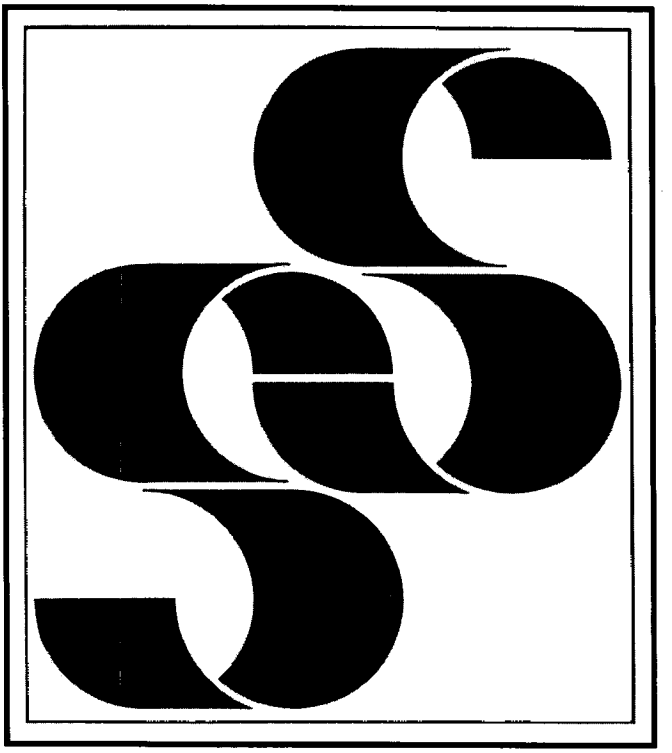
Andrews University

SEMINARY STUDIES

Volume 37 Spring 1999 Number 1



Andrews University Press

ANDREWS UNIVERSITY SEMINARY STUDIES

The Journal of the Seventh-day Adventist Theological Seminary of Andrews University, Berrien Springs, Michigan 49104, U.S.A.

Editorial and Circulation Offices: Andrews University Seminary Studies,
Seminary Hall, Andrews University
Berrien Springs, MI 49104-1500, U.S.A.
Phone: (616) 471-6023
Fax: (616) 471-6202
Electronic Mail: auss@andrews.edu
Web: http://www.andrews.edu/~auss

A refereed journal, ANDREWS UNIVERSITY SEMINARY STUDIES provides a scholarly venue, within the context of biblical faith, for the presentation of research in the area of religious and biblical studies. *AUSS* publishes research articles and brief notes on the following topics: biblical archaeology and history of antiquity; Hebrew Bible; New Testament; church history of all periods; historical, biblical, and systematic theology; ethics; history of religions; and missions. Selected research articles on ministry and Christian education may also be included.

The opinions expressed in articles, brief notes, book reviews, etc., are those of the authors and do not necessarily represent the views of the editors nor those of the Seventh-day Adventist Theological Seminary.

Subscription Information: ANDREWS UNIVERSITY SEMINARY STUDIES is published in the Spring and the Autumn. The subscription rates for 1999 are as follows:

	U.S.A.	Foreign (in U.S.A. funds)
Regular Subscriber	$20.00	$23.00
Institutions (including Libraries)	30.00	33.00
Students	16.00	19.00
Retirees	16.00	19.00

Price for Single Copy is $12.00 in U.S.A.; $14.00 Foreign (in U.S.A. funds.)

Printing by Patterson Printing, Benton Harbor, Michigan

ANDREWS UNIVERSITY SEMINARY STUDIES

Volume 37 Spring 1999 Number 1

CONTENTS

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The articles in this journal are indexed, abstracted, or listed in: *Elenchus of Biblica; Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete; New Testament Abstracts; Old Testament Abstracts; Orientalistische Literaturzeitung; Religion Index One, Periodicals; Religious and Theological Abstracts; Seventh-day Adventist Periodical Index; Theologische Zeitschrift; Zeitschrift für die alttestamentliche Wissenschaft.*

 ISSN 0003-2980

Andrews University Seminary Studies, Spring 1999, Vol. 37, No. 1, 5-22

THE TRIUMPH OF THE IRRATIONAL IN POSTENLIGHTENMENT THEOLOGY

PAUL FISHER
Tunkhannock, PA 18657

This essay advances the idea that a dualism between faith and reason has come to characterize the postenlightenment theological enterprise.[1] This severance of faith and rationality is rooted in philosophical and not biblical modes of thought.[2] The result of this dualism is the triumph of the irrational in the interpretation of religious symbols. It would appear that the rigid confinement of faith and reason to autonomous spheres of operation leads to the ascendance of nonhistorical, nonconceptual, nonpsychological, and nonrational interpretations of biblical concepts.[3]

Historical Development of Dualism in Knowledge

The interplay of rationality and irrationality in the realm of religion has been analyzed by the conservative Christian apologist Francis Schaeffer. In his *Escape from Reason*, Schaeffer traced the development of a dualism between faith and rationality beginning with Saint Thomas

[1]The term postenlightenment is used to include both modern and postmodern theological developments. Schleiermacher, Bultmann, Barth, and Tillich are representative of the modern viewpoint; Lindbeck is representative of the postmodern camp. Gerhard Hasel, in a summary of the objections to historical criticism raised by E. Krentz, says, "Faith and the historical-critical method have differing means of determining reality. Thus, acceptance of historical criticism leads the Christian into intellectual dualism and forces him to live in two worlds that clash" (*Biblical Interpretation Today* [Washington, DC: Review and Herald, 1985], 82); see also Wolfhart Pannenberg, "Faith and Reason," in *Basic Questions in Theology* (Philadelphia: Fortress Press, 1971), 47.

[2]George Lindbeck holds that "in modern times, propositional understandings of religion have long been on the defensive and experiential-expressive ones in the ascendancy. . . . The origins of this tradition in one sense go back to Kant, for he helped clear the ground for its emergence by demolishing the metaphysical and epistemological foundations of the earlier regnant cognitive-propositional views" (George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* [Philadelphia: Westminster, 1984], 19-20).

[3]A classic example of this is Rudolph Otto, *The Idea of the Holy: An Inquiry into the Nonrational Factor in the Idea of the Divine and Its Relation to the Rational*, trans. John W. Harvey (New York: Oxford University Press, 1969).

Aquinas and ending with the twentieth-century existentialists.[4] Schaeffer conceptualized this dualism as advancing in a series of dichotomies: grace/nature, freedom/nature, and finally faith/rationality.[5] He argued that grace, freedom, and faith referred to knowledge of the immaterial realm ("upper storey" knowledge), while nature and rationality referred to knowledge of the material realm ("lower storey" knowledge).[6] Schaeffer argued that this dualism gradually resulted in a radical discontinuity between "lower storey" and "upper storey" knowledge, and that ultimately reason became confined to the natural, physical, observable, empirical realm. The corresponding development was the relegation of religion to the "upper storey" realm of knowledge with the consequence that faith became thoroughly nonconceptual and nonrational.[7] Schaeffer perceived that the equation of faith with the nonrational represented a serious challenge to the doctrinal and conceptual elements of the biblical text. It is, no doubt, true that if faith is essentially nonrational, the cognitive element of religion is necessarily subordinate to the affective element. In this way experience becomes the criterion of truth without significant reference to the rational content of that experience.

The epistemological dualism between faith and rationality appears to be related to the distinction in historical criticism between "Scripture" and "Word of God." This distinction was first articulated by Johann Semler in the 1770s and has been maintained through a powerful tradition, including such influential thinkers as Rudolph Bultmann and Karl Barth.[8]

The Philosophical Basis of Dualism

The philosophical foundation which prepared the way for the equation of faith with the nonrational mind was the transcendental philosophy of Immanuel Kant. In the *Prolegomena to Any Future Metaphysics* Kant highlighted the main tenets of his philosophical system.[9] He explained that the primary purpose of the transcendental philosophy was "to determine the whole sphere of pure reason completely and from

[4]Francis Schaeffer, *Escape from Reason* (Downers Grove, IL: InterVarsity, 1968).

[5]Ibid., 42.

[6]Ibid., 16.

[7]Ibid., 73-77.

[8]I am indebted to Professor John Baldwin of the Seventh-day Adventist Theological Seminary at Andrews University for this insightful analysis.

[9]Immanuel Kant, *Prolegomena to Any Future Metaphysics*, trans. Paul Carus (Chicago: Open Court, 1996).

general principles, in its circumference as well as in its contents."[10] Central to the thesis of this massive undertaking was Kant's insistence on "the subjective basis of all external phenomena."[11] He attributed this "subjective basis" of human reason to "sensibility itself."[12] To this seminal idea Kant referred repeatedly throughout the *Prolegomena*, of which I will cite three particularly clear statements.

> It is indeed . . . incomprehensible how the visualizing of a present thing should make me know this thing as it is in itself, as its properties cannot migrate into my faculty of representation.[13]
>
> Whereas I say, that things as objects of our senses existing outside us are given, but we know nothing of what they may be in themselves, knowing only their appearances, i.e., the representations which they cause in us by affecting our senses.[14]
>
> The object always remains unknown in itself; but when by the concept of the understanding the connexion [*sic*] of the representations of the object, which are given to our sensibility, is determined as universally valid, the object is determined by this relation, and it is the judgment that is objective.[15]

It is clear that for Kant "objective" knowledge is related exclusively to the "faculty of representation" or "judgment" and not to the "objects of our senses existing outside us." This idea represents both a "limitation" and an "extension" of the power of human reason. It is a limitation in that the critical faculty is confined to appearances but cannot penetrate into realities. It is an extension in that the mind is credited with the power of imposing its conceptual grid on all of reality. As Kant remarked, "The understanding does not derive its laws (*a priori*) from, but prescribes them to, nature."[16] Thus transcendental philosophy erected an impenetrable barrier between reason and the reality of "things in themselves." If it is true that the rational faculty imposes its own image on the external world, then it is limited as a means for comprehending anything outside the domain of its own operations. This means that anyone looking for anything other than "subjective" knowledge would have to seek it apart from the rational capacity.

[10]Ibid., 8.

[11]Ibid., 42.

[12]Ibid.

[13]Ibid., 34.

[14]Ibid., 43.

[15]Ibid., 56.

[16]Ibid., 82.

The Psychological Basis of Dualism

William James, in the Gifford Lectures on Natural Religion, delivered at Edinburgh in 1901-1902, dealt at length with the relation of religion to the human mind. In a lecture titled "The Reality of the Unseen" he argued that the "subconscious and non-rational" mind is dominant "in the religious realm."[17] It would appear that this assertion was based in part on a dualistic notion of human nature. Said James: "If you have intuitions at all, they come from a deeper level of your nature than the loquacious level which rationalism inhabits."[18] In making that observation James was expressing an influential idea in the history of postenlightenment thought. If religion springs from a deep, nonrational region of the human mind, it follows that reason has in fact little to offer religion. If religion is primarily a function of the nonrational capacity of the mind, the articulate formulation of the grounds and content of belief is a peripheral and secondary matter. This is the conclusion reached by James in his lecture 18 he said that "feeling is the deeper source of religion, and in which philosophic and theological formulas are secondary products."[19] In essence James argued that religion is a function of the affective, imaginative, nonrational capacity of the human mind and is not in any substantive way rooted in reason. In such a system of thought the interaction of faith and reason appears to be superficial. For James faith exceeds "verbal formulation," and reason fails to apprehend the "deeper level" of religious experience.[20]

In his analysis, reason and faith are placed in the context of the antipathy between rationalism and mysticism.[21] In his lecture on "Mysticism," James stated that "religious experience has its root and center in mystical states of consciousness."[22] He explained that mystical consciousness "defies expression," in the sense that "no adequate report of its contents can be given in words," and mediates "insight into depths of truth unplumbed by the discursive intellect."[23] The identification of religion with mysticism gives prominence to the nonverbal, nonintellectual, nonconceptual aspects of the religious experience. In this way the rational articulation of the faith is subordinated to the affective experience. As James

[17]William James, *The Varieties of Religious Experience: A Study in Human Nature* (New York: Longmans, Green, and Co., 1928), 74.

[18]Ibid., 73.

[19]Ibid., 431.

[20]Ibid., 456, 73.

[21]Ibid., 73.

[22]Ibid., 379.

[23]Ibid., 380.

put it, "Instinct leads, intelligence does but follow."[24] It would appear that the psychological foundation of the dualism between faith and rationality is rooted in an anthropological dualism.

Friedrich Schleiermacher: Cognition and Religion

Friedrich Schleiermacher (1768-1834), a Prussian theologian, has been credited with setting the agenda of postenlightenment theological enquiry.[25] One of the critical issues that Schleiermacher's writings raise is the relation of cognition and religion.[26] In his first influential work *On Religion: Speeches to Its Cultured Despisers*, he attacked rationalism and dogmatism by advancing the notion that "ideas and principles are all foreign to religion."[27] The sentiment thus expressed was not merely a rhetorical device reflecting the Pietist influences of his upbringing but central to the main argument of the *Speeches*. That argument was articulated by Schleiermacher in the *First Speech*:

> I maintain that in all better souls piety springs necessarily by itself; that a province of its own in the mind belongs to it, in which it has unlimited sway; that it is worthy to animate most profoundly the noblest and best and to be fully accepted and known by them.[28]

The "province of its own in the mind" from which piety "springs" is, according to Schleiermacher, an immediate understanding, "immediate feeling," and "immediate consciousness" of the "Infinite and Eternal" presence that pervades all of life.[29] It seems that this "immediate consciousness" of the "infinite" transcends rationality, for it refuses to recognize the antitheses that "morality," "philosophy," and systematic theology acknowledge. He states:

> Only when the free impulse of seeing, and of living is directed towards the Infinite and goes into the Infinite, is the mind set in unbounded liberty. . . . In this respect, it is all worthy of preservation and contemplation, however much, in other respects, and in itself, it is to be rejected. To a pious mind religion makes everything holy, even unholiness and commonness, whether it is embraced in his system of

[24]Ibid., 74.

[25]Keith Clements, *Friedrich Schleiermacher: Pioneer of Modern Theology*, The Making of Modern Theology (Minneapolis: Fortress, 1991), 7.

[26]Friedrich Schleiermacher, *On Religion: Speeches to Its Cultured Despisers*, trans. John Oman (New York: Harper and Brothers, 1958), 43-49.

[27]Schleiermacher, *On Religion*, 46.

[28]Schleiermacher, *On Religion*, 21.

[29]Ibid., 90, 15-16, 36.

> thought, or lies outside, whether it agrees with his peculiar mode of acting or disagrees. Religion is the natural and sworn foe of all narrowmindedness, and of all onesideness.[30]

For Schleiermacher there could be no equation of a sacred text and the dynamic, essential element in religion:

> Not every person has religion who believes in a sacred writing, but only the man who has a lively and immediate understanding of it, and who, therefore, so far as he himself is concerned, could most easily do without it.[31]

In his view, texts are merely "propositions which arose purely out of reflection upon the religious emotions."[32] It would seem that for Schleiermacher the rational formulation of the faith represented so much wasted ink, for "all forms are too rigid, all speech-making too cold and tedious."[33]

Schleiermacher's contribution to hermeneutics should not be overlooked. He viewed the hermeneutical task as both a philosophical enterprise and a form of art.[34] "Understanding a speech," according to Schleiermacher, "always involves two moments: to understand what is said in the context of the language with its possibilities, and to understand it as a fact in the thinking of the speaker."[35] Corresponding to these two "moments" is the interpreter's "linguistic competence" and "ability for knowing people."[36] Schleiermacher's comment on the latter skill is particularly illuminating. "One's ability to know people refers especially to a knowledge of the subjective element determining the composition of thoughts."[37] Because of this "subjective element" between the thought and the written word, it followed that the interpreter ultimately had "no direct knowledge of what was in the author's mind."[38] However, this was of no real concern for Schleiermacher because all religious documents are only "the handiwork of the calculating understanding . . . not the character of

[30]Ibid., *On Religion*, 56.

[31]Ibid., *On Religion*, 91.

[32]Friedrich Schleiermacher, *The Christian Faith* (Edinburgh: T & T Clark, 1948), 82.

[33]Friedrich Schleiermacher, *Christmas Eve: Dialogue on the Incarnation*, trans. Terrence Tice (Richmond, VA; John Knox, 1967), 85.

[34]Friedrich Schleiermacher, *Hermeneutics: The Handwritten Manuscripts*, American Academy of Religion Texts and Translations (Missoula: Scholars, 1977), 95-96.

[35]Ibid., 159.

[36]Ibid., 161.

[37]Ibid.

[38]Ibid., 112.

religion."[39] The severance of faith and rationality in Schleiermacher is most evident in his insistence on the primacy of "immediate feeling."

Rudolph Bultmann: Demythologized Faith

Rudolph Bultmann (1884-1976) is best known for his demythologizing of the NT. This method of biblical interpretation aimed to "recover the deeper meaning behind" such "mythological conceptions" as the virgin birth, preexistence, divinity, and second coming of Jesus Christ, as well as other biblical ideas rejected by modern science.[40] For Bultmann the modern scientific conception of the world as a closed "nexus" of "cause and effect" is "presupposed as axiomatic."[41] This "scientific" presupposition admits of no visible, historical, or objective activity of God in the world. Bultmann affirmed: "The whole of nature and history is profane. It is only in the light of the proclaimed word that what has happened or is happening here or there assumes the character of God's action for the believer."[42] For Bultmann objective events in the real world only assume the "character of God's action" by faith in the "proclaimed word." Thus "faith" is not directed toward the objective events but toward interpreted events.

> For what we call facts of redemption are themselves objects of faith and are apprehended as such only by the eye of faith. They cannot be perceived apart from faith, as if faith could be based on data in the same way as the natural sciences are based on data which are open to empirical observation.[43]

It is instructive to look at Bultmann's demythologization of NT Christology as an example of how "faith" and "empirical observation" are distinguished.

> It is precisely the mythological description of Jesus Christ in the New Testament which makes it clear that the figure and the work of Jesus Christ must be understood in a manner which is beyond the categories by which the objective historian understands world-history, if the figure and the work of Jesus Christ are to be understood as the divine work of redemption.[44]

For Bultmann the "categories by which the objective historian understands world-history" are incompatible with the biblical (mythological)

[39]Schleiermacher, *On Religion*, 15.

[40]Rudolph Bultmann, *Jesus Christ and Mythology* (New York: Charles Scribner's Sons, 1958), 14-18.

[41]Rudolph Bultmann, *Faith and Understanding*, ed. Robert W. Funk, trans. Louise Pettibone Smith (New York: Harper & Row, 1969), 1:247-248.

[42]Bultmann, *Jesus Christ and Mythology*, 85.

[43]Ibid., 72.

[44]Ibid., 80.

description of the divine person and work of Jesus Christ. Because of this, "Jesus Christ must be understood in a manner which is beyond" these "categories." But rather than accept "the mythological description of Jesus Christ in the New Testament" as trustworthy, Bultmann insisted on reinterpreting the divine person and work of Christ along secular historical lines. He fully recognized the paradoxical nature of this endeavor. "This is the paradox of faith, that faith 'nevertheless' understands as God's action here and now an event which is completely intelligible in the natural or historical connection of events."[45]

It is astonishing that Bultmann could identify "an event which is completely intelligible in the natural or historical connection of events" with "God's action." But it is crucial to note that this identification was not a rational observation but the "nevertheless" of faith. For Bultmann, faith was a decision to believe in the divine activity in the world in spite of rational knowledge to the contrary.[46] He noted: "For it is beyond the sphere of historical observation to say that this Word and its proclamation are God's act."[47] For Bultmann the dualism between faith and reason was crucial to his program of demythologization.

Karl Barth: "Faith Alone" Epistemology

Karl Barth (1886-1968) exerted tremendous influence on twentieth-century theological thought through his "dialectical" theology. Dialectical theology is essentially a rejection of natural revelation in theological epistemology, i.e., the refusal to acknowledge any human source of the knowledge of God.[48] Barth crystallized this rejection in his sharp response to an open letter by Emil Brunner titled "Nature and Grace," which argued for a legitimate natural theology. "Real rejection of natural theology does not form part of the creed. Nor does it wish to be an exposition of the creed and of revelation. It is merely an hermeneutical rule, forced upon the exegete by the creed . . . and by revelation."[49]

According to Barth, the problem with natural revelation is that it added to "the knowability of God in Jesus Christ," the "also" of "his

[45]Ibid., 65.

[46]"Faith in God, indeed, is never a possession, but rather always a decision." Rudolph Bultmann, "The Crisis of Faith," in *Rudolph Bultmann: Interpreting Faith for the Modern Era*, ed. Roger Johnson (Minneapolis: Fortress, 1991), 251.

[47]Ibid., 254.

[48]Clifford Green, *Karl Barth: Theologian of Freedom* (Minneapolis: Fortress, 1991), 151.

[49]Karl Barth, "No! Answer to Emil Brunner," in *Natural Theology* (London: Centenary, 1946), 76.

knowability in nature, reason, and history." As he pointed out in his criticism of the "German nature and history myth" underlying the Nazi ideology, the "also" is in reality an "only."[50] For Barth the "also" of natural revelation rivaled the exclusivity of *sola Scriptura*, *sola fide*, and *solus Christus*. "An idea, constructed with the claim to be an idea of God, is as such, not as an idea but simply because of this claim, an idol from the standpoint of the exclusiveness expressed in the biblical testimonies."[51]

The concept that "an idea of God" is "an idol" is a virulent expression of Barth's understanding of "rationality" as the antithesis of "revelation." In his explosive commentary on *Romans* he laid the foundation for his massive assault on reason. Barth acknowledged that his exposition of Romans was essentially a systematic recognition of the "infinite qualitative distinction" (a phrase borrowed from Kierkegaard) between the human and the divine.[52] Notice in particular the concept of "truth" that emerged from the crucible of this dialectic:

> The truth, in fact, can never be self-evident, because it is a matter neither of historical nor of psychological experience, and because it is neither a cosmic happening within the natural order, nor even the most supreme event of our imaginings. Therefore it is not accessible to our perception: it can neither be dug out of what is unconsciously within us, nor apprehended by devout contemplation, nor made known by the manipulation of occult psychic powers.[53]

The assertion that "truth" is not "historical" or "psychological," and ultimately "not accessible to our perception," is stunning. And yet this insight lies at the heart of Barth's theology, which is consistently framed using the language of paradox. In defining truth as nonhistorical and nonpsychological he struck a blow against liberalism's insistence on the "knowability of God in nature, reason, and history" and defended the unpopular notion of supernatural divine revelation. However, the argument itself revealed Barth's acceptance of the dualism between faith and rationality that has permeated the thought of postenlightenment culture. If "truth" is neither "historical" nor "psychological," it would follow that it is not rationally accessible or even communicable. How is truth then to be received? Barth provided an answer in a statement dealing with NT Christology: "Jesus is presented to us unmistakably as the Christ,

[50]Karl Barth, *Church Dogmatics* II/I, trans. G. T. Thomson (Edinburgh: T & T Clark, 1957), 173, 174.

[51]Barth, *Church Dogmatics* I/I, 449.

[52]Karl Barth, *The Epistle to the Romans*, trans. Edwyn C. Hoskyns (New York: Oxford University Press, 1965), 99; Green, *Karl Barth*, 17.

[53]Barth, *Romans*, 98.

but his Messiahship is also presented to us as a sharply defined paradox. It is a matter for faith only."[54]

The concept of *sola fide* expressed here is extremely important for Barth. He understood "faith alone" as the ultimate ground of any authentic knowledge of God. Barth's work *Anselm: Fides Quaerens Intellectum* is a careful analysis of Anselm's Proof of the Existence of God and a statement of the importance of *sola fide* for theological epistemology. Anselm's approach to the question of God's existence is cited approvingly by Barth: "Grant me to understand—as much as Thou seest fit—that Thou dost exist as we believe Thee to exist, and that Thou art what we believe Thee to be."[55]

Notice that for both Anselm and Barth, faith ("we believe Thee to exist") precedes understanding ("grant me to understand"). Barth argued persuasively that Anselm's proof was in fact a rational, intellectual articulation of the "thought of the existence and nature of God," which was first accepted as "credible on other grounds."[56] The "other grounds," on which the existence of God is accepted, is faith alone. For Barth "faith alone" meant an acceptance of the "givens" of divine revelation with no psychological, historical, or rational assurances.

> Faith is the faithfulness of God, ever secreted in and beyond all human ideas and affirmations about him, and beyond every positive religious achievement. There is no such thing as mature and assured possession of faith: regarded psychologically, it is always a leap into the darkness of the unknown, a flight into empty air, . . . a leap into the void.[57]

For Barth the severance of faith and rationality was the epistemological equivalent of the doctrine of justification by faith alone.

Paul Tillich: "Ultimate Concern" without Content

Paul Tillich (1886-1965) sustained a lifelong theological interest in the relationship between religion and culture. One of the primary objectives of his writings was the articulation of a theology of culture, a "theonomy,"[58] which he explained in the following terms: "A theonomous culture expresses in its creations an ultimate concern and a transcending

[54]Ibid., 105.

[55]Karl Barth, *Anselm: Fides Quarens Intellectum* (London: SCM, 1960), 13.

[56]Ibid., 75.

[57]Barth, *Romans*, 98-99.

[58]Paul Tillich, *The Protestant Era*, trans. James Luther Adams (Chicago: University of Chicago Press, 1948), 55-65.

meaning not as something strange but as its own spiritual ground."[59] Tillich referred to his cultural theology as "a fresh interpretation of the mutual immanence of religion and culture within each other."[60] His concept of "transcending meaning" as the "spiritual ground" of culture is crucial. For Tillich "transcendence" was not something outside of human reality but entirely within the realm of time, history, and culture. Because "transcendence" is the "spiritual ground" of all finite reality, the concept of supernatural or special revelation was rejected by Tillich. "If it is the nature of fundamental religious experience to negate the entire cognitive sphere and affirm it through negation, then there is no longer any place for a special religious cognition, a special religious object, or special methods of religious epistemology."[61] Having discarded the concept of special revelation, Tillich redefined revelation within the context of his theonomy. "Revelation is the manifestation of the ultimate ground and meaning of human existence. It is not a matter of objective knowledge, of empirical research or rational inference."[62]

It is significant that the rejection of "special" revelation, the negation of the "entire cognitive sphere," and the divorce of revelation from empirical, rational, objective knowledge go hand in hand. This would seem to indicate that for Tillich, reason is inadequate as a means of apprehending the "ultimate concern" of religion. He stated directly that rationality does not "give the content" of theology and that "every debate that remains only in the rational plane does not penetrate to the essence" of reality.[63] For Tillich reason is exclusively related to only one level of knowledge. "There is a level in life, the most and ultimately the only important one, which cannot be approached directly. It is the level of gnosis or sapientia or 'wisdom,' in distinction from the level of episteme or scientia or 'science.'"[64] He approvingly cited examples of those who, like him, were engaged in the search for this gnostic knowledge at the deepest level of reality.

[59]Ibid., 57.

[60]Ibid., 55.

[61]Paul Tillich, "On the Idea of a Theology of Culture," in *Paul Tillich: Theologian of the Boundaries*, ed. Mark Kline Taylor (Minneapolis: Fortress, 1991), 41.

[62]Paul Tillich, "The Problem of Theological Method," in *Four Existentialist Theologians*, ed. Will Herberg (Garden City, NJ: Doubleday, 1958), 275.

[63]Ibid., 276; Paul Tillich, "Basic Principles of Religious Socialism," in *Political Expectation*, ed. James Luther Adams (New York: Harper & Row, 1971), 61.

[64]Tillich, *The Protestant Era*, 65.

> Theories of intuitive knowledge, classicist and romantic revivals of ancient or medieval forms of thought, phenomenology, the philosophy of life (aesthetic or vitalistic), the "theory of Gestalt," some types of the psychology of the "unconscious"—all these seek for the inner power of things beyond (or below) the level at which they are calculable and dominable.[65]

Ultimately, for Tillich the incalculable essence of all life was a revelation of the "infinite depth and the eternal significance of the present."[66] However, such an insight was "possible only in terms of a paradox, by faith, for, in itself, the present is neither infinite nor eternal."[67] Faith is an "immediate awareness" of the unconditional ground of being.[68] However, such faith is "empty," "undirected," "absolute," "undefinable," and impervious to doubt because it has "no special content" that can be scientifically or philosophically challenged.[69] For Tillich the ultimate concern of religion was not a matter of cognitive knowledge but of incomprehensible theonomous reality.

George Lindbeck: Rationally Vacuous Faith

The classic expression of postmodern or postliberal theology is George Lindbeck's *The Nature of Doctrine*.[70] In it he compares preliberal cognitive-propositionalism, liberal experiential-expressivism, and postliberal cultural-linguistic theories of doctrine.[71] Cognitivism holds that "church doctrines function as informative propositions or truth claims about objective realities."[72] This approach to religious truth was historically dominant until experiential-expressivism became the regnant viewpoint after Kant.[73] Expressivism represents a shift toward subjective experience.

> Thinkers of this tradition all locate ultimately significant contact with whatever is finally important to religion in the prereflective experiential depths of the self and regard the public or outer features of religion as

[65]Ibid., 71.

[66]Ibid., 78.

[67]Ibid.

[68]Tillich, "The Problem of Theological Method," 276.

[69]Ibid.; Paul Tillich, *The Courage to Be* (New Haven: Yale University Press, 1952), 176.

[70]George Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Philadelphia: Westminster, 1984). See also idem, *The Nature of Confession: Evangelicals and Postliberals in Conversation*, ed. Timothy R. Phillips and Dennis L. Okholm (Downers Grove, IL: InterVarsity, 1996).

[71]Ibid., 16, 112.

[72]Ibid., 16.

[73]Ibid., 19-20.

> expressive and evocative objectifications (i.e., nondiscursive symbols) of internal experience.[74]

Lindbeck finds both cognitive and expressive approaches to religion unsatisfactory. Apparently through ecumenical dialogue he felt "compelled by the evidence . . . to conclude that [doctrinal] positions that were once really opposed are now really reconcilable."[75] This situation led to the search for a new paradigm in which to understand religious truth.

Postliberal cultural-linguistic theories of religion draw from "anthropological, sociological, and philosophical literature" to highlight those "respects in which religions resemble languages . . . and are thus similar to cultures."[76] The result of this culturalism is that the conceptual element of religion is subordinated to other elements.

> Thus while a religion's truth claims are often of the utmost importance to it (as in the case of Christianity), it is, nevertheless, the conceptual vocabulary and the syntax or inner logic which determine the kinds of truth claims the religion can make. The cognitive aspect, while often important, is not primary.[77]

The propositional truths of religion are not primary, because "its inner structure" is "far richer and more subtle than can be explicitly articulated."[78] This "inner structure" is composed of "first-intentional" or subconscious "cognitive activities."[79] Official church doctrines represent "second-order discourse" on "first-intentional uses of religious language."[80] Lindbeck acknowledges that postliberalism leads to an "informational vacuity" in significant church doctrines.[81] For example, notice how he deals with the historicity of the resurrection of Jesus:

> The significatum of the claim that Jesus truly and objectively was raised from the dead provides the warrant for behaving in the ways recommended by the resurrection stories even when one grants the impossibility of specifying the mode in which those stories signify.[82]

For culturalism "objective" truth is not related to the "significatum" (the

[74]Ibid., 21.

[75]Ibid., 15.

[76]Ibid., 17-18.

[77]Ibid., 35.

[78]Ibid., 35.

[79]Ibid., 38.

[80]Ibid., 69.

[81]Ibid., 67.

[82]Ibid., 67.

proposition) but to the "significator" (the language in which the proposition was articulated). Doctrines make "intrasystematic rather than ontological truth claims."[83] The example that Lindbeck uses to illustrate "intrasystematic" truth is significant. "Similarly, to cite yet another parallel, the statement "Denmark is the land where Hamlet lived" is intrasystematically true within the context of Shakespeare's play, but this implies nothing regarding ontological truth or falsity unless the play is taken as history."[84]

For culturalism the truth of Scripture is "immanent" as a "semiotic universe paradigmatically encoded in holy writ."[85] This "categorial truth"[86] is rationally and informationally vacuous and thus is not subject to any external criteria of evaluation. Even Lindbeck recognizes the irrational tendencies of culturalism.

> If there are no universal or foundational structures and standards of judgment by which one can decide between different religious and nonreligious options, the choice of any one of them becomes, it would seem, purely irrational, a matter of arbitrary whim or blind faith; and while this conclusion may fit much of the modern mood, it is antithetical to what most religions, whether interpreted in liberal, preliberal, or postliberal fashion, have affirmed.[87]

It seems clear that for cultural-linguistic theories of religion, faith and reason continue to be conceived in a dualistic sense.

Hermeneutical Triumph of Irrationality

What are the implications of the idea that faith and reason function in two totally separated and mutually exclusive domains of the human consciousness? What are the ramifications of a dualistic anthropology which severs faith and reason? In particular, what is the significance of the concept that reason cannot plumb the depths of religion? Although comprehensive answers to these questions would require a more thorough treatment than can be given in this essay, at least one response can be advanced. In the interpretation of sacred texts the epistemological dualism of reason and faith and the identification of religion exclusively with the nonrational domain of the human mind lead to the hermeneutical triumph of the irrational. It would seem that an identification of religion with the nonrational mind might result in the treatment of a religious text as a mere rational, verbal, superficial expression of a profoundly deep and inexpressible experience. This deeper meaning of the religious text is rationally impenetrable and incommunicable and can only be apprehended by the

[83]Ibid., 80.

[84]Ibid., 65.

[85]Ibid., 114-116.

[86]Ibid., 51.

[87]Ibid., 130.

nonrational, subconscious capabilities of the human mind. In this way the irrational mind comes to dominate and control the interpretive enterprise. This is, then, in reality the kind of thought that has come to dominate the postenlightenment theological enterprise.

As has been seen in the philosophical, psychological, and theological documents examined in this essay, postenlightenment thought has tended toward the complete severance of faith and rationality. While rendering faith's claims impervious to the criticism of historical reason, this situation has also placed faith squarely in the realm of the nonrational.

From this perspective it could be argued that the historical-critical study of the Word of God has led to the formation of a faith that is nonhistorical, nonpsychological, and nonconceptual. It would appear that in the contemporary period faith has become the equivalent of a stubborn insistence on the "truth" of that for which there is ultimately no rational foundation. It is not at all clear that this is a desirable development.

Biblical Anthropology Precludes Epistemological Dualism

A critique of the severance of faith and rationality must necessarily begin with an examination of the biblical materials relevant to this issue. Since it is beyond the scope of this study to offer a comprehensive treatment of this topic, the discussion is limited to a brief examination of a few of the relevant biblical themes and passages.

The first chapter of Genesis lays the foundation of a biblical anthropology. "The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being (Gen 2:7, literal translation).

In this perspective the human being is an indissoluble unity of material (dust of the ground) and immaterial (breath of life) components.[88] The physical, mental and spiritual existence of the individual is woven into a single fabric of being (1 Thess 5:23).[89] In the totality of its existence, in every sphere of its being, the human creature in its original perfection was made in the "image of God" (Gen 1:27). This represents the seminal expression of biblical anthropology and

[88]This is often referred to as Hebrew "totality thinking." See James Barr, *The Garden of Eden and the Hope of Immortality* (Minneapolis: Fortress, 1992), 36-38. The classic study on the psychosomatic unity of human nature in Scripture is Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead? The Witness of the New Testament* (London: Epworth, 1958). For a modern treatment of this subject from an Adventist point of view, see Ginger Hanks-Harwood, "Wholeness," in *Remnant and Republic: Adventist Themes for Personal and Social Ethics*, ed. Charles W. Teel, Jr. (Loma Linda, CA: Loma Linda University, 1995), 127-144.

[89]Unless otherwise indicated, all Bible texts are taken from the New International Version (Grand Rapids: Zondervan, 1978).

is relevant to the severance of faith and rationality in at least two ways. First, it precludes any sharp dualism which would rigidly compartmentalize the various aspects of the human personality. The Genesis creation narrative does this by its insistence that the human person (*nephesh* = living being) is a composite unity of body and spirit. These dimensions of human existence are indivisible as far as their functions and spheres of operation are concerned. From this perspective the characterization of faith and reason as mutually exclusive and independent in operation is an illegitimate distinction. Second, as a creature in the "image of God" the human has, in every dimension of its being, a contact point with the transcendent Creator. Because of this, rationality is not in any sense to be considered as an inferior instrument in the quest for truth and understanding.

The creation of human beings in the image of God does not entirely exhaust the biblical perspective on the relationship of faith and reason. Although human beings are made in the image of God, they are not of the same nature as God. The categories that best express the distinction between Creator and creature are infinite and finite. The biblical witness is consistent in its insistence on the radical discontinuity of the human and the divine (1 Tim 1:17). The obliteration of this crucial distinction is the essence of idolatry (Rom 1:24-28).

An important extension of the distinction between the infinite God and the finite human being is the limitation of the powers of the human mind. Isaiah expressed this concept powerfully. "'For my thoughts are not your thoughts, neither are your ways my ways,' declares the Lord. 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts'" (Isa 55:8-9).[90] In this utterance the prophet employed the category of infinite space to convey the distinction between the mind of God and the mind of the human being. This insistence on the incomprehensibility of God might appear, on the surface, to bolster the rift between faith and reason that we have traced in this essay. If God is infinitely beyond all human powers of comprehension, surely the conceptual and rational character of theological knowledge must be secondary to relational, experiential, immediate knowledge.

The function of biblical language which emphasizes God's incomprehensible transcendence is not meant to relativize all rational epistemologies but to instill appropriate humility in the human mind. God's transcendence does not render conceptual, propositional knowledge meaningless but rather safeguards it from a presumption that borders on idolatrous arrogance.

[90]Von Rad views this text as one among other "references to the incomprehensibility of Jahweh" in the OT. Gerhard Von Rad, *Old Testament Theology: The Theology of Israel's Historical Traditions*, trans. D.M.G. Stalker (New York: Harper & Brothers, 1962), 453. Brueggemann believes this text contains a "sapiential motif" which teaches that "God's capacity to hide things outdistances the capacity of the kings to find out" (Walter Brueggemann, *Old Testament Theology: Essays on Structure, Theme, and Text*, ed. Patrick D. Miller [Minneapolis: Fortress, 1992], 295).

The insight that human thought is not divine is monotheism's answer to idolatrous polytheism. It is not a critique of the content of human thought but of its character. The comprehending powers of the human mind are not rendered insignificant because of their finite nature. However, a realization of the finiteness of the rational apparatus is a prerequisite for a stimulating mental encounter with the transcendent God.

Cultural Faith or Biblical Faithfulness?

Faith in the postenlightenment period, as was seen in the analysis of significant thinkers, is often explained in terms of paradox. It appears to have the connotation of an acceptance of that for which there is ultimately no empirical, historical, psychological, scientific, or rational verification. In this epistemology faith begins where reason ends. This aspect of the severance of faith and rationality should also be critiqued in the light of the biblical witness. The Bible does draw a sharp distinction between those who see only with the empirical eye and those who see with the eye of faith.[91] In fact, the new birth or conversion is explicitly identified as the prerequisite for those who would "see" the kingdom of God (John 3:14). However, this distinction between natural and spiritual vision should not be interpreted ontologically. This would lead to an anthropological dualism that would strictly compartmentalize the spiritual insight and the physical optical capacity. Although the two modes of seeing are not identical, they are not unrelated. And for this reason faith is not completely divorced from the physical, visible, material realm of event and activity. As Paul wrote, "'No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him'—but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God."[92]

According to the apostle Paul, that which was previously invisible, inaudible, and inconceivable had in his preaching of the gospel now become visible, audible, and conceivable by a gracious action of God's Spirit. It is in the realm of historical, sensual knowledge that God discloses transcendent meaning. The knowledge of God is mediated through the five senses in exactly the same way as all other knowledge. "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (Rom 1:20).

Faith, in its future orientation, is related to that which is not yet visible or audible but only potential in the form of promise (Heb 11:1). However, this eschatological dimension of faith is presented in the context of a rehearsal of

[91]2 Cor 4:18; 5:7; Eph 1:18; Heb 1:1.

[92]1 Cor 2:9, NIV. Cf. Job 12:22; Dan 2:22, 28; Amos 4:13.

the faith experiences of Israel's heroes, which in every instance are related to some specific historical event or activity (Heb 11:2ff). Thus we can reason that faith, even though oriented toward the future for its ultimate fulfillment, is grounded on the historically, psychologically, and rationally discernible events of the past history of the people of God.

Summary and Conclusion

In this essay we have traced the sharp dualism of faith and reason in postenlightenment theology. This dualism is rooted in philosophical and not biblical modes of thought. In every instance this dualism has led to a devaluation of the conceptual character of religious belief. The result is that a primary connotation of faith in the contemporary period is the acceptance of religious claims for which there is ultimately no convincing historical, conceptual, psychological, or rational evidence.

On one level this phenomenon appears to be some sort of intellectual gnosticism intent on subverting an entire dimension of human existence, i.e., the rational life of the mind. On another level such faith has been secured from the attacks of scientific criticism because reason has been granted its own autonomous sphere of operation which excludes the realm of faith, and vice versa. In such an epistemology faith and reason are neither friend nor foe. Although such neutrality may serve a positive political and social function in a pluralistic world, it does not appear to aid in the serious quest for truth. The question that must be addressed is whether the price of a rationally vacuous faith is not too high.

An intellectually satisfying and biblically sound alternative to the postenlightenment severance of faith and reason must be sought. Religious beliefs should not be embraced irrationally, and reason should not be employed unfaithfully. As persons made in the image of God and redeemed by the sacrifice of Christ, Christians should engage their affections and cognitions in the quest to understand and obey the psychologically, historically, conceptually, and ultimately rationally revealed will and Word of God.

Andrews University Seminary Studies, Spring 1999, Vol. 37, No.1, 23-38

TWENTIETH CENTURY APPROACHES TO THE MATTHEAN COMMUNITY

ROBERT K. MCIVER
Avondale College
NSW 2265, Australia

While extended research into the Matthean Community is a relatively recent phenomenon in NT scholarship, most twentieth-century scholars working on the Gospel of Matthew have had either an explicit or implicit understanding of the Matthean Community against which they interpret the Gospel. This might be characterized as their understanding of the historical matrix out of which the Gospel arose, and their interest in this matrix grows out of the importance attached to reading the Gospel against its historical background. This article will examine the various ways this historical matrix has been understood.

Matthew as Rabbi, The Matthean Community as a School

One of the earliest approaches to the Matthean community is based on the possibility that the evangelist is a trained Rabbi. In 1928 von Dobschütz published his seminal article, "Matthäus als Rabbi und Katechet" [Matthew as Rabbi and Catechist].[1] In it he looks at such characteristics of Matthew as his use of stereotyped phraseology and his love of numbers and suggests that this was evidence of two complementary things about Matthew. First, it indicates that "our first evangelist is plainly a Jewish Christian who has undergone a rabbinic schooling. He is a converted Jewish rabbi."[2] Second, it indicates that "the Jewish rabbi had become a Christian teacher and now used his catechetical skills in the service of the gospel."[3] While the evangelist might be a converted Jewish

[1]E. von Dubschütz, "Matthaüs als Rabbi und Katechet," *ZNW* 27 (1928): 338-348. This has been translated into English as "Matthew as Rabbi and Catechist," in *The Interpretation of Matthew*, ed. Graham Stanton (Philadelphia: Fortress, 1983), 19-29.

[2]Von Dobschütz, 24.

[3]Ibid., 26.

rabbi, the Gospel is not to be characterized as Jewish Christian.[4] Thus, as von Dobschütz pictures it, the Matthean community is best understood as focused around a Rabbi and his disciples.

Krister Stendahl, on the other hand, develops evidence for understanding the Matthean community in terms of a school. In his monograph, *The School of St. Matthew*,[5] Stendahl looks at the assumption of form critics like Dibelius: "Im Anfang war die Predigt" [In the beginning was the sermon]. When the materials of the Gospels are examined they do not appear to be records of early Christian sermons (for example, how did the passion narrative derive from early Christian sermons?). Not only this, those examples of early Christian sermons that do survive, while they freely refer to the words of Jesus, do not make reference to the actions of Jesus, about which the Gospels have a great deal to say. The only places where such materials are used are sermons such as Justin's *First Apology* and the *Epideixis* of Irenaeus, both works of a more scholarly nature.[6]

Stendahl discards as inadequate both liturgical and catechetical backgrounds for the Gospel, he makes another suggestion—that the Gospel is the product of a school:

> It is at this point that the school may be invoked as a more natural *Sitz im Leben*. The systematizing work, the adaptation towards casuistry instead of broad statements of principles, the reflection of the position of the church leaders and their duties, and many other features, all point to a milieu of study and instruction.[7]

The prohibition of calling anyone Rabbi or teacher (Matt 23:8-10) indicates that there were some who could have taken the title, but were not permitted to do so.

The suggestion of a school for the milieu of Matthew may have parallels in the NT. For example, Luke 1:2 speaks of the "servants of the word" (ὑπηρέται . . . τοῦ λόγου). Stendahl identifies these men with one of the

[4]"Certainly this Gospel with its universalist conclusion, 28:18ff, is not Jewish-Christian in the strict sense of the word, but the author is using a Jewish-Christian source from which he takes the sayings in 10:5f (which are clearly more narrow than Jesus' own attitude)" (ibid., 25).

[5]Stendahl's *The School of St. Matthew* first appeared in 1954. The 1968 American edition (Philadelphia: Fortress, 1968) has a preface in which he reacted to work on the Gospel of Matthew which had appeared after the first publication of this work.

[6]Cf. the similar observations made by Harald Riesenfeld, *The Gospel Tradition and Its Beginnings: A Study in the Limits of "Formgeschichte"* (London: Mowbray, 1957), passim, esp. 10-24. While Riesenfeld does not deal specifically with the Gospel of Matthew, his general observations that the Synoptic Gospels are the products of schools of Christian disciples fits into the approach to the Matthean community reviewed in this section.

[7]Stendahl, 29.

functionaries of the synagogue whose job it was to look after the holy scrolls, as well as to give catechetical instruction. "The synagogue was an undefined combination of a house of worship and a school."[8] Thus the practice and function of the Christian servants of the word found a model to draw from in the synagogue. Jesus is consistently called "Rabbi," and thus there may be an unbroken line between Jesus, the twelve, and these schools which are associated with Matthew and John. The school of Matthew is a school for teachers and church leaders. Thus the Gospel assumes the form of a manual for teaching and administration within the church.

Matthew as Liturgist

The two names most often associated with the hypothesis that the first evangelist was a liturgist are G. D. Kilpatrick and M. D. Goulder.

Kilpatrick begins his book, *The Origins of the Gospel according to Matthew*,[9] by carefully analyzing how the evangelist uses his sources. This is important for Kilpatrick, as it enables him to think about the motives for the composition of the Gospel. As he understands it, the Matthean community had been using Mark, Q, and M in their liturgy for some twenty years. The evangelist was a scribe, probably assigned to the task by his community, who reworked the material in such a way as to be more serviceable to the liturgical needs of the community. As evidence for his thesis Kilpatrick points to the later practice of the early church where Scripture was read together with an exposition. He suggests that early Christians probably followed the same pattern and read the early Gospels, along with the more traditional writings which are known today as the OT. He also points to several characteristics of the Gospel which show its liturgical nature—the tendency to abbreviate, the addition of details to make the point of a story clearer to a listener, the use of antitheses and parallels, the repetition of formulae and the improving of Mark's style, all of these balanced by a very conservative treatment of the materials.

Of particular interest are Kilpatrick's comments on the community of the Gospel and its history. He carefully investigates its relationship to Judaism.

> It would be natural in sermons and reading to expound and understand much of the material in the light of the experience of the community. This interpretation would in turn have its effect on the text, an effect which literary criticism, combined with our knowledge of contemporary conditions, should enable us to trace.

[8]Ibid., 33.

[9]G. D. Kilpatrick, *The Origins of the Gospel according to Matthew* (Oxford: Clarendon, 1946).

> Outstanding among these conditions is the Jewish character of the church in which the book was produced.[10]

He several times alludes to the Jewish character of the community, and goes so far as to call them Jewish Christians.[11]

The Jewish *Sitz im Leben* of the Gospel is not, however, that of the Palestine of Jesus. It is more akin to the sort of Judaism of the Talmud—the Judaism that survived the destruction of the temple, the Judaism redefining itself and excluding from within itself such groups as Christians. For Kilpatrick, the Gospel was written by a group which has been separated from the synagogue, presumably by the *Birkath ha-Minim*. This would be yet another indication of the late date of the Gospel. Kilpatrick emphasizes that the Sabbath was still observed by the Matthean community. Although the Gospel has a Semitic background, it is a Hebrew rather than an Aramaic background. In fact, the community was Greek speaking (after all, the Gospel was written in Greek), not Aramaic. There are differences with Judaism—particularly in the Gospel's Christology. There are also differences with Paul in the understanding of the law. As regards the Gentiles, in the Gospel the mission to the Gentiles is accepted without reservation as is the fact of Gentile Christianity.

The community was in all likelihood a city church. This is shown by such features of the Gospel as the substantially greater use that Matthew makes of the term πόλις (Mark uses it 8 times, Matthew 26), and the language—Greek—which was primarily a language of the towns, while local dialects were used in the villages. Not only this, the church appears to be well-to-do. There is a deemphasis of concern for poverty, and the currency denominations that are used, even in the parables, are consistently higher than in Mark or Luke. For example, Mark 6:8 prohibits the missionaries from carrying bronze; Matt 10:9 prohibits them from carrying bronze, silver, or gold.

With regard to church organization, Kilpatrick points out that the Twelve are figures of the past, although there is a unique stress on the importance of Peter. Terms for church officers mentioned in the pastoral epistles and elsewhere—the elders, deacons, and bishops—are never applied to any member of the Matthean community; elder is a title consistently applied to the leaders of the Jews. There do appear to be individuals designated scribes and wise men, but they appear to have rejected the title "Rabbi." Church discipline has a twofold function. It is to maintain moral standards and to guard against the false doctrines of the false prophets.

