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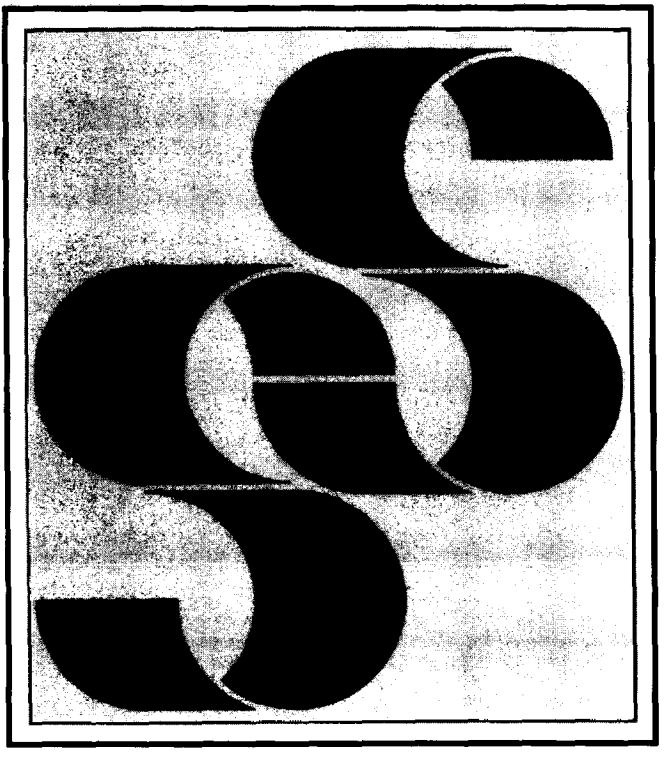

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Phone: (616) 471-6023
Fax: (616) 471-6202
Electronic Mail: auss@andrews.edu
Web: http://www.andrews.edu/~auss

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A Call for Short Articles

In this issue of *AUSS* we are pleased to introduce a new feature: short articles. In the future such articles may vary in length from one page up to the length of a full-sized article. A number of advantages to inclusion of such articles readily come to mind. First, increased flexibility means that the length of an article can more easily correlate with the nature of its topic. Second, a compact, high-quality article can get more "bang for the buck" by focusing on the author's innovation, without taking up a lot of space for yet another recital of interpretation history that is readily available elsewhere. Third, more writers can contribute a greater variety of articles. Fourth, due to the three factors just mentioned, short articles are efficient vehicles for valuable discussions/debates that might continue through successive issues of the journal.

Readers are invited to submit original research articles of any length from a single page to the more traditional length of twenty to thirty pages. Those who may have considered writing for *AUSS* now have the opportunity of crafting an exquisite gem as brief as a single page.

Roy E. Gane

Andrews University Seminary Studies, Spring 2000, Vol. 38, No. 1, 5-8

RE-OPENING *KATAPETASMA* ("VEIL") IN HEBREWS 6:19

ROY E. GANE
Andrews University

Heb 6:19-20 reads: "[19]This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil (εἰς τὸ ἐσώτερον τοῦ καταπετάσματος), [20]where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek" (NASB).

In his 1987 *AUSS* article entitled "Hebrews 6:19: Analysis of Some Assumptions Concerning *Katapetasma*," George Rice successfully demonstrated that in the Septuagint the word καταπέτασμα can refer to any of three curtains/veils of the ancient Israelite sanctuary: the screen of the court (e.g. Exod 37:16 [= MT & Eng. 38:18]; Num 3:26), the screen at the entrance to the sacred tent (e.g., Exod 26:37; 37:5 [= MT & Eng. 36:37]), and the inner veil that separated the holy of holies from the outer sanctum (e.g. Exod 26:31, 33, 34, 35).[1] Having shown that καταπέτασμα, can have a variety of meanings, Rice maintained that in Heb 6:19 the word should be freed from the generally accepted idea that it is the inner/second veil,[2] and interpreted καταπέτασμα in this context as referring

[1]*AUSS* 25 (1987): 65-71. In his list of references to the courtyard veil, Rice includes Exod 37:26, which appears to be a typographical error for Exod 37:16 (67 n. 9). Rice's article has been reprinted as Appendix B in *Issues in the Book of Hebrews*, ed. F. Holbrook, Daniel and Revelation Committee 4 (Silver Spring, MD: Biblical Research Institute, 1989), 229-234. That the LXX uses καταπέτασμα for both the inner and outer curtains of the sacred Tent is well known: see Arndt and Gingrich, 416; H. Attridge, *The Epistle to the Hebrews*, Hermeneia (Philadelphia: Fortress, 1989), 184; F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 1990), 199, n. 14; 250-251, n. 87; M. Dods, "The Epistle to the Hebrews," in *The Expositor's Greek Testament*, ed. W. R. Nicoll (Grand Rapids: Eerdmans, 1956), 4:305; O. Michel, *Der Brief an die Hebräer*, Kritisch-Exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck & Ruprecht, 1966), 254; C. Schneider, "καταπέτασμα," *TDNT*, 3:629.

