally, this study indicates that the OT coronation ceremony, wherein the Covenant Book—namely the book of Deuteronomy—was presented to a newly enthroned Israelite king (cf. Deut 17:18-20; 1 Kgs 11:12) symbolizing his right to rule, renders the most satisfactory background of the scene of Rev 4-5 and the function and meaning of the sealed βιβλίον therein. The Covenant Book, which with the downfall of the Israelite monarchy and the termination of the Davidic kingship became "sealed," is transferred to Christ, the true Davidic king, to whom has been committed the lordship over the world. As the receiver, Christ imparts a part of the Father's revelation to the Church with the purpose of instructing his people regarding "what must soon take place."

THE SANCTUARY AND THE THREE ANGELS' MESSAGES, 1844-1863: INTEGRATING FACTORS IN THE DEVELOPMENT OF SEVENTH-DAY ADVENTIST DOCTRINES

Author: Alberto Ronald Timm, Ph.D., 1995

Adviser: George R. Knight

The concepts of the cleansing of the sanctuary of Daniel 8:14 and the three angels' messages of Revelation 14:6-12 were viewed by Sabbatarian Adventists as the main integrating factors in the development of their doctrinal system.

The purpose of this study was to describe and analyze the chronological development of the Sabbatarian Adventist interpretation of the cleansing of the sanctuary of Daniel 8:14 and the three angels' messages of Revelation 14:6-12 from 1844 to 1863, followed by an investigation across time of the relationship between those two integrating factors and the early Sabbatarian Adventist distinctive doctrines of (1) the perpetuity of God's law and the seventh-day Sabbath, (2) Christ's heavenly ministry, (3) Christ's Second Coming, (4) the conditional immortality of the soul, and (5) the gift of prophecy of Ellen G. White.

This documentary study was based primarily on published primary sources produced by Sabbatarian Adventists from 1844 to 1863. Both primary and secondary sources were used to provide background, historical context, and perspective for the present study.

Both the sanctuary and the three angels' messages integrated the Sabbatarian Adventist doctrinal system in an outer and an inner dimension. In the *outer* dimension, both the sanctuary and the three angels' messages integrated that system to the larger context of salvation history. While the sanctuary typology set the system in line with the unfolding plan of salvation, the three angels' messages placed it within the framework of the historical-cosmic controversy between God and His followers and Satan and his followers. In the *inner* dimension, both the sanctuary and the three angels' messages provided the framework for inner integration of the main components of the Sabbatarian system. While the sanctuary typology integrated those components theological-historically, the three angels' messages integrated them historical-theologically. The theological-historical integration was due to the fact that the post-1844 cleansing of the heavenly sanctuary was theologically connected to almost all basic Sabbatarian Adventist teachings. The historical-theological integration of the system was brought about by the incorporation of those teachings into the chronological structure provided by the consecutive preaching of the three angels' messages.

Ahlström, Gösta W. *The History of Ancient Palestine.* With a contribution
by Gary O. Rollefson. Edited by Diana Edelman. Minneapolis:
Fortress Press, 1993. 990 pp. Paper, $29.00.

This very sizable volume is without question the *magnum opus* of one
of the most notable Nestors of Old Testament studies, Professor Gösta W.
Ahlström. This meticulously researched book is among the most ambitious
scholarly undertakings in this discipline in recent years. Ahlström's long
and illustrious career in biblical and ancient Near Eastern studies was the
invaluable apprenticeship which turned out the craftsman who hammered
out this careful synthesis of archaeological findings and literary inter-
pretations. In concert with Ahlström's anchoring in the developmental
model of history, archaeological results are used extensively to corroborate
historical reconstruction based on literary sources. The trained eye of a
master is evident in the attention to scholarly detail which enhances the
finished product.

The introduction sets out the principles of historiography which
guided Ahlström in the research for this book. This chapter is a valuable
contribution in Palestinian and biblical historiography. Students are alerted
to ancient usages of literature and reminded that the concern of the ancient
author may not necessarily have always been historical.

Chapter 1 introduces the geography of Palestine, and following this
chapter Ahlström incorporates a chapter by Gary O. Rollefson on the
prehistoric period. This generous recognition that there is room for a
chapter on the prehistoric period in a volume dealing with the history of
Palestine is a gentle hint that we need to recognize that "prehistoric" does
not mean a *quaestio incognita* any longer. This chapter is of great usefulness
in bringing together a concise discussion of the most recent excavations
which contribute to our understanding of the emergence of civilization in
Palestine and the greater Near East. In courses dealing with the history of
Palestine this topic is often omitted in many seminaries. The reason for this
omission is either a lack of knowledge or theological fears of long
chronologies. This chapter exceptionally ably deals with the first of these
reasons and provides a clear and concise synthesis on the prehistory of
Palestine. As far as the second reason, fear of long chronologies, is
concerned, the whole volume, not just Chapter 1, through its introduction
and subsequent treatment of the topic, attempts to show that most ancient
literature, including the biblical text, does not give us primarily a historical
account, even when it appears to discuss history. This usage of literature is
important to keep in mind. After all, it is through the use of various types
of literature that the authors of the biblical text communicated the word of

the Lord. In spite of this effort on the part of Ahlström and Rollefson there are undoubtedly many who still find the earth to be flat.

The twenty-one chapters are arranged in a descending chronological order, the normal traditional approach to history. While the discussion is chronological in its sequence, there are several occasions when there is a need for stepping back in order to cover the same timespan for a different ethnic group or national entity. This is especially true for the transition from the Late Bronze Age to the Iron I Period and the rise of nation-states in Palestine, in both Cis- and Trans-Jordan. These six chapters, 5 through 10, provide a comprehensive presentation of one of the most burning issues in current biblical studies as well as archaeological interpretation.

Ahlström, who was rooted in the historical approach to the study of the Hebrew Bible, provides a model for the integration of archaeological data in the interpretive process of the biblical text. With a forthrightness not uncommon in Scandinavia and the technical prose of a virtuoso, he states his positions and gives good reasons for them as well as a rationale for the erroneous positions of his colleagues in the discipline.

It should be no surprise that many of the positions taken by Ahlström along with his methodology are controversial. His arguments, however, are always based on a tightly reasoned presentation of both textual and archaeological evidence, and deserve the closest attention by all who are serious about the history of ancient Palestine as well as the biblical text.

When compared with other works on ancient Palestinian history the difference is quite significant. Ahlström's treatment of ancient history is more balanced and incorporates the latest archaeological data in most cases. There are some surprising omissions which only demonstrate that a project of this magnitude is hard to keep under complete control. In chapter 15, "Transjordan in the Eighth and Seventh Centuries," in an otherwise acceptable treatment of this emerging history, Ahlström omits any reference to the excavations of Jonathan N. Tubb when he discusses Tell es-Sa'idiyeh. Likewise, there is a loud silence concerning the survey work of J. Maxwell Miller in his discussion of the Moabites.

Ahlström has written an impressive volume which will bring much pleasure to his guild of colleagues as well as the common reader interested in ancient history. But it is the student who will receive the greatest benefit from this work with its superior treatment of the topic, demonstration of a careful methodological approach regardless of confessional attitudes toward the biblical text, and a nearly complete bibliography serving as a passage to greater depths in any given historical period of ancient Palestine. Here much can be learned and there is much to stimulate further research.

The presentation of the book by Fortress Press is appealing for a volume of this size. The typesetting by Sheffield Academic Press could have been checked a little more carefully. Numerous typographical and syntactical errors mar an otherwise superior work. It is with great pleasure

that this Norwegian gives the highest recommendations to this book by a Swede of exceptional stature.

Andrews University   J. BJØRNAR STORFJELL

Anderson, Ray S. *Ministry on The Fireline: A Practical Theology for an Empowered Church.* Downers Grove, IL: InterVarsity Press, 1993. 228 pp. Paper, $14.99.

The author, by his own admission, has attempted to set an agenda for discussion on the need to reform present theological education, in order to produce better equipped students and help local churches become blazing fires for Christian mission instead of merely smoldering embers. A second goal of the author is to attempt to heal the breach between evangelical and pentecostal belief systems by centering a mission theology on the Pentecost event, as opposed to the event at Calvary. Thus missions exemplifies a continuing praxis of the Holy Spirit in the encounter between Christ and the world for the sake of reconciliation. For Anderson, Pentecost is a very pivotal point from which we can look back upon the incarnation of Jesus of Nazareth and to look forward to Incarnation theology and power for the instituted church. Anderson sees the Pentecost event as the beginning point when the Holy Spirit revealed the inner life of God and how theology and mission should be completed (24). Without a pentecostal experience in the life, the believer is "like a barge of coal anchored to the shore." For the church to be both incarnational and pentecostal in its theology and praxis, Anderson teaches that it must rediscover the dynamic relation between its nature and its mission, and that can happen only for those who receive the Spirit of Pentecost as their point of origin and means of empowerment. Anderson feels that Pentecost, not the great gospel commission, is the conscious ingredient in the mission thinking of the early church and that Pentecost should determine the nature of the church. Without denying the importance of Pentecost, the desire to unite pentecostal and evangelical beliefs will raise serious questions for those who are rightly concerned about the tendencies of pentecostalism to exalt personal experience above biblical truth. There are other points in this book, however, that deserve consideration.

First, the author states that there is a lack of emphasis upon relying on the presence, power, and direction of the Holy Spirit in the mission of most present-day churches. Second, much more healing of our fragmented lives could come as a result of the church praying for the Holy Spirit to heal through the person and presence of Jesus Christ, the source of the healing (Acts 1:8). Third, despite all of the preaching, written literature, pastoral calls and hours of study that pastors and laity engage in, the power

of sin, guilt, shame, and inactivity in ministry for others, seems to have a strange hold today on the lives of those who believe truth. Why do so many Christians turn to psychotherapy to solve issues of life? Or give up? Or become dysfunctional and abusive? Why so little power to live Christlike lives? Anderson offers the concept that forgiveness without the *praxis* of forgiveness and freedom that only the Holy Spirit can bring to a life, will result in an unchanged life (I John 3:19-20). For Anderson, the cross condemns, but does not convert. The Spirit of Jesus Christ accomplishes this, as the burning light of Pentecost shines upon the cross of Christ. Guilt, fear, and even behavioral modification will not bring lasting change.

Anderson believes lasting change is accomplished through Christo-praxis, which is sanctification, resulting in a life of holiness in Christ through the Holy Spirit. The vision from Pentecost is the praxis of Christ, giving healing and hope, forgiveness and freedom, entitlement and empowerment.

Fourth, this sanctification process and receiving of the power of Pentecost resulting in healing, happens only in a community of believers, where those in bondage are permitted and encouraged to express their needs without fear of rebuke or condemnation (Romans 14:13). Most churches may be fearful and unwilling to become this community of healing for fear that holiness will be compromised. The church often forces its members to conceal or deny their struggles against the very addictions which the gospel of Christ seeks to overcome. Where does empowerment flow? From Pentecost.

Anderson argues in the second half of the book that Pentecost must become the source of the mission theology of the church. Mission should have priority in determining the nature of the church and its mission to the world. To illustrate this Anderson says it was the conventional wisdom of the day in the early church to foster circumcision. But Paul (or Peter, Acts 10:44-47) noticed that the Holy Spirit fell upon the circumcised and uncircumcised with equal power. The result was that Paul could no longer require circumcision for new believers. While Paul was surely right in his innovative thinking, if we apply this philosophy in all situations, does the experience of the Holy Spirit supersede the teachings of the Scripture? Is experience the final determinant? Are results alone the "proof of the pudding?"

Anderson is critical of Peter Wagner and the Third Wave Movement because the Movement, as he sees it, sees God performing miracles through only the human nature of God, not His divine nature. This does not provide for the sanctification of humanity, which comes from the display of divine power. This theological inadequacy will lead to a misunder-standing of the nature and mission of the church, for we all need full reconciliation with God and with one another. Feeding the hungry,

reconciling people, growing in spiritual maturity, are not accomplished by miracles alone.

Anderson ends the book with an epilogue for those who teach and mentor pastors-in-training. Here he suggests a model of integrating mission theology with a theology of the church that every teacher of future pastors on the college or graduate level should read. It sets forth an agenda that could well serve the current dialog on ministerial training. I believe Anderson is correct on this point. While theological training is to be a valued part of equipping for ministry, present day androgogical methods are causing a further distancing between what pastors learn in theological training and what they experience in the ministry setting. Anderson's proposals are modest and deserve to be discussed.

Andrews University   DOUG KILCHER

Blanchard, Dallas A. *The Anti-Abortion Movement and the Rise of the Religious Right.* Social Movements Past and Present Series. New York: MacMillan Pub. Co. / Twayne, 1994. xiii + 187 pp. Cloth, $30.00.

After a discussion of term definitions and a concise introduction to social theory, Dallas Blanchard presents a history of the movement to liberalize abortion and the consequent challenge from antiabortion activists. In addition, Blanchard offers informative commentary on the motivation of antiabortion movements, their organizational and corporate support, political connections, and the possible future of this phenomenon.

Antiabortion organizations before the 1973 Supreme Court decision were Catholic, the Catholic Bishops Conference in particular. Understandably, then, the initial reaction to the Supreme Court decision came primarily from Catholics. But the protest movement quickly expanded to include fundamentalist Protestant groups. Characteristics of fundamentalist thought include belief in divinely derived authority, certitude, and the willingness to assert authority over others. These are all essential elements for understanding the position of the religious right against abortion, including the use of violence to stop it. With reference to antiabortion movements the fundamentalistic exercise of authority is almost exclusively male and is directed most specifically at women and children. This predisposition to control through violence also surfaces in other statistics about fundamentalists: more frequent wife and child abuse, broad support of the death penalty, use of nuclear weapons, etc.

While there are several theories about the motivation for the antiabortion groups, the fundamentalist attitude to authority seems indispensable to understanding why fundamentalists did not actively oppose abortion before the attempt to legalize it. Their opposition became unequivocal when abortion was granted legal and thus, to fundamentalists,

moral approval. As the number of states liberalizing abortion laws grew, the focus of antiabortion groups widened to include the national arena. When the movement failed to gain wide public support, violence seemed justifiable to enforce the fundamentalist world view which was founded on supposed divine authority.

The relationship of the antiabortion movements to the rise of the religious right is clarified by understanding the political ambitions of the political right wing; it supported the antiabortion movement as a means to gain political support for the election campaigns of Ronald Reagan and George Bush. The financial and technological capabilities of the antiabortion movement were employed to enlarge the membership and influence of the Republican Party, thus increasing its political power. The growth of this power has affected not only the political and cultural landscape, but the freedom to do scientific research; namely, fetal-tissue research and research into the use of abortifacient drugs for other conditions, including cancer and AIDS.

The book gives a wealth of information on corporate support for the antiabortion movement, and the use of rhetoric, sex, and technology for advancing its goals. Anyone interested in a well-researched explanation for the rise of the antiabortion movements and their relationship to the religious right, and who wonders about the future of this religiopolitical phenomenon, will find this book required reading.

Andrews University   A. JOSEF GREIG

Brown, Raymond E. *The Death of the Messiah. From Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels.* 2 vols. Anchor Bible Reference Library. New York: Doubleday, 1994. Vol. 1, 864 pp, $37.50. Vol. 2, 672 pp., $37.50. Boxed set, $75.00.

Raymond Brown sets forth in this two-volume, 1500-page work, a commentary on the Passion Narratives (PN) of the four canonical Gospels from the Garden of Gethsemane to the burial of Jesus. *The Death of the Messiah* is Brown's companion to his earlier *The Birth of the Messiah*. In the former work he had only two birth narratives to deal with (Matthew and Luke) and treated each separately. However, in the present work such a presentation would have been cumbersome, and comparisons between Evangelists quite difficult. Thus Brown chooses to present all four Gospel narratives in parallel for each scene of the PN.

Brown's stated primary goal is "to explain in detail what the evangelists intended and conveyed to their audiences by their narratives of the passion and death of Jesus," (4). To achieve this goal he first sets forth his methodology in the introduction—an explanation of his primary goal,

a discussion of the question of historicity, a brief description of the Evangelists' theology, the limitations of the PN for his commentary, a discussion of the Synoptic Problem (Brown opts for Markan priority), and the interrelationships of the PN in the four Gospels.

Having set forth his methodology, Brown proceeds to comment on each section of the PN he has delineated. He breaks the PN into four major acts: Jesus prays and is arrested, Jesus before the Jewish authorities, Jesus before Pilate, and finally, in the second volume, Jesus crucified and buried. The second volume is completed with nine appendixes covering the Gospel of Peter, dating the crucifixion, difficult passages to translate, Judas Iscariot, Jewish groups, the sacrifice of Isaac and the Passion, Old Testament backgrounds to the PN, Jesus' predictions of His Passion and death, and the PreMarcan PN question (this last appendix by Marion Soards).

Brown, of course, is a master commentator whose mature and balanced opinions cannot be disregarded. He has never been accused of a laconic style, and, true to his reputation, he will not be vulnerable to such a charge here. The work is a treasure trove of information, comprehensive on the sections of the PN it covers. Brown's acquaintance with the literature is impressive and he helps the reader by providing ample bibliographies. His balanced judgment on passages helps to bring clarity out of the radical positions taken by some scholars (e.g., his opposition to Kelber's position on the disciples in Mark).

Regarding the historicity of the Gospel accounts, and the theological significance of this judgment (13-24), Brown contends that orthodox Christianity does not require one to believe that all of the details of the Scriptural narrative are historical, but that God at times communicates through parables, poetry, and "didactic historical fiction" (22, n. 28). Brown's critical criteria lead him to conclude, for instance, that the falling down of the crowd at Jesus' feet in Gethsemane when He says "I am He" (John 18:5-6) is not historical in nature, but rather "parable" (262).

While Brown applies his historical criteria with a moderate hand, the application does not seem to coincide with the viewpoint of the Evangelists themselves. There is no indication that they saw their works as anything less than historical. The very nature of their narratives (cf. Luke 1:1-4), and the early Church's willingness to die for what they preached, points towards something more profound than "parable" in the miraculous deeds of Jesus.

Brown often goes to great lengths comparing the stories of an incident in the various Gospels. As commendable and important as this task is, the lengthy comparisons back and forth in such detail have a tendency to blunt the "hearing of the story" that each Evangelist tells. Taking more of one Gospel at length, and then the others in turn, would have made the story of each Evangelist stand out in clearer relief.

A note of errata on pages 1373-1374 in the discussion of the dating of the crucifixion—Brown refers to the birth of Jesus in about 6 B.C. He then refers to the approximate age of Jesus at the beginning of His ministry as 30 from Luke 3:23 and notes that this would be circa A.D. 24. However, since there is no zero year between B.C. and A.D. the 30 years should take one to circa A.D. 25.

Brown's work is monumental, cogently written and conservative in the application of its criteria. It has earned a place of primacy in PN research, a credit to the dedication of its author.

Union College   TOM SHEPHERD
Lincoln, NE 68506-1734

Bruce, Robert, and Debra Bruce. *Reclaiming Your Family: Seven Ways to Take Control of What Goes on in Your Home.* Broadman & Holman Publishers, 1994. 257 pp. Cloth, $11.99.