[10]Kilpatrick, 101.

[11]Ibid., 120.

The community is still undergoing persecution from both Jews and Gentiles. It also appears to be independent of Paulinism. There is an intimate knowledge of Syria but an apparent lack of such information about Palestine itself. The evangelist's preference for ὕδωρ over θάλασσα in his own composition may indicate that the town in which he lives has a position on the sea-coast.

As to the place of writing, while Antioch fulfills many of these characteristics, the apparent independence from Paulinism argues against it. Kilpatrick favors one of the port cities on the Phoenician coast—Tyre or Sidon.

In his book *Midrash and Lection in Matthew*,[12] M. D. Goulder advances the two theses that the only source used by Matthew was Mark, and that aside from a very few instances where he draws upon oral traditions, all the additions to Matthew can be explained by the process of Midrash. Not only this, the structural arrangement of the book points to the fact that the book was used as a lectionary.

Goulder develops his theses in two parts. He begins by highlighting the scribal characteristics of the Gospels—the way in which Mark's hostile references to the scribes are attenuated, the thoroughgoing adherence to the Torah, the reflection of midrashic methods such as doublets, explanatory changes, modifications, added antitheses, and the like, as well as the use of Scripture. He also discusses Matthew's poetic style and imagery. While Goulder does not join von Dobschütz in describing Matthew as a Rabbi, he does consider him to be "a scribe, a provincial schoolmaster."[13] The individual sections of the Gospel are tied to the Jewish year to form a lectionary. The last half of Goulder's book is largely devoted to taking each of these sections and highlighting their applicability to the occasion to which the lectionary linked them.

The Matthean Community in Dialogue/Controversy with Judaism/Jewish Christianity

By far the most frequently invoked historical background for the interpretation of the Gospel of Matthew is the young Christian community's relationship with Judaism and with Jewish ideas. Because of the number of writers who use this type of reconstruction, it will only be possible to choose representative examples to illustrate some of the important methodologies and positions.

Günther Bornkamm's 1956 article, translated under the title of "End

[12]M. D. Goulder, *Midrash and Lection in Matthew* (London: SPCK, 1974).

[13]Goulder, 5.

Expectation and Church in Matthew,"[14] has been widely recognized as marking a significant shift in Matthean studies towards *Redactionsgeschichte*. The theology of the evangelist and his community now take center stage. Though brief, the article takes some care in delimiting the Matthean community. This community is still within Judaism.[15] In it,

> The ceremonial law is not questioned in principle; private sacrifice (5.23f.), Temple tax (17.24ff.), command concerning the Sabbath (24.20), giving alms, prayer and fasting (6.1ff.), and according to 23.16ff. and 23ff., swearing and tithing, are assumed to be valid, in so far as they are not hypocritically misused, and "the weightier matters of the law" are not neglected because of them.[16]

Bornkamm's article raises some key issues that have dominated much subsequent research on the Gospel. His view that the community was still within Judaism is one that he appears to abandon in later articles,[17] but the law-observant characteristic of the community, as he understands it, is the same that many subsequent writers have noted.

Several writers use the relationship between the Matthean community and formative Judaism as the basis of their understanding of the Gospel. One of the earliest writers to do so at length was W. D. Davies. In his monograph, *The Setting of the Sermon on the Mount*,[18] Davies carefully surveys late first-century Judaism[19] for the likely partners of a debate between the Christian Matthean community and the local Jewish community. He points out that there is nothing within Matthew that might indicate that the community of Matthew had any contact with Jewish (or other) Gnosticism. There is also little that can connect it with sectarian Judaism such as the Dead Sea sect. In fact, the Sermon

[14]In Günther Bornkamm, Gerhard Barth, and Heinz Joachim Held, *Tradition and Interpretation in Matthew* (Philadelphia: Westminster, 1963), 16-51.

[15]Bornkamm, et al, 22. See also pp. 20, 21, 24, 39-40.

[16]Ibid., 31-32. In a footnote on p. 31, dealing with evidence showing that the Sabbath commandment had not lost its validity, he also comments about the way Matthew also preserves the distinction between clean and unclean foods.

[17]In an article entitled "The Authority to 'Bind' and 'Loose' in the Church in Matthew's Gospel: The Problem of Sources in Matthew's Gospel," first published in *Jesus and Man's Hope*, ed. D. G. Miller (Pittsburgh: Pittsburgh Theological Seminary, 1970), 1:37-50, and republished in *The Interpretation of Matthew*, ed. G. Stanton (Philadelphia: Fortress, 1983), 85-97, Bornkamm says: "Matthew and his congregation presuppose Hellenistic Christianity which had already outgrown its Jewish origin, but they oppose the enthusiasm that wants to cut itself off completely from Judaism, and set forth the Church in terms of discipleship and obedience" (*Interpretation of Matthew*, 95).

[18]W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge: University Press, 1977 [first published in 1964]).

[19]Davies accepts a date after A.D. 70 and a Syrian provenance for Matthew.

on the Mount and the whole Gospel have much more to do with what was happening at Jamnia, as Judaism restructured itself in the wake of the destruction of the temple in A.D. 70. As part of this process of redefinition, Judaism was excluding dissident elements from within its midst. Particularly important was the twelfth benediction, the *Birkath ha-Minim*, which effectively excluded Christians. Davies sums up his position by saying: "It is our suggestion that one fruitful way of dealing with the *SM* [Sermon on the Mount] is to regard it as the Christian answer to Jamnia."[20]

Several more recent studies on the Matthean community utilize the insights and methodology of sociology and the relationship between the Matthean community and formative Judaism as their starting point. J. Andrew Overman's monograph, *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community*,[21] is one such example. For Overman, the Matthean community was almost entirely composed of persons of Jewish descent. It found itself a small sect within a larger culture, dominated by formative Judaism. Formative Judaism was redefining itself, focusing on the teaching institution of the rabbinate, substituting the study of law for the cultic services of the temple, eliminating dissenting groups from its synagogue assemblies by means of the so-called "blessing on the heretics," and legitimizing all this by claiming to be part of a religious tradition which goes back to the "fathers" and is embodied in the oral law.

In many ways Overman considers the response of the Matthean community to be similar to that of other near-contemporary sectarian groups within Judaism. Groups such as the Qumran community, and those represented by such writings as *1 Enoch, Psalms of Solomon, 2 Baruch,* and *4 Ezra* were hostile to the dominant religious leadership, whom they characterized as "lawless." At the same time, they saw themselves as the righteous remnant, the true embodiment of Israel. This same pattern can be detected in the Gospel of Matthew. The Matthean community was defining itself over and against formative Judaism, the dominant religious culture in which it found itself. It considered the Jewish leadership (the Pharisees in particular) as lawless. The righteous were to be found within Christianity. Like other sectarian groups of the time, the Matthean community defined the issues of religious conflict in terms of law. They legitimized themselves by their own teaching ministry; by their system of

[20]Davies, 315. Cf. the similar views of Thompson and LaVerdiere: W. G. Thompson, *Matthew's Advice to a Divided Community: Mt. 17,22-18,35* (Rome: Biblical Institute Press, 1970), 258-264; and E. A. LaVerdiere and W. G. Thompson, "New Testament Communities in Transition: A Study of Matthew and Luke," *TS* 37 (1976): 567-597.

[21]J. Andrew Overman, *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community* (Minneapolis: Fortress, 1990).

the interpretation of law, over which they still continued to have full authority;[22] and by their appeals to the higher religious authority of the holy writings of Judaism. The community had an inward-looking stance. They avoided civil and religious involvement as far as possible. They saw their main function as that of teaching.

This general approach has been questioned by Anthony J. Saldarini,[23] who also bases his investigation on a sociological methodology. Saldarini questions whether at the time of writing the Gospel there was, in fact, a "clearly defined Christian church to which Matthew's group could move, [or] that there was a clearly defined Judaism from which Matthew's group could be expelled, [or] that there was a general institutional Jewish authority capable of expelling Matthew. . . ."[24] Saldarini places the Matthean "group" within Judaism, which directs its polemics at those who were closest to it.

There are many other influential versions of the viewpoint that the Gospel of Matthew should be understood in relationship to the debate between Christianity and formative Judaism. Some would place these debates before the final separation between church and synagogue;[25] others would place the Gospel at the point of departure from Judaism;[26] yet others after the separation has taken place.[27]

The Matthean Community in a Gentile Environment

While the majority of Matthean scholars have understood the Gospel in its relationship to the thought world of Judaism, some influential scholars have

[22]Overman considers that the community observed the Sabbath laws and the purity laws, 80-84.

[23]*Matthew's Christian-Jewish Community* (Chicago: University of Chicago Press, 1994). His positions are concisely summarized in his article, "Boundaries and Polemics in the Gospel of Matthew," *Biblical Interpretation* 3 (1995): 241-265.

[24]Saldarini, "Boundaries and Polemics," 241.

[25]E.g., Reinhart Hummel, *Die Auseinandersetzung zwischen Kirche und Judentum im Matthäusevangelium* (Munich: Kaiser, 1966), 33. Hummel detects three partners in the debate—the Matthean community, Pharisaic Judaism, and antinomians, 66-75.

[26]E.g., R. C. Douglas's article, "On the Way Out: Matthew's Anti-Pharisaic Polemic," *Studia Biblica et Theologica* 11 (1981): 151-176.

[27]E.g., Douglas R. A. Hare, *The Theme of Jewish Persecution of Christians in the Gospel According to St Matthew* (Cambridge: University Press, 1967), 125-129; Stephenson H. Brooks, *Matthew's Community: The Evidence of His Special Sayings Material*, JSNTSup 16 (Sheffield: JSOT, 1987); Kun-Chun Wong, *Interkulturelle Theologie und multikulturelle Gemeinde im Matthäusevangelium* (Göttingen: Vandenhoeck & Ruprecht, 1992); Graham N. Stanton, *A Gospel for a New People: Studies in Matthew* (Edinburgh: T & T Clark, 1992), 113-185. Stanton further questions whether the Matthean community kept Sabbath; if they did, "in the light of Matt 12.1-14 it is impossible to accept that it kept the Sabbath strictly" (205).

pointed to the Hellenistic world as the historical matrix out of which the Gospel grew. For example, in his published dissertation,[28] Georg Strecker admits that some elements of the Gospel of Matthew presuppose knowledge about Judaism (e.g., the washing of hands in Matt 15:1ff. is not explained in Matthew, but is in Mark 7:3f.); and that Matthew's predilection for the phrase Kingdom of Heaven over Kingdom of God reflects Hebrew usage. But, he says, these elements probably belong to the church tradition, not to the hand of the redactor.[29] Where the influence of the redactor is found, there one also finds unrabbinic and un-Jewish features. For example, the understanding of the parallelism of Zech 9:9 found in Matt 21:5 in the pericope dealing with the entrance into Jerusalem is "unrabbinisch und unjüdisch."[30] The Gospel writer also prefers to use the Septuagint, which shows that he lives in a Hellenistic environment. The church has moved beyond the boundaries of the synagogue.[31]

Strecker finds three characteristics of the Matthean redaction. First, there is a historicizing of the traditional material. It is this that explains the statements about the exclusivity of the mission to Israel, when other places in the Gospel clearly point to the fact that the Matthean vision of mission encompasses the whole world and all nations. "The exclusiveness of the mission to Israel, apparent in this logion [Matt 15:24], finds no explanation in the situation of the redactor, but rather corresponds to his historical reflection."[32] Matthew divides history into three: the time of preparation, the time of Jesus, and the time of the church (the time of world mission).[33] Second, within the Gospel of Matthew there is an "ethicization" of the traditional material. For example, the rigorous prohibition against divorce was mitigated with an exception clause, "producing a practicable law [which] has taken account of the needs of the community in his time."[34] Third, there is an institutionalization, or ecclesiasticalization of the traditional materials. This is evidenced by the existence of church

[28]*Der Weg der Gerechtigkeit: Untersuchung zur Theologie des Matthäus* (Göttingen: Vandenhoeck and Ruprecht, 1971). His work presupposes the two-source solution to the problem of synoptic relationships (11). He also points out that the writer of the Gospel does not work alone, apart from the tradition. There is a unity between the writer and his community (14, 34).

[29]Ibid., 18.

[30]Ibid.

[31]Ibid., 19-35.

[32]Georg Strecker, "The Concept of History in Matthew," *JAAR* 35 (1975): 222. This article is also reproduced in *The Interpretation of Matthew* ed. Graham Stanton (Philadelphia: Fortress, 1983), 67-84. References to the article are given to the version published in *JAAR*.

[33]Strecker, "Concept of History," 223; cf. *Der Weg der Gerechtigkeit*, 188.

[34]Strecker, "Concept of History," 224.

officials—prophets, wise men, scribes (who were especially esteemed), by the disciplinary practice reflected in Matt 18, and by the presentation of the sacraments. The church guarantees the continuity between the past time of Jesus, through the present, to the final goal of history.

Georg Strecker is not alone in his advocacy of a strongly Gentile background for the Gospel of Matthew,[35] but it should, perhaps, be noted that this is a minority viewpoint.[36]

The Matthean Community as Prophets and Wandering Charismatics

Until the appearance of the works of Brooks, Overman, and Saldarini, perhaps the clearest and best known reconstruction of the Matthean community was that of Eduard Schweizer:[37]

> A community in which the sabbath is still strictly kept or at least was kept for a long time, where the question of the law plays such an important role, and in which the Pharisees constitute the main discussion partners, even though the group of Jesus' disciples has long since separated from 'their' (i.e. the Jewish) synagogues, must be living in an area in which Judaism is dominant. That suggests at once Palestine or neighbouring Syria.[38]

Because of the Greek language of both the OT citations and the Gospel, the fact that non-Jews form the majority of the community, the fall of the holy city playing no discernable role, and the place of Peter, Schweizer is

[35]See also Kenneth Willis Clark, "The Gentile Bias of Matthew," *JBL* 66 (1947): 165-172, republished as the lead article of *The Gentile Bias and Other Essays* (Leiden: Brill, 1980), 1-8; Poul Nepper-Christensen, *Das Matthäusevangelium ein judenchristliches Evangelium?* (Aarhus: Universitetsforlaget, 1958); Sjef van Tilborg, *The Jewish Leaders in Matthew* (Leiden: E. J. Brill, 1972), 171; John P. Meier, *The Vision of Matthew: Christ, Church, and Morality in the First Gospel* (New York: Paulist, 1979), 17-23.

[36]See the convenient table in W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew* (Edinburgh: T. & T. Clark, 1988), 10-11; it lists the names (by year) of those who espouse a Jewish Christian author for the Gospel, as well as those that espouse a Gentile, Christian author. Six of the writers listed by Davies think the apostle Matthew wrote the Gospel, twenty-nine attribute the authorship of the Gospel to a Jewish Christian; and eleven posit a Gentile Christian.

[37]Schweizer's 1969 presidential address to the Society of New Testament Studies in Frankfurt/Main was published in *NTS* 16 (1969-70): 213-230, under the title, "Observance of the Law and Charismatic Activity in Matthew." This was followed by a very short note in *NTS* 20 (1973-74): 216, entitled "The 'Matthean' Church." His full-length monograph appeared in 1974, *Matthäus und seine Gemeinde*, SBS 71 (Stuttgart: KBW, 1974). His results are nicely gathered in his concluding chapter, "Die Kirche des Matthäus," which has been translated into English as "Matthew's Church," in *The Interpretation of Matthew*, ed. Graham Stanton (Philadelphia: Fortress, 1983), 129-155.

[38]Schweizer, "Matthew's Church," 129.

confident that the community is actually to be placed in Syria.

For Schweizer the role of the charismatic prophets in chap. 7 and the missionary instructions of chap. 10 are particularly revealing:

> That the Matthean church indeed contained *prophets* is confirmed by 23:34 and 10:41. . . . But it is also apparent that these prophets *proclaim and act as charismatics*. The whole construction of chaps 5-11, which do not correspond with the Marcan outline, proves how important it is for the evangelist to show that Jesus' authority is continued in the preaching and mighty deeds of his disciples. Not only healings of sick persons and exorcisms, but even raising the dead are expressly promised to his disciples at 10:8, as they are reported of Jesus at 9:18-26. All these charismatic deeds should continue in the community as 'deeds of Christ' and serve to answer all questions of doubt.[39]

Within the Matthean community there are no special offices, although there are some that fulfill the function of scribes who apply the law of Jesus to new situations by binding and loosing.

Thus, the picture emerges of a group of itinerant charismatics who take the instructions of Jesus in Matt 10 very seriously, who accept a life of poverty, who value celibacy, and who wander about performing miraculous healings and casting out demons. For Schweizer, the existence of this sort of Christianity in Asia Minor can be traced right from the time of Paul, through the *Didache*, the *Gospel of Thomas*, the Pseudo-Clementine *Letter to Virgins*, and the *Apocalypse of Peter* (from Nag Hammadi).

Jack Dean Kingsbury has examined Schweizer's arguments in his article.[40] He establishes that the verb ἀκολουθεῖν can be used in both a literal and metaphoric manner, the metaphor being that of discipleship. But as it is not used exclusively as a metaphor, the presence of the term is not sufficient to indicate that discipleship is under consideration—the additional factors of cost and personal commitment must also be present. He, then, uses these results to critically examine the views of Eduard Schweizer. Kingsbury is much more reluctant than Schweizer to draw a straight line between the wandering preachers, who are glimpsed in several places in the Gospel, and the Matthean community:

> In the final analysis, if Mark and Luke serve as the basis for comparison, what is most striking about Matthew's redaction of the traditional view of Jesus as an itinerant is his noticeable tendency to temper it.[41]

[39]Ibid., 131.

[40]"The Verb *Akolouthein* as an Index of Matthew's View of his Community," *JBL* 97 (1978): 56-73.

[41]Kingsbury, "The Verb *Akolouthein*," 65. See also the remarks of É. Cothenet in *L'Évangile selon Matthieu*, ed. M. Didier (Gembloux: Duculot, 1972), 306.

Matthew is lacking a counterpart of Mark 1:35-38 which depicts Jesus as restlessly moving from place to place. Rather, Matthew is the only Gospel to record that Jesus actually settled at Capernaum. With a few brief exceptions, in Matthew the whole ministry of Jesus is confined to Galilee.

All in all, Kingsbury is convinced that the Matthean community was a comparatively well-off city church. He points to such things as Matthew's penchant for the word πόλις,"his educated Greek (Aramaic was the language of the countryside), and various small indications in Matthew's treatment of stories dealing with the poor. Furthermore, for Kingsbury, Schweizer's contention that the Matthean community carried on a charismatic ministry is rather unlikely in view of Matthew's treatments of Jesus' miracles where the miraculous is downplayed and the elements of faith, discipleship, and Christology are highlighted.

The Question of the Provenance of the Gospel

While others have made the suggestion that the Gospel of Matthew should be located in Syrian Antioch,[42] one of the more elaborate treatments of the implications of provenance for the Matthean community is by John P. Meier.[43] Meier first outlines his assumption that Matthew uses Mark and Q as sources and then gives his reasons for locating the Gospel of Matthew at Antioch between A.D. 80-90. He does this by first examining the alternate suggestions (Jerusalem, Alexandria, Caesarea Maritima, the Syrian countryside, Edessa, or Phoenicia) and finding them all unsatisfactory. On the other hand, Antioch appears to fit the data of Matthew admirably: it was predominantly Greek-speaking; it had a large Jewish population; it was dominated by the James party in its earliest days; it was the place where the Gentile mission started; it was where Peter was prominent; it had the resources to publish such an expensive work as the Gospel of Matthew; it was also the place where Ignatius lived and he was the first church father to use Matthew.

[42]E.g., Burnett Hillman Streeter, *The Four Gospels: A Study of Origins* (London: MacMillan, 1951), 500-504, 523-524; Benjamin W. Bacon, *Studies in Matthew* (New York: Holt, 1930), 22-23; William Farmer, "The Post-Sectarian Character of Matthew and Its Post-war Setting in Antioch of Syria," in *Perspectives in Religious Studies* 3 (1976): 235-247, see also his article, "Some Thoughts on the Provenance of Matthew," in *The Teacher's Yoke*, ed. E. J. Vardaman and J. L. Garrett, Jr. (Waco, TX: Baylor, 1964), 109-116; *Social History of the Matthean Community*, ed. David L. Balch (Minneapolis: Fortress, 1991), passim.

[43]John Meier has written on the Matthean community in several places, but his fullest exposition is found in the book he coauthored with Raymond Brown, *Antioch and Rome* (London: Chapman, 1982). He also comments briefly on the Matthean community in his dissertation, published as *Law and History in Matthew's Gospel* (Rome: Biblical Institute Press, 1976), 22-24; and in his commentary on Matthew, *The Vision of Matthew: Christ, Church, and Morality in the First Gospel* (New York: Paulist, 1979), 12-15.

Once he establishes the Antiochene provenance of Matthew, Meier goes on to look at what he can discover about the first generation of Christians at Antioch. He looks at the evidence of both Acts and Galatians to reconstruct events. There is a clash over circumcision and table fellowship. The dispute is taken to Jerusalem for arbitration, and Paul wins his case over circumcision, but not over table fellowship. He clashes with both Peter and Barnabas who side with the Jerusalem viewpoint on table fellowship, and withdraws from Antioch, leaving the field to the sort of Christianity espoused by the Jerusalem church under the leadership of James. Both Peter and Barnabas acquiesce to Jerusalem.

Matthew, says Meier, represents the second generation of Christians at Antioch. By this time several influences have been at work molding the church. External factors included the removal of the influence of the Jerusalem church under James by the Jewish War, the failure of the Jewish mission and the success of the Gentile mission, the sharpening tensions between Jewish and Gentile communities at Antioch, and the fact that both the Christian church and the Jewish synagogue were in the process of self-definition. Internally, the Matthean community was faced with a crisis of authority subsequent to its separation from the synagogue, together with a crisis of morality. In a word, the Matthean church was in a process of transition, moving away from its Jewish roots.

In response to the double crisis of church identity and moral authority in the church, Matthew welded together the various traditions of Antiochene Christianity (Mark, Q, M) to form his Gospel. His view of salvation history divides time into three periods: the time of prophecy in the OT, the time of fulfillment in Jesus, and the time of the universal mission by the church. This enables him to keep such stringent Jewish Christian material as that which limits the mission to the Jews. During the ministry of Jesus, the gospel was proclaimed only to Israel, but since then the church has taken the place of Israel. Matthew also forges a close connection between the person of Jesus, the church he founds, and the morality that both teach. In Matthew authority is not that of the single bishop, as neither Antioch nor Rome had such about the year 85. Rather, Peter, as chief rabbi of the universal church, is able to make "halakic" decisions in the light of the teachings of Jesus. That may well be true of Peter, but at Antioch in the time of Matthew there are no local leader(s) who make such decisions; they are made by the whole local church. Indeed, Matthew appears to be very concerned about the nascent clericalism that is threatening his church. Thus Matthew remains somewhat ambivalent on the issue of ecclesiastical authority—he admires the role of Peter, but is wary of the external trappings that leaders attract.

Meier then goes on to discuss Ignatius as representative of the third Christian generation at Antioch.[44] In Ignatius the church has moved from the relatively loose structure of Matthew to a three-part hierarchy of bishops, elders (presbyters), and deacons. This movement presupposes another crisis to bring it about, and Meier thinks that the crisis was that of Gnosticism. This is a very stimulating and apparently plausible reconstruction of the place of Matthew in the flow of early Christian history. However, it is particularly vulnerable to doubts as to whether one can be as confident as Meier on the location of Matthew at Antioch. For example, in his monograph, *The Fall of Jerusalem and the Christian Church*,[45] S.G.F. Brandon argues strongly for an Alexandrian provenance for the Gospel. Before the fall of Jerusalem he considers there to be a "Jewish Christian axis" constituted by the churches of Jerusalem and Alexandria (225).

Nor is Brandon the only one to argue for a provenance other than Syrian Antioch. H. Dixon Slingerland, for example, argues that Matthew's provenance is to be sought in the Transjordan.[46] As his point of departure he takes Matt 19:1 where the phrase "Judea beyond the Jordan" is found. This phrase makes no sense unless it is written from the geographical perspective of somebody writing in the Transjordan. The same perspective is found at Matt 4:15. However Slingerland's argument is vulnerable in that both these instances are found in Mark's Gospel as well, and that Matt 4:15 is a quotation from the LXX.[47] Consequently, this phrase is not distinctive to Matthew.

Robert E. Osborne, on the other hand, argues that Edessa is the best place to which to assign the provenance of Matthew's Gospel.[48] This fits the character of the Gospel as Jewish Christian propaganda, and various other features of the Gospel, such as the reference to the star of the Magi, the phrase "to shine like the sun," the virgin birth, and the number six. Yet another suggestion comes from B. T. Viviano, who suggests Caesarea as the place of origin because it was a place of learning with a library, where Jerome saw a copy of the original Hebrew version of Matthew, and also the place which best fits the Gospel data pointing to a cosmopolitan

[44]Brown and Meier, *Antioch and Rome*, 73-81.

[45]John Meier, *The Fall of Jerusalem and the Christian Church* (London: SPCK, 1951).

[46]Dixon Slingerland, "The Transjordanian Origin of St. Matthew's Gospel," *JSNT* 3 (1979): 18-28.

[47]The geographical orientation of the LXX has been altered, but it is altered in conformity with the MT.

[48]Robert E. Osborne, "The Provenance of Matthew's Gospel," *SR* 3 (1973-74): 220-235.

Palestinian setting.[49] Bernard Orchard confidently places the writing of the Gospel of Matthew in Jerusalem before A.D. 44.[50] The possibility that Matthew may have come from Sepphoris was raised by Richard Batey at the ASOR symposium on Sepphoris held at the annual joint meeting of SBL, AAR, and ASOR, in Boston, December 1987.

A settled provenance for the Gospel would provide a very useful context against which to understand the Matthean community and the Gospel of Matthew. While most agree that Syrian Antioch is a good possibility, not everybody is convinced.[51] Thus most who are working on the Matthean community tend to rely less on this type of data than do Meier and Brandon.

Leading Issues That Have Emerged from Research on the Matthean Community

Twentieth-century research on the Matthean community reflects the rise and fall of different methodologies and "certainties" of wider Gospel research. To the earlier tools associated with *Redaktionsgeschichte* have been added those of sociology. In fact, one might say that sociology has emerged as the dominant methodology used in research into the Matthean community since 1990.[52]

Increasing diversity is a characteristic of NT scholarship, and scholarship on the Matthean community is no exception. Yet, despite the apparent diversity, there has emerged a remarkable unanimity on the key issues to be addressed in any search for the Matthean community, as well as a recognition of the key evidence on which the various positions on the community need to be argued. Prominent in this evidence are Matt 5:19-20, 21-48; 10:1-11:1; 12:1-14; 13:1-50, 51-52; 15:1-20, 21-28; 16:13-20; 18:1-35; 19:1-11; 20:1-16; 21:33-46; 22:1-14; 23:1-39; 28:16-20. These verses deal

[49]B. T. Viviano, "Where Was the Gospel According to Matthew Written?" *CBQ* 41 (1979): 533-546.

[50]Bernard Orchard, "Why Three Gospels?" *ITQ* 46 (1979): 240-243.

[51]Davies and Allison provide a concise summary of the various alternate suggestions, 138-139.

[52]Sociology is the explicit methodology of Overman, Saldarini, and Wong; it receives extensive treatment by Stanton (e.g. *Gospel*, 85-110). In addition to the works already cited, one might mention the following examples of those who extensively use sociological approaches: L. Michael White, "Crisis Management and Boundary Maintenance: the Social World of the Matthean Community," in *Social History of the Matthean Community*, ed. David Balch (Minneapolis: Fortress, 1991), 211-242; E. J. Vledder and A. G. van Aarde, "The Social Stratification of the Matthean Community," *Neotestamentica* 28 (1994): 511-522; and William Richard Stegner, "Breaking Away: The Conflict with Formative Judaism," *Biblical Research* 40 (1995): 7-36.

with issues of the law, the mission to Israel/Gentiles, Sabbath, the parables of the kingdom, the mention of the scribes "learned in the kingdom of heaven," the issue of clean and unclean foods, the position of Peter, the instructions for church order, parables showing the rejection of Israel, and the woes against the Pharisees.

The issues that reappear include Matthew's interpretation of the law. Perhaps the majority opinion is that the Matthean community appears to retain the validity of the law. In particular, most agree that the Gospel originates in a Sabbath-keeping church. There is less agreement on which other aspects of the law are actively practiced, but references to the community's observance of the distinction between clean and unclean foods, its tithe paying, and the possibility of its members offering sacrifices and paying the temple tax are frequently made. These features are taken to indicate that the Matthean community is to be understood in some ways as Jewish Christian. This is perhaps not the place to argue the appropriateness of this "label" for the Matthean community,[53] but almost all writers agree on the importance of the relationship between the Matthean community and wider Judaism.

Whether the rising influence of postmodern methodologies will lead to a lessening of interest in the Matthean community remains to be seen. Such a trend is not evident yet. Indeed, interest in the Matthean community appears to be on the increase, especially from the perspective of how an understanding of that community might influence the interpretation of crucial elements of the Gospel of Matthew. Earlier research might not have brought unanimity; but it has at least shown where the crucial issues are to be found.

[53]In my article, "The Place of the Matthean Community in the Stream of Early Christian History," in *Ancient History in a Modern University*, ed. T. Hillard, R. Kearsley, C.E.V. Nixon and A. Nobbs (Grand Rapids: Eerdmans, 1997), 112-113, I reiterate my qualms about using the term Jewish Christian to describe such a group. These I first expressed in my unpublished dissertation, "The Problem of Synoptic Relationships in the Development and Testing of a Methodology for the Reconstruction of the Matthean Community," Ph.D. Dissertation, Andrews University 1988, 154-160. The term is used of groups with different characteristics, depending on whether one is writing on the Gospel of Matthew, the epistles of Paul, or the early church. A term which is so ill defined can be misleading.

Andrews University Seminary Studies, Spring, 1999, Vol. 37, No. 1, 39-53

THE EARTH OF GENESIS 1:2 ABIOTIC OR CHAOTIC? PART II

ROBERTO OURO
Pontevedra, Spain

1. Ḥōšek *and* ʿal ~ penê *in Gen 1:2*

Etymology of *ḥšk

Before specifically considering the Hebrew term *tᵉhôm* in the OT and in the literature of the ANE, we analyze the Hebrew words *ḥōšek* and *ʿal ~ pᵉnê* in Gen 1:2. *Ḥōšek* is a masculine singular noun that means "darkness, obscurity,"[1] "darkness,"[2] "darkness, obscurity,"[3] "Finsternis kosmich,"[4] "oscuridad, tinieblas, lobreguez, sombra."[5]

Words similar to the Heb root *ḥšk* exist in Phoenician, Punic, biblical and extrabiblical Aramaic, as well as in later Semitic languages. This root does not appear in Ugaritic and Akkadian texts. In the MT the verb only appears in the Qal form "to be/come to be dark" and Hiphíl "make dark, darken." The noun *ḥōšek* means "darkness, obscurity." The derived nouns include *ḥᵃšekâ* "darkness," *maḥšak* "dark, secret place," and the adjective *ḥašok* "dark."

The root appears 112 times in the OT, once in Aramaic (Dan 2:22). The verb appears 17 times (11x in Qal and 6x in Hiphîl). The noun *ḥōšek* appears 79 times, *ḥᵃšekâ* 8 times, *maḥšak* 7 times, and the adjective only once (Prov 22:29).[6]

In Egyptian, the term for darkness is *kkw*, in Sumerian it is *kukkú*,

[1]BDB, 365.

[2]W. L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1989), 119.

[3]E. Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English* (New York: Macmillan, 1987), 236.

[4]L. Koehler, W. Baumgartner und J. J. Stamm, eds., *Hebräisches und Aramäisches Lexikon zum Alten Testament* (KBS) (Leiden: Brill, 1967-1994), 1:347.

[5]L. A. Schökel, *Diccionario Bíblico Hebreo-Español* (Madrid: Trotta, 1994), 286.

[6]*TDOT*, 5:245.

which is represented by the double writing of the sign GI_6 which means "black" and "night."[7] In the Targums and in Talmudic and Midrashic literature *ḥōšek* is interpreted as "darkness."[8]

In Gen 1:2 *ḥōšek* is used to refer to the primeval "darkness" that covered the world. In Gen 1:3ff, God created light and "separated the light from the darkness." The separation is conceived both in spatial and temporal terms. In Gen 1:5 God "called the darkness night."[9] This name is more than an act of identification; by naming darkness God characterized it and expressed its nature and even indicated his control over it.[10] God, who created light and darkness as separate entities, on the fourth day of creation put them under the "laws" of the heavenly lights which separated "light from darkness" (Gen 1:18).[11]

The function of darkness in the cosmos is later explained in texts such as Ps 104:20, where the function of the light and the darkness is to indicate the amount of time for the everyday life routine of animals and human beings.[12] In many texts, *ḥōšek* is equivalent or parallel to "night" (Josh 2:5; Job 17:12; 24:16; Ps 104:20). The word appears more times in Job, Psalms, and Isaiah than in all of the other biblical books together.[13]

The OT emphasizes that darkness is under God's control (2 Sam 22:2; Ps 18:2 [28]; Job 1:8; Isa 42:16; Jer 13:16). The ninth plague of Egypt (Exod 10:21-23) illustrates: "So Moses stretched out his hand toward the sky, and total darkness [*ḥōšek-ᶜapēlâ*] covered all Egypt for three days."[14] This event was extraordinary since Pharaoh, the son and the representative of the sun-god, was considered the source of light for his country. The darkness directly attacked the great sun-god of Egypt. Another example of God's power over darkness occurs in the desert when the Lord used darkness to protect his people (Exod 14:20; Josh 24:7).[15]

[7]Ibid., 246-247.

[8]M. Jastrow, *A Dictionary of the Targumin, the Talmud Babli and Yerushalami, and the Midrashic Literature* (New York: Title, 1943), 511.

[9]*TWOT*, 1:331.

[10]N. H. Ridderbos, "Genesis i.1 und 2," in *Studies on the Book of Genesis*, ed. Berend Gemser, Oudtestamentische Studien, v. 12 (Leiden: Brill, 1958), 239. This author notes that God gave a name to darkness and discusses the importance of giving a name in the OT.

[11]*TWOT*, 1:331.

[12]*TDOT*, 5:249.

[13]*TWOT*, 1:331.

[14]All scriptural texts are taken from the New International Version (Grand Rapids: Zondervan, 1978).

[15]*TDOT*, 5:249-250.

Past studies tended to see in Genesis 1 an antagonism between light and darkness, the scheme of Marduk's fight against the monster of chaos that is described in the Babylonian creation myth.[16] It must be emphasized that nowhere in the OT is mention made of a battle or dualism between light and darkness. Neither is the primeval ocean or darkness considered a chaotic power or mythical enemy of God. God is the creator of both light and darkness (Isa 45:7); his kindness transcends the antithesis of light and darkness (Ps 139:12).[17]

E. J. Young indicates that darkness in Gen 1:2 was merely one characteristic of the unformed earth. Man could not live in darkness, and the first step in making the earth habitable was the removal of darkness.[18] Moreover, Young presents the theological meaning of darkness by stating that God named the darkness, just as he did light. Both are therefore good and well-pleasing to him; both are created, and both serve his purpose, making up the day. Thus, darkness is recognized in Genesis 1 as a positive good for man.[19]

In a recent study about darkness in Gen 1:2, based on the text rather than on past exegesis, Nicolas Wyatt proposes some interesting points: (1) The literary structure of the verse is important to the interpretation and the meaning of *ḥōšek;* therefore, "darkness" corresponds in some way to *ruaḥ ʾelōhîm* "God's spirit."[20] (2) If *ruaḥ ʾelōhîm* denotes some divine quality, *ḥōšek* must denote some similar quality; an example is Ps 18:1, where darkness appears as the place of invisibility and possibly the place of the Deity (see Deut 4:11, 23, where darkness seems to be the appropriate environment for the divine voice); darkness is a figure of invisibility.[21] (3) The logical structure of the verse implies the initial stages of the Deity's self-revelation: it is an unusual account of a theophany. Gen 1:2 refers to God's invisibility in the context of a primeval cosmogony.[22]

In short, the term *ḥōšek* "darkness" refers to an uninhabited Earth, where human beings could not live until God created light. Furthermore, the logical structure of the verse implies the Deity's self-revelation, an unusual account of a theophany.

[16]H. Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit* (1895), 3-120; cf. also C. Westermann, *Genesis 1-11: A Commentary*, trans. J. J. Scullion (Minneapolis: Augsburg, 1984), 104.

[17]*TDOT*, 1:157.

[18]E. J. Young, *Studies in Genesis One* (Phillipsburg, NJ: Presbyterian and Reformed, 1979), 35 n. 33.

[19]Ibid., 21, 35 n. 33.

[20]Nicolas Wyatt, "The Darkness of Genesis 1:2," *VT* 43 (1993): 546.

[21]Ibid., 547-548. Cf. also I. Blythin, "A note on Genesis i .2," *VT* 12 (1962): 121.

[22]Ibid., 550-552.

ᶜal ~ pᵉnê

ᶜal ~ pᵉnê is a preposition + masculine plural noun construct which means "face . . . surface, *upon the face* of the deep,"[23] "face = visible side: surface, *pᵉnê tᵉhôm, pᵉnê hammāyim*,"[24] "face, surface,"[25] "superficie del océano = superficie de las aguas."[26]

In Hebrew, as in other Semitic languages, the noun appears only in plural. *Panim* is one of the most frequent words in the OT, appearing more than 2100 times. However, in the vast majority of the texts *panim* is joined to a preposition (which may be *lᵉ*, *min* or *ᶜal*) thus making a new prepositional expression. In many such texts the nominal meaning ("face") has been lost.[27]

Panim, especially when related to concepts such as country, land, sea, and sky, means "surface," mainly in the construction *ᶜal ~ pᵉnê*. The preposition *ᶜal ~ pᵉnê* related to concepts such as *ᵓᵃdāmâ* "land, ground"; *ᵓereṣ* "land, country"; *māyim* "water" (Gen 1:2); *tᵉhôm* "primeval abyss" (Gen 1:2) means "on (the surface of)" or "towards (the surface)."[28] This construction is important in determining the etymology and the meaning of the Hebrew word *tᵉhôm*.

2. *Etymology of* *thm

The Hebrew word *tᵉhôm* in Gen 1:2 is translated into English as "deep." In the Greek LXX it is translated ἀβυσσος "abyss."[28]

Tᵉhôm is a feminine singular noun that means "primeval ocean, deep,"[29] "deep sea, primeval ocean,"[30] "'Urmeer, Urflut,' als ein der Schöpfung voransgehendes Element,"[31] "océano, abismo, sima, manantial. Especialmente el océano primordial, abisal, en parte subterráneo, que

[23]BDB, 816, 819.

[24]Holladay, 293.

[25]Klein, 513-514. It is related to the Phoenician פנם (= face), see Z. S. Harris, *A Grammar of the Phoenician Language* (New Haven, CT: American Oriental Society, 1936), 137; Ugaritic *pnm* (= into); Akkadian *panu* (= face, surface); Syriac פניתא (= side).

[26]Schöckel, 793. Translation: "surface of the ocean = surface of the waters."

[27]E. Jenni and C. Westermann, *Diccionario Teológico Manual del Antiguo Testamento*, trans. R. Godoy (Madrid: Cristiandad, 1985), 2:548-549.

[28]Ibid., 2:561, 563.

[28]A. Rahlfs, *Septuaginta* (Stuttgart: Deutsche Bibelgesellschaft, 1979).

[29]BDB, 1063; Holladay, 386.

[30]Klein, 693.

[31]*KBS*, 1558.

aflora en lagos, pozos, manantiales, y está presente en mares y ríos (de ahí su uso en plural), . . . superficie del océano."[32]

Tᵉhôm is the Hebrew form of the Semitic word **tiham-(at-)* "sea," which in Akkadian appears as the usual term for "sea" *tiʾāmtum* (later *tâmtu).*[33] In the Targums, as well as the Talmudic and the Midrashic literature, *tᵉhôm* is interpreted as "deep, depth, interior of the earth."[34]

The construct relation between *ᶜal ~ pᵉnê* and *tᵉhôm* (as well as *eᶜal ~ pᵉnê* and *hammāyim)* contributes to the determination of the meaning of *tᵉhôm.*[35] Arguing against taking *tᵉhôm* as a personified being, A. Heidel points out:

> If *tᵉhôm* were here treated as a mythological entity, the expression "face" would have to be taken literally; but this would obviously lead to absurdity. For why should there be darkness only on the face of *tᵉhôm* and not over the entire body? "On the face of the deep" is here used interchangeably with "on the face of the waters," which we meet at the end of the same verse. The one expression is as free from mythological connotation as is the other.[36]

Thus the expression *ᶜal ~ pᵉnê tᵉhôm,* "on the surface of the *tᵉhôm,*" indicates that it does not refer to a mythical being but to the mass of waters.[37]

Supposed Babylonian Origin of tehôm

B. W. Anderson, among others, assumes that there is some kind of relationship or linguistic dependence between the Babylonian *Tiamat* and the Hebrew *tᵉhôm.*[38] Scholars who followed Gunkel have maintained that the

[32]*Schöckel,* 792. Translation: "ocean, abyss, chasm, spring. Especially the primeval, abyssal ocean which is partly underground, and outcroppings in lakes, wells, springs, and is present in seas and rivers (hence its use in plural) . . . surface of the ocean."

[33]Jenni and Westermann, 2:1286.

[34]Jastrow, 1648.

[35]See B. K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 240-241. See R. Ouro, "The Earth of Genesis 1:2: Abiotic or Chaotic, Part 1," *AUSS* 36 (1998): 259-276. Paul Joüon and T. Muraoka indicate: "A noun can be used in close conjunction with another noun to express a notion of possession, of belonging, etc. . . . The genitival relationship is expressed by the close phonetic union of the two nouns, the first of which is said to be *constructed* on the second. . . . The two nouns put in a genitival relationship form a compact unit, and theoretically nothing must separate them" (*A Grammar of Biblical Hebrew,* Subsidia Biblica 14/I,II [Rome: Editrice Pontificio Istituto Biblico, 1991], 1:275; 2:463). Finally, C. L. Seow points out: "The words in such a construct chain are thought to be so closely related that they are read as if they constituted one long word" (*A Grammar for Biblical Hebrew,* rev. ed. [Nashville: Abingdon Press, 1995], 116).

[36]A. Heidel, *The Babylonian Genesis,* 2d ed. (Chicago: University of Chicago Press, 1951), 99.

[37]Jenni and Westermann, 2:2190.

[38]B. W. Anderson, *Creation versus Chaos: The Reinterpretation of Mythical Symbolism*

author of Genesis borrowed the Babylonian name *Tiamat* and demythologized it. But, as Tsumura points out, if the Hebrew *t'hôm* were an Akkadian loan-word, it should have a phonetic similarity to *ti'āmat*.[38] In fact, there is no example of Northwestern Semitic borrowing Akkadian /'/ as /h/.[39] Moreover, it is phonologically impossible for the Hebrew *t'hôm* to be borrowed from the Akkadian *Tiamat* with an intervocalic /h/, which tends to disappear in Hebrew (e.g., /h/ of the definite article /ha-/ in the intervocalic position).[40]

Therefore, *t'hôm* cannot linguistically derive from *Tiamat* since the second consonant of *Ti'āmat*, which is the laryngeal alef, disappears in Akkadian in the intervocalic position and would not be manufactured as a borrowed word. This occurs, for instance, in the Akkadian *Ba'al* which becomes *Bel*.[41]

All this suggests that *Tiamat* and *t'hôm* must come from a common Semitic root **thm*.[42] The same root is the base for the Babylonian *tâmtu* and also appears as the Arabic *tihâmatu* or *tihâma*, a name applied to the coastline of Western Arabia,[43] and the Ugaritic *t-h-m* which means "ocean" or "abyss."[44] The root simply refers to deep waters and this meaning was

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in the Bible (Philadelphia: Fortress, 1987), 15-40; see H. Gunkel, "Influence of Babylonian Mythology upon the Biblical Creation Story," in *Creation in the Old Testament*, ed. B. W. Anderson, Issues in Religion and Theology 6 (Philadelphia: Fortress, 1984), 42, 45.

[38]D. T. Tsumura, *The Earth and the Waters in Genesis 1 and 2*, JSOT Supplement Series 83 (Sheffield: JSOT, 1989), 46. Tsumura maintains that the Hebrew form that we should expect would be similar to **ti'āmat* < *ti'ōmat* > *t'ōmát* which would later change into **t'ōmā(h)* with a loss of the final /t/, but never *t'hôm* with a loss of the whole feminine morpheme /-at/.

[39]Ibid.

[40]Heidel affirms: "But to derive *t'hôm* from *Ti'âmat* is grammatically impossible, because the former has a masculine, the latter a feminine, ending. As a loan-word from *Ti'âmat*, *t'hôm* would need a feminine ending, in accordance with the laws of derivation from Babylonian in Hebrew. Moreover, it would have no *h*. . . . Had *Ti'âmat* been taken over into Hebrew, it would either have been left as it was or it would have been changed to *ti'ama* or *te'ama*, with the feminine ending *a*, but it would not have become *t'hôm*. As far as the system of Semitic grammar is concerned, *t'hôm* represents an older and more original formation than does *Ti'âmat*, since the feminine is formed from the masculine, by the addition of the feminine ending, which in Babylonian and Assyrian appears, in its full form, as *-at*" (*Babylonian Genesis*, 100, n. 58). Cf. also Westermann, 105. This author, agreeing with Heidel, adds that there is general consensus on the opinion that *t'hôm* and *Ti'âmat* come from a common Semitic root, and that the appearance of *t'hôm* in Gen 1:2 is not an argument to demonstrate the direct dependence of the Genesis story on the *Enuma elish*.

[41]*TWOT*, 2:966.

[42]Heidel, 100.

[43]U. Cassuto, *A Commentary on the Book of Genesis: From Adam to Noah* (Jerusalem: Magnes, 1989), 23-24.

[44]Heidel, 101; see also Westermann, 105.

maintained in Hebrew as a name for water in the deep ocean.[45] Thus, the popular position that the Hebrew *t'hôm* was borrowed from the Babylonian divine name *Tiamat*, to which it is mythologically related, lacks any basis.[46]

Well-known Assyriologists such as W. G. Lambert, T. Jacobsen, and A. W. Sjöberg have discussed the supposed connection between Genesis 1 and the *Enuma elish*. These scholars doubt the influence of Mesopotamia on the mythological and religious concepts of peoples living along the Mediterranean coast; instead, they see a strong influence of that region on Mesopotamia.[47] W. G. Lambert pointed out that the watery beginning of Genesis is not an evidence of some Mesopotamian influence.[48] Moreover, he saw no clear evidence of conflict or battle as a prelude to God's division of the cosmic waters.[49] T. Jacobsen also maintains that the story of the battle between the thunderstorm god and the sea originated on the Mediterranean coast, and from there moved eastward toward Babylon.[50]

Furthermore, in some ancient Mesopotamian creation accounts, the sea is not personified and has nothing to do with conflict. In those traditions, the creation of the cosmos is not connected to the death of a dragon as it is in the *Enuma elish*.[51] Tsumura concludes that since some accounts never associated the creation of the cosmos to the theme of the conflict, there is no reason to accept that the earlier stage, without the conflict-creation connection, evolved into a later stage with this connection.[52] Frankly, the evolutionary process should be reversed: from an earlier stage *with* the mythological conflict-creation connection to a

[45] *TWOT*, 2:966.

[46] See also Tsumura, 47.

[47] A. W. Sjöberg, "Eve and the Chameleon," in *In the Shelter of Elyon: Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlström* (Sheffield: JSOT, 1984), 218.

[48] W. G. Lambert, "A New Look at the Babylonian Background of Genesis," in *I Studied Inscriptions from Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1-11*, ed. R. S. Hess and D. T. Tsumura, Sources for Biblical and Theological Study 4 (Winona Lake, IN: Eisenbrauns, 1994), 96-113, especially 103.

[49] Lambert, 96-109.

[50] T. Jacobsen, "The Battle between Marduk and Tiamat," *JAOS* 88 (1968):107.

[51] Tsumura quotes as an example a bilingual version of the "Creation of the World by *Marduk*," which belongs to the Neo-Babylonian period and describes the creation of the cosmos without mentioning any theme of conflict or battle. In this myth, the initial circumstances of the world are described simply as "all the earth was sea" (49).

[52] Ibid.

more recent stage *without* the mythological conflict-creation connection.

In conclusion, the Hebrew term *t'hôm* is simply a variant of the common Semitic root **thm* "ocean," and there is no relation between the account of Genesis and the mythology of *Chaoskampf*.

Supposed Canaanite Origin of tehôm

Since the discovery of the Ugaritic myths, a Canaanite origin for the conflict between Yahweh and the sea dragons has been widely propounded. This motif is thought to be related to creation and is proposed as a basis of a supposed *Chaoskampf* in Gen 1:2.

Recently, J. Day stated that Gen 1:2 was a demythologization of an original myth of *Chaoskampf* coming from the ancient Canaan.[53] He suggested that the term *t'hôm* can be traced back to the early Canaanite dragon myth.[54] Therefore, he understands the Hebrew term *t'hôm* as a depersonification of the Canaanite mythological divine name.[55]

However, scholars have pointed out that the myth of the *Baal-Yam* conflict in the existing Ugaritic texts is not related to the creation of the cosmos;[56] the storm god *Baal* is not a creator-god as is *Marduk* in the *Enuma elish*.[57] In the *Baal* cycle there is no evidence that he creates the cosmos from the bodies of defeated monsters as does *Marduk*.[58] In Ugaritic mythology, *El* is the creator-god; as the creator of humanity he is called "Father of humanity."[59] No other god fulfills any role in the creation of the cosmos.[60]

Finally, if the account of the creation in Genesis were a demythologization of a Canaanite dragon myth, the term *yam* "sea" should appear at the beginning of the account, but this term does not

[53]J. Day, *God's Conflict with the Dragon and the Sea: Echoes of a Canaanite Myth in the Old Testament* (Cambridge: Cambridge University Press, 1985), 53.