[2]For the conclusion or assumption that the inner veil is meant, see Arndt and Gingrich, 416; Attridge, 184; H. Braun, *An die Hebräer*, Handbuch zum Neuen Testament 14 (Tübingen: J.C.B. Mohr, 1984), 191; Bruce, 155, 250-251, n. 87; G. W. Buchanan, *To the Hebrews: Translation, Comment and Conclusions*, AB 36 (New York: Doubleday, 1972), 116; P. Ellingworth, *The Epistle to the Hebrews*, NIGTC (Grand Rapids: Eerdmans, 1993), 347; R. P. Gordon, "Better Promises: Two Passages in Hebrews against the Background of the Old Testament Cultus," in *Templum Amicitiae: Essays on the Second Temple Presented to Ernst*

metaphorically to the heavenly sanctuary as a whole, which Christ entered at his ascension (cf. v. 20).[3]

While Rice did not directly identify καταπέτασμα in Heb 6:19 as the heavenly equivalent of any of the three OT veils, his reading of the word here has its closest analogies in LXX references to the outer/first veil, through which a priest would necessarily enter the sanctuary as a whole. Needless to say, Rice's view has important implications for the location of Christ's ministry in the book of Hebrews.

There is no question that in the LXX καταπέτασμα by itself can denote any of the three sanctuary veils. However, in Heb 6:19 the word belongs to the phrase ἐσώτερον τοῦ καταπετάσματος, "within the veil." In the LXX this phrase appears four times: Exod 26:33; Lev 16:2, 12, 15. Each time the meaning is the same: within the inner veil.[4] This raises suspicion that the phrase may be a technical expression in which καταπέτασμα necessarily refers to the inner veil of the sanctuary. This suspicion is confirmed by the fact that in each of its LXX occurrences, ἐσώτερον τοῦ καταπετάσματος renders מִבֵּית לַפָּרֹכֶת, "within the inner veil." While Greek καταπέτασμα by itself can refer to various veils, the Hebrew word פָּרֹכֶת unambiguously denotes the inner veil.[5] Another Hebrew word,

Bammel, ed. W. Horbury JSOTSS 48 (Sheffield: JSOT, 1991), 441; E. Gräßer, *An die Hebräer* (Zürich: Benziger, 1990), 383-385; D. A. Hagner, Hebrews, New International Biblical Commentary (Peabody, MA: Hendrickson, 1995), 98-99; W. Hendriksen and S. Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews*, New Testament Commentary (Grand Rapids: Baker, 1995), 176; T. G. Long, *Hebrews*, Interpretation (Louisville, KY: John Knox, 1997), 78-80; W. L. Lane, *Hebrews 1-8*, WBC 47 (Dallas: Word, 1991), 154; *The New Interpreter's Bible* (Nashville: Abingdon, 1998), 12:81-82; Michel, 254; Schneider, 630.

[3]Rice, 70-71. Compare the metaphorical interpretation of the area behind the inner veil, i.e. the holy of holies, as a figure for heaven in Heb 6:19: BAGD, 416; Hendriksen and Kistemaker, 176; Long, 78-79; M. Vincent, *Word Studies in the New Testament* (New York: Scribner's, 1918), 4:453.

[4]Cf. A. F. Ballenger, *Cast Out for the Cross of Christ* (Tropico, CA: A. F. Ballenger, 1911), 28; W. G. Johnsson, "Day of Atonement Allusions," in *Issues in the Book of Hebrews*, 112.

[5]John D. Livingston identified Lev 21:23 and Num 18:7 as ostensible exceptions, arguing that in these verses פָּרֹכֶת could denote the outer veil at the entrance to the tent ("A Critical Study of the Greek Words Translated 'Veils' and an Application to the Book of Hebrews" [unpubl. M. A. thesis, Seventh-day Adventist Theological Seminary, 1949], 34-36, 39-45). But both of these instances can easily be explained as referring to the inner veil. Lev 21:23 prohibits blemished priests from coming to the inner veil (בוא + אל + obj. of prep. פָּרֹכֶת) by entering the outer sanctum. Even if we were to read here with NJPS (= Tanakh), "but he shall not enter behind the curtain" (as if the curtain were an area that could be entered, as in the use of בוא + אל in Exod 30:20 and Lev 16:2 for entering the Tent of Meeting and [most] holy [place], respectively), פָּרֹכֶת could still denote the inner veil and the verse would bar defective Aaronides, including potential high priests, from the totality of the sanctuary, expressed as a merism referring to its extremes: (1) the area inside the inner veil,

מָסָךְ, is used for the screens/veils at the entrances to the tent (e.g., Exod 26:36-37) and to the court (e.g., Exod 38:18 [= LXX 37:16]).[6]