The CBS television documentary, "In the Killing Fields of America," graphically portrays the rapidly escalating violence that constitutes one of the symptoms of family and societal disintegration. A medical model might suggest approaching these symptoms from a perspective of diagnosis and prescription. The diagnosis appears to be: a major loss of moral values with paralleling family disintegration. One prescription is set forth in *Reclaiming Your Family: Seven Ways to Take Control of What Goes on in Your Home.*

Robert and Debra Bruce, parents of three teens, have written a comprehensive prescription for parents, "a how-to" handbook that describes step-by-step how to build or rebuild strong families that teach moral values in a spiritual environment. The Bruces admit that parenting has been a learning experience for them which they have shared with their readers. They are a real-life laboratory for the principles they write about, principles that have sound biblical and psychological foundations plus a lot of common sense.

The chapters focus on seven basic areas which need to be managed if one is to have a healthy family and healthy children. The introduction, "Is Your Family Out of Control?" contains assessment tools to evaluate the strengths and weaknesses of the family. It ends with a Family Assessment Quiz and scoring information to help the reader answer this question about her/his own family.

Seven chapter titles begin with the words "Take control." The first chapter discusses the spiritual health of the family. "Take Control Through Faith in Jesus Christ" stresses the importance of spending time with God and contains many suggestions that will help families build a strong spiritual base.

Chapter 2, "Take Control Through Consistent Discipline," contains many helpful strategies on how to remain firm, consistent, yet pleasant, by maintaining control of one's own emotions.

Chapter 3, "Take Control Through Communication," shows how to really listen and how to communicate with love while all the while remaining firm, authoritative, specific, and fair. The chapter ends with an Anger Check List and describes steps for creative conflict resolution.

Chapter 4, "Take Control Through Christian Values," teaches families how to be Christ-centered rather than self-centered. Values are defined as principles given by the Creator. The authors stress the importance of modeling them in the home and suggest methods for teaching them to children in different age groups.

Chapter 5, "Take Control of the Time in Your Life," recommends prioritizing time use and avoiding overcommitment and perfectionism. This chapter includes ideas on how to nurture one's self as well as the family and ends with 13 enjoyable family-time activities.

Chapter 6, "Take Control of Your Family Income," calls for keeping out of debt through careful planning and prioritizing: "pay God, pay yourself, then pay others." This section contains a host of helpful suggestions, sample budgets, budget worksheets, and a plan that can help any family begin to achieve financial control.

Chapter 7, "Take Control of the Media," challenges parents to decide who will teach their children. Some parents take control by banning certain forms of media; this works about as long as the children are in a controlled environment. The Bruces recommend teaching children *how to choose* on the basis of guiding principles as well as self-control. The chapter ends with a family-time exercise featuring four steps to achieving family media control.

This book is user-friendly in that it is easy to read, yet it is too long to read quickly. This is because it contains such a comprehensive approach to each area: basic principles, self-assessment lists, illustrations from real life, and end-of-chapter interactive question-and-answer sections for family discussion. It is a great reference book and is organized so a parent can quickly locate help on the topics discussed.

One of the strengths of this book is the way the authors provide materials for family participation, which builds family cohesion. At the end of each chapter they describe the steps the family can work on together to achieve the family's goals for growth. Another strong point is the biblical approach combined with sound psychological principles.

If the diagnosis is correct, that many of our society's ills stem from the loss of moral values which results from the disintegration of families, then *Reclaiming Your Family* contains a prescription that will provide healing for many.

Andrews University   MARGARET G. DUDLEY

Bruinsma, Reinder.   *Seventh-day Adventist Attitudes Toward Roman Catholicism, 1844-1965.*   Berrien Springs, MI: Andrews University Press, 1994. 374 pp. Paper, $19.99.

When a first-grader told Art Linkletter that Seventh-day Adventists "hate Catholics," he was expressing deep-rooted attitudes going back over two centuries. Reinder Bruinsma, communications director for the Seventh-day Adventist (SDA) church in Europe, traces the roots of this antagonism to 17th-century Puritans, 18th-century Methodists and Baptists, 19th-century Millerites, and SDAs from 1844 to 1965 (Vatican II).

Puritanism bequeathed a tradition of anti-Catholic apocalyptic prophecy, seeing in "Babylon" and the antichrist references to the papacy. Methodists and Baptists of the "Burned-over District" added millenarianism, seeing in the 1260-year prophecy (538-1798) fulfillment of a "deadly wound" to Rome when the pope was captured in 1798. The Millerites expanded the lexicon of anti-Catholic apocalypticism, equating the "little horn" (Daniel 7) and the "beast" (Revelation 13) with Rome. But they were also unique, predicting the end of Catholicism in 1844 and broadening the definition of "Babylon" to include apostate Protestantism.

Sabbatarian Adventists (1844-63) preached much the same message, but stressed the papacy's role in changing the Sabbath to Sunday, substituting priestly confession for Christ's role in the heavenly sanctuary, and its persecution in the past and near future. They paid little attention to current issues in the Catholic-Protestant debate and avoided political involvement with the Know-Nothing Party. In fact, writers attacked Protestantism more than Catholicism for moral and doctrinal corruption.

From 1863 to 1915, SDAs preached these same anti-Catholic apocalyptic views but with less militancy than Baptists and Methodists who joined the American Protestant Association or wrote exposés of convent life. SDAs were more anti-papal than anti-Catholic, seeing in the Sabbath-Sunday issue a "mark of the beast" that would eventually divide God's people from the damned. In 1901 *Review* editor Uriah Smith expressed "uncompromising opposition to the errors, the workings, and the tendency of [Catholicism], but recognition of every good quality in individual members, and a desire to do them good"(200). Unlike nativists, SDAs saw in Catholic immigration an opportunity to preach the gospel "to all the world" within the United States.

As ecumenism softened Protestant anti-Catholicism after 1915, SDAs, with a strong historicist approach to prophecy, feared that "popery" would be revived. In Al Smith's 1928 nomination and John Kennedy's presidency; in FDR's ambassador to the Vatican; and in the attention given to Vatican II, SDAs saw Rome reviving. As their criticism of apostate Protestantism softened, focus shifted to the end-time threat posed by a rapidly growing Roman Catholic Church.

Unquestionably, this is the definitive work on SDA attitudes toward Catholicism. Bruinsma's 72-page bibliography and 300 heavily footnoted pages demonstrate his scholarly thoroughness. He uses sources critically, sifting the biased or hagiographic from the objective and scholarly. Bruinsma raises questions about the paradox of how Rome can be declining from its "deadly wound" yet be dangerous (52); the irony of SDAs rejecting the Trinity as "popish error" but later accepting it as biblical (110); and their refusal either to dialogue with Catholic leaders or to become politically active against Catholicism (116). New light is shed on Ellen White, who was more concerned about saving Catholic souls than with attacking the hierarchy.

Regrettably, this outstanding book has its flaws. Its small, typewritten print; its use of Britishisms (spelling, midsentence parenthetical phrases, excessive exclamations, and—worst of all—"Burnt-over District"); and its odd style of paragraphing mar the reader's enjoyment. Poor proofreading has admitted dozens of mistakes—one-word "orphans," misspellings, poor punctuation. American readers know that the French and Indian War began in 1754 (not 1756); that the Fox sisters lived in Hydesville (not Rochester); and that Xenia is in Ohio.

Nonetheless, both church historians and laity will benefit from a close reading of this book. Someone should now study SDA attitudes toward Catholicism from 1965 to the present.

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Campbell, R. Alastair. *The Elders: Seniority within Earliest Christianity.* Edinburgh: T & T Clark, 1994. xiv + 309 pp. $43.95.

The author, Tutor in New Testament Theology at Spurgeon's College in London, traced "the elders" from the Old Testament through the life and institutions of Second Temple Judaism and the Graeco-Roman world of the first century before tackling the subject in the New Testament writings. He admits that for Ancient Israel "our sources say very little about the elders" (20), and "the period between the reforms of Nehemiah and the Maccabean uprising is a notoriously shadowy one so far as hard evidence goes" (28). Campbell says that the question, Who ran the ancient synagogues? is "a hard question to answer," "partly due to the fragmentary nature of our evidence" (45); therefore the author and the reader have to be cautious about their conclusions.

From the reading of Jewish sources the author concludes that the "elders are senior men of the community, heads of the leading families within it, who as such exercise an authority that is informal, representative and collective . . . 'The elders' does not so much denote an office as

connote prestige" (65). Therefore, we should not look at the synagogue as the forerunner of the eldership.

A brief survey of selected Graeco-Roman sources leads the author to conclude that "in most places at most times power lay with those born to wealthy families, whose senior members were leaders in the state, city or rural community" (95). Therefore, he concludes, the elders owed "their position to seniority relative to others within the household" (96).

In discussing the New Testament references, the author adopts the position that not all letters attributed to Paul are his. He doubts that Colossians and Ephesians are Pauline (97) and he denies that the Pastorals were written by Paul (176ff.). He opines that "the historical reliability of Acts is a matter of controversy" (141), and appears not to consider the participation of the Holy Spirit in the writing of some of the books of the Bible (146-148).

In spite of these limitations, there are some positive points in his presentation. For example, his suggestion that the house-churches in Jerusalem were similar to the Pauline household churches seems plausible. He then infers, "if the earliest Christians met in homes, then they also had leaders at the household level, leaders provided by the household structure itself" (153). These leaders would be called the *episkopoi* or "overseers," instead of "the elders" (160). When in one area the number of house churches would increase, it would seem natural to have their leaders (*episkopoi*) meet to coordinate actions, and be referred to as "the elders." In this way, "the elders" would be the natural leaders *kat' oikon*, and some of them might be appointed as leaders *kat' ekklesian* (171).

The author proposes that the Pastoral Epistles were "written, not to effect an amalgamation of overseers and elders, but to legitimate the authority of the new overseer" as a third stage (196), the *episkopos* (singular), bishop of a city or *kata polin* (206).

With this background, the author looks at postapostolic writings, such as 1 Clement, Ignatius, the *Shepherd of Hermas*, and the *Didache*, and finds that the references to the elders or presbyters, overseers, and bishops seem to fit his paradigm. The ascendancy of the *monepiskopos*, or sole bishop, becomes increasingly clear, amalgamated with the office of *sacerdos* (priest), which is first given to the bishop from the beginning of the 3rd century, and later used for the presbyters, the bishop's delegates, since the 4th century (231).

Since our context is different from the early Christian times, "it is difficult to imagine how the conclusions of this study could be straightforwardly translated into contemporary practice" (254). But he suggests that the study can still speak to our times with regards to the ordination of women and "the common understanding of the ministry, as exemplified by the Lima report of the World Council of Churches" (255).

The author concludes with two well-taken points: first, in calling their leaders overseers or elders, the churches implied that the personal qualities required of those who served as overseers. Second, since "the elders" is a collective title, it points to the "collegial character of Christian oversight . . . none should exercise that oversight without consulting other leaders, as well as the people under their care" (260).

The *Works Cited* section (261-291) does not follow regular bibliographic style, though it identifies the sources clearly enough. There follows an Index of Modern Authors, and an Index to the Scriptures, Apocrypha, Pseudepigrapha, Other Jewish Writings, and Dead Sea Scrolls.

Very few misspellings were noted, as we have come to expect from this publisher, and most of them are in the titles of German books.

All in all, Campbell's work is thought-provoking, and even if we cannot support all of his conclusions, it will be a stimulating book for anyone interested in the development of the eldership in the Christian church.

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Cate, Robert L. *An Introduction to the History Books of the Old Testament.* Nashville, TN: Broadman & Holman, 1994. 128 pp. $12.99.

Because Old Testament historical books deserve their own introductory discussions, Cate's attempt to give due attention to this part of the Old Testament should be welcomed.

After a general introduction to Old Testament history writing, its purpose and study, Cate discusses each of the twelve historical books. The two-part books, Samuel, Kings, Chronicles, and Ezra-Nehemiah, are taken together. Each section of this main body consists of following basic parts: glossary, place in canon, date and authorship, organization of the book, summary of contents, message, and questions for reflection and review. In addition, Cate offers brief character studies of Joshua, Ruth, Samuel, Saul, David, Ezra, Nehemiah and Esther. Two chronological charts and three maps are included. Cate rounds out his book with a chapter on the message of the history books and a Scripture index.

Cate's book is an easy-to-understand and clearly written introduction to the Old Testament historical books. The glossaries and the review questions are helpful for beginning students and autodidacts in the area of Old Testament historical books, though the editorial arrangement of the glossaries takes too much space. Especially commendable are the rather general character descriptions of important individuals, which is a new feature in biblical introductions. They should be explored in more detail.

Cate's introduction "is intended as a textbook for college or seminary classes dealing with the Old Testament history books" (xi). With this intention in mind, a number of serious shortcomings appear in this book. The lack of academic references presents a major deficiency. The final bibliography (167-169) with only 44 items is too limited. The sectional bibliographies cannot make up for this deficiency as they each contain a selection of no more than seven commentaries. No reference to articles appears in the bibliographies. Helpful footnotes referring to other materials are often missing.

Cate fails to interact with other views on the history, development, and interpretation of the text. For example, Cate lists 15 duplicate reports found in 1 and 2 Samuel apparently supporting the two-source hypothesis (56), only to say that each "can be explained satisfactorily" *and* to add in one breath that they also may have been edited by the Deuteronomic historian(s) (57). Thus, the claim that each biblical book "will be introduced in the light of the best biblical scholarship" (xi) is farfetched.

Cate spents too much time in summarizing the contents of each Old Testament historical book. About 57 pages—one-third of the book—recount the biblical history and are therefore superfluous. Of course, this part of the book contains some historical or theological explanations, e.g. the Semitic concept of *herem* (19), the significance of genealogies (120-121), and the specific method and purpose of the Chronicler (122-125). But these themes could have been discussed more profitably in a section on special issues of each book.

Finally, one might wish that Cate had explained his own hermeneutical method more sufficiently. He regards the Bible as "God's self-revelation" (11), a report of his mighty acts, while at the same time he claims to use all kinds of disciplines in the field of Old Testament criticism (9-11). For example, Cate seemingly supports the concepts of Deuteronomic history and Deuteronomic historians (5, 16, 57) and of the Levitical editorship of Chronicles and Ezra-Nehemiah (5, 114, 131), but he neither mentions the still ongoing scholarly discussion on these concepts, nor what he really means by these terms. A methodological explanation and clear definitions of what Cate understands by the different kinds of criticisms would have been desirable.

Compared to D. M. Howard's recent *Introduction to the Old Testament Historical Books* (1993), Cate has written an introduction to the historical books of the Old Testament which lay bible readers will find understandable and very helpful as a first introduction. It may thus be recommended as a first reader. But the major shortcomings of this book prevent it from being labeled a college or seminary textbook, whereas Howard's *Introduction* presents an uptodate, scholarly, interactive introduction which could be recommended without hesitation for classroom use.

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Clines, David J. A., ed. *The Dictionary of Classical Hebrew.* Vol. 1.
    Sheffield: Sheffield Academic Press, 1993. 475 pp. $80.00.

Appearance of the first volume of *The Dictionary of Classical Hebrew*
is a welcome and long-overdue event in the development of Hebrew
lexicography. The dictionary, projected to consist of eight volumes, is
designed as the successor to *A Hebrew and English Lexicon of the Old
Testament,* by F. Brown, S. R. Driver, and C. A. Briggs, known as BDB,
of which publication began in 1891 and was completed in 1907. However,
the dictionary is a new work, not a revision of BDB. The succession
involves taking into account a century of change, including the discovery
of the Qumran corpus of classical Hebrew texts and the emergence of
modern linguistics.

Volume 1 begins with a preface by the editor, an introduction to the
dictionary as a whole, descriptions and lists of text sources covered by the
dictionary (including especially Qumran material and inscriptions, etc.,
with bibliographic data), and a key to abbreviations and signs. The bulk of
the volume is devoted to Hebrew words beginning with the letter Aleph,
for which there is an English-Hebrew index at the end.

The Dictionary of Classical Hebrew differs from previous dictionaries
of ancient Hebrew in two major respects, both of which add greatly to its
usefulness. First, it systematically covers not only the language of the
Hebrew Bible, but also that of Ben Sira, the Qumran manuscripts, and
ancient Hebrew inscriptions from earliest times. Second, its working
philosophy is based in principles of modern linguistics, especially the rule
that meanings of words are established by the ways in which they are used
in patterns and combinations within sentences.

Users of BDB will find the format of the new dictionary familiar in
that an entry/article for a Hebrew word includes elements such as the part
of speech, a simple translation, a list of forms, and a semantic analysis.
Unlike BDB, the dictionary includes the number of occurrences of a given
word in the Hebrew Bible, Ben Sira, the Dead Sea Scrolls, and inscrip-
tions. A more significant difference, in accordance with the linguistic
approach of the dictionary, is the inclusion of a full syntagmatic analysis,
which exhaustively registers for a verb the subjects, objects, and
prepositions with which it is used, for a noun the verbs which have it as
subject or object, the adjectives used to modify it, and so on. An entry
also takes note of synonyms and/or antonyms and, in the case of a verb,
a list of words that may be morphologically derived from the verbal root.

Omitted from the *The Dictionary of Classical Hebrew,* by contrast
with BDB and some other lexicons such as that of L. Koehler and W.
Baumgartner, is evidence of cognate languages. This evidence is excluded
because it does not represent Hebrew usage. Listing Semitic cognate words
in the dictionary entries could convey to users who failed to read the

introduction the misimpression that the meaning of a given word is partly based upon its Semitic etymology. In spite of this danger, I think judiciously presented lists of well-established cognate words would be helpful for many users, e.g. as indices to entries in dictionaries of other Semitic languages.

It is impossible, of course, for a reviewer to check thousands of references for accuracy. My study of the first volume of the dictionary indicates that its entries are generally well conceived and carefully done. Positive characteristics include: hierarchical arrangement of semantic and syntagmatic analyses, summaries at the beginning of some long analyses, flexibility of format with regard to the integration of semantic and syntactic data, clear explanations which express caution when necessary, and appropriate redundancy.

The tremendous syntactic detail included in the dictionary, which makes it so valuable as a reference tool, poses a challenge to the user who is attempting to quickly find a particular piece of information in a long section of an entry. Section headings such as SUBJ (= subject), NOM CL (= noun clause), APP (= apposition), etc., are well marked, and long sections group references in quasi-paragraph format. However, within such a group there is no easily discernible, generally applicable principle by which Hebrew words appearing in a particular syntactic relation to the main headword are arranged. To me the most logical solution would be to alphabetize the Hebrew words. If more than one reference to the same word must be presented, e.g., because the word is used both in a technical and less technical sense, these references should be juxtaposed.

As stated in the preface, constraints of cost-effectiveness and time do not allow the dictionary to take into account all of the secondary scholarly literature. The editor states that "we can hope to do no more than report the position of the best scholarship we can find" (10). The focus of the dictionary is not so much on state-of-the-art translation equivalents as on providing comprehensive, contextually conditioned evidence so that the user can arrive at his/her own conclusions regarding precise meanings.

Although *The Dictionary of Classical Hebrew* cannot meet all our needs, it does well what it sets out to do and is on its way to setting a new high standard for Hebrew lexicography. May it be completed soon!

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Davies, Gordon F. *Israel in Egypt: Reading Exodus 1-2*, Journal for the Study of the Old Testament Supplement Series no. 135. Sheffield: JSOT Press, 1992. 204 pp. $50.00.