[54]Ibid., 50.

[55]Ibid.

[56]M. S. Smith, "Interpreting the Baal Cycle," *UF* 18 (1986): 319f; J. H. Gronbaek, "Baal's Battle with Yam—A Caananite Creation Fight," *JSOT* 33 (1985): 27-44; Tsumura, 64-65.

[57]Tsumura, 64.

[58]J.C.L. Gibson, "The Theology of the Ugaritic Baal Cycle," *Or* 53 (1984): 212, n. 16.

[59]C. H. Gordon, *Ugaritic Textbook* (Rome: Pontifical Biblical Institute, 1965), 19.483; J. C. De Moor, "El, The Creator," in *The Bible World: Essays in Honor of Cyrus H. Gordon*, ed. G. Rendsburg et al. (New York: KTAV, 1980), 171-187; Tsumura, 144-148.

[60]See also P. D. Miller, Jr., "El, the Creator of Earth," *BASOR* 239 (1980): 43-46.

appear until Gen 1:10, in the plural form *yammîm*.[61] As Tsumura points out, if the Hebrew term *t'hôm* came from a Canaanite divine name and was later depersonified, the term would be something like **tāhôm*. There is no evidence that the term *t'hôm* in Gen 1:2 is a depersonification of a Canaanite mythological deity.

3. *Thm *in the Old Testament*

The term *t'hôm* appears 36 times in the OT, 22 in singular and 14 in plural.[62] This Hebrew term appears without an article in all texts but Isa 63:13 (singular) and Ps 106:9 (plural).[63] *T'hôm* always means a flood of water or ocean (abyss); there is no type of personification. The word appears in a context of creation[64] with no mythical reference.[65] The word is used to designate a phenomenon of nature.[66] Many times *t'hôm* is parallel to *māyim* "water"[67] or *yām* "sea."[68]

T'hôm also means "deep waters, depth" as in Ps 107:26: "They mounted up to the heavens and went down to the depths." Translated as "depth" it acquires in some contexts the meaning of "abyss or depth" that threatens human existence.[69]

The depth of the ocean is also presented as bottomless. Thus, *t'hôm* is conceived in some texts as a source of blessing.[70] The texts that consider *t'hôm* a source of blessing make it impossible to believe that the basic

[61]Tsumura, 62, 65.

[62]See A. Even-Shoshan, *A New Concordance of the Old Testament* (Jerusalem: Kiryat Sefer, 1990), 1219-1220. The 22 texts in singular are: Gen 1:2; 7:11; 8:2; 49:25; Deut 33:13; Job 28:14; 38:16, 30; 41:24; Pss 36:7; 42:8 (2x); 104:6; Prov 8:27, 28; Isa 51:10; Ezek 26:19; 31:4, 15; Amos 7:4; Jonah 2:6; Hab 3:10.

[63]Ibid., 1220. The 14 texts in plural are: Exod 15:5, 8; Deut 8:7; Pss 33:7; 71:20; 77:17; 78:15; 106:9; 107:26; 135:6; 148:7; Prov 3:20; 8:24; Isa 63:13.

[64]Job 38:16; Pss 33:7; 104:6; Prov 3:30; 8:24, 27-28.

[65]Westermann, 105.

[66]Job 38:30: "when the waters become hard as stone, when the surface of the deep is frozen?"; *t'hôm* is, in this instance, the mass of water that freezes due to intense cold.

[67]Exod 15:8; Ps 77:17; Ezek 26:19; 31:4; Jonah 2:6; Hab 3:10.

[68]Job 28:14; 38:16; Pss 106:9; 135:6; Isa 51:10.

[69]Exod 15:5; Neh 9:11; Job 41:23; Pss 68:23; 69:3, 16; 88:7; 107:24; Jonah 2:4; Mic 7:19; Zech 1:8; 10:11; "marine depth" Isa 44:27; "depths" Pss 69:3, 15; 130:1; Isa 51:10; Ezek 27:34. *T'hôm* has this meaning in the song of the Sea in Exod 15:5, where the destruction of the Egyptians is described: "the deep waters have covered them; they sank to the depths like a stone."

[70]Gen 49:25: "blessings of the deep that lies below"; Deut 8:7; 33:13; Ps 78:15; Ezek 31:4.

meaning of the Hebrew term is a "hostile mythical power."[71]

In some texts, *t^ehôm* refers to "subterranean water," as in Deut 8:7: "a land with streams and pools of water, with springs flowing in the valleys and hills." This is a description of the land of Canaan being watered by fountains and springs fed by subterranean waters. We find a similar picture of *t^ehôm* in Ezek 31:4: "The waters nourished it, deep springs made it grow tall; their streams flowed all around its base and sent their channels to all the trees of the field."

The texts generally used to explain the term *t^ehôm* are Gen 1:2 and the verses related to the flood (Gen 7:11; 8:2). Before considering the word in the flood story, it must be noted that H. Gunkel had a powerful influence on the exegesis of these verses through his *Schöpfung und Chaos in Urzeit und Endzeit* (1895). In that work he derived the term directly from the Babylonian *Tiamat*, the mythical being and the feminine principle of chaos, thus maintaining a basically mythical meaning. Hasel has rightly pointed out that this direct derivation is unsustainable, for in the OT *t^ehôm* never refers to a mythical figure.[72]

Gen 7:11 notes that *nibq^e^cû kkol~ma^cy^enōt t^ehôm rabbāh wa^a rubbōt haššāmayim niptāḥû*, "all the springs of the great deep burst forth, and the floodgates of the heavens were opened." The verb *bāqa^c* appears here in the Niphal perfect 3 plural common; it means "burst open,"[73] "be split, break out,"[74] "to split, to break forth,"[75] "was cleft, was split, was broken into,"[76] "sich spalten, hervorbrechen."[77] This verb frequently appears in the biblical literature in connection with the outflowing or expulsion of water.[78] In Gen 7:11the phrase refers to the breaking open of the crust of the earth to let subterranean waters flow in unusual quantity.[79] The parallelism in Gen 7:11b is marked by a precise

[71]Jenni and Westermann, 2:1290.

[72]G. F. Hasel, "The Fountains of the Great Deep," *Origins* 1 (1974): 69; Jenni and Westermann, 2:1290.

[73]BDB, 132.

[74]D.J.A. Clines, ed., *The Dictionary of Classical Hebrew* (Sheffield: Sheffield Academic Press, 1995), 2:249.

[75]Holladay, 46.

[76]Klein, 81. Ugar. *bq^c* (= to cleave, to split), Arab. *facqa^ca* (= he knocked out, it burst, exploded), *ba^caja* (= it cleft, split).

[77]KBS, 143.

[78]Exod 14:16, 21; Judg 15:19; Neh 9:11; Job 28:10; Pss 74:15; 78:13, 15; Prov 3:20; Isa 35:6; 43:12; 48:21.

[79]Hasel, 70.

chiastic structure.[80] In short, when considering the Hebrew terminology and the literary structure of Gen 7:11b, it is evident that the bursting forth of the waters from the springs of the "great deep" refers to the splitting open of springs of subterranean waters.[81]

The Hebrew of Gen 8:2 is similar to that of Gen 7:11b in terminology, structure, and meaning.[82] The two Niphal verbs in 8:2 (*wayyissāk^{e}rû* "had been closed" and *wayyikkālē'* "had been kept back") indicate the end of the impact of the waters on the earth; in the chiasm they correspond to each other both grammatically, with the two Niphal verbs of Gen 7:11b (*nibq$^{e^{c}}$û* "burst forth" and *niptāḥû* "were opened"), and semantically, with the inversion of the phenomenon that begins with the flood in Gen 7:11b (*nibq$^{e^{c}}$û* "burst forth" and *niptāḥû* "were opened") and ends in Gen 8:2 (*wayyissāk^{e}rû* "had been closed" and *wayyikkālē'* "had been kept back").[83] The quadruple use of the verb in passive voice

[80]A *nibq^{e}^{c}û* burst forth
B *kkol – ma^{c}y^{e}nōt t^{e}hôm rabbāh* all the springs of the great deep
B' *wa^{a}rubbōt haššāmayim* and the floodgates of the heavens
A' *niptāḥû* were opened

The chiastic structure A:B:B':A' indicates that the waters below the surface of the earth flowed (were expelled) in the same way that the waters on the earth fell (were thrown). In B: B' there is a pair of words which are common parallels in biblical literature, *t^{e}hôm // haššāmayim* (Gen 49:25; Deut 33:13; Ps 107:26; Prov 8:27). But above all there is phonological, grammatical, and semantic equivalence between *nibq$^{e^{c}}$û // niptāḥû* (Job 32:19; Num 16:31b-32a; Isa 41:18), *rabbāh // rubbōt* (see J. S. Kselman, "A Note on Gen 7:11," *CBQ* 35 (1973): 491-493); and between, *nibq$^{e^{c}}$ûkkol – ma^{c}y^{e}nōt t^{e}hôm rabbāh* \\ *wa^{a}rubbōt haššāmayim niptāḥû*, verb + subject \\ subject + verb (\\ antithetical parallelism). See also A. Berlin, *The Dynamics of Biblical Parallelism* (Bloomington: Indiana University Press, 1985), 107].

[81]Hasel, 71.

[82]"Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky."
A *wayyissāk^{e}rû* now had been closed
B *ma^{c}y^{e}nōt t^{e}hōm* the springs of the deep
B' *wa^{a}rubbōt haššāmāyim* and the floodgates of the heavens
A' *wayyikkālē'* had been kept back

The verb "had been closed" corresponds to "had been kept back" (A:A'); "the springs of the deep" correspond to "the floodgates of the heavens" (B:B'). The chiastic parallelism indicates that the waters below the surface of the earth stopped flowing (being expelled) just as the waters on the earth stopped falling (being thrown). The same pair of parallel words appears as in Gen 7:11b *t^{e}hōm // haššāmāyim*. Above all there is a phonological, grammatical, and semantic equivalence between *wayyissāk^{e}rû // wayyikkālē'* and between *ma^{c}y^{e}nōt t^{e}hōm* \\ *wa^{a}rubbōt haššāmāyim wayyikkālē'*, verb + subject \\ subject + verb (\\ antithetical parallelism).

[83]Hamilton, 300.

indicates clearly that the flood was not a caprice of nature, but that both its beginning and end were divinely ordered and controlled.[84] The Hebrew terminology and literary structure of Gen 8:2 give it a meaning similar to that of Gen 7:11b: the splitting. open of springs of subterranean waters is envisaged.[85]

Thus, not even here is *t'hôm* used in a mythical sense. The word designates subterranean water that breaks the surface of the earth, thus producing the catastrophe.[86] In a similar way, modern scholarship understands the use of the term in Gen 1:2 is widely understood as "ocean, abyss, deep waters," therefore, as purely physical. *T'hôm* is matter; it has no personality or autonomy; it is not an opposing or turbulent power. There is no evidence of demythologization of a mythical concept of *t'hôm*.[87] Jenni and Westermann conclude their discussion of *t'hôm* by pointing out that "if one wishes to establish the theological meaning of *t'hôm*, one must conclude that *t'hôm* in the OT does not refer to a power hostile to God as was formerly believed, is not personified, and has no mythical function.[88]

4. *Thm *in Ancient Near Eastern Literature*

The Ugaritic term equivalent to the Hebrew term *t'hôm* is *thm* which appears in Ugaritic literature in parallel with *ym*. It also appears in the dual form *thmtm*, "the two abysses," and in the plural form *thmt*.[89] The basic meaning is the same as in Hebrew, "ocean, abyss."[90]

[84]Ibid.

[85]Hasel, 71.

[86]See also Jenni and Westermann, 2:1291.

[87]See M. Alexandre, *Le Commencement du Livre Genèse I-V* (Paris: Beauchesne, 1988), 81; P. Beauchamp, *Création et Séparation* (Paris: Desclée de Brouwer, 1969), 164; Cassuto, 24; Hamilton, 110-11, n. 25; D. Kidner, *Genesis* (Leicester: Inter-Varsity, 1967), 45; K. A. Mathews, *Genesis 1-11:26* (Broadman and Holman, 1996), 133-134; S. Niditch, *Chaos to Cosmos* (Atlanta: Scholars, 1985), 18; A. P. Ross, *Creation and Blessing* (Grand Rapids: Baker, 1988), 107; N. M. Sarna, *Genesis*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 6; idem, *Understanding Genesis* (New York: Schoken, 1970), 22; Stadelmann, 14; G. von Rad, *El Libro del Génesis* (Salamanca: Sígueme, 1988), 58-59; G. J. Wenham, *Genesis 1-15*, WBC (Waco, TX: Word, 1987), 16; Westermann, 105-106; Young, 34-35.

[88]Jenni and Westermann, 2:1291.

[89]See Gordon, where the word appears in Ugaritic texts: singular, 174; dual, 245, 248-249; plural, 3. See M. Dietrich, O. Loretz, and J. Sanmartín, *Die keilalphabetischen Texte aus Ugarit*, ALASP 8 (Münster: Ugarit-Verlag, 2d ed., 1995): singular, 68; plural, 11; dual, 113.

[90]Gordon, 497. See also S. Segert, *A Basic Grammar of the Ugaritic Language* (Berkeley: University of California Press, 1984), 203. Segert points out that the meaning of the dual *thmtm* is "(primeval) Ocean, Deep."

Thm appears in the cycle of "*Shachar* and *Shalim* and the Gracious Gods" (Ugaritic text 23:30). The parallel use of *ym* and *thm* is evident.

[30] [*il . ys*] *i . gp ym* [El went out] to the shore of the sea
wysgd . gp . thm and advanced to the shore of the ocean.[91]

Del Olmo Lete points out that the Ugaritic *thm* is a cognate of the Hebrew *t'hôm* and translates the word as "océano."[92]

The plural *thmt* appears twice. Line 3 c 22 of "The Palace of Baal" reads:

[22] *thmt . ʿmn . kbkbm* of the oceans to the stars.[93]

The other example appears in the cycle of Aqhat (17 VI 12).

[12] [ ] *mh g't . thmt . brq* [ ] the ocean(s) the lightning.[94]

The dual *thmtm* is found in the cycle of "The Palace of Baal" (4 IV 22):

[22] *qrb . apq . thmtm* amid the springs of the two oceans.[95]

It also appears in the cycle of *Aqhat* (Ugaritic text 19 45):

[45] *bl . sr' . thmtm* without watering by the two deeps.[96]

Other ANE languages use forms of the *thm* root to describe a large body of water. The Akkadian *ti'āmtum* or *tâmtum* also means "sea" or "ocean" in the earliest texts, dated before the *Enuma elish*.[97] In the Babylonian account of the flood, the *Atra-Hasīs* epic, the expression "the barrier of the sea" (*nahbala tiamtim*) appears 6 times. In turn, *tiamta* "sea" is used in parallel to *naram* "river," with a common meaning for both.[98]

[91]J.C.L. Gibson, *Canaanite Myths and Legends*, 2d ed. (Edinburgh: T & T Clark, 1978), 124.

[92]G. Del Olmo Lete, *Mitos y Leyendas de Canaán* (Madrid: Cristiandad, 1981), 443. In this he agrees with Gibson, 159; cf. Del Olmo Lete, 635. In his study, this author notes also the occurrences of the plural *thmt* and the dual *thmtm*.

[93]Gibson, 49.

[94]Ibid., 108.

[95]Ibid., 59.

[96]Ibid., 115.

[97]D. T. Tsumura, *The Earth and the Waters in Genesis 1 and 2*, JSOT Supplement Series 83 (Sheffield: JSOT Press, 1989), 55. Tsumura quotes the example from an ancient Akkadian text in which the term *tiamtim* is used in its common meaning "sea, ocean":

Lagas^{ki} *atima tiamtim in'ar* (*SAG.GIS.RA*) he vanquished Lagas as far as the sea
kakki (^{giš} *TUKUL-gi*)*-su in tiamtim imassi* He washed his weapons in the sea.

[98]Ibid.

In Eblaite *ti-ʾà-ma-tum* commonly means "sea" or "ocean."[99]

The evidence indicates that the Ugaritic term *thm* is a cognate of Hebrew term *tᵉhôm* and both mean "ocean." In addition, cognate words from other ANE languages have the same meaning and come from a common root, **thm*.[100]

Conclusion

In conclusion, both the OT and the Ancient Near Eastern Literature indicate that the term *tᵉhôm* in Gen 1:2 must be interpreted as a lifeless part of the cosmos, a part of the created world, a purely physical concept. *Tᵉhôm* is matter; it has no personality or autonomy and it is not an antagonistic and turbulent power. The "ocean/ abyss" opposes no resistance to God's creating activity.[101] Certainly there is no evidence that the term *tᵉhôm*, as used in Gen 1:2, refers at all to a conflict between a monster of the chaos and a creator-god.[102]

There is no evidence of a mythical concept in *tᵉhôm*. Therefore, it is impossible to speak about a demythification of a mythical being in Gen 1:2. The author of Genesis 1 applies this term in a nonmythical and depersonified way.

The Hebrew term *tᵉhôm* in Gen1:2 has an antimythical function, to oppose the mythical cosmologies of the peoples of the ANE. This antimythical function is confirmed by the clause in Gen 1:2c, "the Spirit of God was hovering over the waters." Here there is no fighting, battle, or conflict. The presence of the Deity moves quietly and controls the "waters," the "ocean, abyss" to show his power over the recently created elements of nature. This interpretation is further confirmed in the following verses, particularly in Gen 1:6-10 where God "separates water from water" (v. 6); then says, "let the water under the sky be gathered"(v. 9); and calls the "gathered waters" by the name "seas"(v. 10). The whole process concludes in v.10: "and God saw that it was good." All that God does on the surface of the waters and the ocean is good. These two elements are lifeless; they do not offer resistance or conflict to his creative

[99]Ibid., 56.

[100]Huehnergard points out that the form or root *thm* would be */tahamatu/* "the deep." J. Huehnergard, *Ugaritic Vocabulary in Syllabic Transcription*, HSS 32 (Atlanta: Scholars, 1987). Huehnergard shows the relation of *thm* and the Sumerian: [*AN-tu*₄] = Hurrian: [*a*]-[*t*]*e-a-ni-wi* = Ugaritic: *ta-a-ma-tu*₄ (184-185).

[101]See G. F. Hasel, "The Significance of the Cosmology in Genesis 1 in Relation to Ancient Near Eastern Parallels," *AUSS* 10 (1972): 6, n. 10.

[102]For a detailed discussion of the relation between *tᵉhôm* and the Sumerian, Babylonian, and Egyptian cosmogonies, see G. F. Hasel, "The Polemic Nature of the Genesis Cosmogony," *EQ* 46 (1974): 81-102.

fiat; they respond to his words, orders, acts, and organization with absolute submission. All this is contrary to what happens in the mythologies of the ANE, where creation is characterized by conflict or battle between powers (or gods) of nature.

In short, the description of *t^{e}hôm* in Gen 1:2 does not derive from the influence of any Ancient Near Eastern mythology but it is based on the Hebrew conception of the world which explicitly rejects the mythological notions of surrounding nations.[103]

[103]Stadelmann agrees: "The subsequent acts of creating the heavenly bodies manifest the same antimythical view as we have noted in the cosmological presuppositions of the Priestly writer" (17). On the distinction between the Hebrew conception of the world and that of other peoples of the ANE, see ibid., 178ff.

Andrews University Seminary Studies
announces that the next issue,
to appear in Autumn of 1999,
will feature articles on the theme of
Millennialism and Millenarianism
in exegesis, theology, and history,
as well as book reviews
and the annual Index.

Andrews University Seminary Studies, Spring 1998, Vol. 37, No. 1, 55-72

WOLFHART PANNENBERG'S CROWNING ACHIEVEMENT: A REVIEW OF HIS *SYSTEMATIC THEOLOGY*

RICHARD RICE
Loma Linda University
Loma Linda, CA 92350

Pannenberg, Wolfhart. *Systematic Theology.* Trans. Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1991-1997. Hardcover. Volume 1—486 pp. $45.00. Volume 2—515 pp. $45.00. Volume 3—640 pp. $49.00. Three-volume set— $129.00.

With the appearance of volume 3 in 1998, Wolfhart Pannenberg's *Systematic Theology* is now available to English readers in its entirety—all sixteen hundred pages of it. The multivolume project is a fitting capstone to a brilliant theological career. Theologians variously draw praise for originality, for careful arguments, for sweeping theological vision, and for extensive scholarship. However, Pannenberg's work is impressive on all counts. Since he first attracted international attention nearly forty years ago with his revisionary—many thought revolutionary—interpretation of Christian eschatology, Pannenberg has steadily worked his way across a wide front of theological issues, moving his thought forward, as well as outward, in the process. The culminating work of his career is much more than a summary of what he has done before.

Indeed, Pannenberg's offering is arguably the most impressive *systematic* theology to emerge during the last quarter century. Other influential theologians, such as Jürgen Moltmann and Eberhard Jungel, have produced noteworthy studies on various doctrinal themes, but no one in Pannenberg's league has produced a full-fledged system, an integrated presentation that encompasses the entire scope of Christian faith. Moreover, Pannenberg's endeavor succeeds by every relevant standard of theological importance. It is biblically based, historically informed, ecclesiastically sensitive, philosophically sophisticated, *and* contemporary and constructive. Like the best of what Paul Tillich calls "apologetic theology," Pannenberg's work takes seriously the task of addressing the modern world. In fact, that is one of the distinguishing themes

of his work: theology must demonstrate the credibility of its claims.

In spite of the title, Pannenberg does much more than assemble the various themes and issues that Christian theology must face. He brings to them his own unifying vision. Thus, what we have in this work is not merely systematic, but constructive, theology at its best. It reflects on the whole range of Christian beliefs from the perspective of a powerful, original mind.

There is no way a single article can do justice to Pannenberg's sweeping project, of course. Immense in scope and meticulously constructed, this work will no doubt generate doctoral dissertations and technical discussions for years to come, and eventually all its positions will receive careful analysis. Our objective here is to convey a general feel for Pannenberg's overall project, a general sense of the basic dynamic that moves through the various parts of his system. We will first sketch some of the ideas that pervade Pannenberg's work, then describe one or two of the salient points in his treatment of each major doctrine, and finally step back and critique his overall proposal, noting one or two of its problematic aspects.

Pervasive Themes in Pannenberg

Three pervasive themes in Pannenberg's thought are eschatology, Trinity, and truth. What would happen if we started our theology at the end instead of the beginning? If we turned the traditional sequence of doctrines upside down and made eschatology basic to everything else? As a recent book on Pannenberg indicates, *Beginning with the End,* that is exactly what he does in his *Systematic Theology.* He interprets the entire range of Christian belief as an outworking of the basic conviction that history will end in the full and final establishment of God's reign. "The eschatological future of God in the coming of his kingdom is the standpoint from which to understand the world as a whole" (2:146). So, even though he takes up the major doctrines in more or less their traditional order, starting with God and concluding with last things, the concept of a coming consummation permeates the entire scheme. It affects his understanding of revelation, God, humanity, salvation, and church. Perhaps most important, it affects his understanding of truth.

For Pannenberg, there is a close connection between eschatology and truth, because events, like words, acquire meaning only in context. When someone utters a word, we don't know precisely what the word means until we hear the entire sentence. We need the whole context in order to understand each part. Similarly, we need to see the entire course of history in order to understand the meaning of each event.[1] This is why

[1]This illustration is particularly apt of the German language, which in certain constructions places the verb or an important part of the verb at the end of the sentence.

eschatology is basic to Christian theology. The final future makes history a totality, so it determines the meaning of all that comes before.

Pannenberg's theological system is also marked by a concern for truth, in particular the truth about God. And this distinguishes him from many other theologians today. For neo-orthodoxy and the more recent "postliberal," "confessional," or "nonfoundationalist" approaches to Christian thought, truth is the presupposition of theology. The contents of Christian theology are more or less self-authenticating, and the theologian's task is to explicate or bear witness to them. But for Pannenberg, Christian claims must be established, not merely assumed. Evidence and argument play an important role in theology.

Pannenberg joins a long tradition of theologians in seeking to establish the truth of Christianity, but there is nothing traditional in the way he goes about it. For one thing, assessing the truth of Christian claims is not a separate discipline for him. Unlike older natural theologies or more recent theological "prolegomena," Pannenberg discusses the truth of revelation throughout his theological program. Moreover, he not only develops arguments by appealing to our common human experience, as does traditional natural theology; he also turns to the contents of faith and develops rather striking arguments from them. In the case of God, for example, he appeals to religious history, not the classical arguments for God's existence. In the case of Christology, he argues for the historicity of Jesus' resurrection. And in the case of eschatology, he argues for the rationality of a general resurrection of the dead.

Another important theme in Pannenberg's system is the Trinity. Along with a number of contemporary theologians, Pannenberg finds a rich resource for Christian thought in the church's ancient reflections on God as Father, Son, and Spirit. He, too, sees salvation history as a disclosure of God's eternal reality and views God's inner life as the ultimate context for all the major concerns of Christian faith—creation, salvation, and the final consummation. Love leads God to create a finite reality, which he loves and cares for, to redeem this world and restore it to the divine life. So, there is an intimate relation between God's saving actions and the divine essence. God's great love propels him into the world, so to speak, and he seeks to bring the world into his embrace.

These are not the only themes that concern Pannenberg. Nor does he strive to weave them into a tight logical fabric. He doesn't deduce all his conclusions from basic premises, or tie all his doctrinal points into a tidy bundle. Different topics require different methods of inquiry, he argues. Nevertheless, he does relate his central concerns to each other. Both truth and Trinity have an eschatological character.

Truth and eschatology are closely related, because only with the final consummation will the full meaning of history appear[2] and the truth about God, humanity and creation be fully manifest. Short of the consummation, our grasp of these realities is provisional, not just because our understanding is limited, but also because their identity is not fixed until history has run its full course. "Creation will be complete," Pannenberg asserts, "only with the eschatological consummation of the world" (2:xvi).

God's divinity is an eschatological reality, too, for God's lordship, or reign, is fully established only with the final consummation. To put it starkly, only then is God fully God! Because the drama of God's inner life unfolds in creaturely history, God's life becomes complete only when history reaches its conclusion. Love takes God into the world and finds fulfillment when all creation enters its embrace. With these "Pannenbergian" themes in mind, let us follow his path through the major Christian doctrines, noting some highlights along the way.

Volume 1: Theology and God

Pannenberg's discussion of the truth of Christian faith serves as a counterpart to the natural theologies or theistic arguments that abound in traditional theological tomes. While he agrees with neo-orthodox thinkers that all knowledge of God depends on revelation,[3] he also insists, with liberal or Enlightenment thinkers, that the truth of revelation must be argued for, not merely asserted. The experience of revelation is not self-authenticating. It requires confirmation from the sphere of our larger experience. To achieve this, Pannenberg attempts to show that revelation and God are inextricably linked and that we can argue for God's reality on the basis of this connection.

Pannenberg reverses the conventional understanding of religion and God. For many in the modern age, religion is a purely anthropological phenomenon, a function of human nature, and God is merely a particular manifestation of religion. But for Pannenberg, religion doesn't produce God; God produces religion. If we look at the actual content of religion—not to an abstraction like "human religiousness"—we see that concrete religions have an intentional quality; they point to the divine which evokes them. Therefore, we cannot give religion a purely anthropological basis.

A close inspection of "religion" leads to the same conclusion. The idea that religion is a function of human experience presupposes that human nature is a unity. And the idea of human unity derives from a sense of divine

[2]This does not mean that the end is a complete mystery until it occurs. Because God's saving activity contains "proleptic" manifestations of the end of history, we can develop an understanding of the end as it "arrives" ahead of time in the great events of salvation history.

[3]"God can be known," he asserts, "only if he gives himself to be known" (1:189).

unity. But this is the culmination of God's self-revelation in human history, particularly the history of Israel. Thus, the history of religion is a manifestation of the unity of deity, not the other way around (1:149-150).

The crucial question, of course, is whether concrete religions establish the truth of God. And the answer, says Pannenberg, lies in their capacity to interpret human experience. "The gods of the religions must show in their experience of the world that they are the powers which they claim to be" (1:167). If God is "the all-determining reality," our experience will confirm it. And if it doesn't, then God will seem to be no more than a human concept, "a purely subjective human idea" (1:159). Monotheism overcame its rivals because it provided a superior interpretation of human experience. With it came the conviction that the God of Israel is the God of all humanity, the world's ultimate sovereign, the one "all-determining reality." Therefore, theism is the culmination of a religious quest, not a philosophical one.

Pannenberg's doctrine of God also underscores the priority of revelation. According to a familiar theological tradition, the unity of God is accessible to rational inquiry, while the Trinity is hidden. But for Pannenberg, this is backwards. The distinctions of Father, Son, and Spirit are disclosed in the event of revelation; "What is hidden is the unity of the divine essence in these distinctions" (1:341). Consequently, he discusses the Trinity before the divine unity. This approach echoes a theme found in many contemporary works on the Trinity—the idea that "the economic Trinity is the immanent Trinity." And it reflects the concern that our understanding of God should come primarily from God's self-revelation, not from human speculation.

Like others who have commented on the Trinity in recent years, Pannenberg bemoans the tendency to detach God's essence from his historical actions. When the thought of the eternal and essential Trinity "broke loose from its historical moorings," people began to think of God as "untouched by the course of history and as inaccessible to all creaturely knowledge." Accordingly, he prefers the patristic doctrine, which begins with the revelation of the Father in the Son through the witness of the Spirit, and only then moves on to the doctrine of the eternal consubstantiality of Father, Son, and Spirit in the unity of God's eternal essence (1:332).

For Pannenberg, then, God's actions in salvation history define the divine essence, revealing that God's inner reality consists of "concrete life relations" (1:335, 323). Consequently, the Trinity is not derived from God's essence; the Trinity *is* God's essence. We never get behind the Trinity to something more basic or original. God's fundamental reality is Father, Son, and Spirit. It is not a single divine essence. Nor is it a single divine person. Consequently, we should not apply the notion of derivation to the persons of the Trinity. The Father is not the source or origin of the Son and the Spirit. The persons of the

Trinity are united to each other, not by derivation, but by self-distinction. This view of divine relations is basic to the idea that love is the defining quality of God, for love is supremely relational. So, if God is truly love, there must be relations in the very depths of the divine being.

The love that defines God's inner reality comes to expression in all God's relations to the world, and this has profound implications for his creative activity. It means that God's decision to create is entirely free, and this means that the world he creates is entirely contingent. It exists only because God chose to create it. As an expression of the world's radical contingency, Pannenberg defends the venerable concept of *creatio ex nihilo*—a move that sets him apart from many contemporary thinkers. (He is particularly critical of process philosophers, for whom God creates by interacting with another principle in the universe that is just as basic as he is.[4])

But if love means that God is free to create or not, it also means that God is irreversibly committed to the world he brings into existence. In fact, he loves the world so much that his very life is bound up with what he has made (1:447). This trinitarian concept of God provides the basis for Pannenberg's entire theological project. Its overarching objective is to show that the love of God comes to expression in creating a finite world and ultimately incorporating it "into the unity of the trinitarian life" (3:646).[5]

Volume 2: Creation and Incarnation

The trinitarian view of God means that God's dealings with creation not only portray his inner relations; they bring these relations to fulfillment. This is particularly vivid in the incarnation, the central act in salvation history. The Son creates a world distinct from God out of his own eternal and free self-distinction from the Father (2:63; cf. 30, 58). Then he fulfills the working of the Logos throughout the world by entering creation in human form. The incarnation, therefore, is "simply the theologically highest instance of creation"(2:114). Again, through the Spirit the Son brings the creatures into his own fellowship with the Father (2:32).

What is true of creation generally is doubly true of human beings, the most highly developed of living creatures. Their appearance brings to light the meaning of all creaturely reality (2:133, 135). The incarnation, in turn, fulfills the purpose of their existence, making possible their ultimate incorporation within

[4]Although he rejects this fundamental aspect of process thought in favor of the more traditional account, Pannenberg approves of the process notion that God works on his creatures by persuasion rather than force (2:15-16).

[5]Cf. 2:75, where he states that the goal of creation is "the participation of creatures in the trinitarian fellowship of the Son with the Father."

the fellowship of God's own being.[6] Jesus' relation to the Father thus fulfills the destiny of creation generally, and of human beings in particular (2:115).

The incarnation also sheds light on two other aspects of Christian anthropology, namely, personness and destiny. Jesus' message that God reaches out with eternal love to each of his creatures, especially those who have gone astray, led to the idea that each human life in its individual uniqueness has infinite worth to God. Later Christian thinkers related this idea to the unity of Jesus with the divine Logos. As Jesus, the eternal Son, is a "person" in relation to the Father, so "all individuals are persons in virtue of the relation to God, which is the basis of their whole existence" (2:199-200).

As for human destiny, the Son of God came in the flesh in order to overcome sin and death (2:202), so the incarnation lies behind each person's destiny of fellowship with God. The incarnation also enables us to share in the "image of God." According to Paul, the true image of God appeared in Jesus Christ—indeed, only in Jesus with full clarity—and his salvation enables us to participate in it (2:208, 216). So, Jesus Christ brings to fulfillment our destiny as creatures (2:210).

Pannenberg's anthropology has a decidedly eschatological cast. Human destiny, he insists, was not fulfilled at the beginning of human history, but "will come only as the goal and consummation of this history" (2:227). The same is true of creation as a whole: we must view it from the end. "The eschatological future of God in the coming of his kingdom is the standpoint from which to understand the world as a whole" (2:146).

It is also the only standpoint for responding to the problem of evil. Says Pannenberg, "There is no theodicy without eschatology" (2:173). It is a mistake to try to absolve God of responsibility for evil, he says. The attempt cannot succeed, and besides, the cross shows that God accepted responsibility for the world he created (2:166). Because he foresees and permits evil, responsibility for its entrance into the world inevitably falls on God. He risked sin and evil when he created human beings who were free. The important thing is that God cares for his creation and eventually overcomes its suffering. And this, after all, is what innocent and disproportionate suffering cries out for—"a real overcoming of evil" (2:164).

Human sin has its origin in our situation as finite beings who are "open to the world" and destined for fellowship with God. We achieve this destiny when we accept our status as creatures and distinguish God from everything finite, including ourselves. As finite beings, however, we are naturally self-assertive; we arrogate to ourselves a share of the divine life. Only by accepting our finitude as God-given do we attain to

[6]"In the incarnation of the Son, creaturely existence in its distinction from God, but also in its destiny of fellowship with him, comes to fulfillment" (2:231).

fellowship with God. In other words, we must be fashioned into the image of the Son, who accepted self-distinction from the Father (2:230-31).

Pannenberg's position on death is somewhat ambiguous. According to the Bible, he observes, death is a consequence of sin. It is not a penalty imposed from without, but the natural result of breaking our relationship with God, the source of life (2:270). At the same time, however, he says that death is intrinsic to human finitude, since all physical organisms come to an end. For many contemporary theologians, this connection severs the link between death and sin, and only our consciousness of sin leads us to see death as punishment (2:267-268). But Pannenberg rejects the idea that death is a natural consequence of finitude. Because Christian hope expects a life without death (1Cor 15:52ff), it is clear that finitude does not always have to include mortality. "Only of existence in time," he says enigmatically, "is it true that the finitude of life and mortality go together" (2:272).

Pannenberg's soteriology includes some of the most familiar aspects of his work—his Christology from below and his insistence on the historicity of Jesus and the reality of the resurrection.[7] For him, who Jesus was is basic to what Jesus did.[8] Pannenberg's Christology also provides a good example of his theological method, for he often arrives at somewhat traditional conclusions by strikingly contemporary arguments. In this case, he begins where modern approaches to Christology do, with the history of Jesus. Yet he concludes with the "high Christology" of the Fathers that Jesus is both divine and human. There is an inner continuity, he insists, between the message of the historical Jesus and the apostolic preaching of Christ, and Jesus' resurrection is the necessary connection between the two. Indeed, the resurrection is utterly basic to Jesus' identity. "Only by his resurrection from the dead did the crucified attain to the dignity of the Kyrios (Phil. 2:9-11). Only thus was he appointed the Son of God in power (Rom. 1:4)" (2:283). "Only Easter determines what the meaning was of the pre-Easter history of Jesus and who he was in his relation to God" (2:345). It confirms that Jesus was the Son of God as far back as the beginning of his earthly existence (2:365-366).

Pannenberg's position on Jesus' resurrection is one of the best-known aspects of his thought.[9] He insists, as he has throughout his career, that the resurrection was a historical, factual event (2:285). Otherwise, he argues, there

[7]It was Pannenberg's position on the resurrection that catapulted him to international prominence years ago while he was still in his thirties. See, for example, his article, "Did Jesus Really Rise From the Dead," in *Dialog* 4 (1965):128-135.

[8]Pannenberg devotes two chapters to the person of Christ and one to Christ's work.

[9]Pannenberg's discussion here recapitulates many of the points made in his earlier work, *Jesus—God and Man*, trans. Lewis L. Wilkins and Duane A. Priebe (Philadelphia: Westminster Press, 1968).

is no way to account for the history of the church's confession of Christ. He appeals to the traditions of the resurrection appearances and the empty tomb, and he connects Jesus' resurrection to the idea of a general resurrection of the dead. Without the background of a general resurrection, he maintains, the claim that Jesus has risen from the dead cannot make sense. Conversely, Jesus' own resurrection supports belief in a general resurrection of the dead. Thus, Jesus' resurrection points to the universal transformation of humanity and the world that is still to come (2:531).

As Pannenberg understands the Trinity, we have seen, the events of salvation history mirror, express, and fulfill the inner life of God. Accordingly, the incarnation is basic to every aspect of Christian faith, particularly our understanding of humanity and divinity. The incarnation shows that there is a basic compatibility between human existence and the divine. The Son's self-distinction from the Father, which is central to the divine life, comes to expression in all creation, but particularly in human beings. So, "human nature as such is ordained for the incarnation of the eternal Son in it," and "the self-distinction of the Son from the Father can take shape in us" (2:385-86).

The Son's role in the Trinity reaches its fullest expression in the supreme moment of salvation history. "The remoteness from God on the cross," Pannenberg asserts, "was the climax of his self-distinction from the Father." Jesus' obedience unto death thus fulfilled the mission God gave the eternal Son. Contrary to widespread misunderstanding, Jesus did not abandon his divine essence as the Son of God when he "emptied himself." Instead, he actively expressed it. "Hence the end of his earthly path in obedience to the Father is the revelation of his deity." As the great hymn of Phil 2 indicates, the path of Jesus to the cross was that of the preexistent Son of God (2:375, 377).

The event that most fully expresses God's inner nature also reveals the kind of sovereignty God exercises. Christ brings God's kingdom, not by gaining political power over the nations, but by his death. God establishes his rule in the world "without oppression and with respect for the independence of creatures" (2:394).

The incarnation also fulfills the reciprocal movement in the history of salvation. It not only brings to expression God's inner reality; it also brings human beings, and ultimately all creation, into the inner life of God. Says Pannenberg, "By the incarnation of the Son, sinners . . . are brought into the trinitarian fellowship of God, and thus made participants in eternal life" (2:390).[10] His soteriology thus embraces the ancient idea that the goal of salvation is to divinize humanity.

[10]The incarnation "brings creation into the trinitarian fellowship" (2:389).

Volume 3: Church and Consummation

Three long chapters on the church form the bulk of vol. 3. One of the most interesting features of his ecclesiology is the way Pannenberg treats individual salvation. The longest chapter of his *Systematic Theology*—338 pages!—is entitled "The Messianic Community and Individuals." By incorporating the discussion of individual experience of salvation within the framework of the church, he counteracts the widespread impression that salvation is primarily an individual, if not private, experience, and church membership is secondary if not incidental.[11] Since both are essential, he argues, it is a mistake to think either that church participation precedes individual salvation or that the church is somehow secondary or supplementary to an individual's faith (3:97).

Nevertheless, Pannenberg gives the individual's experience priority. Jesus addressed individuals when he proclaimed the imminent rule of God, he observes, and the church directs its missionary message and liturgical proclamation primarily to individuals (3:98). Moreover, confession and baptism are basic to church fellowship, and these are the actions of an individual. On the other hand, Pannenberg rejects the "individualistic Jesus-piety" that characterizes the attitudes of a good many Christians (3:125-126). Jesus surrounded himself with disciples during his earthly life, and after Easter belonging to Jesus was mediated by the fellowship of his church (3:125).

Pannenberg's discussion of salvation gives a prominent place to trinitarian themes, especially the work of the Holy Spirit. The life-giving function of the Spirit consummates God's work in both creation and salvation (3:1-2). And, the Spirit plays an important role in the Gospel accounts of Jesus' life. The Father gives the Holy Spirit to the Son, who gives the Spirit back to the Father at his death (3:11). The most vivid manifestation of the Spirit is Jesus' resurrection, but it also filled his pre-Easter life (3:6).

Just as it affects the relation of the Son and the Father, the incarnation reflects and modifies the relation between Son and Spirit in eternity. The Son receives the Spirit from the Father in eternity, but in the incarnation the Holy Spirit comes in the form of a gift. Both the life- and gift-giving work of the Spirit are evident in the recipients of salvation, too. Christ's resurrection signifies to believers their own resurrection from the dead, and God's Spirit provides lasting endowments to the church (3:9, 11).

The Spirit's most important soteriological work is to connect believers with the Son and thus incorporate them in the inner life of God.

[11]At times, however, Pannenberg's way of phrasing the relation between salvation and church gives priority to the individual's experience. In the foreword to volume 3, for example, he places the focus of the discussion "on individual participation in salvation, with the church and sacraments simply as signs of its future consummation." "It is only in the immediacy of the personal relation to God," he states, "that future salvation is already at work" (3:xiii).

The experience of believers mirrors trinitarian relations in several ways. The same mutual love that unites Father and Son in eternity appears in believers. They likewise receive the gift of the Spirit from the Father and the Son, and when they are linked to the Son by faith and baptism, they become members of his body. As a result, they share in Jesus' own sonship and participate in the intratrinitarian life of God. Like Jesus, they receive the Spirit from the Father, and return it by offering prayer and praise (3:11). And they enjoy eternal life through their union with God. "The Spirit binds himself to the lives of his recipients so that even death can no longer separate their lives from his creative power" (3:12).

As the Spirit unites believers with God, it also unites them with each other and thus creates the church. And the fact that the Holy Spirit was poured out upon all believers identifies this community as the recipient of end-time universal salvation (3:13). The fellowship of the church prefigures the eschatological fellowship of humanity in the coming kingdom of God (3:134-135).

Pannenberg's comments on the church and the kingdom reflect classic Protestant positions. Jesus addressed his proclamation of God's imminent reign directly to individuals, he observes, and did "not attempt to gather together an eschatological remnant community or any other form of historical manifestation of the true people of God" (3:27). Therefore, there is a clear distinction between the church and the kingdom of God. The church is not the kingdom, but the "sign," "tool," or "sacrament" of the kingdom (3:45). The kingdom itself is an eschatological reality. It is the future which Christian hope anticipates. Nevertheless, it is a future that is already to a degree present and accessible through the church, "through its proclamation and its liturgical life." The Lord's Supper, in particular, anticipates human fellowship in the saving future of God's rule. Indeed, "nowhere else in the church's life does the nature of its whole existence as a sign find such clear expression as here" (3:31). The reason is the way it continues Jesus' own table fellowship, which was open to all members of society, particularly the poor and the outcast.

The distinction between church and kingdom means that we can never identify the kingdom with any development this side of the future consummation, for only then will the righteous will of God be established. It is not the church's task to "bridge the distinction between spiritual and secular," Pannenberg insists. And liberation theology "rests on an illusion" if its advocates believe that revolutionary action can actualize God's kingdom (3:55).

Pannenberg describes faith and love as "the basic saving works of the Spirit in individual Christians" (3:135). His discussion of faith recapitulates some of the themes for which he is well known. Faith is not its own foundation. It does not guarantee the truth and reality of its contents, but

relies instead on a basis outside itself—on God and on his revelation in the history of Israel and its fulfillment in Jesus. So, faith depends on the truth of its historical claims (3:142, 153). Pannenberg knows full well the tremendous challenges facing such a position since the rise of the historical-critical method, but he is insistent. The basic claims at the heart of Christianity can be established by reasonable arguments, he holds (1:154). And, assurance is possible for believers when they place these claims, and their lives, within the broad context of the cosmic reality of which we are part (3:170).

Both faith and hope have an ecstatic quality that finds fulfillment in love. Love unites us to God and gives us a share in his own nature. Thus, the love we experience is not primarily a human act, but the activity of the Spirit through which God reaches out in and through us. As a result, love for the neighbor is not something we do, but something God does through us. Because we participate in the divine life, the love that God is in his "intratrinitarian life" flows through us into the world. Thus, we become part of God's movement toward the "creation, reconciliation, and consummation" of the world" (3:193).

Pannenberg provides extensive essays on the sacraments and the ministry of the church, but none of his comments are more thought-provoking than his discussion of the Lord's Supper. By his account, worship is constitutive of the church's life, and the Lord's Supper is central to the church's worship. In fact, the liturgical life of the church brings to fullest expression its essential reality as the "eschatological community," representing the fellowship of all humankind in God's future reign (3:292). The Lord's Supper acquires this significance through the ministry of Jesus. When he instituted the Supper, he brought his disciples together in a way they had never been before. And when he ate with them after the resurrection, he established the Supper as the primary means for his followers to experience his presence all through history (3:291).

To understand the Lord's Supper, Pannenberg maintains, we must bear in mind the role of table fellowship throughout Jesus' ministry. It included his miraculous feedings, the meals he ate with others, especially those marginalized by conventional religious standards, the feast prepared by the father of the prodigal son, and the banquet parables he used to depict the fellowship of the coming kingdom. In light of all this, Jesus' table fellowship points to the coming rule of God and underscores the mutual fellowship of all who share the meal, with each other and with God (3:286). Even the cry, "Come, Lord Jesus," says Pannenberg, "invites Jesus to table fellowship in anticipation of God's coming kingdom" (3:320). This table fellowship also shows us how important the Lord's Supper is to our relationship with Jesus now. People who want the Lord's companionship must seek it where he makes it available—at the supper which he instituted. Jesus says, in effect, this is where I will meet you, and if you want

my fellowship, you must accept the fellowship of those whom I welcome, and those whom I seek, namely, the poor and outcast (cf. 3:330).

Just as God's relation to creation culminates in the final future, Pannenberg's entire project culminates in its final chapter, "The Consummation of Creation in the Kingdom of God." Here he deals explicitly with the principal themes that pervade his discussion. The final future is not the aftermath, but the foundation, of everything that comes before. Everything depends on the way history ends. Until then, all that Christians believe is fragmentary and inconclusive. Says Pannenberg, "Only in the eschaton does the reconciliation of the world come to completion with the new life of the resurrection of the dead in the kingdom of God." And "only the eschatological consummation of the world will bring definitive proof of God's existence and final clarification of the character of his nature and works." Until history finally reaches its conclusion, God's love and wisdom—indeed, his very existence—will always be open to question (3:631).

For this reason, "eschatology is not just the subject of a single chapter in dogmatics; it determines the perspective of Christian doctrine as a whole" (3:531). Indeed, for Pannenberg, the final future has profound epistemological and ontological significance. "As regards its content and truth all Christian doctrine depends on the future of God's own coming to consummate his rule over creation." And, "On the path of their history in time objects and people exist only in anticipation of that which they will be in the light of their final future, the advent of God" (3:531). The final future is also essential to the meaning of every historical event. Events acquire meaning from context, the ultimate context of historical events is the totality of reality, and this is achieved only when history comes to an end.

Pannenberg's reflections on the final future contain a host of intriguing ideas. In the work of judgment, he says, for example, God is not arbitrary; he does not inflict punishment capriciously, but leaves people to the consequences of their own choices. He executes "what is in the nature of the case" (3:611). Pannenberg also has valuable things to say about individual eschatology. He persuasively defends the concept of bodily resurrection against rival notions of life after death, particularly the immortality of the soul. And he helpfully points out that resurrection has a corporate, social dimension that is lacking from traditional views of immortality (3:563-573).

Perhaps most significant, Pannenberg gives the final future a pneumatological character. The work of the Spirit, he says, is "constitutive" of Christ's return. It completes the work that began in the incarnation and the resurrection of Jesus. The life of the risen Lord is "wholly permeated by the Spirit and radiates the Spirit." The Spirit's work is fulfilled when Christ renews his fellowship with believers (3:627). This future fellowship will be highly social. It

will incorporate all the redeemed into one encompassing experience. "The new life of the resurrection," he says, is "a removal of the individual autonomy and separation that are part of the corporeality of earthly life, though with no simple erasure of individual particularity" (3:628-629). So, individuality will evidently be preserved in the final future, but without any of the tensions or rights or rivalry that characterize human relations now.

But just what does this final future consist of? Pannenberg's response is the most paradoxical element in his thought—an event he variously identifies as "the coming of eternity into time," and "the dissolving of time in eternity" (3:595, 607).[12] But, however phrased, it is the idea that time gives way to timelessness, and temporal succession comes to an end. The final future is not a transition to a continuing life of temporal experiences, but a single, all-encompassing experience, an endpoint that subsumes the entire course of history that precedes it, a timeless moment which encompasses the entire realm of temporal passage.

As Pannenberg describes the consummation of all things, the crucial idea emerges that God exists in an eternal present. The divine life is characterized by an "eternal simultaneity," says Pannenberg. "To God all things that were are always present." The ultimate destiny of creaturely existence is to participate in the eternity of God, and this happens when time is "taken up" into "the eternal simultaneity of the divine life." Only when we enter this simultaneity can we fulfill our destiny as individuals to belong to the whole of human society across all the separate epochs of history (3:607). For Pannenberg, eternity thus consists in "an undivided present" (3:630). This amplifies his description of divine eternity in volume 1. Whereas creatures are "subject to the march of time," "all things are always present to [God]." "The eternal God has no future ahead of him that is different from his present. For this reason, that which has been is still present to him" (1:410). In order for finite creatures to enjoy endless life, Pannenberg indicates, they must "pass through" the temporal sphere. "Only of existence in time is it true that the finitude of life and mortality go together" (2:272).

In the final future, all creatures achieve simultaneous existence in the eternity of God's own life. And as Pannenberg describes it, they will experience in one timeless moment all the events of their historical existence. "The differences of moments of time and the tenses" will be preserved, but they are "no longer seen apart" (3:607). This amplifies Pannenberg's earlier reflections on meaning and totality. As we saw, his view of historical meaning requires a final future, for an event acquires meaning within the whole series it belongs to, and a sequence of temporal events becomes a totality when it

[12]"The relation between time and eternity is the crucial problem in eschatology," says Pannenberg, "and its solution has implications for all parts of Christian doctrine"(3:595).

comes to an end. Now we see that the final future renders history a totality by making all its moments simultaneous. When human beings enter eternal life, then, the final future which brings history to an end, they enter into God's own life, where they experience the full expanse of their historical existence in one simultaneous moment of perception.

This unites, and completes, the trinitarian and eschatological themes that pervade Pannenberg's system. In the words of the final paragraph, the divine economy of salvation from creation to the eschatological future of salvation expresses "the incursion of the eternal future of God to the salvation of creatures." Out of eternal love, God comes forth "from the immanence of the divine life and incorporates the creatures into the unity of the trinitarian life." "The distinction and unity of the immanent and economic Trinity constitute the heartbeat of the divine love, and with a single such heartbeat this love encompasses the whole world of creatures" (3:646).

Observations and Questions

Pannenberg's achievement is noteworthy for many reasons. For one, it is proof positive that systematic theology is alive and well after a rather serious decline. For several decades interest in the central themes of historic Christianity was eclipsed by a preoccupation with methodological issues and the fragmentation of special perspectives. Recently, however, scholars have returned in impressive numbers to the task of constructing a comprehensive interpretation of Christian faith.[13] Many of these current theological works have interesting things to say, but Pannenberg's expansive offering is in a class by itself, a "systematic theology" in the best sense. It is a comprehensive, constructive reflection on all the basic elements of Christian faith. It achieves an overarching unity, without slavishly following a prescription or forcing material into an artificial scheme. It follows the standard sequence of doctrinal topics, yet engages the tradition with remarkable creativity. And it shows that Pannenberg is versed in all the disciplines that such a task requires in today's world—biblical studies, philosophy, and the history of religions, as well as anthropology and psychology. In short, it is just the sort of work that every theologian dreams of producing.

While studying Pannenberg pays rich dividends, it is also a daunting task. The scope, content, and style of the work present formidable challenges. For the most part, the translation is serviceable, but it could use more clarity in places, and it has produced (like the German) some

[13]Rebecca S. Chopp and Gabriel Fackre surveyed the field a few years ago and found "a remarkable outpouring" of recent theological offerings ("Recent Works in Systematic Theology" *Religious Studies Review* 20 [1994], 7).

very long English sentences. The pages are so densely packed they often yield their meaning only after several readings. And sadly, there are very few "ringing sentences," statements that have you reaching for a pen to copy them or leave you wishing you'd said that.

In spite of the broad scope of this work, there are times when Pannenberg's points need more development. For example, his explicit references to theodicy are rather dismissive. He merely asserts that God is responsible for evil since he foresaw that it would enter the world—a move that leaves a host of important questions not only unanswered, but unacknowledged, including the relation of human freedom and divine foreknowledge and the relation of divine and creaturely responsibility.

On a thematic level, I believe, the most noteworthy feature of the project is the way it draws the entire range of Christian thought into the framework of the Trinity. The Trinity is more than the pervasive theme we mentioned earlier. It is the overarching framework in which all the elements of Christian faith find their setting, just as every aspect of creation finds its ultimate destiny within God's own life.

Over the past twenty-five years or so, Christian theologians have devoted considerable attention to the doctrine of the Trinity.[14] In certain ways Pannenberg's project provides a culmination of this development, for it not only clarifies the meaning of this venerable doctrine and reasserts its current value, but it develops from trinitarian insights a full-fledged theological system.

As many recent studies argue, the essential insight of the Trinity is that salvation history provides a portrait of God's own life, indeed the only portrait that should concern us.[15] God's dealings with creation show, contrary to the dominant theological tradition, that God's innermost reality is complex, relational, and dynamic.[16] Indeed, it is temporal.[17] And

[14]So many studies have accumulated that there are now books discussing all the books on the topic. See, for example, John Thompson, *Modern Trinitarian Perspectives* (New York: Oxford University Press, 1994), and Ted Peters, *God as Trinity: Relationality and Temporality in Divine Life* (Louisville, KY: Westminster/John Knox, 1993).

[15]Catherine Mowry LaCugna emphasizes this point: "The quest for knowledge of God or of God's *ousia* 'in itself' or 'by itself' is doomed to fail"(*God for Us: The Trinity and Christian Life* [Scranton, PA: HarperCollins, 1991], 193). "The very nature of God who is self-communicating love is expressed in what God does in the events of redemptive history. There is no hidden God ... behind the God of revelation history, no possibility that God is in God's eternal mystery other than what God reveals Godself to be" (LaCugna, 322). Cf. the assertion of Robert W. Jenson: "Each of the inner-trinitarian relations is then an affirmation that as God works creatively among us, so he is in himself" (*The Triune Identity: God According to the Gospel* [Minneapolis, MN: Fortress, 1982], 107).

[16]As Clark Pinnock says, "God's nature is that of a communion of three Persons who exist in mutual relations with one another. Each is distinct from the others, but each is what it is in

they show that creation has intra-divine significance; it makes a difference to God's inner life.

Pannenberg takes this line of thought a step further and asserts that God's dealings with creation not only express, but *fulfill* the divine life. God creates out of perfect freedom, but once the world exists, he so commits himself to it that his own destiny, and his own identity, are forever linked to that of his creatures (1:447). The Son brings into existence a creation distinct from God out of his own eternal self-distinction from the Father (2:63; cf. 30, 58). And through the Spirit, the Son brings the creatures into his own fellowship with the Father (2:32). The goal of creation is thus "the participation of creatures in the trinitarian fellowship of the Son with the Father" (2:75). The future of the world is nothing other than God's own future.

Pannenberg's eschatology is both the most promising and the most disappointing aspect of his proposal. Given what he repeatedly says about the final consummation as the goal toward which creation moves and the significance of its proleptic arrivals in salvation history, we approach the last chapter of his project, which takes up explicitly eschatological themes, with great anticipation. We expect it to provide the culmination of all his reflections, much as the end of history, as he refers to it, will clarify, complete, and fulfill all that comes before. To the contrary, unfortunately, his actual discussion of last things is a disappointment. It is both less extensive and less clear than we hope for.

This may be due in part to the fact that Pannenberg conceives all of theology as eschatology, much as Paul Tillich conceives all of theology as anthropology (which is why his *Systematic Theology* contains no "doctrine of man"). And it may be due in part to the fact that eschatological language

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relation to the others. God exists in a dynamic of love, an economy of giving and receiving" (*Flame of Love: A Theology of the Holy Spirit* [Downers Grove, IL: InterVarsity, 1996], 30). Or, to quote LaCugna once again, "The point of the doctrine of the Trinity is that God's *ousia* exists only in persons who are toward another, with another, through another" (LaCugna, 193). Elizabeth A. Johnson makes the same point: "Trinitarian communion itself is primordial, not something to be added after the one God is described, for there is no God who is not relational through and through." "For God as God, divine nature is fundamentally relational" (*She Who Is: The Mystery of God in Feminist Theological Discourse* [New York: Crossroad, 1994], 227, 228.

[17]In Keith Ward's words, the Trinity stresses "the creative, relational, and unitive involvement of God in the temporal structure of the created universe" and "the importance of that temporal structure to the self-expression of the divine being" (*Religion and Creation: Theoretical Approaches* [Oxford: Clarendon Press, 1996], 345). Robert Jenson is more emphatic: "The three derive from God's reality in time, from time's past/present/future. . . . The relations are either *temporal* relations or empty verbiage" (Jenson, 125-126).

refers to things that by nature lie "beyond human comprehension."[18] But Pannenberg's account of last things adds little to his earlier comments about the end and, worse, what he does say undercuts some of the fundamental themes of his entire system—the importance of history and the dynamic nature of God's reality.

The central difficulty in Pannenberg's eschatology is his recourse to the concept of eternity as a moment in which all time is compressed. God's mode of existence is an eternal present, and history reaches its final consummation when finite beings are incorporated and united into this single momentary experience.

The difficulties with this notion of divine timelessness are numerous and profound. First of all, Pannenberg simply asserts eternity as the essential mode of God's existence, rather than arguing for it. Second, he leaves us wondering what a non-temporal finite existence would consist of. Temporality is inherent to finite existence as we know it. Indeed, it seems inherent to finite existence as we could possibly conceive it. So, Pannenberg's designation of the final future as timeless seems incoherent. Perhaps most important, the idea of a single eternal moment contradicts the essential insight of the Trinity, namely, that God's dealings with creation express and fulfill God's innermost life. If God's dealings with the creatures are temporal through and through, and God's own life is not temporal, then these dealings do not accurately portray God's inner reality after all. Indeed, they misrepresent God's essential nature. And with this, the basis of Pannenberg's proposal fractures. There are ways, of course, to conceive divine temporality which overcome the standard objections. (An impressive case can be made for a supreme instance of becoming.) Process thinkers and, more recently, proponents of an open view of God are well acquainted with them. Those who see promise in Pannenberg's emphasis on historical revelation and God's intimate involvement with temporal creatures should consult their writings, too.

[18]Pannenberg's brief appeal to the metaphorical nature of eschatological language does little to solve the problem. He indicates that the events do not lie in "the sphere of our present experience" and that our language about them is metaphorical. At the same time, he insists that "the matter itself is not metaphor, only the way of stating it," and that the concept of the kingdom of God "contains metaphorical features," but is not "totally metaphorical" (3:621-622). Just where metaphor ends and literal description begins, however, Pannenberg does not say.

Andrews University Seminary Studies, Spring 1999, Vol. 37, No. 1, 73-86

AP 13:11-18 : FEU DU CIEL ET MARQUE DE LA BETE

ENRIQUE B. TREIYER
Université Adventiste d'Haiti
Port-au-Prince, Haiti

Abstract

The chiastic structure of Rev 13:11-15a shows that the central idea of the passage is the concept of deceit in the context of an attempt to impose a worldwide religion. This seduction is accomplished by means of signs imitating the outpouring of the Holy Spirit at Pentecost (the fire that comes from heaven to earth in sight of human beings, Rev. 13:13). Given the planetary crisis of the last plagues (Rev 16), these signs are understood as the response or intervention of God to deliver the world from the calamities that strike human beings and nature. These signs become the basis of an alliance with the supernatural indicated by what John describes using the OT metaphor of a mark on the right hand or on the forehead.

Introduction

D'après la large fresque du dénouement de l'histoire humaine présentée dans Ap 12-20, le conflit final se concentrera autour de deux grands mouvements mondiaux. D'une part, les chapitres 12 et 13 relatent l'intervention de trois puissances: le dragon (ch. 12), la bête qui monte de la mer (13:1-10), et la bête qui monte de la terre (13:11-18). Le même triumvirat rebelle réapparaît dans 16:13, 14 (cf. aussi 14:9, 11; 19:20; 20:4). En fait, ces passages décrivent le dernier sursaut des puissances rebelles dans leur lutte contre Christ et son peuple. D'autre part, Ap 14:6-13 traite d'un autre mouvement œcuménique symbolisé par trois anges qui proclament l'Evangile éternel "à toute nation, tribu, langue et peuple". Le contraste est saisissant. Les anges volent par le milieu du ciel (Ap 14:6s). Les trois esprits impurs, comme des grenouilles qui avancent en sautant, essayent aussi de s'élever, mais sans succès. Comparaison grotesque mais combien éloquente! Pourtant, ces esprits impurs réalisent des "signes" (Ap 16:13, 14).

Au cœur de cette description, le voyant de Patmos annonce le dernier ultimatum que Dieu adresse à l'humanité (Ap 14:6-13; 18:1-3). L'enjeu est

de taille. A une religion d'origine divine s'oppose une religion de facture humaine. Face à la fidélité aux commandements de Dieu (14:12) se dresse l'infidélité caractérisée par une fausse adoration accompagnée d'une intolérance sans égale. C'est dans ce cadre que se situe la péricope qui fait l'objet de la présente étude. Il sera tout d'abord question de la structure, puis de deux concepts clés étroitement liés à ces versets: les signes, dont le feu qui descend du ciel, et la marque de la bête.

L'étude qui suit n'a pas pour objet la description de ce qui arrivera dans le futur, même si pour la clarté de l'exposé certains éléments y apparaissent. Il s'agit plutôt d'une réflexion à propos de certains termes contenus dans le texte même d'Ap 13:11-18.

1. Structure

Ap 13:11-18 traite d'une puissance politico-religieuse qui essayera d'imposer une religion d'ordre mondial. Du point de vue de la structure, la péricope se divise en trois sections. En forme de chiasme, la première partie (v. 11-15) renferme quatre objectifs principaux: présenter la bête qui monte de la terre, montrer les liens existant entre les deux bêtes d'Ap 13, asseoir les bases de leur réussite commune (miracles, séduction) et introduire les conséquences de leur succès.

A. ἐλάλει ὡς δράκων (v. 11)
  B. τὴν ἐζουσίαν τοῦ πρώτου θηρίου πᾶσαν (v. 12)
    C. ποιεῖ ἐνώπιον αὐτοῦ (v. 12)
      D. τὴν γῆν (v. 12)
        E. κατοικοῦντας (v. 12)
          F. ποιεῖ (v. 13)
            G. σημεῖα (v. 13)
              H. τὴν γῆν (v. 13)
                I. τῶν ἀνθρώπων (v. 13)
                  J. πλανᾷ (v. 14)
                I'. κατοικοῦντας (v. 14)
              H'. τῆς γῆς (v. 14)
            G'.σημεῖα (v. 14)
          F'. ποιῆσαι (v. 14)
        E'. κατοικοῦσιν (v. 14)
      D'. τῆς γῆς (v. 14)
    C' ποιῆσαι (v. 14)
  B'. εἰκόνα (v. 14)
A'. λαλήση (v. 15)

Cette construction contient quelques parallèles dont certains sont

évidents (cf. A-A', etc.) et d'autres le sont moins (cf. B-B', etc.). Pourtant une étude qui prend en considération les implications sémantiques des termes clés permet de soutenir ce schéma.

La deuxième partie (v. 16, 17) s'arrête aux conséquences qu'entraîne la réussite de l'alliance entre les deux puissances représentées par les deux bêtes d'Ap 13. L'imposition de la marque de la bête sera accompagnée (καί) par un embargo économique frappant ceux qui refusent d'accepter la nouvelle forme de religion:

v. 16 καί ποιεῖ παντας . . .
ἵνα δῶσιν αὐτοῖς χάραγμα . . .
v. 17 καί -----> ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων . . .

Enfin, la troisième section s'adresse au lecteur attentif (ὧδε, cf. 13:10, 18; 14:12; 17:9) faisant appel à la sagesse et à l'intelligence (σοφία, νοῦς).

2. Signes séducteurs

Pour la facilité de l'exposé, l'analyse commencera par le cœur du chiasme et progressera vers ses éléments extrêmes.

L'entreprise menée par la bête qui monte de la terre (v. 11) consiste à imposer une fausse adoration. Tout son procédé (autorité, signes, etc.) est démasqué par un seul verbe, centre du schéma (J), tromper (πλανᾷ, v. 14). Les termes τῶν ἀνθρώπων et τοὺς κατοικοῦντας (I-I', v. 13, 14) ainsi que les élements H-H', D-E-E'-D' du chiasme confèrent une dimension mondiale à cette œuvre de séduction.

La façon dont l'apôtre introduit la visée mondiale de l'action de la bête nuance néanmoins les deux parties du chiasme.

Le volet F-G-H-I expose la méthode employée pour séduire: "elle réalise de grands signes, jusqu'à faire descendre du feu du ciel sur la terre devant les hommes". Le volet I'-H'-G'-F' en est l'écho. Enrichi par le verbe central du chiasme (J), il révèle l'objectif de la stratégie déployée par la bête: tromper les habitants de la terre par les signes qu'il lui fut donné de réaliser.

Les prépositions qui précèdent le terme terre (H-H') évoquent deux situations différentes mais complémentaires. D'abord, la préposition εἰς (H) indique une dynamique vers. Certains signes sont rehaussés par une dimension cosmique: le feu descend du ciel vers la terre (la conjonction καί, "même", "aussi", laisse sous-entendre qu'il y en a d'autres). Ensuite la préposition ἐπι (H'), suivie du génitif, porteuse d'un sens local, désigne le lieu d'habitation de ceux qui sont l'objet de la séduction. On assiste à un glissement d'accent entre le premier et le second volet. La séduction

est d'abord nourrie de pouvoirs cosmiques (mouvement ciel - terre). L'emphase est mise ensuite sur la terre et sur ses habitants (lieu d'aboutissement et objet des signes).

L'explication des signes (σημεῖα G-G') renferme l'une des clés du passage. Le texte déclare que le feu descend du ciel sur la terre (v. 13). Et le voyant de Patmos ajoute: "il lui fut donné [à la bête] d'accomplir" des signes (v. 14). Dans cette dernière affirmation, quel est le complément d'agent du verbe passif ἐδόθη? Ne s'agirait-il pas de Dieu? C'est en effet lui qui donnerait à la bête l'autorisation d'accomplir ces miracles.[1] Une telle conclusion est acceptable sous l'angle théologique. Mais l'est-elle du point de vue exégétique?

A cet effet, la récurrence du verbe δίδωμι dans Ap 13 est fort explicite. Il y apparaît six fois en rapport avec la première bête (v. 2, 4, 5, 7) et quatre fois avec la deuxième (v. 14, 15, 16). Le premier emploi donne le ton: "le dragon lui donna (ἔδωκεν) son pouvoir, son trône et une grande autorité" (v. 2). Et le v. 4 ajoute: toute la terre rendit hommage au dragon qui donna (ἔδωκεν) l'autorité à la bête. C'est à la lumière de cette constatation que, dans ce chapitre, les six emplois passifs de δίδωμι prennent toute leur signification.

Pour ce qui est de la première bête:

- καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, "et il lui fut donné une gueule qui proférait de grandes choses et des blasphèmes" (v. 5).

- καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα καὶ δύο, "et il lui fut donné le pouvoir d'agir pendant quarante-deux mois" (v. 5).

- καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, "et il lui fut donné de faire la guerre contre les saints et de les vaincre" (v. 7).

- καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν . . . , "et il lui fut donné pouvoir sur toute tribu . . ." (v. 7).

Et à propos de la deuxième bête:

- [καὶ πλανᾷ . . . διὰ τὰ σημεῖα] ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, "[et elle séduit... par les signes] qu'il lui fut donné d'opérer devant la bête" (v. 14).

- καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, "et il lui fut donné d'animer l'image de la bête" (v. 15).

Toute cette série de passifs revient tel un leitmotiv rappellant l'agent caché derrière ces actions: le dragon lui-même. Ce que confirme la

[1]Cf. W. G. Johnsson, "The Saint's End-Time Victory Over the Forces of Evil", in *Symposium on Revelation*, Book 2, ed. F. B. Holbrook, Daniel and Revelation Committee Series, vol. 7 (Silver Spring, MD: Biblical Research Institute, 1992), 28.

mention du dragon dans les deux sections du chapitre (v. 2, 4, 11), et surtout la description des mêmes attributions et des mêmes objectifs conférées aux deux bêtes:

Volet A = Ap 13:1-10	Volet B = Ap 13:11-18
Autorité (ἐξουσία v. 2, 4, 5, 7)	Εξουσία, v. 12: correspondance entre l'autorité des deux bêtes, car la seconde "exerçait toute l'autorité de la première bête devant elle" (καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώιον αὐτοῦ). Puisque l'autorité est en réalité celle du dragon dans le volet "A", il en est de même dans le volet "B"
Langage orgueilleux et blasphème (v. 5, 6)	Deuxième bête: langage du dragon (v. 11; cf. le v. 15)
Mission mondiale: ὁλη ἡ γῆ (v. 3), πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος (v. 7), οἱ κατοικοὺντες ἐπὶ τῆς γῆς v. 8)	Mission mondiale: τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας (v. 12), εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων (13), τοὺς κατοικοῦντας ἐπὶ sss . . . λεγων τοις κατοικουσιν ἐπὶ τῆς γῆς (14), ὅσοι ἐὰν μὴ . . . (15), καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους . . . . (16), etc.
Enjeu: une fausse adoration du dragon et de la bête (προσκυνέω, v. 4, 8)	Enjeu: aussi une fausse adoration (προσκυνέω) de la bête déjà guérie (v. 12, 14, 15, 17)
Pouvoir persécuteur qui fait la guerre au peuple de Dieu (v. 7)	Pouvoir qui mène à son terme l'œuvre persécutrice entreprise par la première bête (v. 14-17)

Animées par le dragon, les deux bêtes d'Ap 13 tentent d'imposer au monde une fausse adoration. Leur procédure est clairement dénoncée.

La récurrence du verbe ποιέω (huit fois dans Ap 13:12-16) insinue que "la bête veut séduire par son activisme débordant".[2] Qu'est-ce à dire?

Dans le cadre des signes (σημεῖα), la deuxième bête d'Ap 13 fait descendre

[2]R. Lehmann, "Le faux prophète et l'image de la bête", *Etudes sur l'Apocalypse—Signification des messages des trois anges aujourd'hui*, Conférences Bibliques Division Eurafricaine, vol. 1 (Dammarie les Lys: Vie et Santé, 1988), 175. L'auteur observe que le verbe ποιέω apparaît 28 fois dans l'Apocalypse, dont 11 fois en rapport avec le faux prophète.

du feu du ciel sur la terre (G) grâce au pouvoir qui lui a été conféré par le dragon. D'aucuns tentent de trouver des explications scientifiques, la bombe atomique ou les fusées. Or, la Bible n'entre pas dans le domaine de la science-fiction. En outre, ces éléments de la technologie moderne n'ont jamais séduit pour imposer une fausse adoration. Ap 13:13, 14 traite plutôt d'une œuvre surnaturelle. Bibliquement parlant, les σημεῖα étaient les signes, les miracles qui appuyèrent le ministère de Jésus et des premiers chrétiens (cf. Jn 2:11; 4:54; 6:14; Ac 5:12; 6:8; 8:6; Rm 15:19; etc.).[3] Or, dans Ap 13 il s'agit de signes inspirés par le dragon afin de tromper (πλανᾷ, v. 14).[4] Pour mieux préciser le sens de cet événement cosmique, il faut considérer le concept du feu qui descend du ciel sur la terre à la lumière des Saintes Ecritures. L'Apocalypse moule le message de toute la Bible, son symbolisme et ses images, sur l'arrière-fond vétérotestamentaire. Et précisément, la notion du feu du ciel mise en rapport avec la terre peut traduire quatre types d'événements:

- les théophanies (Ex 19:18; cf. 24:17);
- le jugement divin: châtiment de Sodome et Gomorrhe (Gn 19:24), septième plaie d'Egypte (Ex 9:24), expérience de Nadab et Abihou (Lv 10:2), feu qui à deux reprises a consumé deux groupes d'hommes constitués par un capitaine et ses cinquante soldats (2 R 1:10, 12);
- l'acceptation divine des sacrifices: d'Abraham (Gn 15:17), de Moïse et notamment d'Aaron (Lv 9:23, 24), d'Elie sur le mont Carmel (1 R 18:38), de David (1 Ch 21:26) et de Salomon (2 Ch 7:1);[5]
- la promesse de l'effusion de l'Esprit Saint (Jl 2:28-32, cf. le v. 30).

L'un de ces éléments prend une dimension particulière dans le Nouveau Testament. Lors de la Pentecôte, le Saint Esprit est descendu sur les disciples comme des langues de feu (Ac 2:1-4). Expliquant ce qui arrivait, l'apôtre Pierre cita la prophétie de Jl 2:28-30 où il est question des "prodiges en haut dans le ciel, des signes (σημεῖα) en bas sur la terre, du

[3]Il est pourtant utile de rappeler les avertissements du N.T. à propos des miracles. Ceux-ci ne constituent pas en eux même une preuve de la puissance de l'Esprit Saint. Christ l'a clairement enseigné (Mt 7:15-23): même les miracles accomplis en son nom ne sont pas la preuve d'une intervention divine (cf. Mt 24: 4, 5, 11, 23-27). Comment distinguer le vrai du faux? "Par ses fruits" (Mt 7:20), à savoir, celui qui "fait la volonté de mon Père qui est dans les cieux" (Mt 7:21). Dan son "apocalypse" l'apôtre Paul reprend le même avertissement en décrivant l'œuvre de l'iniquité qui se manifestera "avec une grande puissance, des signes et des prodiges" chez ceux qui "n'ont pas reçu l'amour de la vérité pour être sauvés" (2 Th 2:9, 10; cf. les v. 3-12).

[4]Lehmann observe que le terme σημεῖον apparaît sept fois dans l'Apocalypse. Trois fois il s'agit d'un signe (singulier) dans le ciel sous le contrôle et l'autorité de Dieu (12:1, 3; 15:1), et quatre fois, au pluriel, ce mot désigne l'action du faux prophète qui tente de contrefaire les miracles de Jésus (13:13, 14; 16:14; 19:20), *Le faux prophète*, 174-175.

[5]F Lang, πῦρ, πυρόω, πύρωσις, πύρινος, πυρρός, *TDNT*, 6:935-937.

sang, du feu" (Ac 2:19). C'était l'accomplissement de la promesse que Jésus fit à ses disciples juste avant de les quitter (Ac 1:8). Grâce à cette puissance, les apôtres ont accompli un ministère puissant, extraordinaire, qui les a amenés en quelques années jusqu'aux confins du monde connu à l'époque.

A cet effet, le parallélisme entre Ac 1-2 et Ap 13:11-15 est saisissant:

Authentique Ac 1-2	Contrefaçon Ap 13:11-15
Promesse d'une puissance surnaturelle et don de celle-ci (1:8; 2:1-4).	Puissance surnaturelle octroyée par le dragon (13:14; cf. les v. 12, 13).
Mandat évangélique, une mission mondiale: "vous serez mes témoins à Jérusalem, dans toute la Judée, en Samarie, et jusqu'aux extrémités de la terre" (Ac 1:8). Accomplissement partiel lors de la Pentecôte: "des Juifs pieux venus de toutes les nations qui sont sous le ciel . . . Parthes, Mèdes, Elamites . . ." (Ac 2:5,9-10).	Action de la bête s'adressant à tous les habitants de la terre, à tous les hommes (13:12-17).
Intervention de l'image du feu pour accomplir la promesse (Ac 2:3), ce que l'apôtre Pierre explique en citant la prophétie de Joël dans sa dimension cosmique (Ac 2:14-36; cf. notamment le v. 19; à noter les termes "ciel", "terre", "feu").	Apothéose de l'œuvre de séduction de la bête par la descente du feu du ciel sur la terre à la vue des hommes (13:13, 14).

Il y a pourtant une différence de taille entre ces deux groupes de versets. En effet, Ac 2 témoigne de l'intervention divine pour soutenir la prédication des apôtres et de l'Eglise naissante. Par contre, Ap 13 décrit une action de séduction inspirée par le dragon. Cette contrefaçon de l'œuvre divine est bien mise en évidence par le concept du feu accompagné du schéma καταβαίνειν . . . ἐκ τοῦ οὐρανοῦ. Dans le reste de l'Apocalypse, ce schéma exprime avant tout une intervention céleste répondant au dessein divin.[6] Dès lors, tout comme les σημεῖα, l'association feu/mouvement descendant du ciel évoque une intervention

[6] 3:12; 10:1; 12:12; 13:13; 16:21; 18:1; 20:1, 9; 21:2, 10. On pourrait contester la mention de 12:12 dans cette catégorie; il s'agit de Satan qui a été chassé du ciel. or, ceci suit la description du conflit céleste oú il est question du diable et ses anges qui sont définitivement rejetés du ciel (12:7-10). Désormais, l'action de Satan et de ses anges est confinée à ce monde: Dieu leur met une limite.

divine ou bien une parodie de celle-ci. Or, de la comparaison d'Ap 13:11-18 avec Ac 2, naît l'idée d'une contrefaçon de l'œuvre du Saint-Esprit avec tous ses charismes. En d'autres termes, le dragon, Satan, fait croire que le Saint-Esprit se manifeste puissamment par des σημεῖα, c'est-à-dire par des miracles, par divers charismes (don de langues, don de guérisons, etc.), là où en réalité Dieu est absent.[7] Par ce moyen, le serpent ancien séduit les habitants de la terre et les mène vers une fausse adoration. Deux autres passages reprennent ce concept des signes pour indiquer l'œuvre de séduction, 16:14; 19:20.[8]

3. Les conséquences de la séduction: la marque de la bête

Le centre du chiasme souligne le concept de tromperie. La lecture des éléments extrêmes de la structure chiasmique révèle que l'objectif des manifestations surnaturelles est d'imposer au monde entier une fausse adoration. Ce culte à caractère mondial présente les caractéristiques suivantes:

- Il est accompagné de signes-miracles (σημεῖα) produits par la puissance du dragon (cf. plus haut).
- Les miracles sont réalisés devant la première bête (v. 12, 14).
- Il fut donné à la deuxième bête d'animer l'image de la bête (v. 15).
- Les habitants de la terre sont invités à faire une image de la bête qui possède la blessure d'épée et qui a survécu (v. 14).
- L'objectif ultime est l'adoration[9] de la bête dont la blessure mortelle avait été guérie (v. 12).
- Enfin, ce culte s'accompagne d'une attitude intolérante: c'est une religion exclusive qui n'accepte pas d'autres formes d'adoration. En effet, quand l'image de la bête parle, elle prononce un décret de boycot économique et de mort vis-à-vis de ceux qui refusent de participer à un telle adoration (v. 15-17).

La notion de l'intolérance religieuse est insinuée dans la première partie du chiasme, mais elle croît dans la seconde, et s'épanouit finalement dans la conclusion du chapitre, aux vv. 15-18. En effet, le premier volet du chiasme souligne que:

A: la bête finira par parler comme un dragon (v. 11).

[7]Cf. la note n. 4 ci-dessus.

[8]Ceci n'exclut pas la possibilité que l'image du feu descendant du ciel sur la terre ait d'autres implications, notamment celle d'imiter une ou des théophanie(s) (cf. Mt 24:23-27).

[9]Il convient de rappeler que le grec προσκυνέω peut être traduit "adorer" ou "rendre hommage". Par conséquent, on peut y voir la notion d'une soumission á la bête, ce qui d'aprés le contexte, est accompagné d'actes à caractère religieux.

B-C: elle exerce toute l'autorité de la première bête en sa présence (v. 12).

D-E: elle fait que les habitants de la terre adorent la bête blessée-guérie (v. 12).

Jusqu'ici, la péricope ne traite pas explicitement de persécution. On peut la déduire grâce à la description des agissements du dragon et de la première bête dans les versets qui précèdent (12:1-13:10), ainsi que par le rapport établi entre l'autorité de la première et de la seconde bête. Mais ce sont notamment les élèments C'B'A' de la deuxième partie du chiasme ainsi que la conclusion du chapitre 13 qui développent l'idée de l'intolérance:

C'-B': [les habitants de la terre doivent] faire une image à la bête

A': une fois animée, l'image de la bête parle avec un langage qui correspond à celui du dragon, instaurant un boycot économique et imposant un décret de mort (v. 15s).

Y-a-t-il vraiment une correspondance entre les points B et B', à savoir entre le fait d'exercer l'autorité de la première bête et l'image de la bête? En fait, que désigne le terme image? Kleinknecht déclare que le concept d'image dans le Nouveau Testament et chez les Grecs ne se limite pas à une représentation fonctionnelle d'une réalité, ni à un affaiblissement de celle-ci. L'image participe à la réalitè, à son essence; elle est la réalité elle-même. Par conséquent, elle a les mêmes pouvoirs.[10] En tenant compte de ces précisions, l'explication de C. M. Maxwell est éloquente. Se basant sur l'intolérance religieuse manifestée par la première bête d'Ap 13, cet auteur déclare que

> Une image est quelque chose qui ressemble de très près à quelque chose d'autre . . . Par conséquent, l'image de la bête sera une union persécutrice de l'église et l'Etat, un système religieux allié à un gouvernement national et autorisé par celui-ci pour opprimer les dissidents et les hérétiques[11]

Vu ces déclarations, il s'ensuit que, autant le concept de l'autorité (ἐζουσια) de la première bête exercée par la seconde (B-C v. 12) rappelle le caractère persécuteur, autant "l'image de la bête" (C'-B', v. 14) établie par la deuxième puissance politico-religieuse d'Ap 13 est pétrie d'intolérance religieuse. Ceci est confirmé par le fait que, à partir du moment où la deuxième bête anime (δοῦναι πνεῦμα) l'image de la bête par le pouvoir que lui accorde le dragon (ἐδόθη, v. 15), commence à se manifester le langage persécuteur. Ce sont donc les éléments extérieurs du chiasme: au discours comme d'un dragon (A, ἐλάλει ὡς δράκων, v. 11), répondent les paroles de l'image de la bête (A', καὶ λαλήση ἡ εἰκὼν τοῦ θηρίου, v. 15) qui imposent un faux culte sous peine de mort.

[10]H. Kleinknect, εἰκών, *TDNT*, 2:389-390.

[11]C. M. Maxwell, "The Mark of the Beast," in *Symposium on Revelation*, 2:100-101.

Ces considérations en amènent une dernière. L'intolérance religieuse est mise en rapport avec une marque sur la main droite ou sur le front (v. 16,17). Que représente ou que signifie cette marque (χάραγμα)? Dans le Nouveau Testament, le terme χάραγμα est utilisé une seule fois dans le livre des Actes où il désigne une sculpture, une idole (17:29). Tous les autres emplois sont dans l'Apocalypse, et désignent la marque de la bête (13:16, 17; 14:9, 11; 19:20; 20:4).[12]

Une analyse philologique de χάραγμα révèle que, tout comme στίγμα, καυτήριον, χαρακτήρ, et parfois σφραγίς, ce mot était utilisé en Egypte en rapport avec la vente des esclaves. Dans l'antiquité romaine, les soldats étaient marqués sur l'une des mains, tandis que les esclaves l'étaient sur leur front, notamment ceux qui avaient fui leur maître.[13] L'Apocalypse utilise σφραγίς pour désigner le sceau de Dieu, tandis que χάραγμα se réfère à la marque de la bête.[14]

Cet apport d'ordre philologique ne suffit pas pour indiquer les implications du terme χάραγμα dans Ap 13. En réalitè, les diverses interprétations à propos de la marque de la bête se basent trop souvent sur le caractère persécuteur de la bête, sur les possiblités technologiques modernes (rayons laser, comptes bancaires, etc.) en oubliant la façon dont le mot χάραγμα est utilisé dans la péricope. Il y est question d'une marque sur la main droite ou sur le front. Le concept "sur la main . . . sur le front" est porteur de riches connotations vétérotestamentaires enracinées dans l'expérience de l'exode. Or, l'Apocalypse, et notamment le contexte d'Ap 13:11-18, contient d'importantes harmoniques par rapport à l'exode:

Exode	Ap 13; 16
Les dix plaies d'Egypte	Les sept derniers fléaux
Menace d'extermination pour Israæl	Décret de mort (Ap 13:16, 17)
La délivrance provient d'en Haut	La délivrance provient d'en Haut
Un signe sur la main, un souvenir entre les yeux (Ex 13:9, 16)	Une marque sur la main ou sur le front (Ap 13:16, 17)

[12]Ce mot ne figure pas dans la LXX.

[13]O. Tetz, στίγμα, *TDNT*, 7:658-659.

[14]Maxwell, 58-59.

Vu ces rapprochements, le caractère du signe mentionné dans Ex 13:9,16 peut apporter un éclairage important sur la signification de la marque de la bête. Pour le peuple d'Israël qui passait par une crise aiguë, ce "signe" était lié à une expérience intime, profonde, par laquelle tous avaient connu la main toute-puissante et libératrice de Dieu. Au travers de la Pâque Israël avait eu la conviction de l'intervention divine, au point que personne n'aurait pu contester une telle expérience. Ap 16 présente un cadre analogue: les fléaux de la fin menacent l'équilibre de la nature et la vie même de l'humanité. C'est alors que, dans le cadre du sixième fléau, surgissent trois esprits impurs qui font des signes devant les rois de la terre afin de les réunir pour le dernier conflit, Harmaguédon (Ap 16:12-16). Ces σημεῖα opérés par la puissance du dragon (cf. Ap 13:13, 14) apparaissent comme la preuve indéniable de l'intervention divine dans l'action accomplie par les puissances politico-religieuses représentées par les bêtes apocalyptiques. Dès lors, ceux qui servent le dragon, la bête et le faux prophète, font l'expérience irrécusable d'une force surnaturelle, les signes,[15] supposée apporter la solution à la crise immense devant laquelle se trouve le monde (cf. les derniers fléaux, Ap 16). De là leur conviction, leur assurance, ce qui, tout comme pour l'expérience de l'exode, est indiqué par la métaphore d'une marque sur la main ou sur le front.[16] C'est le dernier chapitre de ce qui a été prédit par Paul: "Aussi Dieu leur envoie une puissance d'égarement pour qu'ils croient au mensonge" (2 Tes 2:11; cf. les v. 8-12). Dans ce contexte, on peut comprendre alors pourquoi le boycot économique et le décret de mort (Ap 13:16, 17) sont accompagnés d'un fanatisme religieux et d'une intolérance sans précédents.

D'autres passages confirment cette analyse des expressions "sur la main" et "sur le front". Dans Dt 6:8 et 11:18 ces termes soulignent ce que devait être la fidélité d'Israël.[17] Ainsi donc, aussi bien dans le cadre de la

[15]A cet effet, E. G. White déclare qu'avant l'effusion de l'Esprit de Dieu sur son peuple pour achever l'œuvre, "l'ennemi des âmes en suscite des contrefaçonss donnant l'impression que la bénédiction de Dieu est répandue sur les églises qu'il égare. De grands réveils sembleront se produire, et des multitudes attribueront au Seigneur des choses merveilleuses dues à un tout autre esprit. Déguisé sous le manteau de la religion, Satan tentera d'étendre son influence sur le monde chrétien". E. G. White, *La tragédie des siécles* (Dammarie-les-Lys: Vie et Santé, 1992), 504. Malheureusement, la traduction français déclare: "Pour enrayer cette œuvre, l'ennemi des âmes en suscite des contrefaçons", alors que l'anglais dit qu'*avant* cette œuvre, l'ennemi des âmes réalisera des contrefaçons.

[16]On pourrait penser à une polysémie, ce qui permettrait de supposer dans cette marque une obligation contrôlée au laser ou par d'autres moyens. Mais nous y arrêter d'une manière exclusive serait perdre de vue la signification profonde des termes bibliques.

[17]J. Doukhan, *Le cri du ciel: Etude prophétique sur le livre de l'Apocalypse* (Dammarie les Lys: Vie et Santé, 1996), 161-162.

Pâque que dans Dt 6:8; 11:18, l'accent du signe porte sur l'expérience du peuple avec Dieu plutôt que sur un aspect matériel à porter sur soi.

Le prophète Ezéchiel reprend l'image d'une marque sur le front dans le contexte de l'annonce du drame qui est sur le point de frapper Juda à cause de la corruption qui sévit dans le pays. Mais le texte déclare qu'avant de frapper son peuple impénitent, un envoyé céleste est chargé d'apposer "une marque sur le front des hommes qui soupirent et qui gémissent à cause de toutes les horreurs qui s'y commettent" (Ez 9:4, 6). Cette marque protrîectrice n'est accordée qu'à ceux qui vivent en une communion intime avec Dieu. De là leur profond désarroi. En quelque sorte, la description du scellement des élus "sur le front" (Ap 7:3) est un écho de l'œuvre mentionnée dans Ezéchiel.

Voici encore quelques versets qui soulignent le rapport écriture-main/front pour indiquer une relation étroite entre Dieu et son peuple:

- Ex 28:36. Le souverain sacrificateur devait porter l'inscription suivante sur son front: "Consacré à YHWH".

- Is 44:5. En se référant à une repentance eschatologique, le prophète annonce: "cet autre écrira sur sa main: à l'Eternel!"

- Is 49:16. Dieu déclare, à travers le prophète: "Voici: je t'ai gravée sur mes mains".

Cet ensemble de versets montre que les expressions "sur le front" "sur la main" désignent une expérience intime et profonde, entre l'homme et Dieu, ou un amour particulier de Dieu pour son peuple. Dans Apocalypse 13, le même concept (marque) "sur le front/la main" introduit un glissement de sens par rapport au reste de la Bible. Il ne s'agit plus ici d'une relation profonde entre l'homme et son Créateur, mais d'une relation spirituelle intime entre l'homme et les puissances du mal qui opèrent des miracles trompeurs.

Il faut noter aussi que la notion d'un message écrit sur le front revient dans d'autres passages de l'Apocalypse. En parlant de la grande apostasie et de la grande crise finale, Ap 17:5 mentionne l'inscription que la prostituée spirituelle porte sur son front: "Babylone la grande, la mère des prostituées et des abominations de la terre". Par ailleurs, Ap 14:11 déclare que la marque de la bête est son nom. Ceci contraste avec les 144.000 qui portent le nom de l'agneau et le nom de son Père sur leur front (Ap 14:1). Bibliquement parlant, porter un nom sur le front c'est s'identifier à quelqu'un.[18] Et pour ce qui est de l'Apocalypse, porter le signe ou la marque, c'est se trouver dans une relation d'alliance avec le surnaturel, soit

[18]R. Lehmann, "Le sceau de Dieu et la marque de la bête", in *Etudes sur l'Apocalypse*, 1:196-198.

avec Dieu (signe), soit avec Satan (marque).[19] Par conséquent, plus qu'un simple stigmate extérieur, la marque de la bête implique une soumission religieuse, spirituelle, à un pouvoir usurpateur.

La récurrence des concepts adorer et recevoir une marque présentés ensemble reflète la même idée. Outre Ap 13, nous les découvrons dans Ap 14:9, 11, 19:20 et 20:4. En plus, deux de ces passages rappellent les signes/miracles (Ap 13 et 19:20). Tout paraît indiquer une relation étroite entre les termes signes, adorer et marque. Ainsi donc, la marque est avant tout le résultat d'une relation personnelle de soumission à une puissance spirituelle rebelle à Dieu, et non un simple geste d'allégeance par intérêt purement matériel ou par obligation.

Conclusion

En somme, cette marque comporte une dimension bien concrète, perceptible. Celle-ci peut être découverte par une comparaison entre les textes vétérotestamentaires qui utilisent l'expression "sur la main/front" et Ap 13 vu dans son contexte. Dans le cadre de l'exode, le signe était lié à l'Alliance exprimée dans les termes de la Pâque. Mais la Pâque n'est qu'un aspect de l'Alliance entre Dieu et son peuple. C'est pourquoi Dt 6:8 rattache le signe à la fidélité du peuple aux exigences de l'Alliance. En effet, le contexte de ce verset utilise les mots "commandements", "prescriptions", "ordonnances", et ajoute "tu aimeras l'Eternel, ton Dieu, de tout ton cœur, de toute ton âme et de toute ta force (cf. Dt 6:1-10), l'une des deux citations utilisées par Jésus pour résumer la loi (cf. Mc 12:28-31). Bref, dans l'Ancien Testament, le "signe" sur le front ou sur la main implique une relation avec la loi divine. Sur cette base, on peut conclure qu' Ap 13-16 permet d'établir un lien analogue soit entre le signe et la fidélitè à la loi de Dieu, soit entre la marque et la fidélitè à un pouvoir spirituel rebelle à Dieu, ce qui implique l'infidélité à la loi divine.

Entre les chapitres 13 et 16 qui traitent d'une fausse adoration, se trouve Ap 14 avec l'appel au véritable culte: c'est l'Evangile éternel qui invite à adorer le Créateur, ce qui rappelle le quatrième commandement, le jour du sabbat (cf. Ex 20:11). De plus, Ap 14:12 atteste que la persévérence des saints se manifeste dans l'observation des commandements de Dieu et la foi en Jésus. Dans le même ordre d'idées, les 144.000 mentionnés dans Ap 14:1-5 ont reçu le sceau "sur le front" (Ap 7:3). C'est pourquoi ils portent le nom de l'agneau et le nom de son Père sur leur front (Ap 14:1). En d'autres termes, c'est le caractère du Christ qui se reflète dans la vie des élus: la loi de Dieu est dans leurs cœurs. A l'opposé, la marque de la bête "sur le front ou sur la main" implique la rupture

[19]R. H. Charles. *A Critical and Exegetical Commentary on the Revelation of St. John*, International Critical Commentary (Edinburgh, T & T Clark, 1980), 1:363.

de l'Alliance avec Dieu. C'est une fausse adoration dans laquelle s'engagent ceux qui reçoivent "la marque de son [la bête] nom" (Ap 14:11). L'Evangile éternel et le concept biblique du Créateur sont détrônés par la "coupe d'or, remplie d'abominations et des impuretés de son inconduite" (Ap 17:4).

Devant ces constatations, la description des méthodes déployées par la seconde bête d'Ap 13 prend une dimension qui donne à réfléchir. Dans le cadre des derniers fléaux, l'espoir engendré par ces signes/miracles devient quasi irrésistible, même pour les élus (Mt 24:24). Il produit une sorte de psychose religieuse collective, fanatique et intolérante. L'Apocalypse est claire: seuls restent fermes ceux qui "gardent les commandements de Dieu et la foi de/en Jésus" (Ap 14:12). Ou, pour prendre les paroles du Christ et de saint Paul, les vainqueurs sont ceux "qui font la volonté de mon Père qui est dans les cieux" (Mt 7:21), et qui ont reçu l'amour de la vérité pour être sauvés (2 Tes 2:10).

ANDREWS UNIVERSITY
DOCTORAL DISSERTATION ABSTRACTS

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THE ROLE OF THE HOLY SPIRIT IN BIBLICAL INTERPRETATION: A STUDY IN THE WRITINGS OF JAMES INNEL PACKER

Name: **Samuel Koranteng-Pipim**
Adviser: Raoul Dederen, Dr.es-Sc. Morales

Evangelical scholars have forcefully articulated their views on the Holy Spirit's supernatural work in producing an inspired and authoritative Bible. Yet, comparatively little attention has been given to the Spirit's role in biblical interpretation. Even when scholars mention the subject, they seldom discuss it extensively. Two vital questions are prompted by this apparent indifference to the Spirit's work in interpretation: (1) Should the Evangelical doctrine of Scripture be rested on the deistic concept that the Holy Spirit, having inspired the Bible, departed and left the church alone to wrestle with the problems of interpretation? (2) If one admits that the Holy Spirit plays a part in the interpretative process, what is the exact nature of his role, and who qualifies as a Spirit-guided interpreter?

The purpose of this dissertation was to set forth, analyze, and evaluate the view of James Innel Packer on the role of the Holy Spirit in biblical interpretation. In setting forth Packer's doctrine of Word and Spirit, his works were studied systematically with a keen eye on how his starting point and theological presuppositions influence the direction of his thought, as well as his conclusions on the Spirit's role in the hermeneutical process.

Chapter 1 offers an overview of the wider Evangelical context for Packer's doctrine of Word and Spirit. It investigates how the Spirit's relationship to Scripture was set forth and formulated by the two spiritual forebears of twentieth-century Evangelicalism, i.e., the sixteenth-century Reformation (Luther and Calvin) and the Revival movement of the eighteenth century (Wesley). These two movements, and the developments that succeeded them (seventeenth-century Protestant Scholasticism, and nineteenth-century theological liberalism), set the stage for twentieth-century Evangelical developments in which Packer plays a major role.

Chapter 2 presents the immediate context for Packer's theological activities, exploring the ways in which the third epoch of Evangelical history (i.e., twentieth-century Evangelicalism) was a response to nineteenth-century theological liberalism, and the role played by three major twentieth-century theological movements, namely, Neo-orthodoxy, Fundamentalism, and the Pentecostal/Charismatic movement. The chapter investigates how Packer's pietistic conversion and discovery of Puritan writings shaped his theological orientation. This background leads into a discussion of theological

method, inquiring how it is predicated upon his doctrine of human knowledge of God, a doctrine that culminates in his view of the Holy Spirit as the Agent for the production and reception of Scripture as the Word of God.

Chapters 3 and 4 set forth Packer's view of the Spirit's role in the interpretative process. On the one hand, chapter 3 describes and analyzes the *divine* dimension of biblical interpretation, showing how the Spirit's work of illumination prepares an individual's heart and mind for the understanding of Scripture. Through the eyes of Packer, the research explores the necessity of illumination, its nature, and its essential characteristics and parameters. On the other hand, chapter 4 examines the actual task of interpretation (exegesis, synthesis, and application), investigating how the *human* interpreter cooperates with the divine Spirit in the hermeneutical enterprise. The investigation probes how Packer affirms Evangelicalism's grammatical-historical approach to interpretation and how, at the same time, he makes efforts to overcome the method's apparent weaknesses. The cahpter also considers how Packer addresses the relationship between the Spirit's ongoing guidance in applicatory interpretation today and his leading of believers throughout the postapostolic ages.

Chapter 5 summarizes the results of the study and assesses of Packer's doctrine of Word and Spirit. Packer's view is evaluated against his wider and immediate Evangelical contexts, and in terms of its logical consistency and coherence with relevant biblical data. Finally, some tensions in Packer's understanding of the Spirit's role in the hermeneutical process are raised as fruitful areas for further investigation.