The last two decades have witnessed the development of several new directions in exegesis which diverge from diachronic literary methods

based on source, form, tradition, and redaction criticism, methods that considered the historical growth of composition, toward synchronic approaches of interpretation. These approaches include structuralism, rhetorical criticism and postmodern uses of reader-response criticism, each based on unique philosophical and theoretical foundations. These hermeneutical systems differ from earlier diachronic methodologies in that they place emphasis on the internal relationships within larger units of narrative rather than aiming to divide individual texts into various sources or traditions. Although some historical critics continue to conceive of structuralist methods as one more methodological perspective to be added to diachronic methods, others view them as two separate paradigms (see below). The number of exegetical studies utilizing these methods among commentaries and other literature in recent years indicate the multiplicity of outcomes that result from a synchronic approach. It is this and the dichotomy between methodological approaches that Gordon F. Davies addresses in this useful monograph on the first two chapters of Exodus. He aims to bridge all of these exegetical approaches in an openly eclectic manner by taking a middle ground that "stands on one side of the line between diachronic and synchronic analyses, but also at a distance from those who attempt a merely aesthetic evaluation of the Bible and discount references to extratextual sources" (16). Davies espouses to work within reader-response criticism although in "moderation." What emerges is a concise exegetical study presented with clear organizing principles outlined in the introduction.

The following seven chapters divide Exodus 1-2 into individual pericopes that are clearly outlined in consistent interpretive sections. Each chapter begins with a literal translation of the text followed by notes on the translation. These notes consist of syntactical and grammatical observations. The second section, "Delimitation," sets the context of the pericope under discussion. The actual analysis begins with the third section "Narrative Structure." Here Davies' investigation of "deep" and "surface" structure depends heavily on Vladimir Propp, the well-known Russian structuralist. Thus, the deep structure of Exodus 1:15-22 is interpreted as "problem-attempted action-result." The problem is the same as that of 1:8-14 and is "Pharaoh's perception of a threat in the Israelite's growth" (69). A section on surface structure focuses on the tension and unfolding plot in the narrative (29). Other sections include point of view (the perspective of the narrator), repetition and narrative gaps (how each assumes the interaction of the reader to fill in missing parts), narrative symmetry (chiastic structure and other aspects of symmetry), and vocabulary (lexicographical and semantic word studies), followed by a brief section of conclusions.

The volume accomplishes its task of providing a broad synthesis of sources from various methodological perspectives. This is evident in the concise discussion of interpretations concerning vocabulary and notes on

the translations in which Davies engages. However, it is this very discussion of translation and word studies that frustrates Davies' original intention. For if this were indeed an attempt to harmonize the various synchronic approaches, one would expect an analysis of the vocabulary and syntactical aspects of the text to begin with the reader, as is consistent in reader-response criticism. Instead the author engages in word studies that seem much more concerned with the original intention of the text and narrator than he is with the reader's response and interpretive interaction with the text. Much attention is given to the technical details of Hebrew syntax and lexicography. *Theologisches Handwörterbuch zum AT, Theologisches Wörterbuch zum Alten Testament,* and other technical studies which are written from a diachronic perspective are cited. Hence, the author's intent of providing a discourse between both diachronic and synchronic approaches seems to lean more toward the diachronic. In fact, reader-response criticism constitutes a minimal part of the present study. Yet, despite its detailed linguistic analysis of some parts of Exodus 1-2, other parts are not treated. One would expect that the specific location of the events would be significant for the reader. The narrator is specific concerning the location of Raamses and Pithom as being the center of the activity of the Israelites. Davies states, "The presence or absence of names in Exodus 1-2 strikes the reader/listener. Pharaoh is not named, but the store cities Raamses and Pithom are, as the midwives will be later" (61-62). But there is no discussion of the relevance of this fact. Davies centers on the importance of the midwives while neglecting the importance of their location. If the naming of the store cities are significant, why is there no linguistic analysis of these terms that come from outside the linguistic realm of Hebrew? It appears that Davies' eclecticism at times results in the oversight of important elements.

Despite these lacunae, this volume provides a concise (at times overly concise) treatment on the first two chapters of Exodus that is useful for those interested in solving dichotomies between diachronic and synchronic hermeneutical methods. The question remains whether hermeneutical methodologies with such diverse philosophical and theoretical backgrounds can indeed be synthesized in this eclectic manner. Contrary to Davies position, others have pointed out the difficulty of such tasks (see D. Patte, *What is Structural Exegesis?* [Philadelphia, 1976]; J. Barton, "Structuralism," *ABD* 6 [1992]: 216). The strength of this volume rests in its ability to document these methods and its aim to achieve positive results. Further studies of this nature are warranted if such a synthesis is to become a reality.

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DeBerg, Betty A. *Ungodly Women: Gender and the First Wave of American Fundamentalism.* Minneapolis, MN: Fortress Press, 1990. 165 pp. Paper, $9.95.

This book takes a new look at the history of American Protestant fundamentalism in the late nineteenth and early twentieth centuries. The result is a bold claim: gender issues were at the center of the emerging movement, especially of the fundamentalist-modernist controversy of the 1920s; thus doctrinal arguments and interpretations were often used by fundamentalist preachers and writers of the early twentieth century as tactics to maintain Victorian gender roles that were being threatened by the changes taking place through industrialization and urbanization. This claim is based on a thorough examination of a wealth of popular fundamentalist literature published between 1880 and 1930 that has heretofore received but little attention.

The theme is set against the background of the nineteenth-century "cult of the home." The economic competition in which men found themselves in the nineteenth century made them look toward the home as their haven of repose. The home became romanticized as the bastion of virtue in an evil world, and women became the guardians of such virtue. The rapid increase of women in the labor market threatened to end this "separate spheres" ideal and the "divinized" home, and elaborate campaigns were conducted by early fundamentalists to reverse the trend. These campaigns form the subject matter of most of the book.

The spiritual role of women had also led to the feminization of the nineteenth-century church. One part of the fundamentalist campaign was aimed at reclaiming the church for men. Thus the legitimacy of women speaking and holding positions of authority in the church began to be questioned, and the feminized language was replaced by masculine images, such as virility, militarism, and heroism. The pastor's role began to be seen as one of direction, authority, and leadership rather than as the servant of the church. Fundamentalism was masculine, modernism "effeminate."

The perceived worldliness brought on by modernism was blamed on women who had increased their freedom and abandoned their mission as spiritual guardians of the family. The sinful image of a "modern" woman was epitomized in the "flapper"—a woman who had accepted the revolution in manners and morals. The flapper smoked, danced, wore short skirts, petted with men in automobiles, and bobbed her hair. She became a symbol of the evils of modernity, the opposite of the Victorian "true woman," and a danger to men's morality and character which it was the woman's task to control and strengthen. By undermining the most basic fundamentalist values, the "flapper" was seen as threatening civilization itself.

The impact that these disruptions in gender roles had on theology is examined in the last part of the book. Whether the fundamentalists attacked evolution, the Social Gospel, or other enemies of faith, "it was not so much traditional theology they were defending as it was traditional gender ideology" (141). This is because the dynamics of gender touch all relationships and thus every aspect of life; with the changes taking place it was no longer clear what it meant to be male or female. Furthermore, the far-reaching political consequences of the fundamentalist campaigns affected "the distribution of wealth, electoral politics, social policy, the labor movement, health care delivery, public education, and economic growth" (149). Thus, according to DeBerg, today's attacks against feminism, abortion, and other such social practices are no new phenomenon but are inherited from the first wave of fundamentalism at the turn of the century.

This book presents a new twist to the traditional view of fundamentalism as primarily theological and provides a case study of the sociological view that considers fundamentalism a reaction to the changes taking place in society. It is a richly supported study of a largely neglected body of literature. The central claim of the book may be somewhat overstated, but its aim is to focus attention on a neglected dimension. Although DeBerg does not insist that gender issues superseded theological issues, this seems to be implied. At any rate, she shows that the two were intermingled, in that gender issues were often couched in theological images and terminology.

The book is well written, though at times the theme moves rather slowly because of the large amount of supporting materials presented. The claim about the far-reaching political consequences of the fundamentalists' gender-related campaigns, though largely obvious, is beyond the scope of the book and should be taken as conjecture supported more by other works DeBerg cites than by her own research. One also misses some comparative data as evidence of the validity of the central thesis. Although DeBerg claims that the overwhelming weight of the historical evidence precludes a more "balanced" view, the reader is left wondering whether the literature was chosen to support a preexisting thesis. It does not appear that any random selection was used. In such selective research, findings depend on the viewpoint from which the researcher approaches the question.

Traditional history, however, is probably no less selective. The woman's viewpoint is long overdue. *Ungodly Women* provides several insights that help us understand some of the developments in the church during the twentieth century. The book is a worthy contribution to church history and to the sociology of religion.

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Doukhan, Jacques. *Le Soupir de la Terre*. Dammarie les Lys, France: Vie
    et Santé, 1993. 318 pp. $

Professor Jacques Doukhan is already known to English-speaking
scholars on Danielic studies by two publications: the book *Daniel: The
Vision of the End* (Andrews University Press, 1987) and an article on
Daniel 9 which appeared in *AUSS* (17 [1979]: 1-22).

The present book, *Le Soupir de la Terre*, reads like a popular
commentary on all twelve chapters of Daniel. Each chapter division
contains a descriptive commentary on the content of the chapter in
Daniel, an outline of the major themes, and an interpretation and
application of the text. The chapter divisions close with lists of questions
and very useful presentations of the plans of the chapters.

The book's main target is a general audience without specialized
knowledge of the field. But this fact does not prevent the author from
presenting a veritable gold mine of data invaluable for a better apprecia-
tion of Daniel's message. For example, in order to enhance the traditional
interpretation of the world empires which are behind the various metals of
the statue in chapter 2, Doukhan lucidly introduces the historical evidence
which ties these metals to the corresponding empires (42-46).

The notes at the end of the book are of help to the more specialized
readers. They can complement their bibliographies of the publications in
English by the works published in French. In keeping with his established
practice, the author quotes generously the works from Judaica. This is
appropriate in a book on Daniel, given the fact that this prophetic book
has been highly esteemed by Jewish expositors.

Rather than dealing with the critical introductory issues in the
beginning, Doukhan adds an appendix on this subject at the end of the
book and entitles it "Daniel and its Criticism." The author's approach to
Daniel is a balanced combination of historical, linguistic, literary, thematic,
theological, and textual/exegetical approaches. This mixture makes the
reading easy and interesting. The author's French is rich in vocabulary and
at times almost poetic.

The interpretation of the prophecy is consistently historicist. One
should take note, however, of Doukhan's own corrective of this approach
which was stated in the introduction to the first book and clearly applied
in this one. For this reason I would call this type of interpretation biblical-
historicist. This simply means that rather than rushing from the text into
historical events, the author, who is faithful to the *Sola Scriptura* principle,
lets the Scripture interpret itself first and only then proceeds to its
historical fulfillments. This is most evident in Doukhan's dealing with
Daniel 11, where he first compares this chapter to its counterpart, chapter
8, and only then applies it in history. While not all historicist scholars will

agree with Doukhan's explanation of the chapter and its symbols, the biblical approach espoused there can only be commended.

Translated into English, the book could serve well as a beginning-level college textbook. I would suggest a few minor changes before this is done: (1) The plans of the chapters would be more useful if placed at the beginnings of the chapter divisions. (2) At least a short bibliography would be of great help. (3) The dates assigned to chapters 7 and 8 respectively should be reexamined and brought into line with W. H. Shea's and G. F. Hasel's work on these chapters. (4) I suggest a second look at the popular view of a "rêve oublié" (chap. 2:5). This was based on older translations like L. Segond's rendering of the Aramaic '*azdā*' as "la chose *échappé*," which La Bible de Jérusalem translates more correctly, "que mon propos vous soit connu."

These minor improvements can make the book even more commendable for its translation into other languages such as English. In any case, Professor Doukhan deserves a high score for this excellent tool in the field of Danielic studies.

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Ferguson, Everett., ed. *Christian Life: Ethics, Morality, and Discipline in the Early Church*. Studies in Early Christianity, vol. 16. New York: Garland Publishing, 1993. 376 pp. Cloth, $60.00.

The present work is volume 16 of an 18-volume series devoted to interpreting the beliefs and practices of early Christianity. The series is arranged topically and covers biography, literature, doctrines, practices, institutions, worship, missions, and daily life in early Christianity. The series confines itself to the formative first six hundred years after the birth of Jesus. The premise behind the series is that no one can really understand today's Western civilization, much less religious history, without some understanding of the early history of Christianity. In covering such a broad range of topics, both early Christian documents and secondary sources were evaluated, with preference given to English articles.

The volume, introduced and edited by Everett Ferguson, evaluates the claim that Christianity offered not only a higher standard of life and motives, but that this higher standard was achievable by ordinary people, not just the philosophically trained. While much of the moral teaching of Christianity can be duplicated in the moralistic literature of Hellenism, Christianity offered a distinctive theological motivation as well as spiritual power to live above the standards of the world. Still, some of the most

vexing modern problems such as divorce, abortion, war, adultery, and discipline were faced in those early centuries. The teachings of some of the Christian authors who wrote most on these moral questions are represented in the articles in this volume. Since many of the early Christians did not live up to the standards set out by the church, it is helpful to see what practices were acceptable and also the procedures that were formalized for dealing with those who fell short. Authors and articles include: "The Decalogue in Early Christianity," by Robert Grant; "Christianity and Morality in the Roman Empire," by John Whittaker; "Athenagoras on Christian Ethics," by Abraham J. Malherbe; "The Transformation of the Stoic Ethic in Clement of Alexandria," by Denis J. M. Bradley; "The Unity of the Two Charities in Greek Patristic Exegesis," by Thomas Barrosse; "The Distinction Between Love for God and Love for Neighbour, in St. Augustine," by Raymond Canning; "Marriage in the New Testament and in the Early church," by Willy Rordorf; "The Origins of Nuptial Blessing," by Kenneth Stevenson; "Ante-Nicene Interpretations of the Sayings on Divorce," by J. P. Arendzen; "Abortion and the Catholic Church: A Summary History," by John T. Noonan, Jr.; "The Early Church and War," by Roland Bainton; "The Rejection of Military Service by the Early Christians," by Edward A. Ryan; "Penitential Discipline in the First Three Centuries," by H. B. Swete; "Disciplinarian Procedures in the Early Church," by Frans van de Paverd; "The Sacrament of Penance and St. Cyprian's *De lapsis*," by Maurice Bevenot; "Private Penance in the Early Church," by G. H. Joyce.

Of all the Old Testament laws, the Decalogue was felt by Christians to be still binding and so provided the framework for Christian morality. (Everett Ferguson asserts that the only exception made by early Christians to the binding nature of the law was to the Sabbath command). Accordingly, the first article is "The Decalogue in Early Christianity" by Robert Grant. Grant rather briefly analyses Jesus' teaching about the law, but asserts that what the law meant in Judaism and early Christianity is best seen in Paul. After declaring that Paul had a low view of the law for Christians, Grant proceeds to give numerous Pauline references to the law that were very positive.

Since many slanderous accusations were leveled against the early Christians, the apologists rose to their defense and Athenagoras was one of the most vigorous. Chapter three, by Abraham Malherbe, stresses Athenagoras' position that Christianity attained not only the conduct commended by the best philosophers, but a new and higher standard of morality. In his chapter on marriage, Willy Rordorf focused his comments on four aspects: marriage and eschatology; adultery, divorce, and second marriages; attitudes toward women and sexuality; marriage as a sacrament. Concerning marriage and eschatology, Rordorf believes that Jesus and Paul are in agreement that the primary human responsibility is to prepare to

enter the kingdom, and marriage and celibacy are both honorable to the degree that they help or hinder our readiness to enter the kingdom. Concerning adultery, which was widely accepted in the culture surrounding early Christianity, the Christian belief was that sexual love was to be animated and even validated by Christian love. Also, divorce was allowed only in the case of adultery, but remarriage was allowed only if the first spouse died. Concerning the rather low view of women, Rordorf states that the Christian message was not interested in changing the social structures of the age. Instead, the Christian was to "live in the Lord" within the framework of his/her culture. In the accepted house rules of the day, subjection of wives to husbands was central. Finally, Rordorf concludes that in the early years, marriage was not considered a sacrament, as no nuptial blessing was presided over by any minister of the church.

Concerning abortion, John Noonan makes clear that in the Greco-Roman world, abortion was widely practiced, sometimes for trivial reasons (e.g. to maintain feminine beauty). Aristotle believed it should be allowed for the good of the state, but only before there was "sensation and life." Of course that observation calls to mind the noisy current debates on when human life and sensation truly begin. It is interesting, however, that the early Christian works, beginning with the *Didache* (c. 100 A.D.), consistently include abortion in the many lists of "thou shalt nots."

The list of topics covered in this volume is a rather short one and the space devoted to them is quite uneven. Most chapters or topics run from 12 to 35 pages while the topics of penance and discipline cover well over a hundred pages. Such uneven treatment either suggests an arbitrary choice of the editor, or more likely, reflects the preoccupation the early church had with this particular topic. For the most part the writing is clear, but the terms "Ethics" and "Morality" used in the subtitle suggest a wider coverage of topics than is represented in the book.

Andrews University   WILLIAM RICHARDSON

Fitzmyer, Joseph A., S.J. *According to Paul: Studies in the Theology of the Apostle.* S. J. New York/Mahwah, NJ: Paulist Press, 1993. xi + 177 pp. $12.95.

According to the preface, this book is intended as further elaboration of topics that received summary treatment in Fitzmyer's earlier works. Three of the eight essays are first-time publications.

Fitzmyer, a well-known figure in Pauline studies, is professor emeritus of biblical studies in the School of Religious Studies at Catholic University of America in Washington, D.C., and a past president of both the Society of Biblical Literature and the Catholic Biblical Association.

This volume reflects his vast expertise and offers a wealth of valuable data for discussion, further research, and preaching. While theological issues are discussed, and profoundly so, practical application is not forgotten. The final chapter discusses Paul's preaching as well as preaching from the Pauline corpus.

The first of the volume's eight chapters traces the apostle's spiritual journey, seeking to ascertain how Saul of Tarsus—a Jew and a Pharisee—became Paul—the Christian apostle to the Gentiles. Beginning with his name change and its implications, it moves to his spiritual and cultural background. He is rooted spiritually in Judaism, but his Greek images and argumentation are noted. Fitzmyer views this dual heritage as not only enabling Paul "to cope with the problems and difficulties of carrying the Christian gospel from its Palestinian Jewish matrix into the world of the Roman empire," but also as influencing his agenda and his view of Christianity. He questions whether Paul would have written about justification as he did, if he hadn't coped with the problem of Christian Diaspora-Jewish converts who insisted that Gentiles had to observe the Mosaic law to be saved. Thus, Fitzmyer's point that there were Hellenistic as well as Jewish influences that worked on Saul of Tarsus as a Christian missionary, while not new, reflects more thought than some others have put into it.

Fitzmyer correctly dismisses the notion of Saul's conversion being merely psychological and the concomitant notion that Romans 7 is autobiographical. The latter view, based on Luther's experience and interpretation, harmonizes neither with Paul's own interpretation nor with the universal situation of man presented in the chapter. Fitzmyer views the Damascus-road experience as what Paul says it is—"a revelation of the Son accorded him by the Father" in which he "saw Jesus the Lord" and which became the turning point in his spiritual journey—a journey which now found its goal in sharing in the glory of the risen Christ.

The second chapter explores Paul's Jewish background, especially in terms of its relation to the deeds of the law. Fitzmyer proposes, contrary to Bultmann and others, not only a similarity between Luke's version and Paul's own version of his Pharisaic background, but also traces of a "Palestinian tradition" of Judaism within his writings. However, he admits the complexity of the issue, noting that there is in Paul an absence of slogans that could be associated with a Pharisaic heritage or a sectarian Jewish milieu. He convincingly demonstrates affinity with materials found at Qumran, but admits inability either to explain the affinity or to specifically identify the Qumran sect.

Chapter three explores the Pauline letters in relation to Luke's account of the missionary journeys. While agreeing with the recent insistence on giving priority to Paul's own account of his journeys, especially as derived from his uncontested letters, Fitzmyer questions the "somewhat pejorative attitude toward the Lucan account" of Paul's

journeys. He argues that while there needs to be a critical analysis of the Lucan material, there is more scope for its use. Through a comparison of both writings, he demonstrates how Paul corroborates Luke, but he also notes the significant differences between them. Part two of the chapter is devoted to discussing the first missionary journey, which presents the biggest difficulty for corroboration.

On the basis of evidence derived from these discussions, Fitzmyer attempts "a relative chronology for Paul's missionary endeavors" using Gallio's presence in Achaia and the Delphi inscription as pivotal evidence.

Chapter four explores the use of the term *Abba* and Jesus' relation to God. Fitzmyer demonstrates that Jeremias and others were incorrect in suggesting that "there is no evidence in the literature of ancient Palestinian Judaism that 'my father' is used as a personal address to God." He cites at least two instances of such a usage in the Qumran literature. What is perhaps more correct is that the literature of preChristian or first-century Palestinian Judaism provides no evidence that *abba* was used as a personal address for God by an individual Jew. Jesus' usage was thus something new. Fitzmyer even asserts that the preservation of the Aramaic word is a strong argument for the recollection of a term used by the Jesus of history.

Chapter five addresses 2 Cor 3:7-4:6 with respect to the veil on Moses' face and the glory reflected on the face of Christ. Problems cited include the complications of the passage's flow of thought, the images and motifs, the mode of argumentation—especially its midrashic nature and subtlety, its Old Testament figures and motifs, etc. Fitzmyer proposes that once one recognizes that the apostle's argumentation cannot be subjected to syllogistic analysis, it is possible to detect the associations that are at work in the passage. He advances six sets of associations. His point is that Paul "suffused a Greek-Roman motif of metamorphosis with a midrashic development of the Moses story of Exodus 24 and with an allusion to Genesis 1." The second half of the chapter explores relations between Paul's imagery and the Qumran literature. In addition to the parallels he finds, Fitzmyer calls attention to and supports what van Unnick calls "Paul's mysticism."

Chapter 6 explores the meaning of κεφαλή in 1 Cor 11:3. Fitzmyer posits that Paul's "logic there is obscure at best and contradictory at worst. The word choice is peculiar; the tone peevish." Recent commentators concede that in this passage Paul uses κεφαλή in a metaphorical sense but there is a problem in determination of the precise metaphorical sense. Rejecting Weiss's designation of v. 3 as a gloss, and W. O. Walker's theory that vv. 2-12 should be seen as an interpolation, he agrees with Murphy-O'Connor that vv. 3-16 should be seen as a unit with Paul as its author. Fitzmyer also rejects the notion that κεφαλή should be translated "source." Citing examples from the LXX as well as from Philo, he provides evidence

that it was used and understood in the Hellenistic Jewish sense to designate preeminence or authority and should thus be understood as "head."

Chapter 7 looks at the christological hymn found in Philippians 2:6-11 and discusses the Aramaic background of the passage, its structure and meaning. Fitzmyer rejects the notions that the hymn was composed in Greek or by a poet whose mother tongue was Semitic, and provides evidence that it is compatible with contemporary Middle Western Aramaic. He even presents a reconstruction (121). Looking at the meaning and purpose of the hymn, he suggests that Paul has taken over from a contemporary Jewish-Christian liturgy a hymn to Christ which makes six Christological assertions.

The final chapter, as previously noted, explores Paul's own preaching as well as how a contemporary preacher might approach preaching from a Pauline passage. He suggests that just as preaching from Paul revitalized the church in the Reformation era, it could vitalize ours too.

Taken as a whole, the book presents valuable information and paves the way for further research in a number of areas. It reflects thoroughness, thought, and research. I would recommend it for professors and pastors, as well as college and seminary students.

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Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary.* The Anchor Bible, no. 33. New York: Doubleday, 1993. xxxiv + 793 pp. $40.00

Undoubtedly this is one of the best commentaries on Romans. It is certainly the most up to date in English and in many respects the most outstanding from America. The author is professor emeritus of biblical studies at the Catholic University of America. His work is presented as "a book for all people, a guide to the perplexed of any creed or none" (back cover), "accessible in a not-too-technical form for general readers" (xiv). However, its content, in particular its thorough review of scholarship and overwhelming bibliography, make it a tool for scholars.

As did his Anchor Bible commentary on Luke (2 vols.: 1981, 1985), *Romans* contains the author's translation of the Greek, theological comments on each section, and a reasonable amount of notes, mostly dealing with technical details.

The first part of the book deals with the usual introductory issues (25-102). The Pauline teachings in Romans are then summarized under the titles God, Christology and Soteriology, Pneumatology, Anthropology, and Christian Ethics (103-172). Fitzmyer carefully analyzes the doctrinal

section (1:16-11:36) of the epistle from the perspective of rhetorical construction, dividing it into three sections: "Through the gospel the uprightness of God is revealed as justifying people of faith" (1:16-4:25): "The love of God further assures salvation to those justified by faith" (5:1-8:39): and "Justification and salvation through faith do not contradict God's promises to Israel of old" (9:1-11:36).

Systematically Fitzmyer refers to patristic literature, mainly Augustine, Origen, Ignatius of Antioch, Theodore of Mopsuestia, Clement of Rome, and John Chrysostom. He does not neglect Protestant reformers, especially Luther, Calvin, and Melanchthon.

The author hopes that his Catholic background "will not show up too boldly" (xiv). In fact, the presentation is quite balanced, departing here and there from traditional Roman Catholic positions. For example, Fitzmyer states that "there is no reason to think that Peter was the founder of the Roman Church or the missionary who first brought Christianity to Rome" (30). He also minimizes the differences between Luther's view on the "uprightness of God" and his own position (257-265) and even calls Phoebe (16:1-2) a "minister of the Church" (728).

Although the analyses of controversial passages are necessarily short, they contain the essential information and are fair and clear. Especially well covered are the identification of the *ego* in 7:7-25 (463-466), the importance of chapters 9-11 within the purpose of the epistle (539-543), and the discussion of 10:4 and the end of the law (582-585).

The strongest and most useful contribution of this commentary is its massive documentation. This is presented both in a general bibliography (173-224) and specific bibliographies following each point discussed. In these, commentators are listed chronologically in five different periods. An index of subjects and another of commentators facilitates the use of the volume.

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Gundry, Robert H. *Mark: A Commentary on His Apology for the Cross.* Grand Rapids, MI: Eerdmans, 1993. iv + 1069 pp. Cloth, $59.99.

It is a foregone conclusion in Marcan scholarship that the Evangelist wrote in a Gentile Christian context, perhaps in Rome itself and in the wake of the Jewish war of 66-73. Consequently, he removed all political connotations from the messianism of Jesus, as well as the overly Jewish elements from the primitive Christian tradition. According to Mark, the worst enemies of Jesus were the Jewish leaders in Jerusalem, the same group responsible for the recent rebellion against Rome; in fact, Jesus him-

self was the victim of Jewish insurgency, with Rome's unwilling acquies-
cence. In Gundry's words, "Mark's audience will understand the following
passion of Jesus to be, not a penalty deserved by him for any danger that
he posed to society, but the outcome of a backlash against his having
defeated opponents who were dangerous to society as well as to him" (8).

Gundry's detailing these facts in more than a thousand pages of fine
print appears, at first glance, to be unnecessarily exhaustive. Yet given the
author's meticulousness, demonstrated earlier in his *Matthew: A Commen-
tary on His Literary and Theological Art* (1982), one would be reconciled
quickly with the length of the work. More significantly, Gundry departs
from a number of givens that have come to characterize the study of
Mark: the so-called messianic secret, the hypothetical Secret Gospel of
Mark, the use of polemics and irony throughout, etc. His major thesis, as
the subtitle suggests, is that Mark was written primarily to dispel from the
minds of Gentile readers the stigma attached to the Cross of Christ, whose
death would be associated inevitably with that of a serious offender, and
thus to pave the way for a receptive audience to the proclamation of the
gospel. On this count, Gundry's work is definitely meritorious.

The ground is well prepared in the "Introduction" (1-26), even by the
use of such categories as "theological truth" and "historico-literary truth"
(3). From the passion predictions well into the passion narrative, the story
of Jesus is told "in ways that make the passion itself a success-story" (3).
Mark has Jesus shame his opponents to the point of forestalling the shame
that would otherwise attach to his crucifixion (6). Gundry has his readers
as well prepared as Mark had his audience (much of the remaining
introduction is a negative assessment of audience criticism).

There are a number of interesting features in the book that commend
it further. The excursuses preceding the treatment of the larger units are
somewhat elaborate introductions, and the rich "notes" after the treatment
of each pericope are no less than another elaborate excursus on the recent
history of its interpretation (of particular interest for readers of this jour-
nal are the notes, on Mk 2:27-28, Jesus and the Sabbath [145-149]; and on
7:1-23, Jesus and the laws of purity [357-371]). The thirty-two-page bibliog-
raphy at the beginning of the book (xxiv-lv) is another interesting feature.

The author's repeated justification of Marcan redundancies and
syntactical roughness, however, is somewhat problematic (e.g., pp. 89-92,
155-156, 160-162, 520-523, 569-570, 824-825, etc.). It is inconceivable that
Gundry could immerse himself so deeply in Mark and not recognize the
possibility of a conflation of the other Synoptics in the Marcan text. The
Evangelist's tendency to rework "the pre-Marcan version" of stories—if not
also to depart from the overly Jewish tradition (such as found in
Matthew)—would make such a possibility demand further attention. Form
and redaction criticism have not been applied to the text of Mark as was
done earlier by the author in his treatment of Matthew. One cannot help

but speculate what the author's observations and conclusions would have
been had the present work preceded his work on Matthew and had it been
pursued with the same scrupulousness of form and redaction criticism as
demonstrated in the earlier work.

The latter part of the subtitle denotes the uniqueness of this
commentary and gives it a cohesion unlike most other commentaries. The
necessary details, however, may cause the reader to lose sight of the
sustained "apology for the cross" in the Marcan narrative. Aware of this,
Gundry returns to his thesis at the end of the commentary. In a section
entitled "The Purpose of Mark," in what would have otherwise been
introductory material, he begins: "Now that Mark's text has passed before
us, we can return better informed to the question, Why did he write this
gospel?" (1022). Other introductory questions appropriately discussed at
the end of the book are: "The Origin of Mark's Gospel" (1026-1045), "The
Outlining of Mark's Gospel" (1045-1049), and "The Literary Genre of
Mark's Gospel" (1049-1051).

Few observations on matters of origin and genre would suffice. The
zeal with which Marcan priority is here defended on the authority of
Papias and his claim, on the authority of John the Presbyter of Ephesus,
that the Evangelist was informed by Peter, leaves much to be desired
critically—since the testimonies of Papias lend equal credibility to
Matthean priority (see Papias, *apud* Eusebius *HE* 3.39.14-16). Should we
not suspect an early fabrication of a Petrine voice behind the Gospel of
Mark so as to give it some apostolic authority and better reception in a
predominantly Petrine territory? The veracity of the claim that Mark was
the interpreter of Peter depends, to a certain extent, on an affirmative
answer to the question of whether Mark is truly a "generic" book. Is the
Evangelist simply setting out "the good news" about Jesus, with his use of
the word "gospel" in the opening line being devoid of literary significance?
Gundry seems to weaken his Marcan priority argument as he proceeds to
settle the question of whether Mark is to be credited with expanding the
meaning of "gospel" to include the early ministry of Jesus in addition to
the Cross and the Resurrection. He concludes that the expansion of the
meaning of "gospel" cannot be credited to Mark since none of the
following three conditions is likely: (1) Peter's teachings, on which Mark
draws as a source, cannot be described as "gospel"; (2) the evangelistic
messages of Acts 2:22 and 10:36-39a are devoid of homiletical use of
anecdotes concerning the ministry of Jesus; and (3) "Paul's concentration
on the Cross and Resurrection is universalized," i.e., found to be common
to the New Testament writers (1050). Consequently, it may be argued that
Mark's use of the word "gospel" is suggestive also of an emerging genre, a
documentary development evolving around the life of Jesus and discernible
in the Evangelist's likely use of sources. For example, compare the nearly
contemporaneous use of the term "gospel" in a possible redaction of proto-

Matthew 24 (at verse 14), aimed at softening the tension about the imminence of the coming of the Son of Man, expected to take place soon after the destruction of Jerusalem.

On the whole, Gundry has given us an excellent commentary on Mark. The wealth of references in this exhaustive work will certainly make it a favorite nonserial volume for years to come.

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Howard-Brook, Wes. *Becoming Children of God: John's Gospel and Radical Discipleship.* Maryknoll, NY: Orbis, 1994. 510 pp. $21.95.

Becoming Children of God is part of the "Bible and Liberation" series which focuses on political, social, and contextual issues in the biblical text. By highlighting the social struggles behind the text, the series gives a foundation from which the reader can extrapolate to the contemporary scene. This commentary follows the pattern of the other volumes in the series by not only reading John's Gospel personally, but also exposing it politically. In this way it calls for "radical discipleship."

The commentary itself parallels Chad Myers' *Binding the Strong Man* (Orbis, 1988). Howard-Brook applies the same method Myers used in developing the commentary on Mark. As *Binding the Strong Man* grew out of a community, so *Becoming Children of God* is the product of the Galilee Circle community in Seattle. The members of the community not only spent two years rereading the Johannine text, but they also lived out "the radicality of the gospel in community" (xvii). At the heart of this new understanding is the reading of the Gospel through the eyes of the street people in Seattle, through the eyes of the shattered lives of prisoners and urban gangs, and through the lenses of the other marginal groups.

At the outset, Howard-Brook, a lawyer who did graduate theological studies at Seattle University, challenges approaches to the biblical text adopted by fundamentalists, by ivory-tower academics who focus on methodological and critical questions, and by those who give up the task altogether. Of the three groups, he is most critical of the academics. He admits that his reading of the text does not come out of the "context of university conversation . . . but rather out of radical discipleship" (7). Of course, he makes it clear that he is not disparaging the entire academic enterprise. Rather, he is quite engaged with those academics who see in the Scriptures the power to liberate people and social structures. What he cares deeply for is that the text be read not only from the university perspective, but from the grassroots and the underside.

Instead of the critical source-oriented method which is limited to academics, Wes Howard-Brook opts for a discourse-oriented reading which allows anyone to hear the text as a whole, as he or she would "listen" to a novel, history, or biography. For the reviewer, this is possibly the most useful method if one is going to read the biblical text from a discipleship perspective. It alerts us to the truth that John is not a collection of "facts," but is instead a dramatic narrative.

Howard-Brook divides John's dramatic narrative into twenty-nine major segments or chapters. At the beginning of each chapter (or major subsection within a chapter), he presents the following in brief outline form: chiasm, location, time, Hebrew scripture context, social factors, themes, key words. It is a most helpful device which aids the reader to readily understand the structural, literary, social, and theological basis of the author's argument within that section. It is also helpful for study groups as they try to study segments of the Gospel systematically.

The most controversial element of his structure is the use of chiasms. He finds macro-chiasms (upon which all the chapters, except 5:1-4, are built;) and microchiasms within each of the former. Howard-Brook categorically states that chiasm is "the structural key to the fourth gospel" (39) and the "structural beauty" (117) of John's work. Since he finds chiasms "behind every bush" in John, and almost every section and subsection of his commentary is based on a chiasm, it seems odd that the entire Gospel is not a grand chiasm following the same five-part pattern (a b c a¹ b¹) which he finds consistently in the entire document.

If the above is a minor point, then more major is his failure to address adequately the objection that chiastic parallelisms are more in the eye of the reader than in the text. To say that "any discourse-based reading method must recognize that any structure or meaning is not 'in the text' but *in the relationship between the text and the readers*" (39, emphasis his), doesn't get to the heart of the issue. Howard-Brooks does not let us into his secret as to what clear controls he has. We, therefore, must wonder if some of the chiastic parallelisms are forced. While many of the chiasms are impressive and convincing, not all are. If we grant the commentary's author his contention regarding text, reader, and chiasms, do we then read the entire Bible chiastically, whether the author of the text intended it or not?

If there is weakness in the chiastic structure of the commentary, there is strength in the political, social, and liberative aspects. Howard-Brook disagrees with those who suggest that the Gospel is not ideological but "mystical," "individualistic," and "personal" (24). This position can only be held by those who make a dichotomy between the spiritual and the social/political. Howard-Brook rightly rejects such an artificial dichotomy, and reads John as a sociospiritual document— just as the entire Bible should be read.

Howard-Brook argues that a major focus of John is the overthrow of the locus of oppression, viz. the Jerusalem temple. It is a theme, with variations, which pervades the Gospel (see 95). With this assumption Howard-Brook can extrapolate and relate issues such as the following to the situation in John's Gospel: violence; justice and compassion for the homeless and for AIDS victims; racism and civil rights; and the provision of equal opportunity for people of color, women, youth, elderly, and other marginalized persons.

I would wish to see much more specific extrapolation for today than is given in the commentary, although the author does become precise in a number of instances. For example, he addresses the beating of Rodney King and the subsequent trials; the Clarence Thomas hearings and Anita Hill's allegations; the Gulf War; events in the Two Thirds World like the Central American civil wars. As to these last two issues—war and violence—in a number of places, the author raises the question of the conflict between the biblical tradition of nonviolent resistance and the position of Christians' support of war today. To illustrate, in the discussion of John 5:39, Howard-Brook asks: "Why are so many religious leaders who claim to follow Jesus and who quote the Bible regularly so unwilling to recognize God's presence in the works of justice and peace?" (138). It is by his application of the situations in John to modern situations that the author makes John relevant. Of course, we must admit that on the one hand, extrapolating too precisely makes the commentary dated (e.g. references to the Nicaraguan and Salvadoran civil wars of liberation). But, on the other hand, a commentary done from the perspective of the underside cannot but be specific in its illustrations.

Howard-Brook must be commended for moving many of us away from the notion that liberation theology is limited to economic categories. Too often when we think of a biblical theology of social liberation, we immediately think in terms of poverty, the poor, and their oppression. This automatically, for some, leaves out certain biblical texts and documents which address liberation. The Synoptics are held up and portrayed as classics that address Jesus' liberative mission, and John is ignored. Howard-Brook's commentary, however, by highlighting John's concern with social barriers of ethnicity, racial impurity, privilege, and power, makes the fourth Gospel as much a treatise on social liberation as the three preceding ones.