THE LAWS OF CLEAN AND UNCLEAN ANIMALS OF LEVITICUS 11: THEIR NATURE, THEOLOGY, AND RATIONALE (AN INTERTEXTUAL STUDY)

Name: **Jiří Moskala**
Adviser: Jacques B. Doukhan, D.H.L., Th.D.

This dissertation fills a gap in Pentateuchal studies on the Mosaic dietary laws concerning clean and unclean animals by investigating the nature, theology, and rationale of the food regulations. After an introduction, chapter 1 deals with the chronological development of the interpretation of the laws of clean and unclean food. Chapter 2 reviews relevant explanations of these laws topically, analyzes them, and briefly evaluates the different approaches to the Pentateuchal dietary laws. Chapter 3 examines the context and the literary structure of Lev 11 and demonstrates on exegetical grounds various links among key Pentateuchal passages (Gen 1-2, Gen 3, Gen 7-9, Lev 11, and Deut 14:2-21). Chapter 4 describes these dietary regulations in the broader perspective of a theology of eating. The rationale of dietary rules is explored. The final conclusion summarizes the main points of the investigation.

This intertextual study within the canonical text of the Pentateuch demonstrates exegetically that the Mosaic laws of clean and unclean animals are to be taken as dietary laws (Lev 11:1-23, 41-47; Deut 14:2-21). The study differentiates between two basic types of uncleanness: ritual/ceremonial and natural/hereditary. Ritual uncleanness is closely associated with elements of time,

and/or isolation, and/or cleansing, and/or sacrifices. On the other hand, natural uncleanness, which is related only to the dietary laws, is permanent, and no rituals are involved. I argue that such a category of uncleanness belongs to universal law.

The Mosaic dietary laws are built on the Genesis creation cosmology. The taxonomy of these laws reflects the categories of animals presented in the creation story. The first creation account stresses concepts of life, habitats, locomotion, separation, limits, different categories of living creatures, the image of God, and holiness. Gen 2 adds the important theological dimension of choice among the trees in the garden of Eden in relationship to eating. The tree of the knowledge of good and evil teaches humans their limits. Gen 3 presents new dietary regulations with the story of original sin. The flood story introduces the concept of clean and unclean animals, and the new creation order as presented in Gen 9 stresses prohibition of blood.

The links between the main Pentateuchal sections related to the dietary laws are firmly established on terminological, conceptual, stylistic, structural, and theological grounds, especially Gen 1-2, Gen 3, Gen 9, and Deut 14:2-21 which are explored in relationship to Lev 11. This study reveals that there is a definite link between the Mosaic laws and the creation account.

The primary rationale of the Mosaic dietary laws is respect for the Creator. Under this umbrella other important aspects are included: holiness (*imitatio Dei*), natural repulsiveness, a wall against paganism, health, and respect for life.

A model of Creation-Fall-New Creation order is reflected in the formation of the dietary laws. Laws regarding clean animals maintain and sustain life (originally included in the creation order of vegetarian Edenic food prescriptions); this principle of life lies behind the new creation order reflected in the prohibition of blood, and is included in the Mosaic dietary laws. On the other hand, the laws of unclean animals are connected to death: several factors must be integrated in order to explain the uncleanness, such as carnivorous habits of unclean animals, use of some of them in war, and unsuitability for human health. Thus the overarching criterion for the laws of clean and unclean animals is Creation itself, which is linked to life, whereas departure from the Creation ideal (the Fall) is tied to death. Any factor which reflects primary concern for the life-death principle is taken seriously in this approach. Because the Creation-Fall-New Creation model lies behind the Pentateuchal dietary regulations, the theological interpretation presented here is called the "Creation-Fall-New Creation pattern theory."

THE THEOLOGY AND THE FUNCTION OF THE PRAYERS IN THE BOOK OF DANIEL

Name: **Paul Birch Petersen**
Adviser: Jacques Doukhan, D.H.L., Th.D.

This dissertation investigates the theology and function of the prayers in the Book of Daniel. The introduction reviews the scholarly literature in regard to the prayers of the OT in general and the prayers in the book of Daniel in particular. Recent studies of prayers in the OT have focused on their theological function in their final literary setting; they have also turned their attention to prayer as part of a process of communication, of a divine-human dialogue. Consequently this study

is structured from the point of view of interpersonal relationships.

Chapter I deals with Daniel and his friends. First, prayers, references to prayers, and allusions to prayers are identified in chapters 2, 3, 6, 9, and 10. Next, the prayers are situated in the structure and in the plot of each of these chapters. Exegesis is on the thanksgiving by Daniel in 2:20-23 and his confession in 9:4b-19. Their semantic and thematical links with their respective context are described.

Centering on the gentile kings, chapter II follows a similar outline, identifying situations of prayer in chapters 2-6.

Chapter III presents a synopsis of prayers in the book. The various references to prayer are compared, positioned in the structure of the book as a whole and viewed in relation to the progression of its events. The function of the prayers is described in three areas: the thematic relationship between the prayers and the various sections of the book, the contribution of the prayers to the depiction of its characters, and the theological implications of the prayer-events as part of a divine-human dialogue. A final chapter summarizes the results of the study.

THE CULTIC MOTIF IN SPACE AND TIME IN THE BOOK OF DANIEL

Name: **Winfried Vogel**
Advisor: Jacques B. Doukhan, D.H.L., Th.D.

The purpose of this dissertation was to study spatio-temporal elements that contribute to a cultic motif in the book of Daniel and to ascertain the impact of that motif on the theology of the book.

Chapter 1 investigates the following references and allusions to cult in the realm of space: mountain, sanctuary, temple, throne, and city. All of the texts where these references and allusions occur are examined by linguistic, literary, and contextual analyses, taking into account biblical and nonbiblical traditions.

Chapter 2 investigates the following references and allusions to cult in the realm of time: time of the evening offering, three times of prayer toward Jerusalem, three weeks of mourning, seventy years and seventy weeks, ten days of nondefilement. All of the texts where these references and allusions occur are examined by linguistic, literary, and contextual analyses, taking into account biblical and nonbiblical traditions. The chapter also probes the following cultic and allegedly cultic terms and phrases that belong to the realm of time: *mô ᶜēd, zᵉman, ᶜereb bōqer*.

Chapter 3 outlines the contribution of the cultic motif to the theology of the book of Daniel and specifically relates cult to the themes of judgment, eschatology, kingdom, and worship.

The dissertation concludes that the references and allusions to cult in space and time play a dominant role in the book of Daniel. They speak of the intention of the author to present the issue of the conflict between two cultic systems, the true and the false, as one of the major concerns of the book. It is further shown that the cultic motif makes a prominent contribution to the main theological themes in Daniel and cannot be ignored by the careful exegete.

BOOK REVIEWS

Donald G. Bloesch. *God the Almighty: Power, Wisdom, Holiness, Love.* Downers Grove, IL: InterVarsity, 1995. 329 pp. $11.99.

There has been an unprecedented outpouring of recent Protestant scholarship that continues to bring forth new systematic theologies at an amazing rate. Writing some seventeen years after the publication of his widely read and highly praised two-volume set, *Essentials of Evangelical Theology* (San Francisco: Harper & Row, 1978), noted North American theologian and respected evangelical scholar Donald G. Bloesch has once again raised his distinguished voice in the chorus of competing systematic theologies. The publication of *God the Almighty: Power, Wisdom, Holiness, Love* is the third volume of a projected seven-volume enterprise in systematic theology that will firmly establish Donald G. Bloesch as a major theologian in the English-speaking world and beyond, and a leading evangelical voice at the end of this century.

After an introduction that sets the stage for the current debate on the doctrine of God, Bloesch deals in subsequent chapters with theology's attempt to define God and His essence, existence, and attributes, the question of a natural knowledge of God over against the self-revealing God, God's transcendence and His immanence, the power and wisdom of God, His holiness and love, the Trinity, and a discussion of the biblical-classical synthesis and the biblical-modern synthesis in the doctrine of God.

This book, as well as the whole series, is "addressed to the whole church—primarily for the purpose of healing wounds and building bridges" (11). And Bloesch ably succeeds in this objective. He is to be applauded for his irenic spirit and conciliatory attitude, even toward those with whom he differs in his understanding of God or disagrees with their interpretation of specific aspects. His desire to build bridges encompasses not only other evangelical and Protestant strands but also Catholic contributions. Wherever possible, he is trying to look for some common ground, rather than attacking or dismissing someone just because he or she comes from a different tradition than his own. Bloesch displays an openness to integrate different insights into what he calls "a comprehensive vision of evangelical catholicity" (261; cf. 49).

Bloesch is to be commended for his resolute conviction that today we need to recover a robust supernaturalism (84). His recovery of God's holiness as an important attribute of God leads him into an insightful discussion of the wrath of God (142ff.), even though his ambiguous comments on hell are less clear and biblically sustained than would be desirable (144). Time and again one comes across a judicious analysis of current issues and is rewarded by helpful formulations on difficult or controversial topics, such as our language about God, social justice and social action, the trinity, Open-View-Theism, process theology, and others.

Even though Bloesch refers to a wide spectrum of theological thinkers, ancient and contemporary, and deals with many classical and difficult subjects in

the doctrine of God, he never loses sight of his pastoral concern, which is characteristic also of his earlier publications.

His greatest strengths, however, are also areas with some definite deficiencies. While Bloesch demonstrates a remarkable breadth of theological reading, it is sometimes difficult to detect his own position in the omnium-gatherum of other theologians whom he quotes. While some early reviewers have compared Bloesch's new systematic theology to Wolfhart Pannenberg's *Systematic Theology* and hailed it as an "evangelical summa of the twentieth century," Bloesch has not written a systematic theology.

Unlike Pannenberg, who has succeeded in writing truly a systematic theology that is structured and developed systematically from one single idea, God, Bloesch rather resembles in his own way—though with definite differences in content and emphasis, to be sure—what Carl F. H. Henry has done before him in his multivolume work, *God, Revelation and Authority.* Unfortunately, however, Bloesch too often is simply presenting what others have said on a subject. This makes a good resource book on theological issues and positions, but at times he is less penetrating in his analysis and critique of some positions, and appears not as strong in developing his own constructive theology. While Bloesch amasses many helpful quotations from other theologians that provide notable insights and valuable perspectives, one wonders how Bloesch selects and chooses some statements over against others. This leads to perhaps his greatest weakness, namely, the inconsistency on the one hand in voicing his desire to faithfully listen to the biblical material, yet on the other hand hardly ever developing his argument and concept of God from a solid exegesis of Scripture! This becomes most apparent in his discussion of the attributes of God. Even though there are no objections to many of Bloesch's conclusions, one wonders how Bloesch knows the things he confesses about God and his inner Being. Even though there are numerous "proof-texts" sprinkled throughout his book, one misses a solidly backed biblical foundation of what he states. This leaves one with the unavoidable impression that some of his theological preferences are determined not so much by Scripture alone, but by other considerations. Could it be that Bloesch proceeds in this manner because, as he himself repeatedly points out, divine revelation is only primarily mirrored in the witness of the prophets and apostles of Scripture, but then also in the witness of the fathers and doctors of the holy catholic church (261)? Thus Scripture for him becomes just "the primary source and witness of this revelation" (28), rather than being the Word of God itself. Consequently for Bloesch, God's self-revelation in Jesus Christ is "communicated to us by the Spirit through Holy Scripture and the ongoing commentary on Scripture in the church" (27-28). On this central and crucially important point Bloesch is not unambiguously committed to the sole authority of Scripture but rather to the authority of the Word of God as testified to in Scripture, which seems to point to the fact that some of his presuppositions and conclusions about God are derived *extra scripturam.*

Schloss Bogenhofen 3
A-4963 St. Peter/Hart, Austria

FRANK M. HASEL

Boring, M. Eugene, Klaus Berger, and Carsten Colpe, eds. *Hellenistic Commentary to the New Testament.* Nashville: Abingdon Press, 1995. 633 pp. Hardcover, $69.95.

The *Hellenistic Commentary to the New Testament* is the end product of several scholarly works. Its foundation was from Wilhelm Richmann's (Göttingen) comprehensive collection and translation of Hellenistic texts. These texts were then employed by Klaus Berger (Heidelberg) and Carsten Colpe (Berlin) in a more useful way by expanding, adapting, and annotating them in the famous *Religionsgeschichtliches Textbuch zum Neuen Testament.* The commentary under review became the crowning act of these works, presented in the most usable, practical, functional, and complete form available at this time.

This commentary, in the first instance, conveys a scholarly bearing. It is edited by three eminent scholars reputed for their expertise in Hellenistic research. There are two editions, the English and the German. Boring, the chief editor and translator of the English edition (the edition under review) has made some constructive changes and additions to the German collection. His major contribution to this work is his inclusion of Hellenistic texts that illuminate exegetical and hermeneutical issues which impact theological ideas, as different from the texts of Berger and Colpe in *Religionsgeschichtliches Textbuch zum Neuen Testament,* whose selections are based upon history-of-religions concerns. Berger and Colpe confined the texts to predominantly pagan sources and rejected texts rated as familiar from standard collections, whereas Boring includes Jewish, Christian, and Gnostic texts. The original introduction to the German edition (19-32) provides categories that can help the student cull interpretive insights as he or she interacts with the texts.

The most outstanding feature of this commentary is the relatively quick and easy search one can make of Hellenistic texts that give interpretive insights on any particular canonical text. In addition, the canonical text is in the same chronological order as that of any familiar translation of the NT. Just to thumb through its user-friendly pages can be of tremendous value, not to mention the enormous wealth of information about the NT world to be gleaned when the volume is studied systematically and purposefully. For instance, a search on Matt 1:1-25 and its parallels immediately reveals three corresponding Hellenistic texts—§1 Diogenes Laertius, *Lives of Eminent Philosophers,* "Plato" 3.1-2, 45; §2 Iamblicus, *The Life of Pythagoras* 2.3-5; and §3 Diordorus Siculus, *Library of History* 4.9.1-10. Consulting the Scripture Index to discover other texts relevant to the passage under study would lead to §§5, 321, 4, 755, 9, 5, 6, 7, 8, and 10. This easy approach in locating corresponding Hellenistic texts is a distinct advantage over trying to locate them by date, topic or author.

Should one choose to do a search by topic, the Subject Index lists canonical and noncanonical texts. For instance, a search on the topic "meals" will send the student to §§194, 195, 346, 688, and 689, including topics from "eating" to "Eucharist." The Ancient Author Index establishes points of contact between passages in the biblical text and the Hellenistic. The number of Hellenistic citations and their corresponding locations foster interesting impressions about

NT times—for example, Celsus: *Medicine,* §76, and *True Doctrine,* §623; Quintilian: *Declamatio,* §331; and 1 Enoch §§137, 805, 920.

The book includes more than a thousand primary references to Hellenistic texts, arranged in the order of the canonical texts they illuminate. First, in large bold type, the canonical text is given with its corresponding parallels—e.g., Matt 14:22-33, Mark 6:45-52, John 6:15-21. Then, the title of the relevant Hellenistic text is printed in smaller bold type, under which its contents are presented in normal font size. The Hellenistic citation's relevance to the canonical text is then elaborated upon in the annotation, which is cast in a small 10-point font. This decreasing font size in headers and sections displays an orderly format that is both functional and attractive.

My only reservations to this production are (1) its title and (2) its annotated comments. First, some of the so-called "Hellenistic texts" used are beyond third-century C.E. productions: "Inscriptions from Epidaurus" (late fourth-century C.E.), Midrash Debarim Rabba (developed from 450 to 800 C.E.), Berekoth 4:1 (600 C.E.), etc. These late works may be too far removed from Hellenistic times to accurately illuminate the NT text. Around 300 C.E. may be deemed a reasonable cut-off point for the selection of sources. Second, while Boring, in his introduction, disclaims any intention that his annotations are definitive (15), the fact remains that the student will still be influenced by Boring's predisposition to pursue his "theological exegesis" (15). This caution is relevant, inasmuch as the Hellenistic texts are not presented in their entirety. There is a certain danger in citing only small segments of a given work. There is the probability that Boring's "theological exegesis" could have been pursued by the dictates of personal influence, "parallelomania," or noncontextual analyses. Apart from these two reservations this commentary is an important exegetical tool for the NT scholar.

Because the message of the NT is rooted in the language, thought patterns, and cultural presuppositions of the time, place, and circumstance in which it was written, noncanonical, primary sources contemporary with that time often offer surprising new insights into Scripture. As Keck puts it, "Even a smell of a primary source is better than a shelf of secondary sources" (11). The richness and versatility of this collection of Hellenistic texts make it an essential for the NT scholar.

Berrien Springs, MI 49103 FAZADUDIN HOSEIN

Collier-Thomas, Bettye. *Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979.* San Francisco: Jossey-Bass Publishers, 1998. xx + 345 pp. Cloth, $45.00.

The genius of the African-American preacher is legendary. Long before African-American preachers were officially recognized or sanctioned, their messages of hope and courage inspired the battered African-American community to press on, in spite of the odds. Known for their ability to "tell the story," these African-American preachers wielded empowering influences that were felt well beyond the precincts of their parishes. Unfortunately, students of African-American pastors and preaching have generally tended to view the enterprise as one reserved for males only.

In *Daughters of Thunder*, Bettye Collier-Thomas, an associate professor of history and director of Temple University's Center for African-American History and Culture, seeks to debunk the myth that when it comes to preaching, gender has relevancy. Bemoaning the benign neglect with which African-American women preachers have been treated over the years, she explores, in this well-researched, well-documented study, "the history of African-American preaching women and the issues and struggles they confronted in their efforts to function as ministers and to become ordained" (xv). Her objective is to rescue these women from anonymity and obscurity, and to lift up for observation, if not applause, the fundamentally critical roles they and their preaching played in the African-American's struggle for meaning and empowerment in the United States.

The book is divided into two parts, with chronology being the determining factor. Part One covers the years 1850-1900, while Part Two, which is almost twice as long as Part One, covers 1900-1979. Understandably, the three women covered in Part One are viewed as groundbreakers, while those of the twentieth century are viewed as building on the legacy and heritage of those who paved the way for them. Altogether, study is given to fourteen women whose lives and times span the spectrum from slavery to the turbulent civil-rights era, and whose educational accomplishments, not surprisingly, are as diverse as they themselves are.

A strength of this book is that it investigates the struggles African-American women experienced in attempting to preach. Because they were black and female, these women had to fight the twin evils of racism and sexism. Initially, the black church was stubbornly resistant to the notion of gender equality, and if black women managed to escape their idealized sphere within the home as mothers and homemakers, it was to perform unpaid and often anonymous organizational work within male-dominated structures. Exacerbating matters were the generally held view that the moral authority of black women was contingent on their relationship with black men, and the notion that gender equality was subordinate to racial equality.

Eschewing the argument that women did not belong in the pulpit, these women struggled to overcome their marginality and to achieve a measure of security, protection, respectability, and recognition in the black church. Often they mounted the pulpit in defiance of their husbands, displaying indefatigable courage and resolve in the face of tremendous odds. Ordination did not come quickly or easily to them, but it did ultimately come around the turn of the century.

The thirty-eight sermons analyzed in this book have never been published before, and are offered up, not as homiletical masterpieces to be analyzed for their exegetical integrity and biblical accuracy, but rather as discourses that reflect the political, social, and cultural milieus that served as their context. Collier-Thomas, after all, is neither a theologian nor a homiletician, but a historian who was studying the roles of African-American women in the black church when she began to cultivate an interest in their preaching. Thus, she searches for the broader meanings in these sermons, holding and arguing that they provide clues to the times in which they were preached.

The sermons show that African-American women were thoroughly conversant with the major theological themes of their eras. For example, several of them have to do with Christian perfection and sanctification. Especially after the turn of the century, social issues crop up in many. Not surprisingly, almost from the start the role of women in society is a dominant theme in not a few of

them, and the painful socialization of these women is especially detectable in these particular sermons. Collier-Thomas' analysis of each sermon is incisive and penetrating, and serves as a unifying thread for them.

Daughters of Thunder should be of particular interest to people interested in the history of the black church, as well as in gender and racial issues. Largely neglected by historians whose historiography reflected the male-dominated character of black leadership and intellectual life at the turn of the century, these women believed that they were commissioned by the Spirit. As such, they balked at the racial and sexual stereotypes that sought to prevent them from occupying the sacred desk. Combining scholarship with passion, wisdom, and eloquence, they preached powerful and persuasive sermons in the unique and distinctive African-American tradition.

Andrews University R. CLIFFORD JONES

Committee on Medical Ethics, Episcopal Diocese of Washington. *Assisted Suicide and Euthanasia: Christian Moral Perspectives: The Washington Report.* Harrisburg, PA: Morehouse, 1997. 80 pp. Paper, $8.95.

Among the perplexing ethical issues raised by medical care during recent decades is the question of how to help persons die well. The more medicine has taken control of the process of dying, the more pressing this question has become. Should we do everything possible to sustain human life, even if it is marked by great pain and little or no opportunity for personal communication? If suffering is intractable and unbearable, should we, in mercy, take steps to hasten the moment of death? Is there a moral difference between allowing a patient to die by terminating life-sustaining measures and taking deliberate actions intended to end a patient's life?

Faith communities have found it important to address these questions in order to aid their members in careful moral reflection and action. Some years ago, Gerald Larue sought to catalogue religious beliefs regarding hastening the death of the terminally ill. In his *Euthanasia and Religion* (Los Angeles: Hemlock Society, 1985), he reported on the views of over two dozen religious organizations. While most of these groups were opposed to "mercy killing" for terminally ill patients, there was a wide range of views about specific questions.

More recently, the Committee on Medical Ethics of the Episcopal Diocese of Washington, DC, has produced a report that takes up the questions of euthanasia and assisted suicide in a highly engaging and readable manner. The report, produced by an eleven-member panel of theologians, ethicists, health-care professionals, lawyers, and lay persons, draws on the Anglican moral tradition to discuss the ethical permissibility of ending a suffering patient's life.

Specifically, this small book focuses on the moral arguments for and against hastening a terminally ill person's death either by assisting suicide or by performing euthanasia. The arguments against euthanasia and assisted suicide are given greater attention, because, as the report notes, they represent the dominant tradition in Christian thought. Thus, drawing on the Anglican method of attending not only to Scripture and reason, but also to tradition, the burden of proof is placed on those who would seek to alter the Christian heritage of opposition to taking innocent human life.

The book is not the first by Episcopalians (as Anglicans are known in the United States) to address the question of euthanasia. David H. Smith's informative work, *Health and Medicine in the Anglican Tradition* (New York: Crossroad, 1986) is still the best single volume for those who want to know what this tradition has to offer on a wide range of bioethical issues. More recently, a controversial 1996 report of a task force in the Newark Episcopal Diocese took a surprisingly favorable stance toward assisted suicide. In contrast, the work of the Washington Diocese's committee often seeks to correct what it considers to be the excesses of the more liberal Newark report.

However, readers who are looking for *the* Anglican position on euthanasia will be disappointed. Instead, the book does its best to present nuanced arguments on both sides of the issue. While there is a brief but useful attempt to define some areas of common ground between the camps, the book concludes not with an attempt to settle the matter but with an invitation for readers to weigh the arguments and decide for themselves.

From the beginning, this book is a model of clarity. It opens with useful definitions and distinctions. "Assisted suicide" refers to actions intended to aid a patient in the deliberate termination of his or her own life. For example, a physician might write a prescription and provide instructions for a patient who wishes to take a fatal dosage. "Euthanasia" refers to actions by a caregiver, such as directly administering a lethal drug, with the intention of ending a patient's life. Some commentators have argued that assisting a suicide is morally distinct from performing active euthanasia because of the difference in the person who serves as the agent of death. The book's authors reject this distinction because both actions are aimed directly at ending the life of the patient. The report does, however, distinguish morally between killing patients and allowing them to die by withholding or withdrawing life-support. The report also distinguishes between killing patients and providing pain relief that runs the risk of hastening death.

Those who are familiar with the chief arguments for and against active euthanasia and assisted suicide will find little new in the book's summary of these arguments. Nevertheless, there is considerable value in having such a succinct statement of the arguments in one place.

Of greater value is the opportunity the book provides to observe well-informed Christians, using the resources of their Anglican faith tradition, wrestle with the issue of helping patients die well. None of the hard questions is dodged, and no simplistic answers are tendered. The book points out, for example, that even some of the staunchest opponents of active euthanasia have sometimes allowed for hastening death in rare and extreme circumstances. As an example of fellow believers engaging each other with mutual respect about a matter of great moral weight, the book is a model of moral discourse for other faith communities. Specialists in bioethics will learn little new from this work except, perhaps, more about the current state of the discussion in the Anglican faith. On the other hand, the book could provide a useful entrance to the euthanasia and assisted-suicide debates for undergraduate students in Christian ethics courses or for church members who wish to give careful consideration to the issue.

Loma Linda University
Loma Linda, CA 92350

GERALD R. WINSLOW

Cranfield, C.E.B. *On Romans and Other New Testament Essays.* Edinburgh: T & T Clark, 1998. ix + 191 pp. $44.95.

In this tome, Professor Cranfield pulls together essays on various topics related to the book of Romans as well as other NT discussions. While some of these essays have been published before, many are new. Since the volume has the very briefest preface and is void of any introductory material, the reader is bereft of the author's stated purpose. Furthermore, since there is no epilogue or concluding chapter, one is left with a volume of independent essays. What can be deduced, however, is that many of the essays are in dialogue with a challenge of recent publications—some of a seminal nature.

Lacking a central thesis, the book is held together by the fact that it covers issues that are in current debate. The initial chapter acknowledges the contributions Professor Dunn has made to Romans scholarship in his work on the phrase εργα νομου in Romans, but challenges his conclusions. Using Gal 3:2, 5, 10—written before Romans—Cranfield persuasively argues that Dunn's argumentation is unconvincing and his position on Rom 3:20 untenable and must therefore be rejected. He suggests, contrary to Dunn's claims that Paul was "polemicizing against his Jewish contemporaries' complacent reliance on their privileged status as God's covenant people and their exclusiveness to the Gentiles" (2), that the phrase actually refers to an attempt to earn salvation through works of law.

Chapter 9 addresses the question whether the OT law has a place in the Christian life. This essay responds to Professor Westerholm's *Israel's Law and the Church's Faith: Paul and His Recent Interpreters.* Cranfield rejects Westerholm's contention that Paul saw no continuing role for the law in the life of Christians and instead affirms that it has an integral part, which he does not explicitly state. The fact is that while law cannot save, it does serve an essential purpose in that it gives knowledge of sin (Rom 7:7-12). He acknowledges Westerholm's contention that νομου for Paul can refer to the Pentateuch, or the "sum of specific divine requirements" (119). While this is correct, they have both missed the point that Paul uses νομου in at least four other ways. He also employs it to refer to law as a principle (3:27), as ceremonial law (2:25-27), as moral law (7:7-8), and as a means of salvation (3:20-21a). Indeed, there is opposition to law in the writings of Paul, but it is primarily to the latter—law as a means of salvation.

Cranfield's chapter on "Sanctification as Freedom" is very insightful. His conclusion that the liberation in Rom 8:2 is a setting free to participate gladly and hopefully in the common life of the community of believers in shared responsibility/obedience to Jesus is instructive. He is correct that Paul views the believer's role in the process as active rather than passive. However, I disagree with his view on the identity of the person depicted in Rom 7:14-25. He outlines seven prominent and possible interpretations; dismissing five, he argues for one of the remaining two. He postulates that the reference is to Christians generally and is expressed vividly in the first person to indicate personal involvement. I agree that the reference could not be to a nonbelieving wicked person, for such a one could not have the lofty opinion of the law. I disagree with his conclusion, however, for must sin be the resident master of a Christian whose dictates are slavishly

followed? If he is correct, then Paul would be contradicting his own thesis in Rom 6, where he argues that Christ should be the justified Christian's only master.

Perhaps there is another explanation. Could the preponderance of first-person pronouns and verbs be indicating an emphasis on self? Could this be reference to a person who is trying to keep the law in his or her own strength? Could this be a neophyte Christian or even a mature Christian who has shifted focus from Christ-centeredness to self-centeredness? Indeed, such an interpretation would be compatible with his argument. He correctly states that "the essence of sin is the attempt to put oneself in God's place, to make one's own ego and the satisfaction of its desires the center of one's life. This is the fundamental sin of every one of us whether we are unbelievers or believers" (see 34-35).

Cranfield's arguments contra Professors Dunn, Hays, Heikki Raisanen, and S. W. Gray are convincing. His defense of the resurrection of Jesus and the virgin birth are welcome additions to NT scholarship. His caution regarding interpretations which limit the use of πιστις Χριστου to the faith of Jesus should be noted. Indeed, Professor Cranfield has made a significant contribution, in his typical fashion, to Pauline scholarship generally and to the understanding of Romans particularly. It is a must-read for those who question the role of the law in the Christian life, Pauline scholars, graduate students—especially those pursuing studies in Romans—and thoughtful pastors. They will doubtless find this volume stimulating and thought-provoking. I recommend it, the lack of a subject index and an introduction notwithstanding.

Columbia Union College
Takoma Park, MD 20912

BERTRAM L. MELBOURNE

Crenshaw, James. L. *Education in Ancient Israel: Across the Deadening Silence.* Anchor Bible Reference Library, ed. David Noel Freedman. New York: Doubleday, 1998. 320 pp. Hardcover, $34.95.

James L. Crenshaw is the Robert L. Flowers Professor of Old Testament at Duke University and is well-known for his scholarship in wisdom literature. His latest book explores the possibility that ancient Israel possessed an educational infrastructure to ensure knowledge acquisition and values transmission from one generation to the next. Because of the paucity of direct historical evidence for an established tutoring system in Israel (in comparison to Egypt and Mesopotamia, where evidence abounds) Crenshaw develops a hypothesis for its existence on the basis of Israel's wisdom literature.

He first discusses the variety of possible reading audiences for ancient literature, stating that although some texts were purely aesthetic, most were for functional purposes, providing a vehicle of training for the many court officials, secretaries, and clerks needed for the smooth running of a sophisticated bureaucratic system as in Egypt and Mesopotamia. Crenshaw presumes that Israel must have had training institutions in place, similar to other parts of the ancient Near-Eastern milieu.

There is evidence to suggest that although writing was not welcomed at first during the era of oral tradition, it was used quite extensively during the last 150 years

of Judah's monarchy (c. 722-585 BCE). Although inscription proved useful for bureaucracy, magic, empire building, religion, and entertainment, it is not clear how widespread literacy was in ancient Israel. Crenshaw thinks that the rural economy would have discouraged formal schooling, and implies that the rhetoric of Deut 6:9 (encouraging people to write the commandments on their lintels and gateposts) would not have been taken seriously. In a similar vein, he suggests that the literacy rate in Egypt may have beenonly 1 percent (compared to no more than 10% in Hellenistic Greece), despite the written warnings and curses posted for tomb robbers. Did that mean only the literate were in the business of robbing tombs? Or, does it imply a dramatic fall in literacy rates from a previous "golden era" when most people could read at least the very basic inscribed notices of the day (hence the tomb constructors' presupposing that their written curses could be understood by the average bandit), to a time when literacy was in fact only 1 percent?

Despite the apparent poor literacy rates of antiquity, it can be demonstrated that just as wisdom literature (especially Job and Qohelet) has been very influential in Western culture, such is also the case in antiquity. The genre had a "common context of origin" born of traditional insight, bequeathed as a legacy to posterity, and couched in debate, entertainment, taxonomy, ritual, polemic, and counsel.

Although the first positive indication of schools operating in Israel was Ben Sira's "house of instruction" of the second century BCE, there is some tentative indication of schools in other places well before then, with the training of officials for the courts of possibly Solomon and Hezekiah. Crenshaw cites as evidence Isa 28:9-13 that describes the childish babble of rote learning by young students, possibly in a temple school. Isaiah also speaks of waking each day to teach, using the "tongue of a teacher" that God had given him (50:4). There are also a number of references throughout Proverbs (i.e., 22:17-21; 23:22; 4:5,7; 17:16), although Crenshaw does acknowledge that some of them deal directly with parental teaching. The obvious need to provide a supply of competent bureaucrats remains, and as early as the tenth century (when David sent a letter by the hand of Uriah the Hittite to Joab) there are biblical references that presuppose some degree of literacy at least among certain classes; even the NT witnesses to a carpenter's son who was literate.

Despite inscriptions recovered by Palestinian archaeology, there is not the same level of evidence for formal instruction as is observed in Egypt and Mesopotamia. Israelite inscriptions on potsherds and plaster pieces (the more durable of the economically viable materials thought to be used in ancient classrooms for copybook work) show no corrective markings and erasures as do similar artifacts elsewhere.

Next, Crenshaw traces the development of the acquisition of knowledge, using the riddle and the introduction of a feminized personification of wisdom. To overcome any youthful resistance to education, wisdom is likened to the fairest and most desirable of young women. This tactic is employed to keep the eyes of the young men from the temptations of illicit sex and overeating, harnessing their latent sexual energy for more academic pursuits.

Crenshaw extends this logic to decry modern scientific "dispassion" (presently under attack by postmodernism) to bemoan the resistance of the modern publishing establishment to print a greater number of scholarly works, to lament the growing

gap between religious scholars and the pious masses, and to howl at the "undermining" of theological education (in denominations as diverse as the Southern Baptists, the Lutheran Church—Missouri Synod, and the Seventh-day Adventists), caught in the crossfire between absolutism and relativism. It is obvious, even to the casual reader, that Crenshaw's hidden agenda bubbles to the surface at this point, and he seizes the opportunity with both hands while he has it.

The final chapters address the relationship between the teacher and the student. Crenshaw notes that the student seems to be the silent observer in the process, while the teacher drones on, in much the same way as a father lectures his son. He does not paint the relationship in very positive terms and cites as evidence the Egyptian hieroglyphic symbol for teaching as a raised strong arm ready to strike with a cane.

Formal education presumably progressed using a copybook approach, maybe using some sagacious work like the book of Job. Such would indicate a learning process based not just on a divine voice, but also on observation and everyday experience. Other works used may have included Proverbs, although Crenshaw thinks there is little to recommend it as a textbook except for some material suitable for training junior clerks. The stories of Ruth, Joseph, and Jonah, because of their sophisticated descriptions of divine providence, may also have been suitable. The ancient sages of wisdom literature saw that knowledge is derived not only from the eyes and ears, but also by an "openness to mystery." Attempting to interpret sapiential texts merely by experiential wisdom is, therefore, shown to be inadequate, because by its very nature wisdom brings the student into direct contact with God.

One stone that is left unturned is the role of the mother. Although Crenshaw gives passing comment to the possibility of some women being formally trained, he does not say much in regard to their influence on the education of their children. In a milieu of oral tradition how much would a woman have been able to pass on to her children in matters of common wisdom? Crenshaw mentions that Plato saw education competing with memory, but misses the point that oral tradition finely honed the memory, while education would have made a person more reliant on what was written down. Therefore, the women of ancient Israel would have been able to accurately pass on to their children many of the things the youngsters may then have been able to read about later, should they have a chance to gain a formal education.

Students of ancient Near-Eastern history will find this book useful. The theory that wisdom literature was pedagogical material has been around for over 70 years, and some scholars may have taken the arguments too far. Crenshaw's present work seems to restore a little balance to that trend, and offers a more sane approach. The hesitations of scholars like Stuart Weeks to accept such a hypothesis (he would prefer to see other explanations for wisdom literature's universal appeal other than pedagogical or bureaucratic needs) also need to be taken seriously, but nobody would deny the value of Crenshaw's latest addition to the discussion. it is "must" reading for students of wisdom literature.

Berrien Springs, MI 49103 DAVID TASKER

Davies, W. D., and Dale C. Allison, Jr. *A Critical and Exegetical Commentary on the Gospel According to Matthew.* Vol 3. Edinburgh: T & T Clark, 1997. 789 pp. $69.95.

Those familiar with the first two volumes of this commentary will find much that is familiar in the organization and style of this third volume. It contains the same detailed attention to the text and extensive, useful bibliographies as the other two volumes.

This volume of the commentary includes some interesting illustrative information, such as the note concerning the Russian Skoptsy sect, which in its understanding of the phrase "there are some eunuchs who are eunuchs on account of the Kingdom of heaven" (19:12), believed that Jesus emasculated himself and sought to gain 144,000 castrates so that the end might come (23); or that there is the "tantalizing possibility" of the discovery of the ossuary of Simon of Cyrene who carried the crossbeam of Jesus' cross (610). Furthermore, the text is at times enlivened by vigorous and entertaining imagery. For example, in making the case for the possibility of rapid social change, and in opposition to the adage of "the inevitability of gradualness," the following comment is found: "We suggest that history is not a faculty meeting. There are times when something has to be done, not just discussed" (700). There as also an occasional refreshing departure from previous academic constraints, as, for example, when the parables of the foolish virgins and the servant are both described as allegory ("plainly 'an allegory'" and "transparent allegory" [392, 286]).

The commentary concludes with a thirty-five page section entitled, "Matthew: A Retrospect." This section is illuminating in many ways. It begins by reaffirming the thesis, advanced by Davies in *The Setting of the Sermon on the Mount*, that the evangelist Matthew consciously engaged post-Jamnian Judaism. Many of the issues distinctive to Matthew are concerns shared with the rabbis, although, of course, with quite different outcomes. This is not to say that this distracts the evangelist from his focus on Jesus, his life, and his message.

The commentary goes on to express itself agnostic on the possibility of constructing a theology of Matthew. The schemas put forward by such scholars at Strecker, Walker, Kingsbury and Meier are all considered to be "antecedently improbable if we take seriously the unsystematic way of thinking prevalent amongst the rabbis" (706). This is because Messianism is inherently revolutionary, which in its turn provokes complex, confusing, and often highly contradictory reactions. The commentary as a whole has an admirable focus on the text, although at times it does speak in theological terms (e.g., 477, 605, 625, 639). Even in a commentary of this length, if the focus is primarily on the text, there is little space for long theological asides. One should not complain about this if it performs its primary task well, and it does. But perhaps in this pointed rejection of the possibility of systematizing Matthew's thought is found the explanation why so little is made of the opportunity to summarize Matthew's theological perspective, missing both from the introduction in volume 1 and from the retrospective in volume 3.

Finally, the commentary places Matthew in the wider context of Christian history. Written at a time of great crisis—the fall of Jerusalem, the destruction of

temple, as well as the clear possibility that Christianity would become dominated by Gentiles in the near future—Matthew "hoped through his Gospel to help keep Jewish and Gentile Christians together" (723). Allison (it is apparent that this section is primarily his work—cf. his comments about himself in the first person, 698) makes the curious observation that Matthew's silence on the subject of circumcision means that he takes the Pauline position that Gentiles do not have to become Jews to be saved, and furthermore claims that in his interpretation of the law, Matthew swims in the mainstream. This is certainly a more centrist reading of Matthew's understanding of the law than is usually found in Matthean scholarship. It is all the more surprising that Allison considers Matthew's position on the law "mainstream" when he traces the inheritors of Matthean Christianity to the Nazoraeans, which fit the necessary profile, in that they were Jewish-Christians who accepted the Gentile mission.

How, then, should this massive work of scholarship be assessed? The three volumes stand as one of the major commentaries on the Gospel of Matthew in which all future interpreters of the Gospel will find a source of fruitful dialogue and helpful ideas. It is a "must have," both in libraries and in footnotes. Davies and Allison are to be thoroughly commended on the fruits of their considerable toil.

Avondale College ROBERT K. MCIVER
Cooranbong, New South Wales, Australia

Dawes, Gregory W. *The Body in Question: Metaphor and Meaning in the Interpretation of Ephesians 5:21-33*. Leiden/Boston/Koln: Brill, 1998. xiv + 264. $85.50.

The Body in Question is a revision of a University of Otago Ph.D. dissertation, written under the supervision of Paul Trebilco and Brendan Byrne. Published in Brill's "Biblical Interpretation Series," this study provides a contribution to the debate surrounding the interpretation of Eph 5:32-33, which is a part of a larger discussion—mainly among conservative scholars—concerning male headship and female subordination in the NT.

In the introduction, Dawes offers a summary of the interpretive debate as he outlines four prevalent interpretations of the pericope: (a) a defense of patriarchal order (Clark, Knight), (b) a rejection of patriarchal order (Schüssler-Fiorenza), (c) reinterpretation of patriarchal passages (Mickelsen, Kroeger, Hardesty, Dawson), and (d) ambivalent evaluations (Witherington). His study builds on the work of Marlis Gielen which "anticipates some of the conclusions of the present study" (10). The book's thesis is summed up in the conclusion: "Both the command to 'be subordinate' and the command to 'love' can and should be retained in any interpretation of the passage. . . . But a comprehensive and consistent reading of Eph 5:21-33, within the context of the letter as a whole, will redirect these injunctions, so that they apply to both partners" (232). The book is divided into three parts.

Part 1, "The Theory of Metaphor" (25-78), contains two chapters. Chapter 1 establishes "the functioning of metaphor" as Dawes examines the theories of I. A. Richards, Max Black, and Monroe Beardsley. He concludes that we can detect the presence of a metaphor when (a) the term(s) "which we suspect to be the 'focus' of a metaphor cannot be understood literally . . . " (55), and (b) "although the

words do not have their usual denotation, the meaning which emerges from their use on the occasion emerges from the model which the literal use of the term creates" (ibid.). Chapter 2 introduces the concept of "living" and "dead" metaphors, the latter being determined by its accepted use as a reference in a certain semantical context.

The four chapters in part 2, "An Analysis of Ephesians 5:21-33" (79-191), are dedicated to exegetical issues. Chapter 3 analyzes the argumentation of Eph 5:21-33, and concludes that there are two levels of argumentation: "the parenetic (wives and husbands) and the doctrinal (the Church and Christ), the second being at service of the first" (108). In chapter 4, Dawes attempts to clarify the relationship between analogy, metaphor, and model, and suggests that the terms *kephalē* and *sōma*, which are essential to the analogy, are derived from the same underlying model and should not be viewed as isolated metaphors (*contra* Yorke & Ridderbos). Chapter 5 offers a competent discussion of the *kephalē* metaphor with an evaluation of the "source" versus "overlord" debate, and an examination of its use in Greek medical writers and other sections of Ephesians. He concludes that it should be understood as "authority over" (134). In Ephesians, *kephalē* always appears in context with *sōma*. *Sōma*, the subject of chapter 6, is discovered to have two metaphorical understandings: "on some occasions . . . , the Church is described as a 'body' which stands in relationship to its 'head.' On other occasions, the Church is described simply as a 'body,' without any reference to its 'head'" (165). Only in 5:28 does *sōma* refer to a literal body. Chapter 7 evaluates the terms *mia sarx* (one flesh) and *musterion* (mystery). Dawes examines the first in light of the unity theme he detects in Ephesians, and concludes that whereas all references to unity are "horizontal" (believer and believer), *mia sarx* in 5:31 also contains a "vertical" reference (Christ and church). This union is the *musterion* mentioned in 5:32.

Just as one is about to forget the original theme of the study, the hermeneutical section is offered in Part 3, "A New Interpretation of Ephesians 5:21-33" (193-235). In chapter 8, Dawes suggests that while the plain reading of the text does call for female marital subordination, the actual intent of the author is to direct both parties "to imitate the example of Christ and the Church, with all that this implies" (198). He goes further to suggest that whereas in 5:22-24 the image of husband and wife in relation to *sōma* and *kephalē* is "partitive," in 25-31 the image is "unitive." Therefore, the rhetorical aim is to suggest a reversal of the commands. For example, "if the husband should love his wife because she is 'his own flesh,' the same may be said of the wives" (205). Seen in the light of 5:21 and other parenetic sections of the letter, the passage really calls for "mutual subordination." In an excursus, Dawes cautions that "mutual subordination" is not the same as "equal rights." He concludes in Chapter 9 with "The Interpretation of Ephesians 5:21-33." Here he hammers home the "mutual subordination" themes with his claim that the wives' "submission" and the husbands "love" are practically the same action. The book ends with an appendix on "Christ and the Church as 'Head' and 'Body'" (236-250).

Dawes has made a noble attempt to bridge some of the serious presuppositional gaps that have obscured the efforts at interpreting this much-debated passage. By approaching the text via the linguistic lenses of metaphor and meaning, he has alerted us to the fundamentals of both exegesis and hermeneutics. We cannot expect to understand texts if we ignore the way in which language

works. With his informed approach, Dawes skillfully analyzes the major arguments from both camps and offers common-sense responses that are sure to force opponents to agree that when it comes to metaphor, it may not always be "either/or" but it can be "both/and" (e.g. the possibility that *kephalē* can signify both "source" and "overlord.")

The weakness in this study is probably due to Dawes' desire to "eat his cake and have it too." While noble, the attempt at offering a both/and solution has failed. On a methodological level, Dawes must be chastised for his over-reliance on secondary literature. Only Aristotle is blessed among the rhetorical ancients to be included among the linguistic theorists Davies mentions. Should not a study on metaphor and analogy in ancient literature contain the insights of Cicero, Quintilian, Anaximenes, et al.?

More serious, though, are the exegetical flaws that undergird the eventual interpretation. Foundational to Dawes' argument is his assertion that our pericope calls for mutual subordination. With his suggestion that *sarx* and *sōma* are synonyms, and therefore, the husband is as much *sōma* as the wife, Dawes totally neglects the nature of analogical argumentation which demands that the images remain consistent throughout. The analogy demands that in the context of *sarx*, the husband remains *kephalē* and the wife *sōma*. What is also interesting to note is that *sōma* is not used of either the husband or the wife in 22-24. The extended analogy in 25-31 borrows from the image of Christ in 22-24, and is therefore "partitive" (and not "unitive" as Dawes claims).

Another problem derives from Dawes' assumption that 5:21 calls for the mutual submission of all Christians. He concludes from this that Paul's consequent parenesis contains "profound tensions" and should not be taken as a literal promotion of subordination of wives. Would Dawes have us believe that this mutual submission extends to the parent/children and slave/master relationships of 6:1-9? Further, is it not true that whereas the parenesis in 5:15-21 is ecclesiastical, 5:22-6:9 is sociological? And would it not make more sense to view 5:21 as a *transitus* rather than a *propositio*? Indeed, if it were a *propositio* would it not be immediately nullified by the *exhortatio* of 5:22-5:21-33? It seems to me that Dawes' conclusions would be radically different if he were to separate the obviously domestic from the implicit ecclesiastical pareneses.

Further, how can Dawes explain his claim that "It is nowhere demonstrated that . . . marriage and the union of Christ and the Church . . . are indeed analogous" (224)? This is an extremely important premise in the developing enthymematic argument. In order to support this charge, he would have to do some serious explaining about the relationship between Christ's love for the church (5:25) and the husband's love for his wife (5:25, 28). Again, I maintain that one cannot conduct rhetorical analyses on ancient literature without first engaging the rules of classical rhetoric. While Dawes has tackled the subject with an air of grace, I do not believe that he has established a firm enough foundation to presume that he has arrived at *the* interpretation of Ephesians.

Oakwood College KEITH A. BURTON
Huntsville, AL 35896

Duffy, Eamon. *Saints and Sinners: A History of the Popes.* New Haven: Yale University Press, 1997. 326 pp. Hardcover, $35.00.

Saints and Sinners: A History of the Popes is a superbly illustrated volume written in conjunction with the TV production of the same title. Eamon Duffy is Reader in Church History at the University of Cambridge, a Fellow of Magdalene College, Cambridge, and the author of *The Stripping of the Altars: Traditional Religion in England 1400-1580,* Yale University Press, 1992.

Since, by the author's own admission, "no historian can claim equal competence and grip across the 2,000-year stretch" (ix), writing a history of the papacy is a daunting task. Thus, Duffy concedes that his book is not "the" history of the papacy, but only "a" history, because no single volume can embrace an institution that is so ancient and so intricately interrelated with the history and culture of Western civilization. It is not his intention to become entangled with a detailed historical and theological presentation, but rather to provide an overview of the history of the papacy, from Peter to Pope John Paul II. Selective in his presentation, Duffy concentrates on major themes, portraying the papacy as a bastion of universal Christian vision and a force for human freedom.

The book is designed for a "non-specialist" reader, and documentation is sparse except for the detailed bibliographical essay found at the end of the book. A glossary of technical terminology, a chronological list of the popes and antipopes, and an index are also included.

Saints and Sinners is organized into six sections, representing the major eras in church history, with each section divided into four chapters. The first section, "Upon This Rock," is the most significant. Here Duffy deals with the earliest history of the church and attempts to trace the development of ministry from the apostolic era to the birth of papal Rome. Surveying NT writings and other early Christian documents, Duffy describes the historical development which culminated in a firm establishment of the successor of Peter upon the Apostolic See of Rome and the subjection of the other Christian centers to its authority. In this section Duffy also establishes some important assumptions that are essential for the main thesis of the volume. His fundamental belief is that the development of papal authority, the involvement of the papacy in the political spheres of the Roman Empire, and the adoption of the Roman style of church government, was divinely ordained and guided. Indeed, according to Duffy, without the Roman Empire and its eventual endorsement of Christianity, the future triumph of the Church would have been in doubt. Thus, through the interrelationship with the Empire, the papacy as a divine institution was hailed as the principle of Christian unity and was prepared to carry on Christian mission through the disintegration of the classical world into the future.

In parts 2 and 3 the author takes the history of the papacy through the controversial period of the Middle Ages, when the popes initiated the Crusades, authorized the Inquisition, as well as attempted to introduce significant spiritual reforms, all leading to the establishment of papal monarchy and absolutism. Parts 4 to 6 deal with modern times, i.e., from the age of the Reformation, through the triumph of Ultramontanism and the reaction to nationalism and modernism of the

late nineteenth- and early twentieth-centuries, to the most recent history of the Roman Catholic Church.