Another major controversial aspect of the commentary (not in structure but in content) which must be noted, is his position that the term *Ioudaioi* should not be translated "Jews" but rather "Judeans." This is most important in his overall argument that John's message is addressing a situation of privilege and power. The term, Howard-Brook argues, refers to the elite and their followers who identify and align themselves with the Temple/Torah symbolic world. *Ioudaioi*, he claims, is not ethnic but

geographic and political throughout the entire Gospel. Thus the contrast is not between Christians and Jews, but between Galileans and Judeans. Howard-Brook builds a fair if not totally convincing case for his argument. His statement "the Gospel is not anti-Semitic or anti-Jewish but anti-Judean" (43) opens a window to my suspicion of his real intent. One must ask if his argument is an attempt to counteract the seeming anti-Semitism of John. In reality, we do injustice to the text if we make it say what we want it to say. The biblical text can be anti-Semitic without our being anti-Semitic today, just as we can be antislavery even if the text is proslavery. Let us hear the text on its own terms.

Finally, it is refreshing to read a commentary on John's Gospel which highlights its literary/aesthetic mode of storytelling. Instead of either picking the text to pieces, or making strained attempts at extracting "lessons" or "morals" from the text (though each procedure has its place), Howard-Brook has helped us to read the story John relates as a story—a truly liberative story.

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Mabry, Eddie. *Balthasar Hubmaier's Doctrine of the Church.* Lanham, MD: University Press of America, 1994. xviii + 217 pp. Cloth, $32.50.

Balthasar Hubmaier's Doctrine of the Church is a development from Eddie Mabry's 1982 Ph.D. dissertation at Princeton. Balthasar Hubmaier (ca. 1480-1528) was one of the most prolific writers and the only doctor of theology among sixteenth-century Anabaptists. Mabry's treatise provides a valuable introduction to Hubmaier's ecclesiology— one of the doctrines that most sharply distinguished the Anabaptists from their Roman Catholic and magisterial Protestant contemporaries.

Mabry's work consists of six major chapters and a brief conclusion. Chapter 1 introduces Hubmaier and his theological development; chapter 2 outlines his ecclesiology; chapters 3-5 investigate his doctrines of salvation, the Lord's supper, and baptism; and chapter 6 spells out the role of the church in the world.

The author rightly identifies the centrality of Hubmaier's ecclesiology to his entire theology. During the scant three years from Hubmaier's rebaptism to his martyrdom, he never wrote a systematic treatise on ecclesiology. He touched on it, however, in several of his writings, especially in "The Twelve Articles of Christian Faith" (1526-27), which at the time of Mabry's doctoral research was available only in German, but has since been published in *Balthasar Hubmaier: Theologian of Anabaptism,*

trans. and ed. H. Wayne Pipkin and John H. Yoder (Scottdale, PA: Herald Press, 1989).

Hubmaier saw the Church as both universal and local, a community of saints, i.e., "actually regenerated believers" who had been baptized as adults and who lived their profession (71). In preparation for membership, he required candidates for baptism to be "thoroughly instructed" and "consciously and willingly committed" to the "faith, doctrines, and practices" of the church, as well as showing evidence of personal regeneration. After examination by the bishop and presentation to the congregation, the candidate received public baptism as the outward sign of the inward regeneration by the Holy Spirit. Insisting that baptized Christians should exhibit genuinely saintly behavior, Hubmaier affirmed that Scripture, not the church, constituted the norm of Christian conduct (73-74). Nevertheless, he taught that Christ had given the church disciplinary authority (the "power of the keys") and that the church as a corporate body still retained this authority and responsibility (77).

In discussing the relationship between Hubmaier's theology and that of other Anabaptists, Mabry identifies several important differences. While some Anabaptists held to adult baptism, strictly construed (candidates of at least 30 years of age), Hubmaier taught that believers' baptism could include children who were old enough to understand instruction and respond in faith. Some of the Zurich Anabaptists held the doctrine of soul sleep, that the dead are in a state of unconsciousness between death and resurrection. Mabry finds no trace of this in Hubmaier. Also, concerning the ban, Hubmaier's position was less stringent than that of the Schleitheim Articles of 1527.

Because of these differences, Mabry questions "whether Hubmaier was an Anabaptist in any real sense" (56). This is an interesting question, which rests, however, on Mabry's assumption of a greater unity for the Anabaptist movement than is actually warranted. The degree of Anabaptist diversity uncovered since 1975 by such historians as J. Stayer, W. Packull, K. Depperman, and H. J. Goertz, shows that the old view of relatively homogenous Anabaptist unity can no longer be defended, and Hubmaier is recognized as a leading spokesman for Anabaptism. Arnold Snyder, for instance, has argued that Hubmaier's catechism is sufficiently representative of Anabaptist thought that it can be taken as the most comprehensive exposition of the common theology of the earliest Anabaptists, even though it does differ on some points from the Schleitheim Articles.

Mabry has set forth Hubmaier's theology with clarity and fairness, even where it disagrees with his own. For example, Mabry shows that Hubmaier understood justification to be an act of God whereby God not only declares a person righteous, but actually transforms the person so that the original free will is restored (108-109). Therefore, the justified person has the "ability not only to choose the good or to choose to do

God's will, but by grace, to actually do it" (117). Mabry evaluates such a concept of justification as "mov[ing] the emphasis away from the mercies of God to the merits of an acceptable nature and capacity" (118). Hubmaier, however, far from imputing "merit" to human "nature and capacity," is actually exalting the power of the Holy Spirit. It is not by "human nature," but "through the inward anointing" of the Holy Spirit, that "one stands in complete freedom to will and to do good or evil," Hubmaier wrote. "The good one can do is through the anointing of God. The evil comes from one's own innate nature and impulse, which will one can, however, master and tame through the grace given by God" (Hubmaier, "A Form for Christ's Supper," in Pipkin and Yoder, 400).

The strengths of Mabry's work are first that he grappled with Hubmaier in the original German and himself translated the texts he quotes, and second that he writes in a plain, straightforward style that is easily accessible to the nonspecialist. His analysis is generally careful and in some places profound.

Minor but pervasive blemishes in Mabry's work are the frequent typographical errors. A more substantial shortcoming is the neglect of recent literature on Hubmaier. The latest work listed in the bibliography is from 1978—Barnes and Estep's translation of Torsten Bergsten's monumental *Balthasar Hubmaier, Anabaptist Theologian and Martyr.* Bergsten's German original of 1961 remains the standard biography of Hubmaier, so Mabry was on solid ground in selecting it. However, another highly significant and more recent work (1989) that Mabry overlooked is that of Pipkin and Yoder, cited above, which contains more than 600 pages of Hubmaier's most significant writings in English translation.

Andrews University   JERRY MOON

McKenna, Megan. *Not Counting Women and Children: Neglected Stories from the Bible.* Maryknoll, NY: Orbis Books, 1994. 225 pp. Paper, $11.95.

Dr. Megan McKenna is a well-known storyteller who has taught in a number of schools in the U.S. and Ireland. She has a unique gift for bringing out of a biblical story depths and facets that the casual reader would not perceive. The titles of the chapters of this little book will show the range of stories included: (1) "Not Counting Women and Children"; (2) "The Women of Exodus"; (3) "Unless You Become Like a Little Child"; (4) "Women in the Genealogy of Jesus"; (5) "The Canaanite Woman"; (6) "The Widow of Naim [*sic*]"; (7) "Sarah and Hagar: Who Is Our Mother in Faith?"; (8) "Abigail, Teacher of Peace"; (9) "Jerusalem";

and an Afterword (in addition to the short introduction) in which the author explains her assumptions and method.

First, McKenna assumes that "the text of the scriptures is inspired"; second, that "the scriptures are written for conversion"; and third, that "the scriptures should never be used to prove anything" (215-217). She sees scriptural stories as the "common heritage" of Christians. They show "what it means to be human" in relationship with a gracious God. McKenna intends her stories to be heard as "commentary on the text, as filler in the spaces between the words. They are midrash, stories around the story, stories within and under and laced through the story" (218).

Though McKenna's applications of the stories to contemporary people and life today seem at times a bit farfetched, her method really illuminates the stories and makes them much more meaningful.

There are a few details to mention. On page 59, it is eighty, not forty, years from Moses' birth to the Exodus. On pages 66 and 71, the Greek as well as the Aramaic can use the same word for both child and servant. In Luke 7:11, the Latin MSS and all the Greek MSS (except for a small group of minuscules called "Family 1") spell the name of the town Nain instead of Naim (145 ff.). So do all the Bible versions I have in English and other languages, including French and Spanish—except the Vulgate, which she is obviously following. On page 153, it was Horeb, not "the mountains of Carmel," to which Elijah fled from Jezebel's threat. He was already at the Carmel range; he left his servant in Beersheba and after that traveled on foot forty days to the cave at Horeb. Her style uses mostly long, involved sentences, with series of words and phrases piled up; this can become a bit oppressive if one becomes conscious of it.

The author is evidently familiar with the biblical languages and Jewish midrash (interpretation of texts). One must also admire her great skill in reading the Bible stories to groups of people and then expanding on them, until the hearers delightedly recognize themselves in the stories, or gain some new and precious truth from them through her exposition. She especially speaks to the poor and disinherited ones of many lands, bringing them courage and hope from the Word. "The stories are about us, all of us, from the beginning of time," she writes. "They are not just about those folk back then, but us now, too. . . . believers worldwide, the universal church in other countries and continents" (219-220). In applying meaning, she always takes two groups into consideration—the poor, and "those people who give witness and are martyred for their beliefs, their interpretations" (220).

This is a valuable book for anyone who preaches or teaches the Word. One learns from the models in these chapters how to bring the stories to life and make them unforgettable to the hearers, as well as bringing out the richness that lies not only in but also "between the lines."

Andrews University   LEONA GLIDDEN RUNNING

Merling, David, and Lawrence T. Geraty, eds. *Hesban After 25 Years.*
    Berrien Springs, MI: Institute of Archaeology/Horn Archaeological
    Museum, Andrews University, 1994. xxiii + 379 pp. $12.99.

This volume contains the published papers presented at the 25th
anniversary of the Hesban Expedition (1968-76) sponsored by the Siegfried
H. Horn Archaeological Museum in cooperation with Andrews University
and the Michigan Humanities Council. Twenty scholars representing
specialties in archaeology, cultural anthropology, history, epigraphy, and
biblical studies contributed to the symposium from North America and
Jordan.

Hesban After 25 Years can be conveniently divided into four main
sections. The first part includes introductory statements by Walter Rast of
the American Schools of Oriental Research and Safwan Kh. Tell, former
director of the Department of Antiquities of The Hashemite Kingdom of
Jordan. This is followed by personal reflections on the history and changes
of Hesban by Siegfried H. Horn, "My Life and the History of the
Heshbon Expedition" (1-13); Roger S. Boraas, "Hesban and Field Method—
How We Dug and Why" (15-23); Øystein S. LaBianca, "The Journey from
Heshbon to Hesban: An Account of the Heshbon Expedition's Scope of
Research" (25-37); and Lawrence T. Geraty, "Why We Dug at Tell
Hesban" (39-52). The second section addresses the geographical setting of
Tell Hesban from physical, environmental, geopolitical, and historical
(biblical and postbiblical) perspectives with articles by Randall W.
Younker, "Hesban: Its Geographical Setting" (55-63), and Robert D. Ibach,
Jr. "Two Roads Lead to Esbus" (65-79).

The two largest portions of the volume are made up of periodization
and specialized studies. Periodization studies include James R. Fisher,
"Hesban and the Ammonites During the Iron Age" (81-95); Larry A.
Mitchel, "Caves, Storage Facilities, and Life at Hellenistic and Early
Roman Hesban" (97-106); J. Bjørnar Storfjell, "Byzantine Hesban: The Site
in Its Archaeological and Historical Context" (109-119); John I. Lawlor,
"The Historical/Archaeological Significance of the Hesban North Church"
(121-140); Bastian Van Elderen, "Byzantine Christianity at Hesban: Its
Churches and Mosaics" (143-149); and Bert de Vries, "Hesban in the
Ayyubid and Mamluk Periods" (151-167). Specialized studies include Frank
Moore Cross and Lawrence T. Geraty, "The Ammonite Ostraca from Tell
Hesban" (169-175); Ralph E. Hendrix, "A Summary of Small Finds from
Tell Hesban" (177-191); Elizabeth E. Platt, "A Note on Processing the
Objects from Tell Hesban" (193-195); Øystein S. LaBianca, "Everyday Life
at Hesban Through the Centuries" (197-209); David Merling, "The 'Pools
of Heshbon': As Discovered by the Heshbon Expedition" (211-223); James
A. Sauer, "The Pottery at Hesban and Its Relationships to the History of
Jordan: An Interim Hesban Pottery Report, 1993" (225-281); and S.

Douglas Waterhouse, "Tomb Types in the Roman and Byzantine Ceme-
teries of Hesban" (283-299). The book also contains a list of participants
during its five seasons, a full bibliography, and a topical index.

    This anniversary volume synthesizes the wealth of information
excavated during the Hesban Expedition together with historical and
methodological developments of the past quarter-century. Especially
significant is James Sauer's interim report on pottery (225-281), which
indicates some major changes since his seminal volume, *Heshbon Pottery
1971* (Berrien Springs, MI: Andrews University Press, 1973). Although the
first thing to be noted is the lack of plates with pottery drawings (the
photographs are not of the highest quality and present shadows which
make analysis and recognition difficult), Sauer's conclusions have far-
reaching implications. He indicates that several of the unidentified sherds
have been reanalyzed and may be assigned to the Late Bronze Age or Iron
IA periods (233-234), a corpus not previously attested at Tell Hesban.
Although architectural remains are not associated with these loci, this
observation may be crucial for a reevaluation of Hesban during the Late
Bronze Age.

    Because excavators were unable to isolate stratified remains from
Hesban, an additional problem surfaced regarding the emergence of Israel
and its relation to biblical history. This question had provided one of the
initial goals for excavating Hesban and continues to be unresolved, as is
evident from the several views expressed in this volume. Geraty outlines in
broad spectrum eight possible options for dealing with this problem (46-
53).

    To refocus attention from the historical/biblical connection to
broader anthropological concerns, the excavations of Hesban became truly
multidisciplinary with the research goal firmly rooted within the
theoretical framework of processual archaeology (see LaBianca, 26-37). In
its time it was the only excavation in the southern Levant with such an
integrated processual approach, and is not easily surpassed even today.
Thus, in methodological achievement, it stands as a type site in the
archaeology of Jordan (see quotes from reviews, 44-46). Nevertheless,
questions concerning biblical connections continue. The renewed investi-
gation within "long term patterns of cultural and societal change" (307)
that was developed raised an important point. How significantly have the
methodological changes affected the ability of Hesban and its successor,
the Madaba Plains Project, to carry out the original goal of elucidating
historical concerns? Geraty and LaBianca discuss this issue in the final
chapter. They maintain that it has been through the multidisciplinary
approach (involving concentrated fieldwork at a specific site, survey work,
faunal, palaeobotanical, geological, geographical, ethnoarchaeological and
other analyses) that a broader and more complete portrait of Ammonite
cultural development emerged. Undoubtedly this is true. Yet after 25 years

the mention of Heshbon in Numbers 21:21-31 remains unresolved in the current state of investigation and begs from biblical scholars and others an answer to the question, where is Biblical Heshbon? (most recently see André Lemaire, "Heshbôn = Hisbân?" *Eretz-Israel* 23 (1992) 64*-70*; and H. C. Schmidt, "Das Hesbonlied Num. 21,27aßb-30 und die Geschichte der Stadt Hesbon." *ZDPV* 104 [1988] 26-43). This volume encourages us to continue seeking possible explanations. Current excavations at Tell Jalul as well as further analysis of the Hesban material in its final stage of publication may yet provide further data along these lines.

The editors, David Merling and Lawrence T. Geraty, deserve credit for bringing together a succinct volume on the current status of interpretation of Hesban. The studies presented here are well organized and testify to the innovative tradition set forth by the excavators of this type site. The style of writing is clear and engaging. Some typographical errors can be noted (for example, on p. 352, *Journal of the Society for the Study of Egyptian Archaeology* should read *Journal of the Society for the Study of Egyptian Antiquities*), but these do not overshadow the quality of presentation. Because of the unresolved questions raised above, it will be intriguing to see the additional volumes of the final reports of Hesban and to continue to follow the methodological developments of its successor, the Madaba Plains Project, as we enter into a post-postprocessual era.

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Mungello, D. E.   *The Forgotten Christians of Hangzhou.*   Honolulu:
    University of Hawaii Press, 1994. xii + 249 pp. Cloth, $36.00.

At a time when interest in Christian mission to China—past and present—has reached high levels, Mungello's work on seventeenth-century Christians in Hangzhou is timely. Not only does it permit glimpses into a period of Roman Catholic mission history about which little was written; the work describes a valiant attempt at contextualization of the gospel, undertaken by a "local," Zhang Xingyao.

In 1986 Mungello gained access to the old Jesuit library of Zikawei in Shanghai. There he discovered the manuscripts on which this book is based. These Mungello translated and studied, aided by other seventeenth-century documents and manuscripts.

For 177 pages of text, there are 34 pages of endnotes. In addition there is a glossary of Chinese characters and their transliteration. The bibliography consists of four pages of primary sources and seven pages of secondary works. A detailed index completes the book.

Each of the seven chapters is prefaced by a Chinese woodcut of West Lake in Hangzhou. In addition there are maps of the city, both ancient and modern, and pictures of the Immaculate Conception Church, standing in Hangzhou since 1699. The chapters begin and end with an imaginative narrative, based on historical facts and fitting the research findings of the chapter. A brief sketch of the contents of the book follows.

When the first three Jesuits arrived in 1611, Hangzhou was a rich city, with well-known scholars. The mission founded there was largely dependent on the patronage of the literati, some of whom became Christians. Two missionaries, Martino Martini and Prospero Intorcetta, dominated church life in Hangzhou, were active in translating Confucian writings, wrote extensively about their life and travels in China, and constructed a church, modeled after the Chiesa del Gesu in Rome. It still stands.

In the late seventeenth century, Zhang Xingyao, a Confucian scholar, was introduced to Christianity in Hangzhou. He perceived the Jesuits to be the European counterpart of the Chinese literati and began to search for similarities between the classics and the "Lord of Heaven teaching from the Far West." Concluding that this teaching "was not created in the Far West, but that Chinese emperors, kings, and sages had honored and served Heaven from earliest antiquity," Zhang accepted Christianity and was baptized in 1678, feeling he was "coming home to the religion of the ancients" (81).

To persuade his fellow literati of the "compatibility of Confucianism and Christianity," Zhang wrote his *Similarities* (99). In it Zhang affirmed that the Lord of Heaven Teaching corresponded to, supplemented, and transcended the Literati Teaching (83). The ancient Chinese teachings had been corrupted by later Confucian scholars, and even more so by Buddhism. Thus it was good that the Jesuits had brought back what was rightly part of the ancient and noble heritage of the Chinese.

In the first part of the *Similarities*, Zhang arranged the classical passages under 14 basic statements about the Lord of Heaven Teaching; in this logical presentation, he led his readers "to the conclusion that the Lord of Heaven was not at all alien to the teachings contained in the ancient Classics" (100). The second part dealt with the way "the Heavenly Teaching supplements or completes concepts already in the Literati Teaching" (101). In the third part Zhang considered the differences between the two systems. By carefully constructing the first two parts as bridges to the third, he was able to show more similarities than differences. Fortunately for his purposes, the Jesuits had played down the doctrine of original sin, so the differences with Confucius' concept of the basic goodness of man were not outstanding.

The task was evidently arduous, for differing prefaces to Zhang's work are dated to 1672, 1702, and 1715. To show that Christianity could supplement the ancient religion of China without causing a loss of face

was a daunting enterprise. To achieve it, Zhang referred to Chinese philosophy, legend, and history. His references to the Christian Bible were limited, evidently because he knew little about it. In the seventeenth century, the Jesuits had prepared only a Chinese prayer book which contained some Bible stories.

Zhang disappeared from the scene in the early eighteenth century. His attempts to inculturate Christianity into Chinese life were undone by the Chinese Rites Controversy and the papal rulings forbidding the practice of ancestral and Confucian ceremonies. Yet more than two centuries later, Communism again contributed to the inculturation of Christianity by forcing the rupture of all ties with Rome. Mungello affirms that "Catholicism, although foreign in origin, is now viewed by many Chinese as fully in harmony with the reverence for familial obligations that forms the core of China's historical heritage" (176). Thus, the foundation laid by Zhang has endured.

While Zhang's efforts at inculturation deserve admiration, one can only wonder what he would have written had he had access to the full Bible. Perhaps his success was partly dependent on the fact that he did not know Scripture.

Mungello's book gives access to a great deal of information on a period of Chinese mission history about which little was known. Mission historians are deeply indebted to Mungello's work for a carefully researched and detailed, yet highly readable, presentation of Zhang's endeavors to make Christianity Chinese.

Andrews University   NANCY J. VYHMEISTER

Oden, Thomas C. *Requiem: A Lament in Three Movements.* Nashville: Abingdon Press, 1995. 208 pp. Cloth, $16.95.

There is a poignancy about the title of this book which signifies that it is not simply another academic study. *Requiem* is a strident indictment of the "disfunctionality" of contemporary mainline theological education, of the shortcomings of church bureaucracies, and of the ecumenical failure of the Protestant Churches. It celebrates the passing and laying to rest of a decadent modernity and the birth of a new age of postliberal, classical Christianity.

In *Requiem*, Oden takes stock of the results of three decades of liberalism and laments that his own generation of liberals has "squandered away the muscular institutions bequeathed to it" (15). This lament is expressed in Three Movements. The first and hardest hitting is a broad criticism of what he calls "tradition-impaired seminaries"; the second turns to the ecumenical movement and the church; and the third, much after the

pattern of *After Modernity*, seeks to spell out "the trajectory towards tomorrow" (125).

The depth and anguish of Oden's concern regarding theological education are reflected in the title of the section, "Out of the Depths" (33). The seminaries are variously described as still mesmerized by the enchantments of liberation from the classical Christian past, intolerant of traditionalists of any sort, without any sense of what constitutes heresy, and without resistance to the aberrations of the ultra-feminist movement. He is not optimistic regarding reform but sees signs of hope in various quarters and calls upon influential laypersons, trustees, and cadres of evangelical students to affirm the classic Christian faith and insist on responsible accountability.

In the Second Movement, Oden laments the "fiscal, membership and morale hemorrhage" (91) of the churches and the near-paralysis of the ecumenical movement. The latter he regards as being largely due to its failure to gain the support of moderates and traditionalists, and to the quota ideology of its representational structure. He calls for a refocusing of ecumenical concern upon those elements of the tradition that can facilitate renewal. It becomes clear in all of this that Oden is not simply addressing his own community of faith—the United Methodist Church; his vision is the renewal of all Christendom.

In the Third Movement, Oden seeks to engender the consciousness that modernity is not simply corrupt, but is now defunct and passing away. He regards the current use of the term "post-modern" as a misnomer and describes the stance of thinkers like Foucault, Derrida, Rorty, and Lyotard, etc., as ultramodernism rather than postmodernism. He describes genuine Christian postmodernism as an "upbeat, grace-formed, providence-recognizing, hope-bearing venturesome passage beyond modernity" (111). He regards the present crisis as both a turning point and an opportunity and spells out some dimensions of a possible recovery.

Requiem closes with a letter of hope and advice to Christian post-modernists to the effect that they will find their way to the future via the texts of the primitive apostolic witness.

The gravity and pathos of the *Requiem* is relieved in three interludes—descriptions of three feasts—which accentuate the theme of the book. Four appendices provide support for the thesis of the book. These include a case study, documents of ancient Christian orthodoxy, and lists of contemporary paleo-orthodox authors.

The substance of this critique comes as no surprise to those who have followed Oden's writing. What is new is the polemic; and inasmuch as it comes from one inside the system it has particular force. Response was immediate from those in theological education and church administration who felt they had been misrepresented. Abingdon Press has been severely criticized for publishing the book. In response the CEO and

editorial director of the Press have felt constrained to publish a defense
and explanation of their publishing policy in a book release. And Neal F.
Fisher, president of United Methodist-related Garrett-Evangelical
Theological Seminary, has put together an edited volume *Truth &
Tradition: A Conversation About the Future of United Methodist Education*,
also published by Abingdon, in response to *Requiem*. At least four major
articles relating to the book in one way or another, and six letters—about
16 pages in all—appeared in the *Christian Century* between March 1 and
June 28, 1995. There is doubtless much more to come.

The two major issues this study forces upon the consciousness relate,
in the first place, to the adequacy of Oden's analysis of, and theological
response to, contemporary patterns of thought; and in the second, to his
critique of mainline Protestant theological education. It is the second that
is center stage here and for which this book will be remembered. The
religiously conservative reader is likely to be carried along by an
emotionally-tinged affirmation of Oden's critique. Upon calmer reflection,
however, one wonders whether this critique is sufficiently qualified to
protect it from misuse by extremists on the right? Whatever the judgment,
like Barth's *Römerbrief,* this book is like a bell tolling loudly at midnight
awakening the entire Protestant community to issues that demand
attention.

Andrews University   RUSSELL STAPLES

Schneck, Richard. *Isaiah in the Gospel of Mark, I-VIII.* Dissertation Series,
    vol. 1. Berkeley, CA: BIBAL Press, 1994. 352 pp. Paper, $19.95.

This work is a revision and amplification of the author's doctoral
dissertation. His stated objective is to discern the thematic linkages
between the book of Isaiah and the first eight chapters of the Gospel of
Mark. Taking guidance from the work of such scholars as Dodds, Lindars,
Fitzmyer, and Kiley, Schneck proposes a method to discern the Old
Testament allusions to Isaiah in Mark. The methodological steps in
establishing allusions include contextual parallels, genre parallels, and
verbal and thematic contacts.

Schneck then reviews passages from Mark 1-8 for their allusions to
Isaiah. He discusses Mark 1:1-4a; 1:9-11; 2:7; 2:16-20; 3:27; 4:1-34; 5:1-20;
6:34-44; 7:1-23; 7:31-37; 8:14-21; and 8:22-26. He concludes that similar
themes are indeed recurrent in Isaiah and Mark. The prologue of Mark
and the prologue of Deutero-Isaiah (Isa 40) have seven points of contact
which link them. Mark 1:10-11 links with Isa 42, which helps explain
Markan Christology. Isa 58 explains the linking of disparate units of the
Jesus tradition in Mark 2. Isa 49:24-25 has a similar message as that of

Mark 3:26-27. Just as YHWH rescues Israel, so Jesus defeats Satan. In Mark 4-8 Schneck sees parallels between Isaiah's obduracy and salvation themes and Mark's obduracy and healing themes.

In contrast to Juel, Schneck agrees with J. Marcus that the Gospel of Mark appeals to the whole context of an Isaian passage rather than giving mere atomistic exegesis. Contrary to Sundberg, who contends Mark has a predilection for Daniel, Schneck contends that Isaiah is Mark's favored Old Testament author. Alfred Suhl is correct in emphasizing the centrality of the Christ event in Mark, but he is mistaken in rejecting the pattern of promise and fulfillment as a significant paradigm in Mark. Dodd was correct: Jesus was the fount and master of the new process of freely adapting Scripture to the current situation, a process carried forward in Mark.

Schneck is conversant with the secondary literature in most cases and interacts well with it. His work is not burdened with endless discussions of scholarly positions. The focus is the text. His judgment of scholarship flows from his interaction with the text.

Schneck also favors the reader by periodically summarizing the discussion and succinctly stating his view based upon his research. These summaries help to focus attention on his major goals in the book. Endnotes are used throughout, a disappointment, since one must turn to the back of the work to find references. However, the endnotes are coordinated with the pagination of the book via headers at the top of the pages in the endnote section ("Notes to pages 57-60" for example) and this makes it easy to find the note in question.

The major difficulty with Schneck's work is in the area of the application of his methodology. Determining Old Testament allusions in New Testament passages is very much a literary art. Schneck has done well in pointing out various criteria for determining allusions, including contextual, genre, verbal, and thematic parallels. However, it would have been useful to see more explication of his method (rules for finding the parallels) before its application.

It is tempting to scientifically gather many parallels and point to numerous linkages as proof of allusion. But this may bypass the thrust of a passage's communication. For instance, does Isa 49 really parallel Mark 3 in so many instances (98-100)? The parallels which Schneck suggests often seem forced. The same can be said for parallels between Isa 57-58 and Mark 2.

We may also note the misidentification of Mark 3:26 as a second-class, contrary-to-fact, conditional statement (240), when in fact it is a first-class conditional statement, in which the protasis is assumed true. Reference to Tannehill's *The Sword of His Mouth*, which discusses the passage, would have been useful.

Schneck set forth on a worthy goal of showing the linkages between Mark and Isaiah. He succeeded in demonstrating a variety of linkages. However, a more nuanced usage of his criteria for establishing allusions would have strengthened the work.

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Shepherd, Tom. *Markan Sandwich Stories: Narration, Definition, and Function.* Andrews University Seminary Doctoral Dissertation Series, Vol. 18. Berrien Springs, MI: Andrews University Press, 1993. 428 pp. $19.95.

In his dissertation, Shepherd seeks to come to grips with the literary patterns in Mark, known as intercalations. He defines an intercalation as a reader-elevating storytelling method. Its function is to place the reader "with the narrator above the ironic situations of the story characters" (386). The dissertation is organized in five chapters. Chapter 1 is a review of the importance of the term "intercalation" in the literature and the justification of his own investigation. Shepherd pays attention to the following problem areas: (1) the definition; (2) the function and (3) the continuing debate on Markan themes and the relation to intercalated passages. Chapter 2 is devoted to the research method. He suggests that the rather recent method of narrative analysis is better suited to elucidate these literary structures than that of form-and-redaction criticism. Furthermore, the author is optimistic that this method of literary analysis "may be an important adjunct in the continuing search for a solution to the Synoptic Problem" (385).

He starts with the basic assumption that the use of the literary device of "intercalation in the Gospel of Mark follows a set narrative pattern." In his opinion this pattern is characterized by the narrative definition of intercalation. He points out that the literary storytelling technique of intercalation found in Mark has not escaped the notice of scholars, who have not only been concerned with the question of the interpreter, but also with that of the precise location in the Gospel. Shepherd, following the consensus of scholars who were concerned with the latter, has singled out the following six passages in Mark for his investigation: (1) Mark 3:20-35; (2) Mark 5:21-43; (3) Mark 6:7-32; (4) Mark 11:12-25; (5) 14:1-11; (6) Mark 14:53-72.

Having provided a definition of narrative analysis, Shepherd then engages in a detailed examination of the great masses of these intercalations' data. In his analysis of the materials he proceeds along the line of (1) the outer story; (2) the inner story; (3) the intercalation itself. He

devotes no less than 350 pages to his analysis of the intercalations. Shepherd is to be commended for his endurance and for the painstaking work in analyzing these passages as well as for shedding much light on the Markan literary techniques. But the findings do not seem to be in direct proportion to the amount of work spent in analyzing the masses of data. From a purely pragmatic perspective one must ask the question about the results of the minute and painstaking work that has gone into this dissertation. Shepherd himself seems to be content with his findings, for he concludes that the intercalations as a storytelling technique bring the reader to the realization that "he must answer for himself who Jesus is and what his own discipleship requires." It seems a bit ironic that, after his dismissal of both form-and-redaction critical approaches, he should come to an almost identical conclusion as Albert Schweitzer in his book, *The Quest for the Historical Jesus*, who points out that "they will learn in their own experience Who He is," and who also points out the requirements of discipleship (403).

While one cannot minimize the importance of narrative analysis in Gospel research, it is only one part of the exegetical task. Equally important is the concern for the historical context of a given story. Without that, the interpretation of the text becomes a subjective enterprise.

Biblical Research Institute   HERBERT KIESLER
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Smith, Gary V. *The Prophets as Preachers: Transforming the Mind of Humanity.* Nashville: Broadman & Holman, 1994. 480 pp. $24.99.

Gary V. Smith, Old Testament professor at Bethel Theological Seminary, offers an introduction to the OT prophetic literature from a sociological and communicative point of view. Smith's basic thesis is that "the hermeneutical task of interpreting the prophets involves not only the analysis of their theology but also their social interaction with their audience through communication" (23-24).

In the first two chapters, Smith lays the theoretical basis of his understanding of communicative theory and the sociology of knowledge. In chapter 1, Smith presents several principles of communication including reasons why communication may fail. As the goal of prophetic communication is to persuade and to transform the audience, Smith explains how prophetic communication creates the possibility of persuasion.

In chapter 2, Smith focuses on the social dimension of transformation and describes the sociological methodology which he applies to the study of the prophets: the "sociology of knowledge" developed by P. L. Berger and T. Luckmann with its concepts of objectification, internaliza-

tion, and externalization (*The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Garden City: Doubleday, 1966). Smith believes that the prophets introduced new ideas of the reality (process of externalization), which were "legitimated through persuasive communication so that the audience would internalize God's message and transform their lives" (44).

In the main part of his volume, Smith discusses each prophetic book, including Daniel, in terms of social setting, social interaction, and theological and social implications. Under social setting, Smith explores the historical context of the prophet, the social structure at that time, and the social location and role of the prophet himself, that is a personal profile of the prophet and the literary techniques he employed. The section on social interaction contains an outline and a description of the message of the prophetic book. The final part on the theological and social implications seeks to understand the importance of the prophetic message—regarding both content and communicative transmission—for today. The chapters on the prophetic books are organized according to the assumed chronological appearance of the prophets, i.e. from Amos to Malachi.

In the last chapter, Smith lists principles that characterize prophetic ministry. A glossary of terms from communication theory and sociology as well as a subject index and an author index are added.

Smith has to be congratulated for a freshly different introduction to the OT prophets. His combination of a sociological and communicative approach highlights the coherence and logical flow of the prophetic messages. Numerous footnotes (667!) show Smith's acquaintance with recent scholarship, though some of them are superfluous (93 note 14; 121 note 12; 125 note 24; etc.).

The identification of the prophets as preachers and of the prophetic messages as sermons helps to recognize the importance of this literature for today. Today's preachers will gain from Smith's observation of the dynamics of persuasion in the prophetic messages. Nevertheless, a note of caution must be added: A prophet is still different from a preacher, a divine message is not identical to a sermon, and the persuasive skills of the prophets were not as successful as Smith seems to imply (345).

It would have been desirable if Smith had given more attention to critical issues in the introductory questions to the prophets. Not even addressed are, for example, the date, authorship, and origin of the prophetic books, the difficulty in interpretation of the Immanuel sign and the servant songs in Isaiah, the relationship of the introductory Psalm of Nahum (1:2-8) to the rest of the book, the function of the confessions of Jeremiah, Ezekiel and the Priestly Code. When Smith mentions different scholarly opinions on a specific issue he presents his own view without giving adequate reasons for it (see, e.g., "The Book of . . ." section under each discussion of OT prophets). To Smith's credit it must be mentioned

that he states that his introduction "does not focus on the composition of prophetic books" (xi). However, one wonders whether a scholarly introduction can really afford to avoid such questions.

Some identifications of specific theological themes in each prophetic book are missed. These would help the reader to sense the special quality of each OT prophet and to recognize the multiple facets of this body of literature.

In the end, in spite of the sociological and communicative outlook at the OT prophets, not many new insights seem to emerge from this viewpoint.

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Spickard, Paul R., and Kevin M. Cragg. *God's Peoples: A Social History of Christians*. Grand Rapids, MI: Baker Books, 1994. 486 pp. $24.99.

God's Peoples represents a new wave in the study of church history. In the preface the authors explain clearly their working objectives. Their goal was to answer several questions in the context of different eras and parts of the globe: First, How did Christians in this time and place experience God? How did they conceptualize Him? How did they experience Him in daily life? Second, How did Christians relate to one another? Third, How did Christians relate to the society around them? How did they fit into the social structure?

This is obviously a very ambitious program, but one which Spickard and Cragg have accomplished quite successfully. It is commendable that the authors sought the cooperation of five other church historians in the writing of the book. This provides more expertise, but also causes occasional repetitions.

To show how the global social-history perspective caused a shift in the treatment of church history, one can look at the table of contents. While seven chapters are devoted to the church from the apostolic period to the reformation, six chapters are written on the church in the nineteenth and twentieth centuries. One can also observe that four chapters take the reader to areas that are often neglected in church history textbooks. Chapter 6, "Christians in the Non-Christian World to 1500," covers the Syrian, Coptic, Ethiopian, and Nestorian churches. Chapter 9 is devoted to European expansion in the Far East and the Americas. Chapter 13, "Christianity as a Worldwide Phenomenon," talks about missions but gives due attention to the place of native peoples in the spread of Christianity. Finally, chapter 17 introduces the students to native Christian movements in the Developing World. If we add to that the

effort to draw quite precisely the political and social context of the different phases of Christianity, we must congratulate the authors for carrying out their program so well.

The authors frequently provided in the margins interesting excerpts from primary source material. The print is clear, the illustrations helpful.

The selection of material for a book covering such a wide area will never satisfy all readers. As far as this reviewer is concerned, the major wish is that the book could be a little shorter because it includes such a wealth of information that students find it difficult to cover it carefully. On the other hand, the reading is interesting and the students' reaction in my class last summer was extremely favorable.

Here are a few desiderata: it would be helpful if the social significance of Western monasticism and of the building of the cathedrals could be presented a little more clearly. The cathedrals are handled as a topic of architecture, but anyone who reads Emile Mâle's exciting chapter on the building of the cathedrals will wish that the students could know about the exhilarating social ferment it engendered. The chapter on "Christians in the Non-Christian World" needs to be recast. Egypt is treated on pp. 132 and 136 and Ethiopia on pp. 133 and 137, and it is very difficult to know why that is done. Of course, for this reviewer it is unfortunate that the long tradition of seventh-day Sabbath keeping in those churches is not mentioned. When one is aware of the influence of the religious exercises of Loyola, one could wish for a little more precision on the Jesuit method of spirituality. The role of women in the church could be pictured better.