Space does not permit a comprehensive review of Duffy's stimulating and sometimes provocative viewpoints. Only some major issues, therefore, will be dealt with in this review. It is to Duffy's credit that, although being a Roman Catholic and in spite of his assumption of the divine institution of the papacy, he attempts to present an objective history of the papacy with all its pitfalls, as well as its high points. He candidly admits that, strictly speaking, neither the NT nor any early Christian document even hints that Peter's special role as a leader of the disciples was or could be passed on to any single "successor," nor that there is any evidence which supports the papal theory. In addition, he admits that there is no historical evidence of Peter's ever having been the leader of the Roman Christian community. Instead, he suggests that the gradual development of the papal office was forged through historical necessity, such as the need for leadership during the persecutions, as well as the maintenance of doctrinal purity and organizational unity in the face of heretical teachings.

In many places Duffy has harsh words for the individual popes, as well as for the Church as a whole. On the other hand, he sees the institution of the papacy as a divinely-established leadership of God's Church on earth, not unlike the guidance of God over the history of Israel, be it under a good or evil king.

While Duffy's attempts at objectivity are refreshing, his presentation has several shortcomings. Most significant is Duffy's certainty that the historical and political process that produced papal Rome was divinely ordained regardless of the means through which it was achieved. Having found no support in the NT nor in the early Christian writings for this, he is forced to make some unwarranted assumptions that occasionally sound rather triumphalistic. The belief that Christ will always protect his universal Church against error, and that the Roman Catholic Church is the true and only Church of God on earth allows Duffy to gloss over the most atrocious acts committed by the papacy throughout the centuries. Duffy strongly believes that there were many popes who were unworthy of being the successors of Peter and does not condone their evil actions, some of which he describes in detail, but he sees them as part of the greater picture in this great divine-human project where human error is inevitable and sometimes even justifiable.

Duffy's treatment of the interaction between the popes and the Reformers also leaves a lot to be desired. The rise of Protestantism was a major event that shaped the history of sixteenth-century Europe, and yet, it is dealt with marginally and rather negatively. The issues raised by the Reformation are hardly addressed and Duffy dismisses most of them.

Finally, it is difficult to assess who the intended audience of Duffy's book really is. The superbly illustrated format suggests a coffee-table volume designed, by the author's own admission, for a casual, "non-specialist," reader. The text itself, however, requires much more than a casual knowledge of church history and of the theological problems that have arisen throughout that time.

Despite these shortcomings, *Saints and Sinners* is a fresh and stimulating approach to the history of the papacy. Although the implications which Duffy draws from his central thesis are often questionable, his book, nevertheless, gives

the reader a broad and sweeping argument for understanding the papacy and its interaction with Western history and culture in a new, refreshing way.

Berrien Springs, MI 49103 DARIUS JANKIEWICZ

Dunn, James D. G. *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text.* The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1996. 388 pp. Hardcover, $32.00.

In their foreword regarding the series the editors refer to the paucity of recent NT commentaries that cater to the needs of students of the Greek text. It is to meet this need that the *New International Greek Testament Commentary* series was developed. At the same time, the editors do not consider the series a "full-scale critical commentary" (x), though they make liberal use of the many articles and monographs of NT studies that continue to be produced. Their goal is to provide a theological understanding of the text, based on historical-critical-linguistic exegesis. Of course, the words "historical" and "critical," when put side-by-side, might suggest to some readers liberal presuppositions that would, in their view, irreparably flaw the work. In general, the series does not take a liberal, critical approach, and in the present volume James D. G. Dunn does not reflect such presuppositions. Dunn, who is Lightfoot Professor of Divinity at the University of Durham, England, has written numerous NT works, including two other commentaries: one on Galatians and a two-volume work on Romans for the *Word Commentary* series. His commentaries reflect his careful attention to detail, his unusual ability to identify ancient parallels, and a keen insight into modern-day applications. In keeping with the title of the series, the editors have attempted to be "international" in character by drawing on the specialized qualifications of worldwide authors. The aim of the series is "to serve those who are engaged in the ministry of the Word of God and thus glorify God's name" (xi).

Dunn's style of writing is clear and understandable for persons from a broad spectrum of intellectual acuity. However, as the series title suggests, the work will be best appreciated by those who received above-average marks in Greek and have dusted off their Greek Testaments at least once or twice in the last six months. After an extensive bibliography of commentaries and "other literature," Dunn examines both Colossians and Philemon, giving considerable emphasis to the Jewish and Hellenistic cultures in the first century. He also pays particular attention to how these books portray the Pauline mission to the particular communities that received them.

Dunn applies his careful scholarship to the expected introduction issues such as time, place, and occasion of the writing of the letters. For Colossians, in addition to the historical/cultural/geographical background, Dunn devotes considerable attention to the elusive heresy/philosophy that called forth Paul's vigorous reproofs. It is a helpful, even necessary prelude to the commentary. After the introduction, Dunn carefully works his way through the text, Greek-phrase-by-Greek-phrase without a running English translation of those phrases. Although a translation is given at the beginning of each pericope of verses, the design favors those who don't have to keep paging back to check the translation in order to follow the exegesis.

The Pauline authorship of Philemon poses no problem, but Colossians is another story. While Dunn doesn't take a strong stand against Pauline authorship,

he feels that some other hand must be involved, since the vocabulary and mechanical style differ from the undisputed Paulines and because the unconscious speech mannerisms and "authorial fingerprint" are different. Also, he feels the theological and paranetic content is quite different from that of the Paulines. A few examples would have strengthened his argument. Still, Dunn feels that the similarity of names and styles between Philemon and Colossians suggests that if Paul was not the writer of Colossians, someone very close to Paul (like Timothy) must have been. At length he decides to leave the issue of authorship "fairly fluid," but interprets the letter with the assumption that it was the work of both Paul and Timothy, with Paul being the dominant influence. Given the many similarities of the letter to Ephesians, Dunn suggests that Colossians is among the "late(r)" Pauline letters (19).

In spite of a long tradition of interpreting the Colossians false teaching as a heresy that included elements of incipient Gnosticism as well as Jewish legalism, Dunn views it differently. He feels that it cannot be called a heresy, since there was not yet a well-defined Christian orthodoxy, whereupon he refers to it as "the syncretistic soup of religious philosophical ideas that cohered into the later Gnostic systems" (27). But, for Dunn, the primary ingredient in the Colossians belief system was simply Judaism, and he consistently refers to it as the Colossians philosophy.

A brief example of Dunn's exegesis is his interpretation of the wiping out of the *cheirographon tois dogmasin* ("handwriting of ordinances" KJV) in Col 2:14, not as bearing on the ceremonial law (a common Adventist view), but as the erasing of the record of sins, since it is a parallel to the previous phrase, "having forgiven us all our trespasses." But while interpreting *cheriographon* as referring to the moral law, he repeatedly asserts (correctly, I think) that "it is not the law which is thought of as thus destroyed, but rather its particular condemnation of transgressions" (166).

Since Dunn holds that the primary element in the Colossians philosophy was a narrow, covenant-marking Judaism that had no welcoming attitude toward Gentile converts, his warning about Sabbath insistence in 2:16 by persons diminishing Christ (v. 19), is understandable. The Sabbath in question is not simply ceremonial, but the Sabbath as a Jewish institution in all its "covenant distinctiveness" (175). It was somewhat disappointing to look in vain in Dunn's comments for some deductions about how Paul's instruction impinges upon Sabbath-keeping today.

Overall, it is a commentary characterized by careful exegesis of the Greek text, yet it is presented in language that is not beyond the grasp of the average minister. Even the footnotes are concise and not highly technical. In spite of the number and variety of NT commentaries now available, this recent series, and this volume in particular, make a valuable contribution.

Andrews University WILLIAM RICHARDSON

Elwell, Walter A., and Robert W. Yarbrough. *Encountering the New Testament: A Historical and Theological Survey.* Encountering Biblical Studies. Grand Rapids: Baker, 1998. 416 pp., plus CD-ROM developed by Chris Miller and Phil Bassett. $44.99.

Encountering the New Testament is the first volume published in Baker's new series of college-level textbooks called Encountering Biblical Studies. A

corresponding series, Engaging Biblical Studies, is also being prepared for graduate-level courses, along with a set of standard reference works, most of which are already available.

The authors, Walter Elwell and Robert Yarbrough, are well-known and well-respected scholars and authors. Elwell, a prolific editor as well, is the general editor of this series. Yarbrough is well-known for his translation of many German works.

The Publisher's Preface lists six guiding principles, five intellectual goals, and five attitudinal goals of the series. While these are too extensive to repeat here, I must note that they reflect a high degree of concern for both scholarship and practical application, which is commendable. Upon surveying the book, I find that they seem to have achieved their goals to a high degree.

The series is unabashedly conservative-evangelical in its approach to Scripture, highly suspicious of the work of higher criticism and its influence in biblical studies. Elwell declares in his Editor's Preface: "Encountering and Engaging Biblical Studies series are written from an evangelical point of view, in the firm conviction that the Scripture is absolutely true and never misleads us." This conviction may be seen in the methodology and conclusions of the authors throughout the book, as well as on the accompanying multimedia instructional CD-ROM developed by Chris Miller and Phil Bassett. Included among the goals of the series are to "substantiate the Christian faith," "to instill in students a love for the Scriptures," "to enhance their piety," and "to stimulate their love for God." I personally find this clear and unapologetic attitude refreshing and encouraging.

Despite the evangelical convictions of the authors, they do not sidestep the issues raised by critical scholarship. They are not intimidated by the arguments of the scholars; rather, they confront them head-on, challenging the skeptical conclusions of the last 250 years and offering well-reasoned alternative conclusions that are more in harmony with the claims of the text. Here is a NT introduction textbook the believer can feel rather comfortable with. Instead of being on the defensive, the student who holds to a high view of Scripture finds scholarly support for a position of faith in the reliability of the NT as an authentic witness to the events connected with the founding of the Christian church by Jesus and the apostles.

Besides its conservative approach to the study of the NT, this textbook has many other noteworthy features. One notices immediately that it is attractively laid-out and well-organized. There is only rarely a page that does not have a full-color picture, map, chart, and/or one or more colored boxes displaying special features. These features include primary source material, discussions of ethical and theological issues, and Focus Boxes which raise key issues and offer relevant applications. In addition, there is an outline and a set of objectives given at the beginning of each chapter, and at the end of each chapter, a summary; a list of key terms, people, and places; review questions; study questions; and a bibliography for further reading. A glossary is also included at the end of the book. Included with the textbook is the Student's Multimedia Interactive CD-ROM mentioned above. This is a very fine resource, adding substantially to the value of the book. It contains a vast amount of resource material to supplement the text, generally well-organized and attractive. While the video clips are short and not too useful, there is a good selection of representative pictures from around Israel and Jerusalem, in addition to the broad

scope of text encompassed on the disk. (I hope not all disks have a damaged picture file like mine, which prevented me from viewing past photo number five in the twelve-picture Mediterranean set.) There are some areas in which the CD could be improved. For example, it is not always clear when or where further clicking will bring up another item. One often has to move the cursor around to different objects or text portions looking for whether or not the cursor turns to a hand in order to know whether or not one has exhausted the possibilities on the screen. Some cue needs to be provided to indicate to the viewer when the interaction is complete and it is time to move to the next screen. There are places where the content could also be improved or corrected, but I will note here only one significant error that needs to be corrected. Under "The Middle East: History: The Rule of Herod's Descendants," Philip is shown ruling Galilee and Perea, while Antipas rules Iturea and Trachonitis. This should be reversed.

For those teachers interested in additional teaching aids, an Instructor's Resource Manual, with lecture outlines, master transparencies, media resources, tests, and suggestions is also available separately. A collection of primary source readings related to the NT, entitled *Readings from the First-Century World: Primary Sources for New Testament Study* is also available from the publisher as a complementary part of the series.

In summary, this is the best, most useful college textbook for introduction to the NT that I have seen. It covers all the essential areas of such a course with clarity, scholarship, and a pleasing visual appeal. It has about as many extra features as one could reasonably expect, with the compact disk as an added bonus. I highly recommend this text to all teachers and students who want to understand the NT while remaining confident of its inspired authority and power to transform the individual. Pastors and all Bible students will also benefit from this fine work.

Adventist International Institute of Advanced Studies EDWIN REYNOLDS
Silang, Cavite, Philippines

Enns, Peter. *Poetry & Wisdom*. IBR Bibliographies, 3. Grand Rapids: Baker Books, 1997. 171 pp. Paper, $12.99.

In this bibliography by the Institute for Biblical Research (IBR), the three explicit editorial considerations which delimit Peter Enns' work are first, a commitment to present the five hundred or so most significant works in the fields of OT poetry and wisdom; second, the need to avoid irrelevance by a focus on those works which are of current significance; and third, the choice to work with English material—a five-percent limit being imposed on titles not translated into English (10). An author's Preface reiterates the sensible disclaimer against exhaustiveness, pointing the reader to standard bibliographic works such as *Religion Index One and Two*, and *OT Abstracts*.

The book is composed of two unequal parts, "Wisdom" (15-108; 484 entries), and "Poetry" (109-163; 300 entries). An opening chapter, which deals in general with the wisdom genre in ancient Israel, presents its titles under eight defined rubrics: Anthologies, Introductions, Origins and ANE Influence, Social Setting, Theology, Wisdom Influence Outside Wisdom Literature, Wisdom and

Apocalyptic, and Wisdom and the Feminine. A ninth subheading also appears, indeterminately listed as "Other," to accommodate material which demands attention, but defies categorization. Chapters 2-4 catalogue important studies of the OT's principal sapiential works, Ecclesiastes, Job, and Proverbs. Major subheadings vary according to the biblical book under review, but four recur with respect to all three. These include "Introductions and Anthologies," "Origins and ANE Influence," "Theology and Teaching," and "Structure."

Part II (chaps. 5-8) first lists studies on ancient Hebrew poetry, grouped into contributions before 1960, and others, thence forward, by decade. It concludes by mentioning those titles which deal, in order, with *Psalms*, *Song of Songs*, and *Lamentations*. Subheadings vary more widely in Part II, including a unique grouping of 20 entries on "Use of the Psalms Today," and another singularly titled assembly of material, "Meaning" (three books and eleven articles), which offers clarification of the powerful sensuality of *Song of Songs*.

Enns calls upon an adequate variety of sources, and, in the flexibility of his groupings and astute concession to the limitations of labels—witness his "Other"—displays sensitivity to the range of prevailing and emerging trends in the field. He answers, with competence, the standard claim against bibliographers, anthologists, and collectors in general, the criticism of arbitrariness. Yet, in some small but significant way, this bibliography features quite a celebration of one particular item, viz., J. G. Gammie and L. G. Perdue, eds., *The Sage in Israel and the Ancient Near East* (Winona Lake, IN: Eisenbrauns, 1990). This anthology achieves the distinction of some twenty-seven separate citations, of the whole work as well as its individual essays, throughout a survey designed to encompass a limited number of the most representative works in OT poetry and wisdom. Besides this, it receives, in its first appearance, some of the most elaborate reviews of the entire bibliography. Only four other items are commented on at greater length, including two works by Perdue, one by Michael Fox, and one by W. G. E. Watson, of which Watson's volume of comprehensive analysis (*Classical Hebrew Poetry: A Guide to Its Techniques*, JSOT Supp. 26 [Sheffield: JSOT 1984]) is most understandably given such prominent notice.

It is true that Enns' preface asks us to expect a "a fair degree of overlap" between anthologies as general introductions and their individual articles as theme- or book-specific (11). Still, my own appreciation for Gammie and Perdue's collection or that of J. L. Crenshaw, *Studies in Ancient Israelite Wisdom* (New York: KTAV, 1976), which enjoys 18 annotations, competes with my surprise at the difference between the IBR Series' stated goal of presenting a total of about 500 titles per bibliography, and the 784 entries we encounter in the current volume. Such extravagant violation of a stated goal may find stronger justification in wider introduction of titles than in re-citation of those already mentioned. With reference, again, to the goals of the series, his single non-English title falls rather short of the thirty-nine (5% of 784) or twenty-five (5% of 500) which the series Preface would allow.

On Ecclesiastes, John Barton's illustrative exposition might have justified its inclusion in titles on that book because of its effective comparison and combination of a variety of approaches often atomistically employed by other commentators (see *Reading the OT: Method in Biblical Study* [Philadelphia:

Westminster, 1984], 61-76). In part II some articles on poetry may lack the depth which their recommendation suggests (e.g., two cited at item #516, 117). On Psalms, notwithstanding his layman's disclaimers, C. S. Lewis' *Reflections on the Psalms* fits wonderfully and qualitatively into the category called "Other."

Negligible, but significant, typographical miscues compare Murphy O'Connor (#533) with Kugel (#534) instead of with Kugel (#535) on technical arguments against notions of meter and parallelism in Hebrew poetry; McDaniel (#762) with Kaiser (#773), on Sumerian influence upon Lamentations, instead of with Gwaltney (#775) who, in turn, is mistakenly constrasted with Gurewicz (#761) instead of with McDaniel (#762). Bosman (#781), on structural analysis of Lamentations, is cross-referenced to Moore (#776), rather than to Renkema (#778). Then, there is the inconsistent transliteration of Hebrew terms (cf. #20, #153, #168). Beyond these, the mischief of printer's devils is limited enough to quickly cite: Elihu "a spokesmen" instead of "spokesman" (88), "Contique" for "Cantique" (156), and page header "Lamations" for "Lamentations" (161, 163).

But these are trivia, insufficient to detract from Enns', IBR's, and Baker Books' service to OT scholarship. Because of their work, OT wisdom and poetry research now possesses a very useful survey, and is certain to profit again when its sequel appears in five years' time.

Andrews University LAEL CAESAR

Farley, Wendy. *Eros for the Other: Retaining Truth in a Pluralistic World.* University Park: Pennsylvania State University Press, 1996. viii + 220 pp. Index. Hardcover, $45.00.

For many people, postmodernism and pluralism seem deeply inhospitable to truth. Relativism, if not nihilism, seems like a disturbingly common outcome of attachment to postmodern thought. Any approach to life that renders us unable to protest the torture of children, the rape of the land, the degradation of women, the random dissolutions of families, or the proliferation of warfare, terrorism, and gang violence is worth rejecting. If every option is acceptable from someone's perspective, then we have no way of resisting evil. And, if the inability to resist evil is the price of endorsing postmodernism, it is too high a price to pay.

"Postmodernism" is a notoriously fluid term. But what all the varieties of postmodernism have in common is their rejection of the Enlightenment as a final resting place for human thought. Enlightenment thinkers believed that the post-Reformation religious conflicts that claimed so many lives could be avoided if people could find a basis for moral action and political choice that was independent of religious convictions. Because religious disagreement lay at the root of so much violence, it would be impossible to avoid this violence by appealing to religious convictions which were themselves in dispute. What was needed instead, said the thinkers of the Enlightenment, was an account of normative judgment that exhibited the rationality people believed was typical of science. On the basis of such an account, it would be possible to craft moral and political standards that would appeal to people whatever their religious beliefs. As a result, social harmony would be possible despite profound religious disagreement.

It was in many ways an attractive notion. The problem was that it was incorrect. The foundations on the basis of which Enlightenment thinkers tried to base morality and politics proved to be very thin ones. The assumptions on which all rational people would supposedly have to agree were few in number and not very substantial. The moral and political judgments Enlightenment and post-Enlightenment thinkers often sought to defend seemed to depend on beliefs about the nature of humanness and the place of human beings in the world that were anything but obvious to "all rational people." Understood in the limited way required by the Enlightenment project; reason turned out to be compatible with a wide range of worldviews.

One way of understanding postmodernism is to see it as a response to this realization. The kind of postmodernism that has received the most press is what I call "anarchic" postmodernism. This variety of postmodernism responds to the failure of the Enlightenment project by announcing—whether enthusiastically or dolefully—that there simply are no persuasive reasons to adopt one belief or course of action in preference to another. Anarchic postmodernism celebrates the chaos of contemporary life.

It is obvious that this sort of postmodernism is an attractive option only for a very limited number of people. If you are materially comfortable, free from conflict and stress, and able to contemplate radical transformations in your private or public world without being affected by them, you may find it possible to be entertained by chaotic multiplicity. Anarchic postmodernism is an attractive philosophy for aesthetes. But, of course, it is bad news for people who are hurting. Those who are materially or spiritually oppressed can hardly believe that they are in no better position than their oppressors to evaluate their circumstances. If you are interned in a concentration camp, trapped in an abusive marriage, or vilified as a member of a pariah group by the media, the notion that your oppressors' perspective is just as good as yours will hardly prove a source of comfort. It will cut the nerve of responsible action, in all likelihood inducing a fatalistic and hopeless response to your situation.

In *Eros for the Other*, Wendy Farley attempts to articulate a very different sort of postmodernism—one that is very serious indeed about truth. For Farley, postmodernism has been right to reject simplistic, unitary understandings of reality. Things are a good deal more complicated than Enlightenment or pre-Enlightenment thinkers supposed. But the right response is not to reject the idea of truth. It is to recognize that we discover the truth not by reducing all of reality to a single pattern or structure, but by attending to everything we encounter in its beautiful and often surprising particularity.

The practical point here is that when we pay attention to what is other than ourselves, we will often be unsettled. When we really look at another person, another practice, another idea, another culture, we may find that what we thought was obvious and universal is neither. But the right conclusion is not to abandon the notion of truth in favor of a philosophy of "anything goes." But what will keep us in touch with reality, and so with truth, Farley argues, is not an *a priori* understanding that ignores the details of the reality we actually encounter, but a sensitive and responsive engagement with the otherness of things. This kind of engagement will sometimes lead to disturbing consequences. Because, however, it

is always anchored to the irreducible reality of the other, it can never lead to the smug lack of concern with truth that typifies anarchic postmodernism.

Farley notes the ways in which an emphasis on totality—on the definitive nature of a single theory, a single metaphysic, a single understanding of rationality or humanness—can suppress the truth and oppress people. Again, this is not because there isn't a fact of the matter about things. It is because the systems we use to organize our understanding of reality always fall short of the glorious complexity of reality itself. When we try to force-fit reality to our systems—a perfect instance of idolatry—we ignore the way in which this makes our theoretical constructs and our limited assumptions more important than the truth.

This emphasis on otherness is not just a point about truth in the abstract. Though Farley is a Christian theologian, she draws on the work of such Jewish thinkers as Emmanuel Levinas and Hannah Arendt. Her work embodies a characteristically Jewish sense that truth is something to be done, and not merely contemplated. To acknowledge the reality of something other than oneself is to do it justice. The epistemological stance bonds seamlessly with the moral and political one: moral action begins with the recognition of the independent reality and value of the other, Arendt's irreducibility to my own plans and projects and purposes.

The *eros* of Farley's title is the stance toward otherness she believes a full recognition of its reality entails. We feel the tug of *eros* when we are drawn toward something other, not because of its usefulness, but because of its inherent beauty—not the sort of beauty that some things have and others lack, but the beauty that comes as a concomitant of being unique and irreplaceable, the beauty that comes from being at all–and its intrinsic worth. *Eros*—she uses the term in its most general sense, not with any narrow reference to erotic love—seeks otherness, desires otherness, while at the same time preserving it; *eros* cannot eliminate the other without extinguishing itself. Whether we seek truth as scientists, philosophers, theologians, or historians, or whether we are responding to the particularity of other creatures, we ought, Farley argues, to exhibit an *eros* that delights in and respects their difference from ourselves.

While defending the absolute importance of the particular, Farley does not suggest that we can dispense with general categories. There is no way to think without organizing and patterning our intellectual worlds. She argues for a careful appropriation of the traditional Platonic notion of Ideas. (Where many contemporary thinkers read Plato as ignoring particularity in favor of ideas that we would regard as abstractions and generalizations, Farley argues that Platonic thought is, in fact, highly sensitive to the distinct reality of actual persons and objects.) Platonic "forms . . . provide a norm by which we can engage in a moral struggle to draw down justice, beauty, wisdom, and wonder into historical existence. The immutability of the forms . . . is required . . . to provide a moral standard that does not dissolve into the exigencies of might" (132). If flux and change were the only truth, goodness might turn into evil, the truth of today into tomorrow's falsehood. We need general truths and categories, and there are such truths and categories that answer to our need. But, Farley suggests, we need an understanding of ideas that is consistent with our recognition of the importance of particularity, an understanding she undertakes to provide.

As a woman sensitive to women's experience, Farley is aware that the idea or category of "woman" has sometimes been employed oppressively to obliterate the differences between individual women and diverse groups of women. There is a great deal of suspicion among contemporary thinkers regarding the aptness of speaking of womanhood as a category or of purporting to identify the essence of what it means to be a woman. Such efforts have been criticized as treating the experiences and needs of all women as identical without regard to historical location, class, sexual orientation, or ethnicity. But Farley argues that a nuanced understanding of ideas allows us to continue speaking of the idea of woman, and so unite women in what are often common struggles.

Farley concludes *Eros for the Other* with a summation that emphasizes her concern for patient attentiveness to the reality of other beings, and of the challenges and joys associated with such attentiveness. "We are called to reality," she says, "by its beauty, by our obligations to it, by the high price we pay for our illusions." To be sure, the "plurality and ambiguity of our world call us to a vigilant renunciation of totality, of possession, of presence." We cannot pretend to know or to control everything. "But the face of the other, the beauty and vulnerability of nature, calls us to responsibility. *Eros* traverses the distance between renunciation and responsibility. If only we could forgo pornographies of truth and find the courage to subsist in this tension, to embrace the insecurities and delights of a ceaseless desire for truth" (200).

Unsurprisingly, *Eros for the Other* is not a program. It is a sketch of a set of problems, together with a number of pointers toward solutions. What is crucial for Farley is holding on to the reality of what is other than the self. As she develops her argument, she displays a clear and attractive alternative to Enlightenment universalism and to anarchic postmodernism's disregard for truth and justice. Which is not to say that she has solved all of the problems she addresses.

Much of Farley's argument is pitched at a highly abstract level. Though she is, as I say, a Christian theologian, she writes in this book—by contrast with her earlier *Tragic Vision and Divine Compassion*—largely as a philosopher. There is nothing wrong with that. But it leads her, I think, to pay less attention than she might to the distinctive value of particular historical traditions in suggesting and warranting the claims we make as we respond to the reality of otherness. The problem of justification lurks in the background of her argument. I suspect it would have been stronger had she attended more explicitly to the ways in which particular traditions—and especially the Christian tradition—might provide us with criteria for identifying just what is to count as injustice and oppression, since, as she acknowledges, such identifications are not unproblematic. I suspect she fails to do so because of her concern with the idolatrous pretensions of traditions and systems of thought, which can tend often enough to obscure otherness. Nonetheless, her position would perhaps have been more complete had she explored their relevance more fully in her beautifully written book.

Eros for the Other does not provide the only post-Enlightenment alternative to anarchic postmodernism. The explicit attention to community for which I have argued has been a constitutive feature of the work of such authors as Alasdair MacIntyre, Nicholas Wolterstorff, and William Placher, and also surfaces in

helpful ways in the work of Jeffrey Stout. Farley's book is perhaps best read in conjunction with Placher's *Unapologetic Theology* or Wolterstorff's *Reason within the Bounds of Religion*. Having said this, however, I have no hesitation in recommending *Eros for the Other* as a source of useful insights and illuminating proposals that will enable its readers to be humble in the face of difference and passionate in their pursuit of truth.

La Sierra University
Riverside, CA 92515-8247

GARY CHARTIER

Finegan, Jack. *Handbook of Biblical Chronology*, rev. ed. Peabody, MA: Hendrickson, 1998. 426 pp. Hardcover, $34.95.

The first edition of this work was published by Princeton University Press in 1964, and it soon became a standard reference work. It contains a wealth of information about how the ancients kept their chronological records. However, in the first edition, the section on Old Testament chronology was very brief, covering only 19 pages. The section on NT chronology, on the other hand, went into the various aspects of that subject in almost infinite detail. This imbalance has been corrected in the new, revised edition. The section on OT chronology now covers 75 pages (195-269).

Finegan has entered into an extensive dialogue with the literature published since 1964, and he includes even more detail in the section on NT chronology. As a result, Finegan has changed his mind on some of the conclusions he reached in his first work. In the first edition, Finegan dated the birth of Jesus to 5/4 B.C., but now he has moved to 3/2 B.C. as the most likely date of his birth. As a result, his dates for the ministry and death of Jesus have changed. In the first edition, Finegan dated the beginning of Jesus' ministry, in the fifteenth year of Tiberius, to 26/27 A.D. on the basis of the two-year co-regency between Augustus and Tiberius. He has now abandoned that earlier date in favor of 29 A.D., dating from the death of Augustus in 14 A.D. This has necessitated moving the date of Jesus' death from 30 A.D., in the first edition, to 33 A.D. in the present study. One can only admire Professor Finegan's openness to consider new data and interpretations and to incorporate them into his new chronological scheme.

The revised volume has four new sections that were not in the previous edition. Archaeological and Egyptological tables for chronology have been added (xxxv-xxxvii), and standard dates are given there. He does not decide between the high, middle, or low chronologies for Egypt, but simply gives the dates as a range. An extensive new section on Sabbatical Years, Jubilees, and Priestly Courses has been added (116-138). For the Sabbatical Years, Finegan has printed the tables of Zuckerman (seconded by Blosser)and Wacholder side by side (they differ by one year). Finegan favors the older system of Zuckerman, which runs a year earlier for its dates than Wacholder's. No definite date for any Jubilee is known in biblical or extrabiblical text; however, Finegan discusses a Qumran fragment for a possible application of one. He makes extensive use of chronological references from Qumran texts. Readers may be interested to know that one of these appears to give the length of time from Creation to the Exodus as 11,536 years.

When it comes to OT chronology, the major new addition in this edition,

Finegan spends an extensive amount of time on the patriarchs and the Exodus. While this is not chronology in the strictest sense of the word, it is a "working through" of the history of these periods from the alternate chronologies that have been proposed. In these sections, Finegan considers all kinds of historical evidence, including archaeology, and his discussions are up to date at the time of writing. He opts for a low date for the patriarchs, which puts Joseph in the Hyksos period and synchronizes with his low date for the Exodus in the 13th century B.C. under the 19th Dynasty. This reviewer has favored the higher date for the Exodus, in the 15th century B.C. under the 18th Dynasty (cf. "Exodus, date of" in the revised edition of the *International Standard Bible Encyclopedia*).

A full discussion of the chronology of the Judges does not appear in this volume. After a consideration of the principles by which the chronology of the monarchy is to be worked out, Finegan gives the chronology of the united monarchy and the end of the divided monarchy. For the divided monarchy as a whole, he follows the chronology of Thiele as modified by McFall (261). Even though the coverage of OT chronology is uneven, it is a welcome addition.

Finegan's discussion of the priestly courses (130-134) is preparatory for his new discussion of the priestly course of Zechariah, the father of John the Baptist (275-278). Following Beckwith's use of the priestly courses, Finegan puts Zechariah on duty in the temple from November 10 through17—the time when the forthcoming birth of John was announced to him.

In an appendix (405-407), Finegan discusses the computerized chronology of Eugene Faulstich. Computers obviously are a great boon to chronological studies, but they are still dependent upon the presuppositions of those who program data into them. For that reason Finegan does not incorporate Faulstich's results into the body of his book, but reserves it for this appendix.

The first edition of this work provided a major contribution to chronological studies as they affect biblical interpretation. The additions to the revised edition have only enhanced the positions that this work occupies. Finegan deals fairly with the data and presents alternate schemes of interpretation side by side in his text. This is only fitting, since we cannot yet reach absolute dates for many biblical events. In many cases, we must remain content with a relative chronology. The extensive discussion of detail in this work is recommended to anyone with a deep interest in biblical chronology.

Biblical Research Institute WILLIAM H. SHEA
Silver Spring, MD 20904-6600

Gonzalez, Justo L. *Church History: An Essential Guide.* Nashville: Abingdon Press, 1996. 95 pp. $14.95.

Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity.* Grand Rapids: Baker Books, 1997. 335 pp. $17.99.

These books represent alternative approaches to the challenge of compressing 2,000 years of Christian history into a single compact volume. Beyond that commonality, the two works use sharply contrasting strategies to reach quite

different goals. Gonzalez, whose two-volume *Story of Christianity* and three-volume *History of Christian Thought* are widely known and used, takes the approach of condensation by generalization. Each of his nine chapters summarizes the major trends of one of the chronological subdivisions of church history. Noll, who has also authored or edited numerous works in Christian history and related fields, has selected twelve pivotal events in church history (plus a cluster of "Further Turning Points of the Twentieth Century" that comprise chap. 13). Each of the "Turning Points" becomes a window into an entire epoch of causes and consequences.

Both books offer an innovative organizational format. Gonzalez precedes chapter 1 with a twelve-page Overview that gives from four to nine paragraphs on each of his chronological divisions of church history (1–The Ancient Church, 2–The Christian Empire, 3–The Early Middle Ages, 4–The High Point of the Middle Ages, 5–The Late Middle Ages, 6–Conquest and Reformation, 7–The Seventeenth and Eighteenth Centuries, 8–The Nineteenth Century, and 9–The Twentieth Century and the End of Modernity). Each sentence of the Overview reappears in the corresponding chapter, now italicized as a topic sentence. These italicized topic sentences scattered through the chapter, show that the Overview is actually a precise supercondensation of the chapters, and immediately suggest the value of this book for memorization. Each of the chapters closes with a list of seven well-known sources for further reading.

In contrast with the precise condensation that characterizes Gonzalez's *Essential Guide,* Noll's *Turning Points* uses defining events as entrees into the exposition and interpretation of issues in church history. The twelve "turning points" he selects to epitomize twenty centuries of church history are the Fall of Jerusalem, the Council of Nicaea, the Council of Chalcedon, Benedict's Rule, the Coronation of Charlemagne, the Great Schism, the Diet of Worms, the English Act of Supremacy, the Founding of the Jesuits, the Conversion of the Wesleys, the French Revolution, and the Edinburgh Missionary Conference. Among the "Further Turning Points of the Twentieth Century," he treats the rise and spread of Pentecostalism, the Second Vatican Council, new visibility for women, Bible translation, and the survival of the Church under Communism.

Within each chapter, Noll moves with ease over the whole range of his field. For example, Chapter 6, "Division between East and West: The Great Schism (1054)" (129-150), opens with a detailed description of the immediate conflict that culminated in Cardinal Humbert's expedition to Constantinople and the bull of excommunication against the Eastern churches. In subsequent sections of the chapter, Noll expounds the Schism's historical roots going back as far as the year 96, the development of Eastern Orthodox Christianity subsequent to the Schism (from the sack of Constantinople by the Fourth Crusade to the spiritual conquest of Russia), and finally, Orthodoxy in the twentieth century. The discussion is rich, studded with perceptive insights. The back-and-forth movement from the focal "turning point" back to historical precedents, and forward to historical and theological consequences, uncovers connections that create a web of meaning that is very satisfying. Depth is not sacrificed for brevity. For a very readable 315 pages of text, Noll includes a surprising breadth of historical movement and theological and biographical detail.

Noll's perspective is ecumenical Protestant. He treats both strengths and

weaknesses of Catholicism, Orthodoxy, and Protestantism with studied equality and evenhanded fairness. Some Protestants may be surprised to discover the degree of affirmation given to some institutions such as monasticism or the Society of Jesus.

Additional features include opening each chapter with a hymn taken from the period under consideration, and closing each chapter with a notable prayer from the period. The text is illustrated with halftone pictures, and supplemented by tinted sidebars (boxed selections from primary sources referred to in the text). Footnotes to the main text, endnotes to the boxes, twelve to fourteen bibliographic references for further reading at the end of each chapter, and a comprehensive index complete the volume.

Although these books are similar in being shorter than most church history texts, one of them is three times shorter than the other. Consequently, despite some surface similarities, these two books carry sharply different job descriptions. The extreme compactness and precise organization of Gonzalez's *Essential Guide* make it an excellent tool for rapid review, but a little dull for a basic text. The juicy details, pictures, and quote boxes will be found in the author's *Story of Christianity*, from which *Essential Guide* was condensed. Nevertheless, some will find *Essential Guide* ideal as a compact precis of church history for comprehensive-exam preparation, or as a supplemental textbook for period courses to remedy the lack of a previous survey course. On the other hand, many teachers will find Noll's *Turning Points* an excellent textbook for a one-semester or one-quarter survey course. Its structure, repeatedly looking backward and then forward from a given event, makes fascinating reading and effectively establishes cause-and-effect connections, while its size is still moderate for a survey text.

Andrews University JERRY MOON

Gunter, W. Stephen, Scott J. Jones, Ted A. Campbell, Rebekah L. Miles, and Randy L. Maddox. *Wesley and the Quadrilateral: Renewing the Conversation.* Nashville: Abingdon Press, 1997. 174 pp. Paper, $19.95.

The expression "Quadrilateral" was originally coined by the late Albert C. Outler (dean of twentieth-century Wesleyan studies) as a way of identifying the manner in which Wesley utilized Scripture, tradition, reason, and experience in theological discourse and spiritual nurture. The concept has been enthusiastically embraced by many and stringently critiqued by others.

While the subject has drawn persistent scholarly attention over the last twenty years from such notables as Thomas C. Oden, William Abraham, John Cobb, Randy Maddox, Ted Campbell, Scott Jones, and Donald A. D. Thorsen, this volume represents the first book-length treatment of the subject since Thorsen's *The Wesleyan Quadrilateral* (Grand Rapids: Frances Asbury Press [originally an imprint of Zondervan, now owned by Evangel Publishing House, Nappanee, IN], 1990).

The debate over the Quadrilateral can be most clearly set forth in the contrasting approaches of John Cobb and William Abraham. Cobb has given an interpretation which emphasizes "the full integrity of (contemporary) experience and reason alongside (past) Scripture and tradition." Abraham has given a sharp response to those who work in the spirit of Cobb: "While the stated goal of the

Quadrilateral may have been to stress the interdependence of Scripture, tradition, reason, and experience in theological reflection, the inevitable result of such language in the modern arena has been that reason and experience win out over Scripture and tradition. This leads Abraham to argue that United Methodists should scrap the Quadrilateral as 'a hastily contrived shotgun wedding between Scripture and tradition . . . and reason and experience.'"

He then goes on to suggest that "if you cannot get what you desire on one ground, pass laterally to the next until you do," and this will have the net effect of fostering "confusion between doctrinal standards and the criteria of theological reflection" (12, 13).

Responding to the perspectives of Cobb and Abraham, this quintet of United Methodist scholars (Holiness or other Arminian evangelicals were excluded, though both Gunter and Maddox have Holiness backgrounds) has suggested a somewhat affirmative, alternative assessment of the Quadrilateral. Affirming the essential authenticity of the Quadrilateral, they characterize their view of "a truly *Wesleyan* Quadrilateral" as emphasizing "the *dialogical* relationship of Scripture, tradition, reason, and experience." By this they "mean that authentic doctrinal reflection will not resort to simply using whichever criterion seems most amenable to one's preexisting assumptions, or to playing one criterion off against another. Instead, it will confer among the criteria concerning the issue in question until it finds consensus, or a way of honoring the integrity of all four" (140).

This volume will be of interest to at least three different audiences: (1) United Methodists who are interested in clarifying the current battle that is going on for the doctrinal soul of their denomination; (2) Wesleyan scholars interested in not only the fate of the Quadrilateral concept in the thought of Wesley himself, but also the question of the theological usefulness of the Quadrilateral concept for theological methodology; and (3) scholars and laypersons of all traditions interested in the issue of theological methodology. The latter group would be especially concerned with how the viability and usefulness of the classic Protestant *sola Scriptura* principle might play out against Wesley's more Anglican-conditioned *prima Scriptura* approach to theologizing.

Stephen Gunter served as the main editor, primary author of the introduction and conclusion, and the sole author of Chapter 1, "The Quadrilateral and the 'Middle' Way." This first chapter seeks to give a thumbnail sketch of the Anglican background of the *prima Scriptura* alternative to the more Reformed, Continental Protestant *sola Scriptura* method so strongly championed by the sixteenth- and seventeenth-century Puritans. The following four chapters address the four discrete constituents of the Quadrilateral: Scott J. Jones on Scripture ("The Rule of Scripture"), Ted A. Campbell on tradition ("The Interpretive Role of Tradition"), Rebekah L. Miles on reason ("The Instrumental Role of Reason"), and Randy L. Maddox on experience ("The Enriching Role of Experience").

Each of these four essays has three main goals: (1) define the meaning of Scripture, tradition, reason, and experience (both for Wesley and for our time); (2) describe and assess Wesley's use of the four theological quadrants; and (3) seek to assess how Wesley's treatment might contribute to our contemporary theological discourse.

Each contributor has done a masterful job in his or her respective area. Gunter's

treatment of the Anglican background is a superbly succinct treatment of rather contorted political, ecclesial, and theological developments which unfolded in the emergence of the distinctive Anglican identity. It is this Anglican setting that sets the stage for the historical and theological unfolding of the *via media's* emphasis on *prima Scriptura*. Both Jones and Campbell have given us helpful digests of their previously published, classic treatments of Wesley's use of Scripture and tradition.

Miles is probably the least known of the five, but nevertheless is a rising star in Wesleyan studies. Maddox's credentials have been clearly established with his magisterial survey of Wesley's theology entitled *Responsible Grace* (Nashville: Kingswood Books [an imprint of Abingdon Press, 1994]). To my knowledge, however, neither Miles nor Maddox has published any extended treatments of the role of reason and experience in theological method. This is certainly a stellar cast of writers, eminently qualified to address the issues.

While Gunter, Jones, and Campbell have been solid, the most helpful contributions to the Quadrilateral debate come from Miles and Maddox. This is not to downgrade the importance of Scripture and tradition (or Jones' and Campbell's contributions) in either Wesley's theological discourse or our subsequent work. The most problematic areas of the Quadrilateral, however, have dealt with how one defines and construes the roles of reason and experience in theological development.

Miles writes with not only insight and an informative background in the epistemological, philosophical currents of Wesley's day and ours, but with a certain captivating verve. Maddox moves the issue forward with his usual informative clarity, solidity, breadth of vision, and depth of both theological/philosophical insight and practical application. These encomiums to Miles and Maddox, however, should not be taken as criticisms of Gunter, Jones, and Campbell: there is simply not a "clinker" in the collection.

No matter how the reader might judge the success of these writers, I would urge that this book is must reading for the respective audiences named above. While the setting of the issues is more relevant to the United Methodist and Wesleyan scholarship concerns in particular, the issues these scholars are wrestling with have timely relevance to all who are interested in theology, epistemology, and theological methodology.

One final observation: For those Protestants unfamiliar with, or put off by, any hermeneutical method other than that associated with the venerable *sola Scriptura* approach, I urge a patient reading of this volume. One of the consistent conclusions of these writers is that Scripture is (for both Wesley and us) not simply one authority among four, but truly "an authority without peer" (132). A patient and reflective perusal of this fine symposium will prove to be richly rewarding.

Andrews University WOODROW W. WHIDDEN

Keel, Othmar. *Corpus der Stempelsiegel-Amulette aus Palästina/Israel. Von den Anfängen bis zur Perserzeit—Katalog Band 1: Von Tell Abu Farag bis 'Atlit, Orbin Biblicus et Orientalis.* Series Archaeologica, 13. Freiburg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1997. 810 pp. 298 DM.

Two years after the initial publication of the introduction, the first catalogue volume of the monumental *Corpus* has appeared—and with 810 pages it is a

mammoth work about miniature objects. This first volume covers 22 sites from (Tell) Abu Farag to 'Atlit. According to the Foreword (vii-viii) and my computation, some 351 stamp seals (not including "individual unpublished pieces" that were provided by members of varying Kibbutzim and the Israel Antiquities Authority and that are not indicated) have been published in the *Corpus* for the first time—out of 2,137 pieces, which approximates 16.4% new material.

As one would expect from Keel, his team (because this corpus is definitely teamwork!), and the renowned publisher, the quality of the publication is first-class. The front and the back pages both contain a large map of Palestine (excluding Jordanian sites)—including some sites in the Negev and the peninsula of the Sinai. The geographical focus on Palestine was explained by Keel in his introductory volume (*Corpus der Stempelsiegel-Amulette aus Palästina/Israel. Von den Anfängen bis zur Perserzeit—Einleitung,* OBOSA 10 [Freiburg/Göttingen: Universitätsverlag/ Vandenhoeck & Ruprecht, 1995], 13-14), where he suggested that the political-administrative problems in view of the current situation would be insurmountable. Based on private communication with J. Eggler, assistant of Keel at the Institute in Fribourg, there are plans to publish the Transjordanian material, following a similar layout. It is hoped that this project will be realized in the not-so-far future.

One minor difficulty that I encountered was the usage of abbreviations. *Sk* stands for Scarab or Scaraboid (based upon the German spelling), but the abbreviation is explained only in the introductory volume. To be sure, in order to understand and appreciate the present volume adequately, one should have read (or at least have at hand) the introduction, but that would involve another expensive acquisition. I would have liked to see a list of abbreviations—three or four more pages should not have been too much extra work.

How is the corpus organized? Each entry includes six categories: (1) material description of the object (including material, state of preservation, size, etc.); (2) description of the base, which is—undoubtedly—in the majority of cases the most interesting aspect of the stamp seal (it is here that Keel interacts with other publications and interpretations.); (3) date—often based upon stratigraphic information or (in some cases) the style and appearance of the seal itself (see here, for example, p. 62, no. 124 or no. 126 from Achzib); (4) current location, under the heading *collection;* and (5) the find's context (area, field, locus and, if necessary, basket). Often there is also an interpretation of the stratigraphy of the site, with references to strata and archaeological period. The final category (6) includes the bibliography of the stamp seal (original publication and later secondary studies).

On the opposite page of each description Keel has provided three photos of the top view, side view, and the base. Each photo is accompanied by a drawing, which is often very useful, since the quality of the photos varies greatly in clarity, especially in cases in which Keel did not have access to the original piece or the stamp seal has been lost (see, for example, Tel el-'Agul, nos. 43-46 [which according to Petrie's original publication, should be in the museum of Manchester but could not be found there], or 565-572 [for which Keel had access only to the original photo and not to the actual stamp seal], and elsewhere). Both the photos and the drawings are in a ratio of 2:1 to the original. Generally, the quality of the drawings is very high. However, some drawings show details that are by no means visible in the photo of the seal (see,

for example, Achzib, no. 91). This might be due to a problem in the publication process and should not detract from the generally high quality of the photos. It is hoped that the drawings included in the *corpus* were based on personal handling of the seals and not on highly imaginary reconstruction.

The volume also includes some corrections and additions (especially in regard to the bibliography) of the introductory volume (779-802). One slightly confusing feature concerns the English language of some descriptions from Achzib (for example, nos. 110-162) which were published by B. Brandl. In a book that is generally written in German this change seems surprising, especially in view of the fact that a translation of the contribution should not have been too complicated (e.g., on p. 728 Keel spells *harding* instead of *Harding*, and on p. 62 *Date* should have been spelled with capital letters).

All in all, Keel's contribution (and that of his team) is enormous. The points of critique mentioned above should not detract from the general usefulness and importance that this project will provide when it is finished. Congratulations to the author seem to be in order.

Universidad Peruana Unión GERALD A. KLINGBEIL
Lima, Peru

Klingbeil, Gerald A. *Comparative Study of the Ritual of Ordination as Found in Leviticus 8 and Emar 369.* Lewiston, ME: Edwin Mellen Press, 1998. xiv + 679 pp. $139.95.

Gerald Klingbeil is a professor of biblical languages and OT at the Universitad Peruana Union in Lima, Peru. This book is based on the author's doctoral dissertation in the field of Ancient Near Eastern (ANE) Studies presented to the University of Stellenbosch, South Africa, in 1995. Certain portions of this dissertation have already been published in various scholarly journals in both English and Spanish.

Klingbeil presents an interdisciplinary study with the purpose of understanding religion in the context of culture. In this respect he chooses to follow the phenomenological method in an attempt to apply the comparative method in the study of religion by carefully avoiding the extremes of parallelomania on the one hand, and parallelophobia on the other.

The study focuses first on the rite of ordination of Aaron and his sons as recorded in Lev 8. The author rightly deplores the neglect of this Pentateuchal chapter in the discussion of ancient Israel's rituals: "It is symptomatic of recent studies on the role, function, and history of the priesthood that this crucial chapter is not included (or only marginally)" (68). In contrast, Klingbeil considers Lev 8 to be vital in any discussion of Israel's priesthood. Here too, there are two extremes to be avoided, so he chooses a middle road of interpretation between universalistic and atomistic approaches. In dealing with the text of Lev 8, the author espouses the exegetical method, which he also qualifies as "philological" (97). Special attention is given to the study of the structure and of the verbal forms in the text.

The next step in the study is an in-depth look into an extrabiblical text, which deals with the subject of priestly ordination. The document Emar 369, which was

discovered in eastern Syria, contains a detailed prescription for the ritual of the ordination of the NIN.DINGIR. Klingbeil presents a comprehensive list of parallels and differences between this text and Lev 8. The book concludes with several recommendations for future studies in the rituals of the OT and the ANE. An appendix follows, which contains a transcription of Emar 369, a complete bibliographical list, and no fewer than four indexes.

Even a casual reader who considers the number of pages in this book must conclude that Klingbeil's study is rather encyclopedic in scope. The author is a meticulous scholar, whose study provides many valuable insights into the biblical as well as extrabiblical texts. No serious future study on Lev 8 can afford to ignore the data or the conclusions presented in this study.

A couple of minor constructive suggestions: While I fully agree with Klingbeil's interpretation of the expression "a pleasing aroma" (282-285), it would be good in the discussion on this particular term to consider the recurring expression in Lev 21, "the food of (their or his) God," which does lead to a conclusion that both of the above expressions should be considered as anthropomorphic metaphors. Second, one could pay more attention to the outstanding gender difference between the ordained parties in the two texts that are being compared. Whereas in Lev 8 we read about the ordination of Aaron, the high priest in Israel, and his sons the priests, Emar prescribes the details of the ordination of the NIN.DINGIR, a high priestess. Any reader who might be interested in a cross-gender comparison between two rituals of ordination is assured to have good company nowadays. Lastly, there are a good number of untranslated quotations in German throughout the book, and these are generally accurate, with the exception of "iraelitisch" (61). This valuable book is highly recommended.