In this Seventh-day Adventist institution the students noticed the passage on Seventh-day Adventists which unfortunately included some obvious inaccuracies. "Followers of Ellen White (1828-1915) sought to obey God's medical, as well as his moral, laws by eating only grains and vegetables, exercising, drinking lots of water; and abstaining from sex and other excitements." (292). Actually, White was born in 1827; she recommended, but did not require, lacto-ovo vegetarianism; and she never denigrated sex in marriage. Fortunately, the book as a whole is quite reliable. It is recommended for class textbook use and as introductory reading for people who want to know more about the history of the peoples who compose the Christian church.

Andrews University   DANIEL AUGSBURGER

Stevens, Gerald L. *New Testament Greek.* Lanham, MD: Univer-sity Press
of America, 1994. xxiv + 492 pp. Cloth, $29.50.

_____. *New Testament Greek Workbook.* Lanham, MD: University Press
of America, 1994. x + 287 pp. Paper, $29.50.

New Testament Greek is a static language. Developments in the
study of the language come slowly. The production of new textbooks for
New Testament Greek, therefore, depends less on the need created by
rapid developments in the field than on the creativity of the authors and
their dissatisfaction with previous texts with which they have struggled. So
it is with Stevens's textbook and accompanying workbook.

Upon opening the textbook, one is immediately struck with the
creative new format of the book. Here, finally, is a Greek textbook that is
pleasing to the eye. Stevens lists three things that prompted him to publish
the book, and all three have to do with the format and design of the
book, including more tables, generous graphics, greater point sizes, and an
appealing text (xv). It must be admitted that he has accomplished his
objective well, through the use of desktop publishing technology. He has
built "a better mousetrap" (xv).

Stevens has done more, however, than merely design a more
attractive format. While he describes his approach as conservative and his
methodology as traditional (xvi-xvii), he has labored to include many
features often omitted by other grammars, but which contribute to the
task of learning the material. At the end of each lesson, he includes a
section called "What To Learn." In two parts, "Beginning" and
"Advanced," he identifies the key points the student should have mastered
in that lesson. He presents an introduction to the corresponding English
grammar before introducing new Greek grammar in order to build a
bridge for students that are unfamiliar with English grammar. He even
introduces diagramming in order to aid the student in identifying the
grammatical elements and seeing grammatical relationships between the
parts of a sentence.

He offers copious examples from the New Testament text, which he
has researched on his own rather than borrowing from the standard
examples. He distinguishes between the five morphological "cases" and the
eight syntactical "functions" in dealing with substantives so as not to
confuse the beginning student, while at the same time using the categories
and terminology from Brooks and Winbery's *Syntax of New Testament
Greek* (Lanham, MD, 1979) in order to facilitate a smooth transition for
students going on to study more advanced syntax.

Stevens incorporates 342 tables into his 34 chapters. This does not
include the 31 pages of paradigms and 15 pages of principal parts in the
back of the book. He also has an appendix, "On the Art of Translation,"
which introduces principles for formulating a translation theory and

procedure that will attempt a balance between formal and functional
equivalence, a feature no good Greek text should be without. In addition,
he adds an extensive glossary and an annotated bibliography of about 75
resources in a variety of areas related to the study of the Greek New
Testament, plus three vocabulary lists and a full subject index.

A special feature of Stevens's textbook is what he calls "Lagniappe,"
a French word signifying a bonus. At the end of certain chapters, he adds
a page on selected Greek manuscripts, including a photo reproduction of
part of the original text of the manuscript along with some notes of inter-
est regarding the particular portion of text. This feature is very appealing
and helps to interest the student in the science of textual criticism.

All that and a workbook too! The workbook provides exercises
correlated to the lessons in the textbook. Each workbook lesson begins
with the "What To Learn" section found at the end of the same lesson in
the textbook, followed by the list of vocabulary from the textbook lesson.
Then there are sentences to complete (from the grammar lesson), tables
and paradigm charts to fill in, vocabulary words and Greek sentences to
translate, and more sentences to diagram. Most sentences are taken from
the text of the New Testament, but some are contrived to meet the
specific needs of the lesson.

Since I began teaching Greek twelve years ago, I have been collecting
Greek grammars, looking for the perfect textbook for beginning and/or
intermediate Greek. I have never found it. Stevens's set may not be
perfect, but it is far more satisfying than any other I have found to date.

What are some of its weaknesses? We cannot go into minor details
here, but a couple of major features merit further attention. The delay in
introducing the aorist tense of the verb until Lesson 19 seems unjustified.
The aorist is the most common tense of the verb in the New Testament.
Stevens himself calls it "the workhorse Greek tense" (232). If the goal is to
get the student reading the text of the New Testament as soon as possible,
it seems that the most frequently used forms should appear early in the
lessons. Why not present the aorist before such things as the imperfect
middle, conditional sentences, third declension, liquid future, and
numerals? Of course it's traditional to present the tenses in the order of
the principal parts, which Stevens does, but is it necessary? The order of
the principal parts is based on morphology, not on frequency of use. The
student is capable of dealing with the morphology in a different sequence.
Let's break out of the mold! Building a better mousetrap involves more
than cosmetic changes. We must give attention to functional needs also.

Stevens claims to offer in one text both a beginning and an interme-
diate grammar. This is not done by presenting first lessons in beginning
grammar, then in intermediate grammar. He does it rather by merely
adding a part in his "What To Learn" section, entitled "Advanced." He
admits that this is material which beginning students can also use to their

profit—and many will if not told not to—and that there is no division in the lessons themselves into beginning and advanced materials or discussions (xv). So, once the beginning students have studied these lessons, what is left for the intermediate students? They will not want to begin with lesson one of the same textbook— and workbook—and cover the same ground again. It seems Stevens has not given serious reflection to this matter.

Stevens is to be commended for producing a fine beginning Greek grammar, one which I heartily recommend to teachers and students of New Testament Greek.

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Thompson, Thomas L. *Early History of the Israelite People from the Written and Archaeological Sources.* New York: E. J. Brill, 1994. xv + 482 pp. $123.00.

The *Early History of the Israelite People from the Written & Archaeological Sources* by Thomas L. Thompson is a remaking of the history of Israel. If Thompson's syntheses gain the support of a majority of biblical scholars, this book and its associated suppositions will impact biblical studies much as Wellhausen's interpretation of the documentary hypothesis did a century ago.

The nine chapters of this book take the reader from the known (the documentary hypothesis) to the unknown (the new syntheses of Thompson). According to Thompson, a growing consensus that the Bible sheds no historical light on the period of the judges or the patriarchal period has caused him to conclude that scholars can no longer look to any part of the Bible for history. He sees this, likewise, as a major upset for the documentary hypothesis, since Thompson sees the historicity of the biblical text and the documentary hypothesis as linked together. Thompson suggests that scholars "need an independently derived history before we can adequately discern the nature and context of the ideologies that are implicit in the text" (126).

Thompson's independent history is radical and provocative. He sees the settlement patterns of the archaeological periods as largely the result of weather conditions. He doubts that any significant change of population ever occurred in Palestine after the Neolithic period (177). To him, the Philistines of the Bible stories never existed (177, 264, 270-272). The new settlements established during Iron I, etc., were not new populations but

new settlers from nearby regions expanding their settlements, attempting to survive drought conditions (236).

According to Thompson, Israel did not develop as a political power until the ninth and eighth centuries B.C. (306), while Judah and Jerusalem did not become significant until after the destruction of Israel by the Assyrians in the mid-seventh century B.C. (333, 410-411). The self-awareness of "Israelites" as an ethnic people was a theological innovation of Persian times rather than any genealogically-based group from centuries before (384). The biblical text was gathered from a variety of sources and Thompson doubts "whether they were intended to be read as an integrated whole" (358) or contained ideology (369-370). It was this very process of collecting the traditions that produced the Israelites (386). The biblical text was compiled "to give meaning to in [sic] the radically new worlds into which they [the inhabitants of Palestine] were thrown" (394, 418-419, 421-423).

Thompson himself recognizes that much of his book is "highly speculative" (171). His *a priori* assumption, that environmental calamity was the primary cause of all settlement patterns, forces him to accept uncritically the tenuous information available about weather trends millennia ago. If, in the future, a consensus should arise about ancient weather patterns different from the one Thompson has assumed, all of his reconstructions will be undermined.

Thompson gives the impression of being very uncomfortable with archaeology. He writes that pottery typology is "notoriously undependable" (183), yet all archaeological data depend on ceramics, even the data Thompson notes. In fact, his comments about the reliability of archaeology occur only when its data counter his conclusions.

Thompson's theories are philosophically driven rather than data driven. For example, he concludes that the "Israel" of the Merneptah stele is not the same as in later times or as referred to in the Bible (310-311). The only reason for such a deduction is that a more obvious conclusion runs counter to Thompson's theory.

The claim that the same ethnic population lived in Palestine from prehistoric times is highly unlikely. This supposition, however, forces Thompson to grudgingly allow new settlers in the region, while denying their impact. One need only consider that many population shifts have occurred in recent times solely due to greed and war. Why arbitrarily discount similar conditions as the primary force in one or several of Palestine's transitional periods?

Given the weighty matters discussed in Thompson's *Early History of the Israelite People from the Written and Archaeological Sources*, the numerous typographical errors and the irritating inconsistencies of italicizing proper place-names may seem of little importance. Those,

however, who spend $123.00 to purchase this book may feel their money deserved better editorial work, if not at least a spellchecker.

Whether Thompson's suppositions in the *Early History of the Israelite People* will gain significant adherents remains to be seen. The real question, however, is whether it takes us any closer to understanding the Bible or is just the most recent innovation.

Andrews University   DAVID MERLING

Trull, Joe E., and James E. Carter. *Ministerial Ethics: Being a Good Minister in a Not-so-Good World.* Nashville: Broadman and Holman, 1993. 256 pp. Cloth, $14.99.

Joe Trull and James Carter write out of a conviction that, given today's social context, there is a lack of guidance and instruction in ministerial ethics. "It seems enigmatic that in the one profession expected to model morality, very few codes of ethics are found" (183). To their credit, they have produced a noteworthy book that helps overcome that enigma.

Having defined gospel ministry as a "profession," they explore the dimensions of that profession with respect to ethics. How this is done is quite clearly revealed in such chapter headings as: "The Minister's Personal Life," "The Minister's Congregation," "The Minister's Colleagues," and "The Minister's Community."

Perhaps the most critical chapter concerning "ethics" is Chapter Two, "The Minister's Moral Choices: Endowed or Acquired?" While the Bible is the primary resource for ethical guidelines, it is not complete or absolute since we face many moral concerns that did not exist in Bible times. The guidance of the Holy Spirit is always critical in making moral choices. "Moral reflection and the ability to analyze situations are extremely important aids in decision making. . . . In sum, Christian ministers must use every means at their command in order to discover and to do the right thing" (45).

One of the questions that becomes central later in the book is raised in this chapter on moral choices: "What about a code of ethics for the church professional?" (56). The question leads to a consideration of "the value of rules and the dangers of prescriptive ethics" (ibid.). Like good evangelicals, the authors eschew legalism with its dogmas and creeds because any list of laws is never long enough. Their appeal is to principles rather than rules. To adequately use the Bible for moral decision-making, correct interpretation is most critical. Too often in life we are faced with the dilemma of having to break one rule in order to follow another.

Whether or not an action or behavior is right or wrong depends upon the consequences of that behavior. This principle for moral decision-

making runs throughout the Bible. The authors deal with this in terms of teleology or the "telos," which in the Greek is the word for *end* or *goal*. What makes this principle problematic, they say, is that we are "never sure of what the consequences will be" (57). The word "never," however, is perhaps an overstatement. Consequences may be immediate, ultimate, or eternal. Immediate consequences we often know from experience. And while we may not know ultimate or eternal consequences, the Bible, the Word of God, stands sure because God does know such consequences. That is why His "no" is always a "yes" to life.

But in all fairness it must be said that Trull and Carter do not subscribe to relativism when it comes to ministerial ethics. In discussing the virtue of integrity in the life of the minister, they do not hesitate to say, "The example of Jesus is our guiding story. . . . To be accepted as a disciple means learning to imitate a master. . . . Whether you call it discipleship, moral vision, or integrity, the challenge is the same, we are to 'walk as Jesus did' (I John 2:6)" (61-62). And then follows this classic statement: "Do you want to be a minister of integrity? Then model your life and ministry after the life and teachings of Jesus Christ. The incarnate Son of God perfectly exampled in His humanity the life of integrity we are to follow" (62).

It is in the last chapter of the book, "The Ministerial Code of Ethics," that the rubber hits the road. Can we have a ministerial code of ethics without being legalistic? This question is posed and answered thus: ". . . many people feel uncomfortable with a rules approach to morality, which the professional codes appear to be. This deontological bent downplays the role of character and overlooks the complex question of motives and consequences" (190). Where Trull and Carter stand on this question is clear: "A ministerial code of ethics is supported by biblical principles, theological conclusions, professional standards, and practical considerations. That is why it is our deep conviction that a clergy code of ethics, properly developed, clearly written, and appropriately enforced can strengthen ministerial integrity" (193).

The balance of the book is given to guidelines in the construction of a code of ministerial ethics. While they encourage the creation and implementation of such a code, they do not prescribe one. Rather, they encourage the individual, the congregation, and the denomination to do so as is appropriate. In the Appendices they provide examples of historic and denominational codes as well as what they call "Sample Codes of Ethics" that may offer help in the formation of such a document.

Joe E. Trull and James E. Carter are right when they express their concern that more needs to be said and done with respect to ministerial ethics. The paucity of literature on the subject is regrettable. We are indebted to them for their book which should be read by everyone concerned for the integrity of the Christian ministry. The book is well

written, well organized, and quite comprehensive in its treatment of the subject.

Andrews University   STEVEN P. VITRANO

Wallis, Jim. *The Soul of Politics: A Practical and Prophetic Vision for Change.* Maryknoll, NY: Orbis, 1994. 304 pp. Cloth, $19.95; paper, $12.00.

The unpleasantness of this book for white middle- and upper-class Christians in the U.S. will only be matched by its prophetic importance. To avoid this book is to continue to ignore the unjust social systems that plague this nation and make our cities so dangerous. Such behavior also runs the risk of ignoring an opportunity to explore the cure of our social sicknesses and to participate in the healing of the nation.

Jim Wallis is known as one of the major prophetic voices of the latter part of the twentieth century. The editor of *Sojourner* magazine, he is one of the leaders of the Sojourner Community that moved into Columbia Heights during the 1960s. This neighborhood is twenty blocks from the White House in the District of Columbia and is one of the more serious pockets of poverty, hunger, and crime in the nation's capital.

This book, as a serious alternative to the Christian Right of the Pat Robertsons and other Protestant fundamentalists, is not a rallying cry to seize power, but rather a call for a renewal of deep spiritual and moral values that must undergird the believing and practicing Christian community in what Wallis refers to as "islands of hope." The book enables Americans to look closely at their world and their worldview and evaluate both from a biblical, social-ethical perspective.

Politics, to Wallis, is more than the party machinations "within the beltway"; it is the practical outworking of our social behavior, our social practice. This book is an explicit call for large-scale socially-responsible behavior on the part of all peoples, all citizens. It calls Christians to escape from their walled-in, cocoon-like existence, characterized by individualism and spiritual privatization, and to reenter the public square as the socially transforming agent that Jesus called us to be.

One of the ramifications of all this is the need for this socially responsible behavior to be demonstrated within the various Christian communities. Too often the polarized behaviors of political conservatives and liberals are mirrored within the Christian communities, whether the polarizations be over doctrine or practice. Basic to the ability of the church to be an agent of social transformation (yeast, salt, light) is the imperative for the church to practice inclusiveness rather than exclusiveness, compassion instead of divisiveness, and community rather than

sectarianism. It is an exercise in futility for the church, any church, to critique the larger society without critiquing its own participation in that society's worldview, values, and practices.

Wallis's introduction sets the stage with a graphic description of the current crisis. Appropriately, while the focus is clearly the U.S., the implications are global.

Part One of the book (chapters 1-3) outlines Wallis' strategy for the conversion (redemption) of politics, outlining the signs of the sickness. "America today lacks any coherent or compelling social vision," he states on p. 5. He warns at the close of the first chapter that "When politics is almost exclusively defined at the top (elite) of society, invariably it will be defined more by power than by moral values" (14).

Chapter two rehearses the record of a conversation between religious and other leaders and members of the Bloods and Crips, major urban gangs in the U.S. This conversation took place in the aftermath of the Los Angeles riots. Two points stand out in the appeal for churches to participate in the social transformation of our cities: first, the need for practical spirituality over law and doctrine, and, second, the need for the churches to listen to the community before offering their own, often meaningless solutions. The churches, Wallis contends, are at their best in response, not initiation.

Wallis builds on the work of Cornel West (*Race Matters*), who faults both a failed liberalism and conservatism who generally argue past each other rather than with each other. Wallis calls for the liberation of both liberal and conservative ideologies from their captivity to established structures and their past.

In a biting postmortem on the East-West conflict, Wallis notes succinctly that "The post-Cold War American economy reveals financial scandals at the top, deep insecurity in the middle and utter poverty at the bottom" (28). If communism collapsed because of a failure of ethics, Western capitalism could collapse from the same failure. It is imperative that the West admit its ethical and moral contradictions and seek a new path with a moral core.

The application of Wallis' prophetic imagination involves a sequence of transformations for most of us. First is the regular, deliberate, and accountable application of the faith we hold intellectually to the realities of our personal lives: putting community over dogma, people over economics, and stewardship over consumerism. The next step is to work as a community in the same process of applying these biblical values and priorities to our religious community, transforming the community. The third step is to take our religious community into the public square, demonstrating its viability as an answer to the moral and ethical crises of our nation, lobbying for the application of these principles, values, and behaviors in the larger community of which we are still a part.

Genuine citizenship, responsible citizenship, biblical citizenship is not selfpreservation or isolation, but active participation (yeast, salt and light again), believing in our faith and believing that if it is good for me, it is equally good for the rest of the world. The sharing of conceptual truth must be done in the context of this concern for the larger community. This makes it a living faith rather than a less-than-living, letter-of-the-law faith. Faith is only faith when it is applied and shared.

Other chapters of the book deal with racism, sexism, and ecology. The last section of the book looks at "signs of transformation: the marks of an emerging prophetic vision," and deals with issues of conversion, compassion, community, reverence, diversity, peacemaking, justice, imagination, joy, and hope.

Wallis can be faulted for occasionally meandering into minutia and dwelling overly long on what some might call trivial pursuits. He espouses an idealism that is painted in broad strokes, leaving the details of strategy to others with finer brushes.

This book will be particularly useful for classes in urban mission and ministry, economics, business, and sociology.

Andrews University   BRUCE MOYER

Winter, Bruce W., ed. *The Book of Acts in Its First-Century Setting*. Vol. 2, *The Book of Acts in Its Graeco-Roman Setting*, ed. David W. J. Gill and Conrad Gempf. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1994. 627 pp. $37.50.

The Book of Acts in Its Graeco-Roman Setting is the second of a six-volume series that presents the results of interdisciplinary research between New Testament, Jewish, and classical scholarship. Placing the Book of Acts within its first-century milieu, the series includes as contributors historians and biblical scholars from Australia, Canada, the United Kingdom, Russia, and the United States.