Adventist International Institute of Advanced Studies ZDRAVKO STEFANOVIC
Silang, Cavite, Philippines

Lash, Nicholas L. A. *The Beginning and the End of 'Religion.'* Cambridge: Cambridge University Press, 1996. 296 pp. Paper, $19.95.

In this collection, England's most brilliant contemporary Roman Catholic theologian reflects insightfully on the nature of religion and its place in contemporary culture. The disparate essays are united by several concerns: the socially embodied character of religion, the doctrine of God's Trinity as a safeguard against idolatry, the link between inadequate understandings of the personal and inadequate understandings of religion, and the significance of scientific inquiry for religious belief and the limits of such inquiry.

Lash begins by sketching a Trinitarian account of the nature of religion in dialogue with South Asian sources. The three chapters in which he does so were originally presented as Teape Lectures in India, and he peppers them with often humorous references to relatives who served church and state in South Asia. He reflects engagingly on all manner of topics, but he seeks throughout to criticize accounts of religion that conceive of it as a generic category. Religion is not in any simple sense one thing, he insists; not all religions are identical "deep down." Indeed, the whole category of "religion," a creation of the Enlightenment, serves

as much as anything to privatize faith and isolate its influence.

Because there is one God, the creator of one humanity, commonalities are to be expected. But the particularity of each tradition must be taken seriously. Christianity, Hinduism, and Buddhism are not in any straightforward sense variants on an identifiable common theme. Thus—though Lash does not make the connection explicit—positions like those of John Hick, for whom an analysis of religious experience leads to a reductive account of religious belief as the thematization of what are all, in fact, experiences of the same thing, are suspect. Christians and persons of other faiths must indeed seek "a meeting place for truth," but not at the price of pretending that they are all saying the same thing.

Lash is just as hard on individualistic and privatistic understandings of religion that relegate it to a concern, not with truth but with pleasant—and publicly irrelevant—feeling. The consequence of such privatization, he insists, is not that modern society has become irreligious, but that the religion our culture practices is quite different from the Christian faith it replaces—one in which "[b]anks, bureaucracies, and stock exchanges might turn out to be temples, in which all power and honour, all agency and possibility, is ascribed 'not to us, Lord, not to us,' but to the market or the system of the world" (21). Not only is our culture idolatrous; but, even more dangerously, its rhetorical privatization of Christian faith conceals the fact that the public square is not naked, but rather occupied by the shrines of a false god.

At the heart of Lash's theology is the conviction that our greatest temptation is idolatry—whether focused on ourselves or on features of the world outside us. He argues that the Christian doctrine of God as Trinity is best understood as a defense against this temptation. Despite the arcane and speculative character of much Trinitarian theology, the doctrine of the Trinity should not be understood, he suggests, to imply that we have, or could have, some sort of privileged access to the inner life of God. Rather, the doctrine directs our attention to moments in our understanding and experience of God: the created order, the story of Jesus, the vibrant freedom and life that pulse within the world. On its own, the created order might seem indifferent, unfriendly, the source of a grim and overmastering necessity. Attending only to the surge of vitality that animates all things might lead to some sort of anarchy or a celebration of feeling isolated from critical reflection, as well as social and relational responsibility. Each of these moments, like the story of Jesus, is best understood in relation to the others. The limitations of each are corrected in an ongoing back-and-forth movement.

Lash has spelled out this Trinitarian vision in "Believing Three Ways in One God," and has displayed its significance for "religious experience" in "Easter in Ordinary." Within these chapters, he works out the details of his position in painstaking and eloquent reflections on a range of contemporary problems and in conversation with a variety of thinkers.

Science is a regular conversation partner: Lash asserts the importance of truth and refuses to let physicists or biologists determine what theology can and cannot say. He is particularly skeptical of the arrogant claims of some scientists that seem, he believes, to portend Promethean attempts to claim divine power. He also doubts whether scientific attempts to assess and describe "religious experience" are

adequate in light of the Christian understanding of God, since they seem to isolate experience of God to strange districts populated by astrology, clairvoyance, and unidentified flying objects. The experience of God, he insists, is not the experience of the uncanny, while much of the contemporary writing on spirituality "does not stretch the mind or challenge our behaviour. It tends to soothe rather than subvert our well-heeled complacency" (174).

For such complacency, Lash has little time and less patience. Christians, he maintains, are called to bear witness to a divine grace and peace that stand in stark contrast to the prevailing violence of our world. If secularity is a cultural tradition (a religion, if you will) that urges the worship of coercive power and impersonal social processes, then it is the church's task to call for the exercise of another kind of power, for the operation of different kinds of institutions. "In the beginning, according to Nietzsche, there is violence, the struggle for mastery, the will to power. Christianity announces and enacts another tale, according to which in the beginning, and in the end, is peace, pure donated peacefulness which, in the times between, makes its appearance in the endless uphill labour of transfigurative harmony" (232). Because we all live—whether we recognize it or not—in dependence on God, we should resist and reject those accounts of selfhood as independent and autonomous that undergird the callous cruelty of our culture and that, ironically, make us all more vulnerable to domination.

Christians must understand that dependence need not mean oppression, that relationship need not mean abuse. We are called to accept the limits imposed by our finitude and dependence; to acknowledge that our freedom is not and cannot be absolute. Rather than worshiping at the shrine of possessive and controlling individualism, we must acknowledge that we are creatures. "The necessity of the task of adulthood is the choice of finitude before God. Adulthood, thus construed, would be a matter of discovering that it is possible, without diminution of dignity, abdication of rationality, or loss of freedom, to yield to what we know and be commanded by it" (243). Such a stance of submission to truth and rejection of idolatry obviously has implications for science as well as for spirituality narrowly construed: The scientist is always in the business of submitting to reality and being challenged by it. Equally, it matters for ethics and politics, insofar as it underwrites a choice for communion and community, and against rugged individualism.

The engagement with society, which such a countercultural understanding of freedom and relation inspires, must be grounded in hope. Lash insists that such hope is not to be confused with facile optimism. "Concerning the details of the outcome of the world, in God," he argues, "we have no information now that Jesus lacked in Gethsemane." But "[w]hat we do have, in the gift of the Spirit of the risen Christ, is the ability to 'keep awake and pray'" (257). Sustained by the love and the peace of God, we may face suffering; certainly we will face uncertainty and darkness, and we must always be aware of our own capacity for infidelity to God. "Now," he observes, "as in the time of the Gospel's first appearing, it is always and only along the *via dolorosa* that . . . [the offer of God's peace] is enacted, this peace outpoured. None of us, however—no individual and no social form, especially the form we call 'the Church'—knows the extent to which, along that road, we are companions of the Crucified or collaborators in his crucifixion" (263).

It is a delight to see a truly gifted thinker at work. It is doubly delightful when the thinker, such as Nicholas Lash, is obviously a person of deep spiritual sensitivity committed to good theology precisely because bad theology leads to deformed Christian practice. Thus it is, he suggests in dialogue with those who study religious questions using the techniques of physical science, "an implication of the Christian doctrine of God"—which emphasizes the unity of divine action and God's presence everywhere—"that we are as close to the heart of the sense of creation in considering and responding to an act of human kindness as in attending to the fundamental physical structures and initial conditions of the world" (92).

Nicholas Lash is a passionate man of faith who is at least as critical of his own Roman Catholic community as of any other, a prodigiously learned and erudite scholar, a determined advocate of God's peace and justice, and a consummate craftsman of beautiful and lucid prose. While I do not always agree with Lash, I do find that he is always interesting and stimulating. I have found new opportunities to deepen one's understanding of God's way with the world. In addition, I have discovered that to learn from him, even to wrestle with him, is always to engage with an amazingly lively mind and heart and to be engaged in a conversation about the things that matter most with a committed herald of the Gospel.

La Sierra University GARY CHARTIER
Riverside, CA 92515-8247

Lockerbie, D. Bruce. *Dismissing God: Modern Writers' Struggle Against Religion.* Grand Rapids: Baker, 1998. 254 pp. $15.99.

Jesus said, "By their fruits ye shall know them." A central tenet of the "new criticism," the dominant approach to literary study from the thirties through the seventies, was that an author's life is not to be considered when analyzing that author's work. The literary work (or fruit) speaks for the author, not the author for the work. However, Jesus also said, "A corrupt tree bringeth forth evil fruit," and there is, today, more openness to admitting biography as evidence in literary analysis. D. Bruce Lockerbie's *Dismissing God* is an outstanding example of this, exploring the dismissal of God by a collection of major literary figures and its effect on their work. The book, thought-provoking and illuminating, deserves a reading by any theologian interested in how religion influences literature and how literature influences popular religious beliefs.

There has long been, among many English teachers at Christian colleges, a covert and perhaps unexamined assumption that art exists for art's sake, that literary beauty is good in itself and justifies to a great extent the study of works inimical to holy living and submission to God. Teachers may avoid assigning works containing profanity or pornography, yet teach with easy conscience, and without exploration or comment, works that present rebellion against God in an attractive light.

Lockerbie does not suggest that these works should not be taught. He shows, rather, the extent to which the full or partial rejection of God has influenced the work of various authors. He shows that this is a fertile and valid area of study, indeed crucial to understanding this literature. If his method were adopted in Christian colleges, students would receive great benefit.

Drawing primarily from biographies and letters, Lockerbie reveals the development of the disbelief or unbelief in his authors and the effect on their work. This is not, for the most part, information found in the usual introductions in anthologies, and it is enlightening. It is especially interesting to note how many of these authors had relatives who were pastors, or attended church-related schools, attended evangelistic campaigns, or had parents who were devout. Every one of these authors had documented opportunities to accept Christ, yet chose to turn away.

Lockerbie begins with Matthew Arnold, an influential Victorian poet and critic whose father was a notable educator and Christian humanist. Arnold was hungry for faith, yet found it stripped from him by the scientific revolution ushered in by Darwin and Huxley and the concomitant "scientific" theological revolution. The American poet, Emily Dickinson, attended church regularly, had devout parents, yet was one of the few women in her year at Mount Holyoke who did not surrender to God. For the rest of her life she flirted with God, yet could never quite give in to him. Walt Whitman, considered by many to be America's poet, often attended church as a boy but came to worship and celebrate himself in verse. His contemporary, Ralph Waldo Emerson, studied theology at Harvard, but soon after rejected all of Christianity but Sunday observance and preaching, preferring "self-reliance" and ideas about God and the afterlife that he borrowed from India. Emerson's essays had an immense influence on nineteenth-century American society, and continue to live on in Theosophy and New Age ideas.

Nathaniel Hawthorne, author of *The Scarlet Letter*, wrote constantly about the religion of his Calvinist forebears (one of whom was a judge in the Salem witchcraft trials), but found their faith dour and harsh. His friend, Herman Melville, author of *Moby Dick*, was raised in the Reformed Church and read deeply in the Bible, but lost his respect for Christianity when he watched how Congregational missionaries in Polynesia treated the natives. The father of Stephen Crane, author of *Red Badge of Courage*, was a Methodist preacher, but Crane rebelled against God at a young age and never came back, writing prose and poetry in which humans live in a cold, uncaring universe. Mark Twain, Lockerbie shows, saw so much religious hypocrisy around him that he turned to a belief in industrial progress as humanity's best hope for salvation, yet retained a profound sense of humanity's total depravity.

Lockerbie goes on to write of those he calls "The English Neo-Pagans," poets such as William Blake, Percy Shelley, William Morris, Edward FitzGerald, A. C. Swinburne, William Henley, and Walter Pater. He then analyzes Thomas Hardy, who wanted to become a priest but ended up an agnostic, and W. B. Yeats, the poet who combined the study of the Bible with the study of the occult, ending up with a syncretic faith which was not Christian. James Joyce, Lockerbie shows, wanted to be a priest, while D. H. Lawrence, author of *Lady Chatterley's Lover*, was raised by a God-fearing mother, but both turned to the sexual nature for answers. Lockerbie devotes a chapter to F. Scott Fitzgerald and Ernest Hemingway, very different writers who both drowned out God with drink. Fitzgerald was born into a household of nominal Catholics, while Hemingway accepted Christianity as a boy, but turned to a belief in "rugged masculinity" as he grew up. Following a chapter on Nietzsche, Sartre, and Camus, Lockerbie ends with a rather weak chapter about literature since the Holocaust, which he

characterizes as showing a "religion essentially ignored as irrelevant, religion regarded with condescension and contempt as if religion had never existed" (225).

If I were teaching a course in literary aesthetics at a Christian college, *Dismissing God* would be a required text (along with Gene Edward Veith, Jr.'s *Reading Between the Lines: A Christian Guide to Literature*). I would also recommend it as a required text in American literature classes (it primarily covers American authors). Indeed, any literate reader could benefit from this book. Lockerbie is a sensitive reader of poetry, and he writes gracefully.

What does it do to the beliefs of students when so many of the major literary figures they study have rejected God? English majors often virtually worship literature, soak up ideas, adopt borrowed postures as their own. Can English teachers fairly claim that these authors' dismissal of God does not affect students? I think not. To my mind, Lockerbie's failure to conclude with a chapter devoted to this question weakens his book. It is interesting and useful as it is, but its conclusion is too brief, even though I agree with his closing sentence: "Can there be anything more ironic than to have given one's intellectual and moral energies to the extirpation of the only truth that matters?"

Kutztown University of Pennsylvania ED CHRISTIAN
Kutztown, PA 19530

Mackey, James, ed. *An Introduction to Celtic Christianity.* Edinburgh: T & T Clark, 1993. 432 pp. Paper, $34.95.

In his introduction, James Mackey claims that this collection of essays is intended to serve as "a map for beginners" commencing research on Celtic Christianity, an introduction to its major locations, events, and characters.

If the reader assumes from this that the book might serve as some sort of "handy introduction" to the Celtic Christianity prevalent in Britain and Ireland before the arrival of Pope Gregory's "official" missionary, Augustine Canterbury, in 698, then he or she is going to be very disappointed. It is a disparate collection of essays, of varying quality, which represent vignettes on aspects of Christianity in Ireland, Wales, and Scotland from the birth of Patrick (c. 390) to the eighteenth-century Welsh Revival.

The only adequate window on Celtic beginnings is provided by R. P. C. Hanson in his essay, "The Mission of St. Patrick" (22-44). However, there is no equivalent essay on St. Ninian's work in Strathclyde, the Mission of St. Columba, the influence of the Celts of Lindisfarne, or the Mission of St. David in Wales. The essays on "Protestantism and Scottish Highland Culture" and "Medieval Wales and the Reformation" are of value, but do not adequately establish links with the distinctive Celtic Christianity prevalent in the first six centuries of the Christian era. Even in the overview of the theology of the Celts given by M. Forthomme Nicholson (386-413), there is only one reference to Columba and that, a flippant one. "Windows on Celtic Lands over Eighteen Centuries" would not have been a penny-catching title, but would have given a more accurate reflection of the book's contents.

In his Introduction (5) Mackey refers to the Celts' having held out longest

against "the enormously imperialistic Roman Church." He also has references to "cultural vandalism" (8) and "thought imperialism" (13). Nevertheless, the greatest single flaw in the book is the tendency to use the sparse primary sources in such a way as to select for reference only those religious practices and theological tenets which reflect contemporary mainstream Christianity. Had the book provided even a superficial coverage of the beliefs and practices of either St. Columba or St. David, and had Pelagius not been chosen as "our sample Celtic theologian" (16-17)—a very doubtful, even perverse choice—then we should have read of the aspects of Celtic Christianity that made it distinctive. Among these would have been the Saturday Sabbath, baptism by immersion, and a belief in the imminent return of Jesus. Is this, perhaps, "cultural vandalism"? To avoid reference to these distinctives is, arguably, to remove the reason why the Celts held out longest against Roman "imperialism."

Hanson's new slant on Patrick arises out of the evidence he adduces for the strength of Christianity in Britain at the time the legions were withdrawing—and Patrick was beginning to evangelize Ireland, c. 431. Patrick is seen as a missionary neither from Rome nor Auxerre, but from Britain. "The British Church was Patrick's Church. It was to the leaders of this Church that he addressed his *Confessions* at the end of his life" (30). Patrick was almost certainly attracted to Ireland by the fact that it had never been colonized by Rome (35).

The closest the book comes to a conscientious treatment of Celtic Christianity and to making a distinctive contribution to its history is in R. P. C. Hanson's essay, "The Mission of St. Patrick." Hanson candidly admits that our knowledge of Patrick is limited to two primary sources only—The *Confessions* and Patrick's *Letter to Coroticus*—but makes intelligent use of what they contain, cracking the crust of legend created by the various *Lives* of Patrick. Thus there are no meetings with High Kings at Tara, no treks up Croagh Patrick, and no precise locations. On the other hand, a distant, strong figure does emerge, preaching from his pre-Vulgate Latin Bible salvation in Christ and preparation for the return of Christ (*Confession* 40, 42, 47, 50 cited on 33, 40).

Cambridge School of History DAVID MARSHALL
Alma Park, Grantham, Lincs, NG31 9SL, England

Martens, Elmer A. *Old Testament Theology.* IBR Bibliographies, 13. Grand Rapids: Baker Books, 1997. 138 pp. Paper, $12.99.

"Of making many books there is no end," asserts Qoheleth, " and much study is a weariness of the flesh" (Eccl 12:12, NRSV). For researchers whose focus is OT theology, Elmer Martens' new compilation of sources admirably contributes toward a diminution of this weariness. Martens' bibliography is one of six already in print, of a series of fourteen contemplated by the Institute for Biblical Research (IBR) in collaboration with Baker Book House. Already available in the area of OT studies are Peter Enns' *Poetry & Wisdom* and Edwin Hostetter's *OT Introduction.* Published volumes in NT studies include *Jesus,* by Craig Evans, *Luke-Acts* by Joel Green and Michael McKeever, and *NT Introduction,* by Stanley Porter and Lee Martin McDonald. When completed, this product of evangelical

scholarship will have covered the OT books in four volumes (including *Pentateuch*, *Historical Books*, *Prophecy*, and *Apocalyptic*), and the NT books in five (including *Synoptic Gospels*, *Johannine Writings*, *Pauline Writings*, *Hebrews*, and *General Epistles*). Overviews of works in the fields of NT and OT Theology, NT and OT Introduction, and Evans' compilation of studies on Jesus, round out the bibliographic picture as contemplated by series sponsors. Collaborators' goals, as outlined in the preface, include the annotation of approximately 500 titles per volume (7), and updates every five years (8). Those interested in original scholarship in languages other than English must look elsewhere, since these bibliographies are designed particularly for American and British students, "with a five-percent limit on titles not translated into English" (8).

Martens' categories deserve as much attention as do his brief comments. He begins, as might be expected, with "Reference Works," and continues through a total of nine major headings. Category two covers "Serial Literature," including journals, monograph series, and collected essays. Next come titles on the "History" and current "State of the Discipline," and, fourth, its principal issues, including task, method, and the relation of biblical theology to other disciplines such as dogmatic theology (Gabler, #116), the history of religion, philosophy, or hermeneutics. Martens' fifth section reviews a variety of perspectives from which OT theology has been contemplated. The heading encompasses such variety as "the 'problematic' of a panbiblical theology" (61), Jewish interpretation of the OT, a pair of entries on the importance of liberation and feminist readings, and a section dedicated to Christian preaching—not, in fact, a mine of memorable sermons on the OT, but of compositions which reveal "awareness of the importance of the biblical-theological component in preaching the OT." Four more main headings attend to OT theologies, theologies of major sections (Former, Latter Prophets, etc.), theologies of each book, and monographs on selected biblical themes.

A pleasant surprise welcomes the reader to this book when, in the first main heading, "Reference Works," one encounters the commendable discrimination between "Indexing and Abstracting Sources" (1.1), and "Encyclopedias & Dictionaries" (1.2). The first of these subcategories includes one electronically available bibliography, hinting at how the future may already be with us, with its variation from Martens' present work. Unfortunately, the source may be incorrectly cited. Failing to make any contact with the printed e-mail address, I guessed at a number of variations and attempted to write to each one, all without success.

Heading 1.2, "Encyclopedias & Dictionaries," may appear, to some, a misleading title, since it does not really highlight either of these, actually dealt with under 1.3. What appears is a listing of ten entries introducing sixteen articles about the discipline, most of them between two and eight pages long. The term "Summaries" would, for the most part, have better fitted the subsection's actual contents, which provide brief or longer orientation to the discipline and the formulations of some of its principal thinkers.

Section four on "Issues in the Discipline" often proves difficult to distinguish in focus from matters addressed in the preceding grouping on the history and current state of OT theology. For, as Martens aptly points out in his introduction to this fourth section, "The attempt to categorize . . . sources is admittedly arbitrary since

discussions on history and method, for example, may also include observations about task," itself "an issue muddled by differences of opinion on how the discipline relates to other biblical disciplines" (37). This much is axiomatic: that as long as consensus escapes us on the proper relationship between the history of the religion of Israel and the study of OT theology (Albertz, etc., #128; Rendtorff, #91), as long as opinion so clearly divides on the appropriateness of scientific criticism to the formation of OT theology (Collins #109; Eissfeldt, #117; Eichrodt; #118), so long will matters of the discipline's history remain indistinguishable from the question of current issues. Clinical distinction within these fields would require more surgical skill than is available to current bibliography. What is clinical in its precision is Martens' evaluative sense. He is aware that both scholars and lay people will use his work. He is also aware that at times the value of a given work need not be discounted because of the weakness of its analysis. Obliged by the variety of criteria required to serve the range of purposes which a good bibliography dictates, and to meet the spectrum of interest which the IBR series contemplates, he guides by succinct summary: "valuable for collation of material . . . , but hardly outstanding" (#302); "substantive, enduring, though somewhat dated . . ." (#20); and, by contrast, "highly valuable and up-to-date" (#32). Material for English-only readers accompanies highly technical tomes. Works in dialogue with each other are cross-referenced: Entry #89 helps #95; #66 is complemented by #72; #118 opposes #117.

Augustine commented that the greatest need of the Christian catechist in his time was that of a classified encyclopedia. Today we may opine that one of the greatest needs of the researcher in OT theology is a bibliography like Martens'. By his breadth and balance, by the sensitivity of his selections, by the conciseness and clarity of his annotations, Martens comes closer than does volume three of this series, for example (*Poetry & Wisdom*), to fulfilling a stated aim of the series' sponsors, that of serving the needs of "minister, rabbi, student, or interested layperson" (7). Surprisingly, he does not need the 784 entries employed in that companion volume, in order to achieve this. Hewing close to the boundary of "approximately five hundred titles" marked out by his editors (7), he accomplishes his commendable task with 512 entries. It would be faint charity to chide that a single entry often enough embraces several titles. It would be simple honesty to admit that OT theological study is improved by, and will be better because of the availability of, Martens' work. Indeed, the more sources I explored in preparation for this review, the more conviction strengthened that, as bibliographies go, Martens has now set the standard in the field of OT theology. Minor flaws apart, for conciseness, comprehensiveness, and comprehensibility of comment, for cohesiveness and logical continuity of categories from beginning to end, his effort will be surpassed only with considerable difficulty.

Andrews University LAEL CAESAR

McComiskey, Thomas Edward, ed. *The Minor Prophets: An Exegetical & Expository Commentary.* Vol. 3: *Zephaniah, Haggai, Zechariah, Malachi.* Grand Rapids: Baker, 1998. xii + 897-1412. $34.99.

This exegetical and expository commentary is the final volume in a series on the minor prophets prepared under the general editorship of the late Thomas

Edward McComiskey, who until his death in 1996 was presiding fellow of the American College of Biblical Theologians. McComiskey wrote the commentary on the book of Zechariah, J. Alec Motyer on Zephaniah and Haggai, and Douglas Stuart on Malachi.

The authors approach the biblical books from an evangelical perspective. In their general introductions to each biblical book they examine such issues as its date, genre, theology, and other background, and briefly outline and analyze the book's themes and contents. The commentary and exposition follow and flesh out the specific points raised in the introductory outline.

Each textual unit created by the outline begins with two translations of the passage under study: a literal one of the Hebrew by the commentator and the other from the NRSV. Each commentary page employs a two-part and user-friendly format. The detailed exegesis and linguistic data of the passage appear in the upper portion of the page, while the author's exposition, which builds upon the exegesis, occupies the bottom half. The authors keep the two approaches separate, but proximity of the two approaches allows the reader to quickly integrate them, if desired. Each author set his goals to be utilizing the highest standards of scholarly exegesis and interacting with the current literature). At the same time, the reader can concentrate on the message of the text without getting sidetracked by philological details. Each of the four biblical-book sections has a separate bibliography, and the volume as a whole contains a Scripture index.

The commentators provide a thorough discussion of the message of the minor prophets. They are most interested in what the texts say, not how they came to be. The authors reveal a good grasp of ancient Near Eastern and biblical backgrounds, while carefully and faithfully seeking to reconstruct the situations in which the prophetic messages might have first appeared. The commentators sought to allow the minor prophets speak to today's world by exploring the larger significance of each biblical passage. (For examples, see the commentary on Mal 2:16 and Mal 3:8-10.)

This volume is a solid resource for both student and pastor. It provides a demonstration of what evangelical scholarship can do as it honestly wrestles with the text.

Review and Herald Publishing Association GERALD WHEELER
Hagerstown, MD 21740

Merling, David, ed. *To Understand the Scriptures: Essays in Honor of William H. Shea.* Berrien Springs, MI: Institute of Archaeology, 1997. xxx + 330 pp. $15.00.

This Festschrift opens with a biographical introduction of Dr. Shea's career, followed by a bibliography of his publications. The articles are arranged in five sections. The first section, on Hebrew Scriptures, is also the longest, followed by a section almost as long devoted to the book of Daniel. Following are three shorter sections of two or three articles each on Greek Scriptures, ancient history, and theology. Helpful subject and Scripture indexes conclude the volume.

As with other Feschriften, this one contains a wide variety of essays. Although the editor has arranged the contents by general category, clearly the

submissions are quite independent of each other. Though not cohesive, the papers in this Festschrift do reflect the breadth of interest and the publications of William Shea, the scholar whom they seek to honor.

Offerings in a Festschrift tend to be uneven in quality and scope, and much of the material presented in this Festschrift may be found in standard commentaries or other reference works. Davidson's study on Ezekiel is solid on comparisons at the beginning and end of his argument. However, as he moves inward, his case grows weaker. In particular, the second oracle against the ruler of Tyre in Eze 28 does not seem to function as a pivot for the book. Rather, it is a contrasting parallel to the previous oracle of the same length. Rodriguez's paper on jewelry is the only paper which references the Song of Solomon, yet the author left out such casual references to jewelry as 1:10-11 and 4:9, where decorative jewelry is assumed to be part of the woman's attractions. Overall, the OT shows more than mere "tolerance" (117) for jewelry.

Stronger contributions may be found in the Daniel section. Roy Gane accurately observes that the original readers of Daniel, even if we allow for a late date, would have read few, if any, of the other apocalypses available to us. Therefore, it is somewhat artificial for us to understand the book of Daniel primarily through its successors (142). Donn Leatherman's article on textual discontinuity, though primarily a study in negative evidence, wisely avoids arguing strong positive conclusions, but rather sticks to consolidating the caveats with which we should read critical studies on Daniel. Waterhouse's revisionist understanding of the politics of the Persian Empire add an important piece to the puzzle of Darius the Mede. Waterhouse shows that the Persian emperors, beginning with Darius I, cast the rise and rule of Cyrus and Cambyses in a distinctly negative light, and their propaganda was preserved in the work of Herodotus. In contrast, Xenophon, the book of Daniel, and Josephus present an alternative history which is at least no less trustworthy than the later official history, and which leaves room for a predecessor and co-uler of Cyrus in his uncle Cyaxares. Though Waterhouse's study is not conclusive, it presents a very intriguing and far more plausible theory than most reconstructions of the enigmatic Darius the Mede.

One repeated problem in the papers of this Festschrft is the argument from silence. Though such arguments should not be excluded *a priori*, they do require substantial effort to show that the proposed silences are compelling ones and not merely accidental or incidental. Du Preez's article on polygamy and the levirate marriage is a case in point. Du Preez warns that "arguments from silence are inherently suspect" (283), but he repeatedly uses such arguments throughout the paper. For instance, he argues that because no other wives are mentioned in the dilemma of the bride of seven brothers (Matt 22:23-28 and parallels), therefore there was no polygyny (284). But polygyny was not addressed at all. In contrast, polyandry was unthinkable and therefore the Sadducees insisted that the resurrected woman have one husband only. Silence need only indicate that unexceptional practices occurred, and insofar as polygamy was unexceptional it would remain unmentioned unless it impacted directly on the narrative.

Proofreading was not evenly practiced, though this usually is not a problem except for an occasional misleading bibliographic reference. I did find myself occasionally adding in a missing dot under the transliterations of *beth*, and the repeated

use of *samekh* for final *mem* on pp. 291-299 was a bit comic. Also, some papers rely on rather old references when more recent studies on an issue are available and easily accessible. Such problems are common among Festschriften, however.

More important is the due honor paid to a most prolific and creative scholar, Dr. William Shea. This Festschrift only begins to attest to his legacy of training Christian scholars.

Madison, WI 53703-2678 JAMES E. MILLER

Mounce, Robert H. *The Book of Revelation*, rev. ed., New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1998. xxxvi + 439 pp. $44.00.

Since the first edition of this commentary has already been critiqued in the past, this review will mainly concentrate on a comparison between the two editions. The new edition not only contains more pages as compared to the former edition, it is also larger in physical size. Additionally, the foreword, the preface, the list of abbreviations, and the bibliography are counted with Roman numbers instead of Arabic numbers. Both the former and the present edition have indices. Unfortunately, however, the revised edition has omitted the index of extrabiblical literature.

The author uses many more footnotes than he did previously. The footnotes are more extensive, but rarely cover half a page (190, 262, 367). The increase in the number of footnotes is due to the fact that in the revised edition the scholarly discussion is carried on in the footnotes. Oftentimes, names and references have been eliminated from the text and moved to the footnotes (168). Furthermore, including new literature published on the Apocalypse automatically expands footnotes.

The "Select Bibliography" contains 90 new entries. While the first edition listed books and articles up to 1976, the revised edition covers material up to 1995. Unfortunately, Lohse's *Die Offenbarung des Johannes* has been entered twice (xxiii, xxxiv).

The Bible translation used in this edition is the NIV instead of the ASV (1901). One of the advantages of this change is that hymns, for example, are indented in the NIV and are therefore easily discernable. G. D. Kilpatrick's critical apparatus has been replaced with that of the twenty-seventh edition of Nestle-Aland, and abbreviations now correspond with the 1994 JBL guidelines.

Within the "Introduction" a brief chapter on the language of Revelation has been added. When discussing apocalyptic literature, the book of Daniel is referred to only in passing. Mounce has slightly changed the outline of Rev 17:1-19:5. A thorough investigation of Daniel, however, could lead to a different perception of apocalyptic literature and its origins in the scholarly world.

The section "Text, Exposition, and Notes" differs from the former edition which—except for the headers and the subheadings—were numbered to correspond with the chapters of Revelation. The revised edition consistently follows his basic outline and the major sections the author suggests for the Apocalypse (e.g. 170-171). Therefore, the chapters dealing with text, exposition, and notes have been cut down from twenty-two to eleven.

Taking a look at the exposition itself, one finds that paragraphs have often been

added at the beginning of a new subsection in order to introduce the reader to the next part of the book of Revelation (e.g., 128-129, 200-201, 345). Some that previously existed have been expanded (243-244, 291, 306-307, 398). These passages often provide information on the structure of the respective pericopes (324). Again, at the end of each unit, one or more new paragraphs may be found, which form a transition to the next part (127, 329-330, 401). These conclusions sometimes contain a pastoral touch with an indirect challenge to make a wise decision (e.g., 411). In other words, there is some application of the text, which is in line with the overall goal of the newer volumes of the New International Commentary on the New Testament. This application is supposed to take into account recent rhetorical and sociological studies and be concerned with the theology of the book, as well as the application of the text. Perhaps in order to help the reader not to be overwhelmed with horror when studying the Apocalypse, here and there some sentences are added—oftentimes in the conclusion of a passage—that comfort the student of Revelation and help him or her to keep in perspective and in balance the overall message of the book of Revelation (187, 269, 345). These minor applications even enhance the value of Mounce's thorough exegesis of the text of Revelation.

Although most of the text of the previous edition has been preserved, Mounce has added paragraphs and sentences, has altered wording (136, 157), and has occasionally rearranged his text by transposing sections to serve different functions than in the previous edition (232, 331). He has moved a comment applying to one verse in the former edition to refer to the next two verses in the new edition (137). Sometimes he joins verses while commenting on them (405) that he had formerly treated separately. He also omitted material (382). In the first edition (303) one finds an interesting statement that attributes to John the "faithful transmission of what he actually saw in authentic vision (1:1)." Although this statement has been excluded in the revised edition, this does not necessarily mean that the author now holds a different position. In the revised edition (410) he confirms that in the case of Revelation "apocalyptic imagery is pressed into the service of prophecy." Mounce has excluded sexist language by replacing such phrases as "rejected by man" (200, 1st ed.) to "rejected by the unbeliever" (193, 2d ed.) and "man" (209, 1st ed.) to "human race" (204, 2d ed.).

In some cases, Mounce has now stated his opinion in a less qualified way (317, 370) than he had done previously. In other cases, he did vice versa (190). At times, he has added more emphasis on his position (e.g. the rejection of the view that the scrolls of Rev 5 and 10 are identical, 202-203). At other times, he has modified previously held positions (e.g., commenting on the harvest in Rev 14 [279]).

A dramatic and noteworthy change has taken place with regard to the question of recapitulation. Mounce's position remains premillennial (xv), yet he now allows for a moderate use of recapitulation: "Although I still reject the idea of strict recapitulation, I can see that the numbered visions do in fact cover the same period of time in what is best described as a spiral of intensity" (xv). He, correctly, does not allow for individual plagues in one septet to correspond exactly with those in another septet, while he maintains an overall principle of recapitulation (168-169, 292). This is definite progress over the first edition.

There will always be points of disagreement between an author and a reviewer.

Mounce, for instance, discusses preterism, historicism, futurism, and idealism, and rightly perceives strengths and weaknesses in each approach. His position is "that the predictions of John find their final and complete fulfilment in the last days of history" (30). He seems to maintain a fulfilment in the first century and another one toward the end of human history. I could not follow his line of reasoning in this respect. Another example may suffice. The author makes a distinction between form and content with regard to the millennium which, when accepted, allows for more or less radical reinterpretation of the biblical text (370).

Nevertheless, Mounce must be praised for treating the biblical text thoroughly. He avoids the pitfalls of explaining too little versus commenting on the biblical text too extensively, which may cause the reader to shy away from the commentary. In some cases, the exposition opens a window for applying the text to the present situation (115). As compared to the first edition, there are greater clarity, better transitions and summaries, and a better flow in the explanation of the unfolding images of the book of Revelation. The references to the OT and NT as well as the extracanonical literature are commendable. The volume has a helpful, updated, and quite extensive bibliography. The first edition was already a standard within the nondispensationalist, evangelical tradition. The second edition even surpasses it and has all the ingredients to remain this standard.

Biblical Research Institute EKKEHARDT MÜLLER
Silver Spring, MD 20904-6600

Nash, Robert, Jr., and Loren Mead. *An 8-Track Church in a CD World: The Modern Church in a Postmodern World.* Macon, GA: Smyth and Helwys, 1997. 132 pp. $16.95.

Robert N. Nash, Jr., is assistant professor of religion at Shorter College in Rome, Georgia, and holds a Ph.D. degree in American Christianity from the Southern Baptist Theological Seminary. He is a coauthor of *The Bible in English Translation: An Essential Guide* and is a contributor to an edited volume on cross-cultural ministry entitled *Many Nations Under God: Ministering to Cultural Groups in America.*

Nash cogently argues that American Christian churches must embrace reform if they are to remain relevant in a postmodern culture and meet the spiritual challenges of American life in the twenty-first century. In order to make the challenges facing the American church clear, he discusses the three periods of human history and shows how the church has been influenced by the ideas about God that emerged in each of these three successive periods. These periods are the premodern, the modern, and the postmodern. Nash identifies the three primary functions of the church as (1) offering God's grace and love to its culture, (2) enhancing the spiritual lives of its members, and (3) providing a place of community that mirrors God's kingdom. These three primary functions of the Church remain irrespective of the period of human history one is considering.

Nash cites the fact that Christianity is no longer the main religion in America, but has in fact become just one of several religions contending for the loyalty of Americans. Therefore he challenges the church to become knowledgeable about other religions instead of participating in internal fighting. He also challenges both

the "liberals" and the "conservatives" to unite in upholding the centrality of Jesus and to focus on the growth of their members in terms of their relationship with Christ. Nash challenges churches to develop new modes of worship that will be relevant to the needs of the postmodern world. In addition, he encourages churches to capitalize on their strengths as they strive to carve niches for themselves from which to serve the society in which they exist. Churches must recover the "love for the stranger" that is at the heart of the Christian faith.

Nash boldly identifies and discusses the various problems the Church must tackle if it is to compete from a position of strength in postmodern America. He correctly points out the fact that unless the Church examines itself critically and focuses on its obligations to the community, it will become irrelevant to the people it is supposed to serve (20). By deemphasizing the need for making Christianity a rational religion that is explainable through science, he seeks to bring Christianity back to the basics—namely, the experience of a saving relationship with Jesus (45-46). In addition, his point that many churches "are empty spiritual shells that claim to be spiritually vital, but that are, in truth, spiritually dead," is right on target (51-53). The suggested "eight theses" constitute a good diagnosis of the situation in American Christianity and if embraced could help in reversing the trend.

Nash's point that "science will always win the battle against religion on the playing field of human reason" (16) is an assumption that is challengeable. It is one's presuppositions that determine one's criteria of what to accept as probably true or false. That Christianity cannot be proven by the modern scientific method does not prove it to be false. His point seems to be directed against taking the Bible as a book of propositional truths. He emphasizes what he considers its spatiotemporal limitations. When Nash writes that churches are divided "not by theological distinctiveness, but rather by the culture war between traditionalists and progressives" (23), he seems to be de-emphasizing the theological differences among denominations.

Nash's assertion that what the Christian believes is "simply faith assertions," with "no proofs" "except the proofs I know within my own heart" (34), seems to suggest that he is advocating a "watering down" of the unique claims of Christianity in view of the plurality of religions with their differing, contending claims to uniqueness. However, the fact that there are competing truths should not necessarily lead us to jettison the special and unique claims of Christianity. In addition, his apparent suggestion of a witnessing approach that emphasizes befriending people in order to break down walls of prejudice and misunderstanding seems to be an awakening to the need to carry out the command of Jesus to go and witness of him to all people. Christians need to be gently purposive in trying to "love people into the kingdom."

Overall, his book achieves his stated purpose of helping the "traditional" churches discover new ways to minister effectively in the postmodern American society by adapting the gospel message to the new realities of the world. The book is good for all those who are interested in church growth and are concerned with the contextualization of Christianity so that it may be more relevant to the needs of the postmodern world.

Berrien Springs, MI 49103 LAWRENCE OLADINI

Phillips, Timothy R., and Dennis L. Okholm, eds. *Christian Apologetics in the Postmodern World.* Downers Grove, IL: InterVarsity, 1995. 238 pp. Paper, $15.99.

The contributors to *Christian Apologetics in the Postmodern World* seek to contribute to an evangelical apologetic which maintains gospel purity and is relevant to the local church and postmodern culture (11). This review summarizes the various traditional and new approaches (recommended in the book) that reject and/or build on some features of postmodernity.

The most consistently negative assessment of postmodernity is presented by Douglas Webster (chap. 11). He suggests that there should be a clear distinction from postmodernity in preaching the gospel. This is because attempts to seek a place in the postmodern world may cause the Church to be evangelized by it. Also, postmodern affirmation, approval, and political correctness are contrary to biblical correctness, repentance, and deliverance. Webster laments the secularization of Church mainliners (who seek respectability and political correctness) and Church marketers (who seek popularity). He concludes that if we gain the postmodern world, we may lose our souls.

The most consistently positive assessments of postmodernity are presented by Nicola Creegan (chap. 4) and John Stackhouse (chap. 3). Creegan proposes that insights from Schleiermacher on grafting Christianity to the universal, rational structure of modern thought are useful for similar grafting to postmodernism. Stackhouse identifies apologetic values in the language of postmodernity. He argues that the church cannot speak about the credibility of the gospel until it establishes its plausibility. This is because there is ignorance about Christianity even among many who presume they know the faith enough to dismiss it. Also, many Christians make the faith unattractive. Finally, Christian plausibility may be supplemented by postmodern architectural and literary devices, and testimonies about the supernatural.

An ambivalent attitude toward postmodernity is evident in the contribution by Roger Lundin (chap. 2). He denies that we must abandon serious, critical engagement with postmodernity or shun its study. However, he seems to be in harmony with Timothy Phillips' and Dennis Okholm's aim to convince postmodernists that they must play by the rules of the gospel (chap. 1). Lundin's basic concern is evident in his warning against use of postmodern vocabulary to communicate the gospel. He suggests that the gospel overturns the categories of postmodernism that involve assumptions concerning self, truth, and ethical life. These categories also imply the replacement of truth with therapeutics and psychological effectiveness and are tied up with a naturalistic view of reality and a preferential view of morality.

A similar ambivalence is evident in William Craig's proposal (chap. 5). On the one hand, one may be committed to Christian truth and yet be open to postmodern seeing of truth and learning from other world religions. On the other hand, postmodernism may be shown to be self-refuting. According to Craig, traditional apologetics is still effective since, while revelation is a category above reason, it is supported by evidence. The self-authenticating witness of the Holy Spirit is the

foundation of faith. However, evidence confirms faith and may encourage postmodernists to consider the faith perspective. Phillips and Okholm question (chap. 1) whether any apologetic can succeed in the postmodern era. However, Craig presents an extensive defense of Christian particularism as an alternative to the postmodern celebration of religious diversity.

Other chapters in this book engage postmodern criticisms of Christianity. Richard Middleton and Brian Walsh (chap. 7) seek to answer a postmodern criticism of Christianity: that its metanarrative excludes the experiences and realities of some people and legitimates the power structures that oppress other perspectives. To this end, they make a "postmodern" defense of the biblical metanarratives as free of some totalizing aspects which are rejected by postmodernism. For example, biblical narratives are rooted in suffering, and their basic, creational intent delegitimizes violent and oppressive uses of the biblical story.

James Sire (chap. 6) accepts postmodern criticism of the modern assumption that human knowledge can be certain. However, he argues that the question of truth cannot be avoided. While the Christian framework is not presumed as a given, we need to present Christ as the logos of reality. Also, before giving rational evidences we must show rhetorical plausibility. Lastly, there is a way around postmodernism's ontological agnosticism. The postmodern concern with language allows plausibility to be shown by telling a likely story. One may take advantage of postmodern freedom to tell one's own story in order to tell the story of Jesus in the academy as well as in the community. Sire's approach is complemented by Dennis Hollinger's discussion (chap. 10) of the Church as plausibility structure for the Christian worldview. The Church must make the biblical story manifest in its entire life.

Philip Kenneson (chap. 8) celebrates the postmodern attack on objective truth and tends toward a dichotomy of objectivity and plausibility. It is not objectivity which gives Christianity its authority, but the fact that the Church lives in a way that is incomprehensible apart from its God. Efforts to demonstrate the objective truth of Christianity reduce it to a form of modern Gnosticism. Kenneson critiques the origin of objective truth in methodological doubt. He rejects the dichotomy by which objective truth brackets all people together and subjective truth places the burden of truth on individuals. Ironically, he claims that since he has no theory of truth, he cannot be accused of relativism but is an antirelativist who rejects objective truth. For Kenneson, the Church's indispensable convictions are not a second-class knowledge. Truth is internal to a web of beliefs with no external standard. We are always in the grip of belief while seeking to make others believe as we do. By word and deed a community narrates faith in order to give it substance. It is futile to proclaim Christ's Lordship as truth while we live in a way that makes that lordship invisible. Instead of answering questions no one is asking, we should live in a way that drives the world to ask about our hope. Kenneson's approach is complemented by Ronald Potter's observation (chap. 9) that the social-economic realities of life make faith problematic more often than do traditional, intellectual challenges. Apologetics must be centered in the Church and be praxis-oriented.

Christians who are tempted to take a purely positive view of postmodernity would do well to be forewarned about its dangers which have been presented in this book. However, the positive, negative, and ambivalent views summarized

above provoke many questions. What "language" may we use to communicate the gospel? Should we prefer premodern or modern languages? Is there some universal language available? Is the simple repetition of Scripture language sufficient? Does apologetics need to translate the message of Scripture into contemporary language?

Some answers to these questions are suggested in the well-written chapters of this book. The multiplicity of authors leads to a lack of harmonious recommendations for a response to postmodernity. However, the various perspectives may facilitate the reader's appreciation of issues which must be considered in the construction of a theological response to postmodernity. Some have concluded that postmodernity is best ignored as a passing fad. However, the evangelical responses contained in this book illustrate the fact that contemporary Christians may not easily escape the challenge and opportunity of constructive engagement with postmodern thought.

Berrien Springs, MI 49103 MARTIN HANNA

Phiri, Isabel Apawo. *Women, Presbyterianism and Patriarchy: Religious Experience of Chewa Women in Central Malawi.* Blantyre: Christian Literature Association in Malawi (CLAIM), 1997. 160 pp. Paper, $10.00.

This is a recent publication of the productive Kachere Series, a line of books on religion and theology that is sponsored by the Department of Theology and Religious Studies of the University of Malawi. The author, herself a former member of this department, is currently Director of the Institute of Contextual Theology of the University of Durban—Westville, Republic of South Africa. The issue of the status and ministry of women in the Christian church is becoming one of increasing importance, and frequently controversy, in most denominations nowadays. Thus Dr. Phiri's detailed historical and sociocultural study of the matter in the context of the Presbyterian Church of Malawi (CCAP) comes as a welcome introduction to many of the relevant aspects.

The book begins with a valuable survey of the important role that women played in the ancient, traditional, religious practice of the Chewa people as spirit mediums and shrine leaders (chap. 1). The main body of the book then deals with the various struggles in which women have had to engage in order to have their voice heard and their talents utilized in a church that was initially characterized by a conservative "patriarchal theology" (43) and male-dominated administrative practice, even within their own fellowship group (Chigwirizano).

In her well-written overview and evaluation, the author considers such crucial topics as female initiation, bride wealth, child marriages, husband desertion, a widow's property rights, and remarriage. Current attitudes toward women in the church are explored on the basis of personal field interviews (chap. 4), and various ecumenical efforts at promoting a greater awareness of women's issues are reported (chap. 5). Dr. Phiri concludes her study (chap. 6) with a reflection of the ecclesiastical status of women in relation to several key scriptural passages that concern this subject. Here, in particular, is where the author expresses several potentially controversial opinions of a hermeneutical nature, and one wishes that

her exegetical position had been more fully delineated. Perhaps this task will be undertaken in a subsequent study.

This book is written in the vigorous style that would be expected from one who has been an active participant in many of the stirring events that Phiri is reporting. This text should be required reading in any seminary/theological college course that deals with the subject of the history and development of Christianity in Africa, especially with regard to issues of contemporary interest, concern, and debate.

Zambia Bible Society
Lusaka, Zambia

ERNST R. WENDLAND

Polkinghorne, John C. *Belief in God in an Age of Science.* New Haven, CT: Yale University Press, 1998. xv + 130 pp. $18.00.

This book is one of forty-two volumes that have been sponsored by the Dwight Harrington Terry Foundation Lectures on Religion in the Light of Science and Philosophy. The author, John Polkinghorne, writes from a rather unique position in that he is a renowned theoretical physicist, an ordained theologian, and a retired president of Queen's College, Cambridge.

Polkinghorne's primary focus throughout the book is the interface and similarities of science and theology when considering the holistic character of the physical world and how we, as occupants, relate to that world. In the first chapter the concepts of natural theology are developed as an insightful discipline. Theism is offered as a "best explanation" of the multileveled experiences of human encounter with reality.

In chapter 2, Polkinghorne examines the relationships and similarities of methodology used by the scientist and theologian as they pursue truth. Two examples of critical investigation are presented. From the scientific aspect, the study of the nature of light is examined, which resulted in the development of quantum theory; from the theological aspect, the christological controversies are examined, which resulted in the Chalcedonian definition.

Chapter 3 is devoted to a discussion of divine interaction. Various concepts and models of God are explored as to how best to acknowledge divine interaction within a scientific framework. The arguments presented here are not of the same nature as normally presented, but rather take a fresh approach to this subject, using insights gained from chaos theory. The chapter may be best summarized by the following quotation:

> Thus a realist reinterpretation of the epistemological unpredictabilities of chaotic systems leads to the hypothesis of an ontological openness within which new causal principles may be held to be operating which determine the pattern of future behavior and which are of an holistic character. Here we see a *glimmer* of how it might be that we execute our willed intentions and how God exercises providential interaction with creation. As embodied beings, humans may be expected to act both energetically and informationally. As pure spirit, God might be expected

> to act solely through information. One could summarize the novel aspect of this proposal by saying that it advocates the idea of a top-down causality at work through "active information." (62-63)

Chapter 4 explores the possibilities and needs for future dialogue. Arguments are presented that dialogue between scientists and theologians should become more frequent and that other disciplines must also be included in such dialogue, because we live in this world as "a whole," not in parts. Chapter 5 concludes the main presentation of the book by reexamining the parallel paths taken by the scientific and theological pursuit of knowledge. The commitment of science to critical realism is examined and discussed from six perspectives. The chapter concludes by examining correlations between theological realism and scientific realism. Chapter 6, rather than offering new arguments or support for the main theme of the book, is simply a short discourse on the insights offered to the pursuit of truth from mathematics.

Overall, the time spent in reading *Belief in God in an Age of Science* is a good investment. It should be pointed out that this book assumes a minimal working knowledge of science as well as a good vocabulary. In other words, some may find this book "heavy" reading. However, one should not become discouraged, as the rewards are well worth the effort.