Edited by David W. J. Gill and Conrad Gempf, and written by some 14 scholars, volume two begins with the description of the regional, social, and cultural settings of the Roman Empire during the first century. Part I covers such topics as travel and shipwreck, the Roman roads of Asia Minor, food shortages, Roman religion, urban elites, and the house church. Chapter 1 sheds considerable light on some texts once thought controversial in the travel accounts of the Book of Acts. The evidence suggests that Paul should be seen as a 'professional traveler' rather than a temporary or 'fair weather' one. The author, Luke, shows firsthand knowledge of first-century travel conditions, which is an evidence in favor of his participation in the events about which he writes. The archaeological and epigraphical evidence presented in chapter 2 contributes

to the reconstruction of Paul's travel itinerary throughout Asia Minor. An understanding of the condition of the roads helps us understand better the frequent changes in Paul's travel plans.

In chapters 3-6, five authors examine the crucial elements in the economic, social-cultural and religious reality of the first-century world. The relationship between these elements—especially the socialpolitical and religious context—shows that Paul encountered in the Graeco-Roman world a widespread development of the imperial cult. The believers are portrayed in Acts as having conflicts with the local Jews in the synagogue and also with the Roman authorities. According to Gill in chapter 5, Roman society was very hierarchical. In addition to this social distinction, there was a division between citizens and noncitizens. There are evidences that some of the members of the church were part of the local urban elite. Acts mentions some women that probably belonged to these higher social groups. It seems possible then that Christianity spread and appealed to the higher social groups of the Roman Empire. The last chapter of part one is about "Acts and the House Church." Archaeological evidence clearly suggests that in the first hundred years the early church normally gathered for worship in private houses. The Book of Acts mentions the names of persons that opened their homes for meetings of their local Christian communities.

Part two describes in detail the various provinces and regions of the Roman Empire, within which the Christian church struggled to establish itself. The regions mentioned are Syria, Cyprus, Asia, Galatia, Macedonia, Achaia, Rome, and Italy. In chapter 10, Walter Hansen describes Paul's work in Galatia (which was limited to the southern area of the province). The last chapter of this section discusses Luke as a two-horizoned person who was at home in both the Jewish and the Hellenistic worlds. An excursus about the alleged "we" passages in the Book of Acts in terms of their Graeco-Roman background concludes this comprehensive book.

This well-written source offers an up-to-date collection of significant new information to assist in scenario formation for a considered reading of Acts. It breaks new ground in interpreting the Book of Acts, offers excellent critiques of other interpretations, and includes helpful ancient writers' parallels, making it a very provocative and helpful resource for serious study of Acts. If the importance of scholarship is judged by the significance of the issues studied, the energy and intelligence brought to them, and the ability to move the discussion to another level, then this second volume promises that the six-volume project will be of lasting significance. The volume contains indices for Scripture references, ancient sources, modern authors, names, and subjects. *The Book of Acts in Its First-Century Setting* is a book that will be consulted often by scholars of Acts, yet will be read with profit by nonspecialists as well.

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Logos Bible Software, Version 2.0. Logos Research Systems, Inc. 2117 200th
    Avenue West, Oak Harbor, WA 98277; Tel. (360) 679-6575, (800)
    875-6467. Price: Level 1: $119.95; Level 2: $259.95; Level 3: $ 499.95;
    Level 4: $599.95.

The introduction of *Logos 2.0* redefines the ever-growing arena of
Bible software. Indeed, this version is not just a facelift of the previous one
or even an upgrade in the sense commonly used by the software industry;
it represents a version that has been totally revamped, both internally (the
software engine and its capabilities) and externally (its general environment
and interface). A close look at these two aspects will help us understand
the power hidden behind this innovative software.

First of all, as strange as it may seem, a key concept that charac-
terizes this version is that, inherently, it is not a Bible software; rather it is
a collection of electronic books. As a matter of fact, two major
components of this system can be described as follows: (1) the collection
of materials that are displayed by the software, which constitutes the
Library, and (2) the driving force that runs this library, the *Logos Library
System*, which is best described as an engine—an intrinsically contrived
software that is data-independent (i.e., it can handle encyclopedias and
books, as well as atlases and maps) and multi-lingual (i.e., it will
automatically differentiate a material written in English or French from
another one in Greek or Hebrew and will give the capability for these
different languages to cohabit, with the implementation of Unicode
technology). Along with these concepts, *Logos* has introduced the idea of a
dynamic library, meaning that it offers the user the possibility of adding
to an existing collection an unlimited number of books and other
materials (including multimedia elements), as they become available. In
fact, at the time of publication of this review, *Logos* has already released
over 73 electronic books with several hundreds more in development, with
the support and contribution of more than forty publishers (*Logos* targets
to release over 300 electronic books by the end of 1996).

The large array of Bible study tools that come with the *Logos*
package makes it practically impossible to review the entire collection; we
will single out here the ones pertinent to the study of the OT and the NT
in their original languages. At this stage, however, some general remarks
about the user-interface would be appropriate. *Logos 2.0* makes an
extensive and judicious use of the right mouse button. With this shortcut,
major commands such as search, keylink (see explanation below), personal
notes, and textual information are just one click away. The navigation
tools are excellent, thus allowing the user to move easily from one book
or chapter to another. The most noticeable cosmetic change from the
previous version is the library browser, which makes it easy to access all
available references, expandable to display multi-layered categories and sub-

categories (see figure 1). Common features found in other Bible softwares include automatic windows tiling, linked windows, allowing the user to compare biblical texts with other versions or commentaries. However, it goes beyond this traditional feature and introduces the new notion of a keylink. This powerful feature allows the user to link, for instance, a Bible text with a dictionary or a commentary. A maximum of three separate sets of links is permitted.


Figure 1. *Logos*'s Main Display with the Library Browser.

The flexibility of this software becomes obvious when it comes to customizing the working environment. For instance, multiple custom toolbars can be set up to perform most frequently used or preferred functions. Also, multiple users can each have their own personal library system setup. The notes facility has been greatly enhanced, enabling the user to attach notes to virtually anything (a user-defined topic, a Bible reference, an article, etc.). Transferring notes, Bible texts, or articles, from *Logos* to a word processor can be achieved via a macro (available for Word for Windows and WordPerfect for Windows), through the copy-and-paste method, or by using Dynamic Data Exchange (DDE).

The search dialogue allows the user to enter words in their original form. One feature that would further enhance the search tool would be the word-transfer feature; presently there is no option for selecting a word from a verse to be used as search pattern. Nonetheless, the search engine provided with *Logos 2.0* is probably one of the most powerful in the

Windows environment, with 16 boolean operators, selectable filters, configurable ranges, and morphological delimitations (see Figure 2).
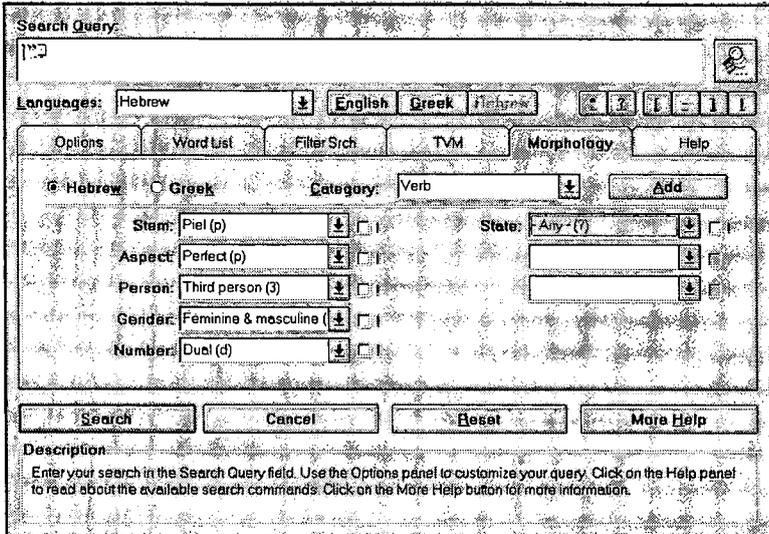

Figure 2. The Search Dialogue Box.

Among the exegetical tools that tremendously enhance *Logos 2.0* is the addition of the *Theological Dictionary of the New Testament*, one-volume edition. Another excellent feature is the Gramcord Greek Morphology which is an acclaimed and proven database in scholarly studies. A feature that tremendously enhances the study of the Greek NT is the ability given to the user to view the English translation and coded parsing of *each* word by simply pointing at it. Better yet, a right-mouse click on a word will allow the user to create a link, for instance, between the Greek word and the *TDNT* or the Liddell and Scott's *Greek Lexicon*. For the OT, the Westminster Theological Seminary's BHS with morphology has been incorporated as well as the Greek Septuagint from the Corrected University of Pennsylvania edition. The addition of certain textual variants in the BHS is a major step towards the birth a full-blown exegetical tool for textual criticism. Pointing at the Hebrew text gives an immediate coded parsing, hopefully word translations will also become available. At present, *Logos 2.0* still lacks modern and authoritative exegetical tools for biblical scholars, especially in the OT, which is composed principally of classical materials, mostly pastoral in nature. However, the apparition of scholarly publications of high value such as the *Anchor Bible Dictionary* is very promising.

Logos Bible Software has not only redefined the realm of Bible software, but most of all it has set a high standard as to what users can

expect in a world of rapid technological change. This technological breakthrough opens new horizons and gives the opportunity to all students of the Bible to explore new possibilities never dreamed of before. As noted above, there is still room for improvement, but for those who look to the future, *Logos Software* is unequivocally the way. Because of the wealth and large variety of computerized materials that can be plugged into the *Logos* engine, no students of the Bible, whether pastors, scholars, or laypersons, should be without this already powerful and promising tool for studying the Bible.

MINIMUM SYSTEM REQUIREMENTS	
Platforms	Windows 3.x, Windows95 compatible
Processor	486 processor or higher
Accessories	4X CD-ROM, sound card & speakers (optional)
Memory	8 meg. for *Logos* only; if used with a Windows word processor, 16 meg. are needed.
Hard Disk Space	14 meg. (may vary)
REVIEWER'S RECOMMENDATION	

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TRANSLITERATION OF HEBREW AND ARAMAIC

CONSONANTS

א = '	ה = h	ט = ṭ	מ = m	פ = p	שׁ = š
ב = b	ו = w	י = y	נ = n	צ = ṣ	שׂ = ś
ג = g	ז = z	כ = k	ס = s	ק = q	ת = t
ד = d	ח = ḥ	ל = l	ע = '	ר = r	

MASORETIC VOWEL POINTINGS

_ = a	.. = e	◌ֶ = ê	◌ = ō	וֹ = ô
◌ = ā	.. = ē	= i	= o	וּ = û
◌ = a	(vocal shewa) = e	= î	= o	= u

No distinction is made between soft and hard begad-kepat letters; dāgēš forte is indicated by doubling the consonant.

ABBREVIATIONS OF BOOKS AND PERIODICALS

AASOR	Annual Amer. Sch. Or. Res.	CH	Church History
AB	Anchor Bible	CHR	Catholic Historical Review
ABD	Anchor Bible Dictionary	CIG	Corpus inscriptionum graecarum
AcOr	Acta orientalia	CIJ	Corpus inscriptionum iudaicarum
ADAJ	Annual Dept. Ant. Jordan	CIL	Corpus inscriptionum latinarum
AHR	American Historical Review	CIS	Corpus inscriptionum semiticarum
AJA	American Journal of Archaeology	CJT	Canadian Journal of Theology
AJT	American Journal of Theology	CQ	Church Quarterly
ANEP	Anc. Near East in Pictures	CQR	Church Quarterly Review
ANET	Ancient Near Eastern Texts	CT	Christianity Today
ANF	The Ante-Nicene Fathers	CTJ	Calvin Theological Journal
AnOr	Analecta orientalia	CTM	Concordia Theological Monthly
ANRW	Auf. und Nieder. der römischen Welt	CurTM	Currents in Theol. and Mission
ARG	Archiv für Reformationsgeschichte	DOTT	Doc. from OT Times, Thomas, ed.
ATR	Anglican Theological Review	EDNT	Exegetical Dict. of the NT
AusBR	Australian Biblical Review	EKL	Evangelisches Kirchenlexikon
AUSS	Andrews University Seminary Studies	EncIs	Encyclopedia of Islam
BA	Biblical Archaeologist	EncJud	Encyclopedia Judaica
BAR	Biblical Archaeology Review	ER	Ecumenical Review
BASOR	Bulletin Amer. Sch. Oriental Research	EvQ	Evangelical Quarterly
BCSR	Bull. Council on the Study of Religion	EvT	Evangelische Theologie
BHS	Biblia hebraica stuttgartensia	ExpTim	Expository Times
Bib	Biblica	GRBS	Greek, Roman, and Byz. Studies
BibB	Biblische Beiträge	GTJ	Grace Theological Journal
BIES	Bulletin of the Israel Expl. Society	HeyJ	Heythrop Journal
BJRL	Bulletin, John Rylands University	HR	History of Religions
BK	Bibel und Kirche	HTR	Harvard Theological Review
BKAT	Bibl. Kommentar: Altes Testament	HUCA	Hebrew Union College Annual
BO	Bibliotheca orientalis	IB	Interpreter's Bible
BR	Biblical Research	ICC	International Critical Commentary
BSac	Bibliotheca Sacra	IDB	Interpreter's Dictionary of the Bible
BT	The Bible Translator	IEJ	Israel Exploration Journal
BTB	Biblical Theology Bulletin	Int	Interpretation
BZ	Biblische Zeitschrift	ISBE	International Standard Bible Dict.
BZAW	Beihefte zur ZAW	JAAR	Journ. American Academy of Religion
BZNW	Beihefte zur ZNW	JAOS	Journ. of the Amer. Or. Society
CAD	Chicago Assyrian Dictionary	JAS	Journ. of Asian Studies
CBQ	Catholic Biblical Quarterly	JBL	Journal of Biblical Literature

Abbreviations (cont.)

JBR	Journal of Bible and Religion	RevSém	Revue sémitique
JCS	Journal of Cuneiform Studies	RHE	Revue d'histoire ecclésiastique
JEA	Journal of Egyptian Archaeology	RHPR	Revue d'hist. et de phil. religieuses
JETS	Journal of the Evangel. Theol. Soc.	RHR	Revue de l'histoire des religions
JEH	Journal of Ecclesiastical History	RL	Religion in Life
JES	Journal of Ecumenical Studies	RLA	Reallexikon der Assyriologie
JJS	Journal of Jewish Studies	RR	Review of Religion
JMeH	Journal of Medieval History	RRR	Review of Religious Research
JMES	Journal of Middle Eastern Studies	RSPT	Revue des sc. phil. et théol.
JMH	Journal of Modern History	RTP	Revue de théol. et de phil.
JNES	Journal of Near Eastern Studies	SA	Sociological Analysis
JPOS	Journal of Palest. Orient. Soc.	SB	Sources bibliques
JQR	Jewish Quarterly Review	SBLDS	SBL Dissertation Series
JR	Journal of Religion	SBLMS	SBL Monograph Series
JRAS	Journal of Royal Asiatic Society	SBLSBS	SBL Sources for Biblical Study
JRE	Journal of Religious Ethics	SBLTT	SBL Texts and Translations
JRelS	Journal of Religious Studies	SBT	Studies in Biblical Theology
JSNT	Journal for the Study of the NT	SCJ	Sixteenth Century Journal
JRH	Journal of Religious History	SCR	Studies in Comparative Religion
JRT	Journal of Religions Thought	Sem	Semitica
JSJ	Journal for the Study of Judaism	SJT	Scottish Journal of Theology
JSOT	Journal for the Study of the OT	SMRT	Studies in Med. and Ref. Thought
JSS	Journal of Semitic Studies	SOr	Studia Orientalia
JSSR	Journal for the Scien. Study of Religion	SPB	Studia Postbiblica
JTC	Journal for Theol. and Church	SSS	Semitic Studies Series
JTS	Journal of Theological Studies	ST	Studia Theologica
LCL	Loeb Classical Library	TD	Theology Digest
LW	Luther's Works, American Ed.	TDNT	Theol. Dict. of the NT
LQ	Lutheran Quarterly	TDOT	Theol. Dict. of the OT
MQR	Mennonite Quarterly Review	TEH	Theologische Existenz Heute
Neot	Neotestamentica	TGl	Theologie und Glaube
NHS	Nag Hammadi Studies	TJ	Trinity Journal
NICNT	New Internl. Commentary, NT	TLZ	Theologische Literaturzeitung
NICOT	New Internl. Commentary, OT	TP	Theologie und Philosophie
NIDNTT	New Inter. Dict. of NT Theol.	TQ	Theologische Quartalschrift
NIGTC	New Internl. Greek Test. Comm.	TRev	Theologische Revue
NKZ	Neue Kirchliche Zeitschrift	TRu	Theologische Rundschau
NovT	Novum Testamentum	TS	Theological Studies
NPNF	Nicene and Post-Nicene Fathers	TT	Teologisk Tidsskrift
NRT	La nouvelle revue théologique	TToday	Theology Today
NTA	New Testament Abstracts	TU	Texte und Untersuchungen
NTAp	NT Apocrypha, Schneemelcher	TWOT	Theol. Wordbook of the OT
NTS	New Testament Studies	TZ	Theologische Zeitschrift
ODCC	Oxford Dict. of Christian Church	UF	Ugarit-Forschungen
OLZ	Orientalische Literaturzeitung	USQR	Union Seminary Quarterly Review
Or	Orientalia (Rome)	VC	Vigiliae christianae
OrChr	Oriens christianus	VT	Vetus Testamentum
OTP	OT Pseudepigrapha, Charlesworth	VTSup	Vetus Testamentum, Supplements
OTS	Oudtestamentische Studien	WA	Luther's Works, Weimarer Ausgabe
PEQ	Palestine Exploration Quarterly	WBC	Word Biblical Commentary
PG	Patrologia Graeca, Migne	WTJ	Westminster Theological Journal
PL	Patrologia Latina, Migne	ZA	Zeitschrift für Assyriologie
PW	Pauly-Wissowa, Real Encyclopädie	ZAW	Zeitsch. für die alttest. Wissen.
QDAP	Quart. Dept. of Ant. in Palestine	ZDMG	Zeitsch. des deutsch. morgen. Gesell.
RA	Revue d'assyriologie et d'arch.	ZDPV	Zeitsch. des deutsch. Pal.-Vereins
RAC	Reallexikon für Antike und Chr.	ZEE	Zeitschrift für evangelische Ethik
RB	Revue biblique	ZHT	Zeitsch. für historische Theologie
RechSR	Recherches de science religieuse	ZKG	Zeitschrift für Kirchengeschichte
REg	Revue d'égyptologie	ZKT	Zeitsch. für katholische Theologie
RelS	Religious Studies	ZMR	Zeitsch. für Mission. und Religion.
RelSoc	Religion and Society	ZNW	Zeitsch. für die neutest. Wissen.
RelSRev	Religious Studies Review	ZRGG	Zeitsch. für Rel. u. Geistegeschichte
RevExp	Review and Expositor	ZST	Zeitsch. für systematische Theologie
RevQ	Revue de Qumran	ZTK	Zeitschrift für Theologie und Kirche
RevScRel	Revue des sciences religieuses	ZWT	Zeitschrift für wissen. Theologie