The arguments presented throughout the book are well thought out and flow logically. As one reads the book, one acquires a new awareness of the similarities between science's and theology's methodologies for the discovery of knowledge and truth. Polkinghorne presents both the scientist and the theologian with some new challenges, not only as they work within their individual disciplines, but also as they come down from their ivory towers and seek to communicate with each other and with society in general.

From my perspective, the main weakness of this book is the author's rejection of a literal interpretation of the Genesis Creation story. This position tends to overshadow some of the arguments presented with respect to the development of the physical world and conscious thought in humans. However, this position does not substantially subtract from the overall benefits gained from this treatise.

Any individual actively involved in the pursuit of knowledge and truth would do well to read and understand the arguments and challenges presented within the pages of this book.

Geoscience Research Institute
Loma Linda, CA 92350

CLYDE L. WEBSTER, JR.

Reid, Stephen Breck. *Listening In: A Multicultural Reading of the Psalms.* Nashville: Abingdon, 1997. 108 pp. Paper, $19.95.

Stephen Breck Reid offers this multicultural reading of the Psalms as a corrective to the "crippling ethnocentrism" (104) which has long affected interpretation of Israel's ancient book of worship. In Reid's conviction, "theological anthropology" (humanity, according to biblical definition), can now afford "neither a naive nor a self-consciously imperialistic ethnocentrism" (104). Exercised by the limitations of Psalm readings according to the dominant North

American culture, Reid is keen to share the benefits of considering the Psalms from within such alternative contexts as the African-American, Japanese-American, or Mexican-American experience. Presuming the Psalms to be the literature of the oppressed, Reid connects their laments with African-American Blues. He hears a voice of courage and honesty in the face of pain that, by the power of its pathos, becomes of greater moment than the harsh injustice which gives rise to it. The intimacy of anger and loss, the tenacity of grief, and the greater tenacity of God, all features of the laments, effectively echo the fear and faith of many of society's marginalized.

Reid encourages his reader to listen to the self which speaks through the Psalms. This speaking-self he analyzes as conflictual, authoritative, and contextual. The conflictual-self senses a dissonance between the now and a better time when God's friendship was more obvious. The authoritative-self rejects the myth of innocence and the language of "could'a, should'a, and would'a" (37), accepts responsibility for its actions, and finds in God the empowerment to act. The contextual-self acknowledges, rather than denies, displacement from Zion, the locus of divine supremacy. Reid associates painful moments in American history with the psalmist's mental anguish at the prosperity of the wicked (Ps 73) as he seeks to demonstrate how the psalmist's cry to God, or for Zion, critiques the suffering which inspires those cries. Japanese Americans who remember the crass economic exploitation derived from their own or their parents' internment during World War II, African Americans descended from slaves, and Mexican Americans belittled in a land which was theirs can all relate to the psalmist's complaint against injustice. And the psalmist's longing for God or Zion condemns the prevailing reality of history and place characterized by these outrages, since these "fall short of the reign of God that remains the measuring stick for the self of the Psalter" (104).

Reid's work sometimes exhibits the rhetoric of a preacher sure of his congregation's moral support. His style includes many cryptic remarks, dense syntax, and illustrations introduced without comment. Treatment of the forty-one Psalms covered in the book is generally divided between (a) commentary on what a given Psalm says, (b) references to secondary literature, and perhaps (c) identification of the poem's place in the history of Psalm composition. Too much is made of commentators and not enough of conclusions demonstrated from the text. What Reid offers frequently amounts to notes on the passages more than exegesis of the passages. Taken together, these characteristics sometimes support the sense that this is a work for the initiated, or perhaps a series of remarks which, properly elaborated, might develop into a book manuscript of some value.

Occasionally, Reid grants himself the liberty of insightful remarks of uncertain grounding. His own sparingly made claims for the text do not necessarily find support in his passage; e.g., psalmists may speak "from the edge of the abyss," but not in Ps 30; God's faithfulness may contrast with the psalmist's wavering, but not in Ps 30:5-7 (14-15). Apart from these details, a book dedicated to presenting the Psalms as the voice of multicultural America should more intimately and extensively link the psalmist's experience or message to the culture and times to which it proposes to speak. An example of Reid's failure to do so is found in his discussion on the forty-sixth Psalm (75-77) that includes only two

lines which make any sort of application to its audience ("The dependable God enables us to remain sanguine" [75]).

Other surprising features of this book include mystifying Hebrew transliterations (e.g., where בעיני is transliterated as *b'ᶜen* and said to be a verb in the first person meaning 'to understand' in Ps 73:16 [90]), and repeated reference to a male *bruja* named Tenorio in Rudolfo Anaya's book *Bless Me Ultima* (31). Together with these, the absence of preface, foreword or introduction, index (authors, subjects, Scripture texts), or any bibliography, as well as a small discrepancy in the footnotes (chap. 2, n. 27, 106) all support the suspicion that the book would have benefited from more prepublication attention. The use of unexplained abbreviations (Ps 4:3; Eng. 2, etc. [7ff.]), and the absence of rationale for the Psalms selected, or of order in their treatment (Pss. 102, 143, 55, 12, 26, 28, 141, 64) do nothing to diminish this conviction.

Reid's book may give the impression that real multiculturalism requires some dichotomy of hostility vs. sympathy between the European and non-European components of America's cultural mix. At the very least, the Psalms seem properly audible only as the voice of nondominant American subcultures. However, Reid does arrive, in his afterword, at a credible, relevant, and temperate conclusion. He affirms that "there would be no reason to lament a God who is not sovereign. The personal piety of the Psalter gives witness to the reign of God" (103). With this summation, Reid tenders a persuasive validation of the anguish of the biblical laments, a justification for the cries of the world's oppressed, a hope to people everywhere who long for a better time than our days of despair, a power greater than "the enemy" we ourselves seem unable to conquer, and a better place than the exile of physical displacement and lost memory.

Andrews University LAEL CAESAR

Roller, Duane W. *The Building Program of Herod the Great*. San Francisco: University of California Press, 1998. 370 pp. $50.00.

Although the book is not so divided, the ten chapters of *The Building Program of Herod the Great* could be divided into four sections. Chapters 1-5 recount the architectural education of Herod via Herod's visits to Rome and his social acquaintances. Chapters 6 and 7 recount Roman building activities prior to Herod and a chronological history of Herod's own building program. Chapter 8, consisting of 114 pages and 43 percent of the main text, is an alphabetical summary of Herod's building sites. Chapters 9 and 10 detail the building activities of Herod's descendants and his continued influence on the architecture of the Near East.

Equally significant to the main body are three appendices. Appendix 1 evaluates the remarks of Moses Khorenats'i about Herod and his interaction with Armenia. Appendix 2 discusses the likelihood of a physical representation of Herod the Great. Appendix 3 is a fully-developed stemmata of Herod's family, contained in 14 charts.

Roller's work is a historical explanation of the roots and use of architecture by Herod, who out-Romaned the Romans by his acumen at predicting coming Roman architectural trends and implementing them even before they became

common in Rome. It is remarkable that a king of such a small kingdom could be "at the forefront of technology" (97).

There is much to commend in Roller's book. Placing Herod the Great within his architectural interests brings Herod to view in a way no other treatment could do. The clear and detailed family tree of Herod, presented in Appendix 3, will be especially helpful as a quick reference to the family of Herod. This work also brings together the architectural details that Josephus assigned to Herod. The book is clearly written by someone who enjoys his topic and has mastered it well.

The title of this work, *The Building Program of Herod the Great,* may evoke the idea that this work focuses on the actual buildings built by Herod. This assumption is not accurate. The book is not an archaeological uncovering, but a historical treatment of Herod's building activity. While limited archaeological references are noted (at the conclusion of each site discussed in Chapter 8), the presentation is almost solely historical. The title might better have served the book had it included the word "history" (e.g., *A History of the Building Program of Herod the Great*). True, the word *Program* does imply what is within, but readers may expect more than what is here.

Its limited archaeological focus may suggest that the author is not comfortable with archaeological reports. This lack is especially evident when Roller criticizes the work of the Tell Hesban excavators for not assigning specific strata to Herod. He complains that the excavators published only the "logs of the excavation process" rather than providing "interpretative documents" (160). If he sees within the "logs of the excavation process" data that can be directly linked to Herod, Roller should make such connections (which he does not). Part of the problem may be that Roller's most recent bibliographical reference for Tell Hesban is over twenty years old (161). Otherwise, he may not be aware of the frequent lack of specificity within archaeological discoveries, although his own work provides many evidences of such lacunas. Roller's criticisms are especially mysterious, since in discussions of sites like Jerusalem, which is much more central to the building activities of Herod, Roller ignores all archaeological evidence and deals only with the historical information (e.g., Josephus [174]).

One small, but consistent, aggravation in *The Building Program of Herod the Great* was the use of both "B.C." and "A.C." Both have the meaning of "before the time of Christ," but the seemingly irregular use of both (sometimes on the same page; e.g., 80, 191, 248) had me wondering what, if any, special meaning Roller had in mind by using both.

Much of Roller's history is dependent upon two books by Josephus (acknowledged by Roller [4]). This dependence raises the issue of what could be said about Herod the Great, if we did not have Josephus' work. This question may seem of small consequence, except by those who deal with earlier historical times, where the primary source is the biblical text. The presentation of Roller should make those who criticize the Bible for its lack of help in solving specific archaeological questions (e.g., the Israelite Settlement) pause in reflection.

The criticisms offered in this review are not to suggest that Duane Roller has done a poor job at chronicling Herod or his building program. On the contrary, Roller has provided an excellent historical background of Herod's building

program. This book succeeds in raising awareness of Herod's gift for architecture and its place within the Roman world. No scholar can safely write about Herod or his times without consulting *The Building Program of Herod the Great.* After reading this book, one could conclude that any treatment of Herod that does not place his life within the context of his building program would be incomplete.

Andrews University DAVID MERLING

Roth, Ariel A. *Origins: Linking Science and Scripture.* Hagerstown, MD: Review and Herald, 1998. 384 pp. $29.99.

Ariel Roth is one of the deans of Seventh-day Adventist creationism, having been active for over thirty years defending a literal interpretation of Genesis. Before retiring in 1994, he served for fourteen years as director of the Geoscience Research Institute (GRI). The GRI is a group of scientists sponsored by the Adventist church to research apparent conflicts between current concepts in science and the creation model. Because of his publicly declared position on science and faith, Roth is loved by some, while suffering from others the antipathy usually bestowed on those who question current paradigms in science. His new book, *Origins: Linking Science and Scripture,* is likely to engender the same polarity of reactions in its readers.

Recent years have seen a renaissance in publications questioning evolutionary theory and attempting to reconcile scientific data with a creator God. Many of these books have dealt with newly discovered information about the universe and biochemistry. One major example of this class of books has been *Darwin's Black Box* by Michael Behe, dealing with the biochemical challenge to evolution. Instead of dealing with a single area of science and questions raised about evolution in that narrow field, *Origins* takes a much broader approach. Dealing with philosophy, biology, physics, geology, and theology in a single book is an impressive feat, reflecting Roth's broad understanding of these areas and their bearing on the question of creation. Few other authors have had the breadth of expertise and nerve to attempt such a comprehensive work, although at least one other book published in 1998, *The Big Bang Exploded,* by Russell and Colin Standish (Hartland Publications), has attempted this at a more popular level.

The dazzling scope of *Origins* is both a strength and a weakness. On the one hand, it is interesting to see the question of origins dealt with in such broad brush strokes, and Roth does an excellent job of placing volumes of information and complex questions into perspective. On the other hand, it is impossible in one book to cover in detail every subdiscipline of science to the satisfaction of experts in that field. Thus, to this molecular geneticist, the chapters dealing with biochemistry and molecular genetics seemed inadequate. Whether this is a fair criticism or not, it is one that is almost certainly going to be heard from experts in different areas when they comment on this book. In response to such criticism it is necessary to note that a book of this scope would be unreadable if it attempted to deal with every detail that might be out there, or used the specialized jargon of each discipline. Because of its breadth, Roth wrote *Origins* in a style easily understood by any adult reader.

While *Origins* is easy to understand and the text is liberally illustrated with fascinating stories, there are times when all the stories and illustrations, while

enjoyable to read, make getting to the point a circuitous affair. In addition, occasional parts read like a collection of notes and comments instead of a coherent narrative or argument. Chapter 8, entitled "More Biological Questions," is a clear example of this. Other chapters contain sections of material previously published by Roth. Regular readers of the journal *Origins* (not to be confused with this book) will recognize in Roth's work many of the thoughts expressed when he served as editor of the journal. A section entitled "Life in the Deep Rocks," which readers of the journal *Origins* will instantly recognize, illustrates the use of previously published material. This is not necessarily unfortunate, as this book takes many of Roth's previous thoughts and places them in a much more comprehensive framework than when they were initially published.

Modern geology has served up many of the greatest challenges to biblical creationism, and it is in this area that Roth's expertise is most evident. It is refreshing to read the interpretation of an ancient-earth skeptic. As long as readers are willing to entertain rapid formation of the geological column as a possibility, they will enjoy Roth's thoughts on swift deposition of geological strata by a recent global flood. Those committed to accumulation of the geological column over long ages will find much of what is written exasperating.

One of the great positives of *Origins* is the extensive documentation provided in endnotes following each chapter. The wealth of bibliographic references and the glossary of technical terms following the last chapter make *Origins* a valuable resource for both novices and those already familiar with creationist arguments.

The extensive endnotes do make one wonder about the intended audience of *Origins*. In fact, many readers may find themselves wondering whether the book is supposed to be a textbook or a book for professional scientists and theologians, a book for general readers, or a reference book. All those endnotes may cause some to think it is a reference work or technical publication, but the use of language and illustrations makes it accessible to a general audience. *Origins* is a very difficult book to categorize. It is probably best described as a book recording the thoughts of someone who has paid his dues as a professional scientist studying questions surrounding the origin of life and who has chosen to place his faith in the literal interpretation of Scripture.

It is unfortunate that so much emotion is expended on the positions taken by believers and unbelievers, as many will reject arguments made by Roth purely on the basis of prejudice. Anyone interested in the creation-evolution debate can profit from reading *Origins*. Others, equally committed to the creation model, may interpret the data differently, and evolutionists will have major objections to the interpretations offered, but Ariel Roth has, after thirty years at the epicenter of the creation-evolution debate, earned the right to have his perspective taken seriously.

Andrews University TIM STANDISH

Sheeley, Steven M., and Robert N. Nash, Jr. *The Bible in English Translation: An Essential Guide.* Nashville: Abingdon Press, 1997. 116 pp. $12.95.

Sheeley and Nash, both teachers at Shorter College in Georgia, have written this guide to help laypersons in selecting a Bible translation. The first two chapters, the first on the history of the canon and the English Bible, the second on textual criticism

and the philosophies of Bible translation, serve as background for the rest of the book. Chapter 3 deals with translations that follow the principle of what the authors call "verbal translation," translations that are conservative in seeking to make the translation into the target language as faithful as possible to the original language. Chapter 3 also deals with "Dynamic Translations and Paraphrases." The final chapter gives suggestions in selecting and using translations.

The authors have sought to do the impossible in the first two chapters. A better plan might have been to expand or to eliminate these chapters and refer the readers to other sources. For example, under early translations, the authors list only the Septuagint and the Vulgate, and do not mention other ancient versions such as Old Latin, Coptic, Old Syriac, etc. It is misleading to say simply that Coverdale's translation was from the Latin Vulgate and Luther's German Bible and that William Whittingham translated the Geneva Bible alone. In dealing with the dates of the biblical books the authors' orientation is a liberal one, both in the OT and the NT. They place the Pastoral Epistles, the General Epistles, and Hebrews "late in the first century or early in the second century A.D." (150).

The treatment of textual criticism in the book is too superficial to be of benefit. More should have been said, especially about the value of the majority texts and the textus receptus versus the fewer, but more important, early manuscripts of the Bible. This would help to explain why there are differences between the KJV and later translations of the Bible. An obvious error appears when the authors date the Masoretes before the time of the NT!

It is difficult to see why the New English Bible is placed among the verbal translations (26). The authors indicate that "a paraphrase is intended only to update another modern language version" (28). While this is generally true, some paraphrases would contend that they are following the original languages. Wuest's translations are paraphrases, but "based" on the Greek. While the Amplified Bible is a type of paraphrase, however, it does have its sources in the original. Eugene Peterson seems to indicate his paraphrase is from the Greek. Therefore, evidence indicates that it is a bit of an oversimplification to say that a paraphrase is based on an English version.

Too much is made in criticism of the RSV's use of "you" for singular and plural. After all, this is the nature of the English language and other options would have been worse (thee and you, for instance). Also, it seems contradictory to say that the NASB used the best Hebrew and Greek texts available in one paragraph and then, in the next, say that it "refused to abandon traditional readings in the light of obvious textual evidence that supports a different reading" (39). While the authors have written clearly, their facts are not always accurate. Another discrepancy is the statement that the plural of *biblion* is given as *biblios* (12).

The treatment of the different versions, while brief and somewhat superficial, is probably adequate for the book's purpose. The final chapter in the book is the most beneficial because it states the *raison d'être* of the book. Sheeley and Nash have provided a helpful laypersons' guide for selecting a translation, but unfortunately in trying to be brief they have made misleading statements and several errors, which have made the book less useful.

Chico, CA 95973 SAKAE KUBO

Snyder, C. Arnold, and Linda A. Huebert Hecht, eds. *Profiles of Anabaptist Women: Sixteenth-Century Reforming Pioneers.* Vol. 3, Studies in Women and Religion. Waterloo, Ontario: Wilfrid Laurier University Press/Canadian Corporation for Studies in Religion, 1996. 438 pp. Paper, $19.95.

Nineteen Anabaptist scholars from North America and Europe contributed profiles of Anabaptist women to this volume. Such research presents a challenge because, at the time the Anabaptist movement began, the working classes relied mainly on oral forms of communication, leaving little trace of the daily lives of these people. The scattered documents which do exist—such as letters, testimonials, and hymns—tend to be mainly by and about men. Fortunately, a mass of court and prison records has been preserved in which scholars have found evidence of the equally active part which women played in the Anabaptist movement.

The earliest literature written about Anabaptist women is found in hagiographical writings about the martyrs of the Reformation. Closer attention to the lives and deaths of these women began in the twentieth century as part of the examination of women's roles in the history of the church. Some historians have sought to demonstrate that the radical Reformation brought women a religious equality with men, particularly through the idea of freedom of conscience and the turning away from celibacy, while others saw little or no change in the status of women. The editors of the current volume place their focus on presenting careful descriptions of a variety of women—well known and unknown, heroic and timid, nurturers and leaders—giving readers the opportunity to evaluate for themselves the answers to this complex debate. Through these profiles it becomes clear that, although the Reformation did not bring a radical change in status, Anabaptist women in many cases made their own decisions about their religious affiliation and about their involvement in the Anabaptist movement.

The book begins with a brief introduction to Anabaptism and then presents profiles of individual Anabaptist women in three sections—Swiss, South German/Austrian, and North German/Dutch—each with an introduction describing the unique characteristics of the movement in that area and the experiences of the women involved. These women engaged in a wide variety of activities within the movement. Some acted in more socially acceptable roles by supporting husbands who were church leaders (298), sharing food and shelter with itinerant pastors and refugees (167), opening their homes to meetings and baptisms (140), and acting as an underground communication network to alert other believers to secret meetings and other news (98). Other women, because of their convictions and the needs they saw around them, took the roles of teacher (66) and proselytizer (124), prophet (279), intellectual and student of theology (111), printer (258), and even assassin (288).

This is a very readable book that will be appreciated by historian and layperson alike. The authors do not bend to the temptation of hagiography but provide the reader with the opportunity to see these women as history sketches them, as complex characters with lives and minds of their own. Recanters and doomed visionaries are presented as they were, without apology. Further, the editors do not shape the stories of the women in order to support their own

favorite historical hypothesis. I can think of no better book to allow readers to "walk in the shoes" of the women of the radical Reformation.

Andrews University TERESA REEVE

Spencer, Aida Besancon, with Donna F. G. Hailson, Catherine Clark Kroeger, and William David Spencer. *The Goddess Revival.* Grand Rapids: Baker Book House, 1995. 304 pp. $11.99.

There seems to be no subject that is more charged with passion and prejudice than the relation between the sexes. This also is true of various and increasing attempts by numerous feminist approaches to such issues as God's nature, and gender identity in Scripture. The re-imagining of God as Mother which replaces the traditional understanding of God as Father with the revival of a new goddess religion is currently taking place with rapid speed. What is at stake in this new movement is nothing less than the proper understanding of the very nature of God. Who is God? Who is God not? How is God to be addressed, and how can we think and talk properly of God? This is the point of this book. Written by Aida Besancon Spencer with the help of her husband William David Spencer and Donna F. G. Hailson and Catherine Clark Kroeger, *The Goddess Revival* helpfully defines and analyzes a new movement in its diverse branches and offshoots, and plows through the growing literature, thereby giving an introduction to a newly emerging goddess spirituality as well as to its ancient and partly occult roots.

In the first chapter, "God as Female," Donna F. G. Hailson gives a broad overview of diverse goddess spirituality. William David Spencer authored chapter 2, on the male deities now being worshiped. Chapter three, by Catherine Clark Kroeger, addresses the perspective of deities worshiped during the first century in the Greco-Roman world. In the remaining chapters, Aida Besancon Spencer analyzes from a biblical perspective the writings on goddess feminism. Whereas chapters 1, 2, and 3 mainly describe and briefly analyze the worship of gods and goddesses, chapters 4 to 8 are an extended analysis, an apologetic, an appeal, a call to such crucial questions as: Who is God? How is God unique? Why is God neither a male nor a female god? How is God both transcendent and immanent? How may God be known? What is the place of general revelation? What is idolatry? What is the charge the church needs to hear? There are four appendixes, one written by Lupe Rosalez, a former witch and now devout Christian, giving a brief account of what enticed her about witchcraft; a second one by Peter King, on how he helped her to leave witchcraft; one on the term Father (Patēr) in the Bible; and last but not least, an eight-part Bible study on the nature of God, which amplifies earlier chapter content.

Goddess Revival not only gives a helpful overview of the diverse goddess spirituality but also deals much more with the classical doctrine of God than the title suggests at first sight. The challenge that this book seeks to meet is the difficulty of how to affirm that both men and women are made in the image of God, without embracing in any way a perception of God that is less than biblical, or even idolatrous. Their book contains many useful responses to common charges leveled by feminists against what is in reality a distorted perspective of God. *The*

Goddess Revival, however, seeks more than just to rebut wrong and/or misguided ideas. It attempts to win adherents of goddess spirituality to the worship of the true God as portrayed in the Bible. This is done with an openness to other positions and a concern to be well balanced, yet biblically faithful.

Yet, the book also seems to pursue a different agenda. It is written with clear implications on the role of women in the church and with an appeal that women's rights are worth defending (179ff). Admitting that "many of the complaints about the church by goddess feminists are simply true" (182), it challenges the Christian church at large to "search for more biblical ways to understand and speak about God" if the church wants renewal (183). That renewal is needed within the church is beyond question. However, the crux of the book comes, in my opinion, in its understanding and use of metaphorical language in the Bible. To claim that "outside of knowing God through actions and adjectives, God is known by metaphorical language" (110), seems to significantly limit our knowledge of God and is open to serious dispute. Moreover, to conclude that it is nonsensical "that Father, Lord, Son, Creator, Redeemer, Judge, and Savior are literal terms as opposed to Good Shepherd, True Vine, Rock, Fortress, and motherhood, which are metaphorical and symbolic" (111) is no less problematic. The thrust of *The Goddess Revival* is clearly aimed at more than simply pointing out deficiencies and false concepts in goddess spirituality. According to A. Spencer, it is not only wrong but "idolatry" to "treat God as a literal father, lord, name, savior, high one, and judge, or to treat Jesus as a literal lord, son, name, light, food, savior, life," etc. (117). It is firmly stated that "to treat God literally as any one of these metaphors limits God to the earthly equivalent, making a false image of God, an idol" (117). This claim has far-reaching implications for all Christians. One even wonders whether at this point the authors have subtly introduced a different understanding of God, the very thing they sought to avoid. If our language about God is mainly metaphorical, as it is claimed, it is not surprising to read that the pronoun "he" for God should be avoided (127f). But why should the pronoun "he" for God be avoided, if God saw fit to use it? The Bible uses masculine language for God because that is the language with which God has revealed himself.

"Father" is not simply a metaphor projected by humanity onto God in heaven. It is a name and filial term of address revealed by God himself in the person of his Son. To abandon it can be done only with great loss and peril for proper Christian worship. The acknowledgment of God as Father is an essential part of Christian kerygma. It is certainly not accidental that the Apostle's Creed begins with the confession: "I believe in God, the Father Almighty, Creator of heaven and earth." It seems as if one problem with Spencer is her overly restricted use and limited understanding of the word "father" to sexual aspects that prevent her from using it meaningfully for God. What is particularly disappointing, however, is the fact that *The Goddess Revival* fails to interact with other literature in which significantly different conclusions are reached about our language of God, and how God should be worshiped and addressed. One thinks about books such as Mary A. Kassian, *The Feminist Gospel* (Wheaton, IL: Crossway, 1992); Werner Neuer, *Man and Woman in Christian Perspective* (Wheaton, IL: Crossway, 1991); and particularly the penetrating and substantial analysis by Manfred Hauke, *Women in the Priesthood: A Systematic*

Analysis in the Light of the Order of Creation and Redemption (San Francisco: Ignatius Press, 1988), especially, 121-276, to name but a few, even though one does not need to follow them in every point. Sometimes the grammatical arguments brought forward by Spencer in support of her argument are less than convincing and at times simply incorrect, as for instance when it is claimed that "'Wife' in German is masculine (*das Weib*)" (122). "*Das Weib*," however, is neuter in German, as the German neuter article "*das*" readily indicates.

Not even A. T. Robertson, who is quoted in support of this mistaken statement, makes such a claim in his *Grammar of the Greek New Testament*. Such sloppy research makes one wonder about some of the other research presented in *The Goddess Revival*, and cautions the reader to carefully think through some of its claims and their far-reaching implications for the doctrine of God and theology in general.

Schloss Bogenhofen 3 FRANK M. HASEL
A-4963 St. Peter/Hart, Austria

Toulouse, Mark G., and James O. Duke, eds. *Makers of Christian Theology in America*. Nashville: Abingdon, 1997. 568 pp. Paper, $34.95.

Toulouse and Duke (both of Texas Christian University) have made a major contribution to the reference works related to the intellectual history of American religion. The book surveys the contributions of ninety-one "makers of Christian theology." The volume's aim, the editors note in their general introduction, is "to orient readers to the subject matter at issue rather than to plead a case" (13).

That aim definitely seems to have informed the choice of the individuals they selected for treatment. Thus one finds among the ninety-one not only those who have contributed to mainline religious thought, but also the makers of theology in traditions generally viewed as being far from the center of the mainline. As a result, the volume sports chapters on those who defined the edges of reason and revelation, the developers of Black theology, and the main theological voices of the Orthodox tradition. On the individual level, such people as Joseph Smith, John Dewey, Ellen G. White, W. E. B. DuBois, and Charles Taze Russell find their place along with America's Hodges, Niebuhrs, and Edwardses.

That lineup is quite at variance from the collections of an earlier generation, such as Sydney E. Ahlstrom's *Theology and America* (1967). Toulouse and Duke are definitely in the tradition so nicely represented by R. Laurence Moore's *Religious Outsiders and the Making of Americans* (1986). The historiography represented by *Makers of Christian Theology in America* is concerned with both the center and the edges of historical theology.

The theologians treated in the book are arranged topically in a generally chronological format. Each of the ninety-one essays includes basic biographical data, an analysis of the key theological issues and concerns to which the figure responded, a critical discussion of the major theological theses developed by each person, an assessment of the short-term and long-range influence of each theologian's thought, and a bibliography of useful primary and secondary literature on each person.

The core of the editors' task was one of selection. In that realm the key words in their title proved to be both problematic and informative. How, for example,

should one define theology? Should it include only those who have been professionally thought of as being "theologians"? Or should it also include those in the American tradition who had "a running polemic against established theologians and their theologies" (16)? Toulouse and Duke opted for the latter definition.

The word "makers" was equally problematic. After all, the concept is closely tied to influence. Whereas some thinkers influenced more people than others, their thought doesn't make up the whole of American theology. What about the notable dissenters, outliers, and renegades from the established churches and the conventional modes of doing theology? As might be expected, the editors selected the more inclusive route.

Even the term "Christian" became a problem in the selection of candidates for inclusion in *Makers of Christian Theology in America*. Again, the editors followed the broad path. Thus the pragmatic Dewey is included along with many who have in previous time been seen as sectarian rather than Christian.

The authors are to be congratulated not only for their final roster (although one can always quibble over the value of one person's inclusion over that of another) in terms of both breadth and balance, but also for the high-quality list of contributors to the volume. The essays themselves were generally well-written and informative.

This book will be a standard reference work for some time to come among those who have an interest in American historical theology.

Andrews University GEORGE R. KNIGHT

Webb, Stephen H. *On God and Dogs: A Christian Theology of Compassion for Animals*. New York: Oxford University Press, 1997. 234 pp. Hardcover, $29.95.

What is the relationship between humans and animals? Does God's salvation in Jesus Christ extend beyond humans to include the animal kingdom? Will our pets be in heaven? Webb tackles these types of questions and, as a result, makes an excellent contribution to the growing theological and philosophical debate concerning the relationship between humans and animals.

In Part 1, Webb outlines his own theological method, and then contrasts it to the main theological approaches that deal with the human-animal relationship. He examines the biblical approach of Stanley Hauerwas and John Berkman, the animal-rights philosophy of Andrew Linzey, and the ecological holism espoused by process theologians, environmentalists, and ecofeminists. Although Webb notes the strengths of each approach, he concludes that each strategy fails to adequately describe the place of animals in Christian theology.

In Part 2, Webb criticizes utilitarian and functional theories of pet-keeping, which perpetuate incorrect ideas about the order of nature and the relationship between humans and animals, and more significantly, prevent humans from seeing the "otherness" of animals. According to Webb, humans tend to treat animals, especially those animals we keep as pets, as extensions of ourselves or as beings of lesser value. Our refusal to see animals as beings with their own distinct identities allows humans to control, manipulate, and use animals for our own ends rather than the ends for which they were created.

In Part 3, Webb articulates a theology for animals. He replaces the anthropocentrism found in traditional theology with a view that values animals almost as much as humans. Armed with the idea that animals ought to be taken seriously in the theological reflection of the church, Webb sets out to redefine the meaning of Christian doctrinal theology for animals, which, of course, has interesting and profound ramifications for humans as well.

Webb acknowledges his debt to scholars such as John Cobb, Jr., Jay McDaniel, Stephen Clark, Gary Comstock, Andrew Linzey, and others who have explored the relationship between humans and animals before him. Although Webb uses these scholars extensively, he has produced a work that is "radical" in comparison, and therefore many of his fellow scholars may not always agree with him.

Webb's thesis begins with the bold assertion that the world of animals is a world of divine grace. God extends the gift of grace through Jesus Christ to the entire world, not just to humankind. Webb defines grace as "the inclusive and expansive power of God's love to create and sustain relationships of real mutuality and reciprocity" (4). Consequently, God's grace runs through all true and meaningful relationships. While classical theology has done a good job of contemplating the relationship of grace that exists between God and humans, Webb argues that a similar relationship exists between humans and animals, especially those animals we call pets. Pets and their human counterparts provide the best context in which to study the relationship of grace that exists between animals and humans precisely because pets have adapted to living in close proximity with the human world.

Using a "dialectical" methodology, Webb compares God's relationship to humans with the relationship of grace that exists between dogs and humans in order to show us that dogs act a lot like God. Like God, dogs love humans without conditions, and they give themselves to us freely. Sometimes dogs sacrifice their own lives on our behalf. Webb's point here is not to trivialize God, but to force humans to see that God's grace can be found in the oddest of relationships; and as a result, the dog-human relationship reveals clues as to how humans ought to view the world, our place in the world, and how to live in the world appropriately.

As an avid dog fan, I think Webb's argument leads us to think in the right direction about the human-animal relationship. His attempt to take animals seriously in theological reflection, making them a part of God' salvation and eschatological plan, is long overdue in Christian scholarship.

Although I appreciate Webb's emphasis on divine grace in the world and in relationships, he may be too "soft" on sin. He seems to ignore the fact that humans, even when we know better, find it extremely difficult to stop doing the wrong thing. For example, humans may know that a vegetarian diet is the most responsible form of eating among humans, but it is extremely difficult for humans to stop eating meat. Another problem I see with Webb's argument is that he comes down too hard against the rhetoric of animals' rights. As Andrew Linzey asserts in his foreword, it is difficult to secure the spiritual and moral status of animals without first using the rhetoric of rights language to establish the moral limits of human behavior toward animals (xi). The last criticism I have for Webb concerns his description of the dog-human relationship in which he tends to sentimentalize

the relationship between dogs and humans. Despite the fact that Webb devotes an entire chapter to try to avoid this criticism, he fails to take seriously the fact that dogs do not always act with grace toward humans. Sometimes dogs lash out at humans in violence without provocation. When put into the right situation, dogs can be more loyal to the pack than to humankind.

Despite some of these minor criticisms, I strongly recommend Webb's book to anyone who cares about the theological and ethical issues surrounding the human-animal relationship and to those interested in environmental studies in general.

Columbian Union College
Takoma Park, MD 20912

BRIAN W. HARPER

Witherington, Ben, III. *The Acts of the Apostles: A Socio-Rhetorical Commentary.* Grand Rapids: Eerdmans, 1998. 944 pp. Paper, $50.00.

Ben Witherington, III, presents us with a massive commentary on what he perceives as one of the most puzzling, yet interesting, books of the NT. He suggests that this second volume of Luke raises as many questions as it answers. For this reason, he attempts "to bring to bear some of the fresh light that has been shed on this complex work by recent studies by scholars of ancient history, rhetoric, the classics, social developments, and other related matters, as well as dealing with various of the traditional exegetical matters" (2).

Although his purpose statement is broad and wide-ranging, the bulk of his presentation is narrowly focused. At every opportunity, Witherington attempts to demonstrate that Luke's work resembles Greek historiography in form and method, as well as in its general arrangement. It also has striking similarity to Hellenized-Jewish historiography in its overall apologetic aims and content. For Witherington, Acts is a "monographic, historical work" (18). Luke is a "serious, religious historian" (51). The purpose of Acts, therefore, is "to inform about the history of the movement, to enable Theophilus to take some pride in its course and leading figures" (379).

Witherington makes a strong case for Luke as a historian. But contrary to Witherington, I do not believe that history is what drives Luke. Luke is not primarily doing historical reflection; rather, theological considerations are the moving forces.

Again, this is not to deny historicity. For example, we may agree that the speeches in Acts have "considerable historical substance" (120) (though many will argue that the case has not been proven beyond reasonable doubt). Yet, the issues that are raised in this debate are much more easily solved if we view Luke as doing more theological redaction in a historical context.

The same is true in many other areas. I am convinced, for example, that reading Acts primarily as a theological document explains more adequately the difference between the Paul of Acts and the Paul of the Letters (see "Closer Look," 430-438). Luke's redaction is based on his theological focus. He is not historically driven. He uses history selectively to make his theological point.

One of my greatest concerns is that Witherington spends more time and space demonstrating that Luke was writing as a Hellenistic historian than he spends on rhetorical analysis. Since the work is subtitled "A Socio-Rhetorical Commentary,"

one would expect more extensive rhetorical analysis, especially in speeches such as Paul's Athenian discourse (Acts 17). But a mere couple of pages are allotted to such an analysis of this classic. This is not to deny that there are moments when excellent rhetorical analyses occur. One such moment is Paul's speech before Agrippa (Acts 26). But overall, I have cause to wonder if the subtitle "A Socio-Rhetorical Commentary" was an editorial decision and Witherington would have preferred something like "A Defense of Luke as a Historian."

In the same light, I expected more in the "socio-" area. Yes, there is good sociocritical discussion when it occurs (see his discussion on women [334-339]) and sociohistorical description (case in point, travel in the first century [636-641]). But I expected more at times (for example, discussion on the seven-deacons pericope in chapter 6, and Simon Magus in chapter 8).

The work is heavily documented, and for the most part Witherington supports his positions with good footnoting. However, at times he is a bit careless and generalizes unnecessarily. For example, he writes: "Sometimes because of the miracle stories, modern scholars have berated Luke along with other early Christians, for their gullibility, or lack of critical consciousness" (221). Who are the modern scholars? Blanket statements like these seem only intended to taint the opposition without careful source documentation.

There is much that is praiseworthy in this commentary. The helpful "Closer Look" discussions, references, and extensive bibliography (35 pages of sources), and various discussions of opposing positions, make the work a worthwhile addition to the NT scholar's library. However, if one is looking for traditional exegesis that focuses heavily on syntax and grammar, this is not the commentary to seek out. Yet, we must admit that Witherington does give excellent word-studies throughout the volume.

Overall, in spite of my critique of the book, this commentary on Acts is a piece of exciting writing and loaded with great alliteration. While its nine-hundred-plus pages do not make it a convenient document to carry around for in-between reading, scholars, seminary students, pastors, and educated laypersons would do well to have a copy on their library shelves.

Walla Walla College
College Place, WA 99324

PEDRITO U. MAYNARD-REID

Yang, Yong-Eui. *Jesus and the Sabbath in Matthew's Gospel.* JSNT Supp., 139. Sheffield, UK: Sheffield Academic Press, 1997. 352 pp. Hardcover, $70.00.

This published version of a dissertation, written under the supervision of R. T. France and G. N. Stanton, provides a comprehensive investigation of the relevant materials about the portrayal of Jesus' relationship to the Sabbath, from not only Matthew, but also OT, Intertestamental, and post-NT sources. Yang's basic thesis, as portrayed in Matthew, is that the Sabbath controversies of Matt 12:1-14 should primarily be understood in terms of Jesus' fulfilling the true Sabbath—the rest of redemption. These controversy stories are thus viewed as a vehicle for Christology, not particularly of Jesus' exposition of Sabbath law. As elsewhere in Matthew (particularly Matt 5:17-48), there are two important

considerations in Jesus' treatment of the law, and in particular, the Sabbath law: continuity, "in the sense that Jesus' redemption fulfills the ultimate goal of the sabbath" (306) and discontinuity. This discontinuity expresses itself ultimately in the abandonment of Sabbath observance, which can be observed in the post-NT period, as represented by the Apostolic Fathers.

Yang considers that the Matthean community is most likely a loose association of several house churches, and that little can be said with confidence about the Sabbath-observance status of this community. However, it is not impossible that some of these house churches might be Sabbath-observant, while others are not. Those who are Sabbath-observant need to be warned of the dangers of legalism, while those who are not need to be warned against antinomianism.

Many of the major, and some of the minor, points of the thesis take a stand that is contrary to the position taken by the majority of scholarship. For example, while there is debate about the concept of afterlife in the later books of the OT, there is near-unanimous agreement that the concept is absent from the Pentateuch. Thus, to consider that the Sabbath has an "eschatological" aspect in Gen 2:1-3 and Exod 20:11 (25, 33) is to use the word "eschatology" in a sense quite different from that which it might have in discussing any NT understanding of the future. It is also quite curious that Ezek 46:1-3, which in Ezekiel is part of an extended vision of a future dramatically different from that experienced by the people of Judah and Israel in exile, is used as an indication of actual sixth-century B.C.E. practice (49)! One also wonders at the frequent use of the word "casuistry" to describe later developments of Sabbath observance. The word usually conveys quite negative connotations, although some attempt is made to define it in a neutral manner (96).

Nor will the central thesis, that Sabbath controversies in Matthew have more to do with Christology than with Jesus' understanding of law, be one that receives universal agreement. Many important studies on Matthew have highlighted the importance placed on the interpretation of law in that Gospel, and emphasized the fact that the Gospel portrays Jesus as providing an understanding of *halakah* that rivals that being developed among the protorabbis. It cannot be denied that Christology is a feature of the Sabbath-controversy stories, but to say that it is the primary issue, and, in fact, is so central as to leave aside any considerations that the texts might have as to how the Sabbath law should be understood, is a position that will be determinedly rejected by many. Furthermore, throughout the whole work, Yang consistently downplays any evidence that might suggest that the Matthean community was Sabbath-observant, despite the fact that he considers both the evangelist and most of the community to be Jewish-Christian (101, 103).

A bibliography and indices are provided and, together with the footnotes, reveal that the study is based on most of the key materials that should have been consulted. While this reviewer will find much to debate with regards to many of the positions taken in the book, scholarship thrives on debate and is well served by an informed presentation of a coherently thought-through investigation of this topic, so important to Matthew studies.

Avondale College ROBERT K. MCIVER
Cooranbong, New South Wales 2265, Australia

TRANSLITERATION OF HEBREW AND ARAMAIC

CONSONANTS

א = ʾ	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 = ʿ	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.*
AB	Anchor Bible
ABD	*Anchor Bible Dictionary*
AcOr	*Acta orientalia*
ADAJ	*Annual Dept. Ant. Jordan*
AHR	*American Historical Review*
AJA	*American Journal of Archaeology*
AJT	*American Journal of Theology*
ANEP	*Anc. Near East in Pictures*
ANET	*Ancient Near Eastern Texts*
ANF	The Ante-Nicene Fathers
AnOr	Analecta orientalia
ANRW	*Auf. und Nieder. der römischen Welt*
ARG	*Archiv für Reformationsgeschichte*
ATR	*Anglican Theological Review*
AusBR	*Australian Biblical Review*
AUSS	*Andrews University Seminary Studies*
BA	*Biblical Archaeologist*
BAR	*Biblical Archaeology Review*
BASOR	*Bulletin Amer. Sch. Oriental Research*
BCSR	*Bull. Council on the Study of Religion*
BHS	*Biblia hebraica stuttgartensia*
Bib	*Biblica*
BibB	Biblische Beiträge
BIES	*Bulletin of the Israel Expl. Society*
BJRL	*Bulletin, John Rylands University*
BK	*Bibel und Kirche*
BKAT	Bibl. Kommentar: Altes Testament
BO	*Bibliotheca orientalis*
BR	*Biblical Research*
BSac	*Bibliotheca Sacra*
BT	*The Bible Translator*
BTB	*Biblical Theology Bulletin*
BZ	*Biblische Zeitschrift*
BZAW	Beihefte zur *ZAW*
BZNW	Beihefte zur *ZNW*
CAD	*Chicago Assyrian Dictionary*
CBQ	*Catholic Biblical Quarterly*
CH	*Church History*
CHR	*Catholic Historical Review*
CIG	*Corpus inscriptionum graecarum*
CIJ	*Corpus inscriptionum iudaicarum*
CIL	*Corpus inscriptionum latinarum*
CIS	*Corpus inscriptionum semiticarum*
CJT	*Canadian Journal of Theology*
CQ	*Church Quarterly*
CQR	*Church Quarterly Review*
CT	*Christianity Today*
CTJ	*Calvin Theological Journal*
CTM	*Concordia Theological Monthly*
CurTM	*Currents in Theol. and Mission*
DOTT	*Doc. from OT Times*, Thomas, ed.
EDNT	*Exegetical Dict. of the NT*
EKL	*Evangelisches Kirchenlexikon*
EncIs	*Encyclopedia of Islam*
EncJud	*Encyclopedia Judaica*
ER	*Ecumenical Review*
EvQ	*Evangelical Quarterly*
EvT	*Evangelische Theologie*
ExpTim	*Expository Times*
GRBS	*Greek, Roman, and Byz. Studies*
GTJ	*Grace Theological Journal*
HeyJ	*Heythrop Journal*
HR	*History of Religions*
HTR	*Harvard Theological Review*
HUCA	*Hebrew Union College Annual*
IB	*Interpreter's Bible*
ICC	International Critical Commentary
IDB	*Interpreter's Dictionary of the Bible*
IEJ	*Israel Exploration Journal*
Int	*Interpretation*
ISBE	*International Standard Bible Dict.*
JAAR	*Journ. American Academy of Religion*
JAOS	*Journ. of the Amer. Or. Society*
JAS	*Journ. of Asian Studies*
JBL	*Journal of Biblical Literature*

Abbreviations (cont.)

JBR	*Journal of Bible and Religion*
JCS	*Journal of Cuneiform Studies*
JEA	*Journal of Egyptian Archaeology*
JETS	*Journal of the Evangel. Theol. Soc.*
JEH	*Journal of Ecclesiastical History*
JES	*Journal of Ecumenical Studies*
JJS	*Journal of Jewish Studies*
JMeH	*Journal of Medieval History*
JMES	*Journal of Middle Eastern Studies*
JMH	*Journal of Modern History*
JNES	*Journal of Near Eastern Studies*
JPOS	*Journal of Palest. Orient. Soc.*
JQR	*Jewish Quarterly Review*
JR	*Journal of Religion*
JRAS	*Journal of Royal Asiatic Society*
JRE	*Journal of Religious Ethics*
JRelS	*Journal of Religious Studies*
JSNT	*Journal for the Study of the NT*
JRH	*Journal of Religious History*
JRT	*Journal of Religions Thought*
JSJ	*Journal for the Study of Judaism*
JSOT	*Journal for the Study of the OT*
JSS	*Journal of Semitic Studies*
JSSR	*Journal for the Scien. Study of Religion*
JTC	*Journal for Theol. and Church*
JTS	*Journal of Theological Studies*
LCL	Loeb Classical Library
LW	Luther's Works, American Ed.
LQ	*Lutheran Quarterly*
MQR	*Mennonite Quarterly Review*
Neot	*Neotestamentica*
NHS	Nag Hammadi Studies
NICNT	New Internl. Commentary, NT
NICOT	New Internl. Commentary, OT
NIDNTT	*New Inter. Dict. of NT Theol.*
NIGTC	New Internl. Greek Test. Comm.
NKZ	*Neue Kirchliche Zeitschrift*
NovT	*Novum Testamentum*
NPNF	Nicene and Post-Nicene Fathers
NRT	*La nouvelle revue théologique*
NTA	*New Testament Abstracts*
NTAp	*NT Apocrypha*, Schneemelcher
NTS	*New Testament Studies*
ODCC	*Oxford Dict. of Christian Church*
OLZ	*Orientalische Literaturzeitung*
Or	*Orientalia* (Rome)
OrChr	*Oriens christianus*
OTP	*OT Pseudepigrapha*, Charlesworth
OTS	Oudtestamentische Studien
PEQ	*Palestine Exploration Quarterly*
PG	*Patrologia Graeca*, Migne
PL	*Patrologia Latina*, Migne
PW	Pauly-Wissowa, *Real Encyclopädie*
QDAP	*Quart. Dept. of Ant. in Palestine*
RA	*Revue d'assyriologie et d'arch.*
RAC	*Reallexikon für Antike und Chr.*
RB	*Revue biblique*
RechSR	*Recherches de science religieuse*
REg	*Revue d'égyptologie*
RelS	*Religious Studies*
RelSoc	*Religion and Society*
RelSRev	*Religious Studies Review*
RevExp	*Review and Expositor*
RevQ	*Revue de Qumran*
RevScRel	*Revue des sciences religieuses*
RevSém	*Revue sémitique*
RHE	*Revue d'histoire ecclésiastique*
RHPR	*Revue d'hist. et de phil. religieuses*
RHR	*Revue de l'histoire des religions*
RL	*Religion in Life*
RLA	*Reallexikon der Assyriologie*
RR	*Review of Religion*
RRR	*Review of Religious Research*
RSPT	*Revue des sc. phil. et théol.*
RTP	*Revue de théol. et de phil.*
SA	*Sociological Analysis*
SB	Sources bibliques
SBLDS	SBL Dissertation Series
SBLMS	SBL Monograph Series
SBLSBS	SBL Sources for Biblical Study
SBLTT	SBL Texts and Translations
SBT	Studies in Biblical Theology
SCJ	*Sixteenth Century Journal*
SCR	*Studies in Comparative Religion*
Sem	*Semitica*
SJT	*Scottish Journal of Theology*
SMRT	*Studies in Med. and Ref. Thought*
SOr	Studia Orientalia
SPB	Studia Postbiblica
SSS	Semitic Studies Series
ST	*Studia Theologica*
TD	*Theology Digest*
TDNT	*Theol. Dict. of the NT*
TDOT	*Theol. Dict. of the OT*
TEH	*Theologische Existenz Heute*
TGl	*Theologie und Glaube*
TJ	*Trinity Journal*
TLZ	*Theologische Literaturzeitung*
TP	*Theologie und Philosophie*
TQ	*Theologische Quartalschrift*
TRev	*Theologische Revue*
TRu	*Theologische Rundschau*
TS	*Theological Studies*
TT	*Teologisk Tidsskrift*
TToday	*Theology Today*
TU	Texte und Untersuchungen
TWOT	*Theol. Wordbook of the OT*
TZ	*Theologische Zeitschrift*
UF	*Ugarit-Forschungen*
USQR	*Union Seminary Quarterly Review*
VC	*Vigiliae christianae*
VT	*Vetus Testamentum*
VTSup	Vetus Testamentum, Supplements
WA	Luther's Works, Weimarer Ausgabe
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
ZA	*Zeitschrift für Assyriologie*
ZAW	*Zeitsch. für die alttest. Wissen.*
ZDMG	*Zeitsch. des deutsch. morgen. Gesell.*
ZDPV	*Zeitsch. des deutsch. Pal.-Vereins*
ZEE	*Zeitschrift für evangelische Ethik*
ZHT	*Zeitsch. für historische Theologie*
ZKG	*Zeitschrift für Kirchengeschichte*
ZKT	*Zeitsch. für katholische Theologie*
ZMR	*Zeitsch. für Mission. und Religion.*
ZNW	*Zeitsch. für die neutest. Wissen.*
ZRGG	*Zeitsch. für Rel. u. Geistegeschichte*
ZST	*Zeitsch. für systematische Theologie*
ZTK	*Zeitschrift für Theologie und Kirche*
ZWT	*Zeitschrift für wissen. Theologie*