MT can speak of the inner veil as פָּרֹכֶת הַמָּסָךְ (Exod 35:12; 39:34; 40:21; Num 4:5) or even just הַמָּסָךְ (Num 3:31)[7] because the פָּרֹכֶת served as a special kind of מָסָךְ, "screen." מָסָךְ represents the larger semantic category of fabrics having screening or covering functions. The word can even refer to a horizontal screen (2 Sam 17:19, over a well). Within the מָסָךְ category, פָּרֹכֶת designates the curtain of the sanctuary that delineated the inner apartment of the deity. This accords with its apparent etymology as a loan-word from Sumerian *bará*, "dais," via Akkadian *parakku*, "cultic base/pedestal, high seat; shrine/apartment (of deity)."[8]

Because it divided the sacred tent into two apartments, the פָּרֹכֶת constituted the primary reference point for the internal geography of that structure. For example, while the ark of the covenant was placed מִבֵּית לַפָּרֹכֶת, "within the veil" (= LXX ἐσώτερον τοῦ καταπετάσματος; Exod 26:33), the table and lampstand were מִחוּץ לַפָּרֹכֶת, "outside the veil" (= LXX ἔξωθεν τοῦ καταπετάσματος; Exod 26:35; 27:21) and the altar of incense was לִפְנֵי הַפָּרֹכֶת, "before the veil" (= LXX ἀπέναντι τοῦ

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i.e. the most holy place, and (2) the (outer) altar. In Num 18:7 the prepositional compound לְמִבֵּית ensures that the text refers to entrance within/behind/inside the veil in question. But this does not rule out the normal meaning of פָּרֹכֶת. Again, since the altar and the area within the inner veil are the extreme loci of officiation by priests, including high priests, this combination can be taken as a merism embracing the entire area of priestly officiation. For other spatial merisms, cf. "near and far" (Jer 25:26) and "far and near" (Jer 48:24). Even if פָּרֹכֶת in Lev 21:23 and Num 18:7 could be identified conclusively as the outer veil, which it cannot, the fact remains that the Greek phrase in Heb 6:19, ἐσώτερον τοῦ καταπετάσματος, is used in the LXX exclusively to translate instances of מִבֵּית לַפָּרֹכֶת that refer to location within the inner veil. The fact that Heb 6:19 has the abbreviated substantive expression τὸ ἐσώτερον τοῦ καταπετάσματος, "that which is within the veil" (separate article + unexpressed but understood noun agreeing with the article) rather than the fuller τὸ ἅγιον ἐσώτερον τοῦ καταπετάσματος, "the (most) holy (place) within the veil" (article + explicit noun ἅγιον) does not affect our conclusion because it is the phrase ἐσώτερον τοῦ καταπετάσματος that identifies the veil as the inner one. Cf. the abbreviated substantive expression τὸ ἔνδοθεν τοῦ καταπετάσματος, "that which is within the veil" for מִלְּמִבֵּית לַפָּרֹכֶת in Num 18:7.

[6]This terminological differentiation in Hebrew has been recognized by Ballenger, 20-27, 28-29; and Bruce, 199, n. 14. Cf. Attridge, 184.

[7]This must be the inner veil here because it was assigned to the care of the Kohathites, following assignment of the other two screens to the Gershonites (vv. 25-26).

[8]R. Gane and J. Milgrom, "פָּרֹכֶת," *TWAT*, 6:755; *The Sumerian Dictionary*, ed. A. Sjöberg (Philadelphia: University Museum, 1984), 2:134-143; W. von Soden, *Akkadisches Handwörterbuch* (Wiesbaden: Harrassowitz, 1972), 2:827-828.

καταπετάσματος; 30:6).[9] Within the context of this range of spatial terminology, מִבֵּית לַפָּרֹכֶת and its Greek rendering ἐσώτερον τοῦ καταπετάσματος refer to the area within/behind the inner veil, i.e., the holy of holies, as opposed to the outer sanctum that included space "outside" or "before" that veil.

Scholars who have interpreted καταπέτασμα in Heb 6:19 as the inner veil have done so for various reasons, including similarity to the LXX phraseology of Lev 16 in connection with the significance of the inner veil in the Day of Atonement ritual,[10] comparison with other passages within the book of Hebrews (9:3; 10:20)[11] and in the Gospels (Matt 27:51; Mark 15:38),[12] Philo's use of καταπέτασμα exclusively for the inner veil,[13] and the idea that ἐσώτερον is to be understood as a superlative: "innermost."[14] While at least some of these arguments are susceptible to parrying,[15] the most decisive element is the simple fact elucidated in the present article: The LXX phrase ἐσώτερον τοῦ καταπετάσματος exclusively renders the unambiguous Hebrew expression מִבֵּית לַפָּרֹכֶת, "within the inner veil." Therefore the LXX, understood as the translation that it is, provides Heb 6:19 with only one option for καταπέτασμα: the inner veil.

It remains theoretically possible that Heb 6:19 uses ἐσώτερον τοῦ καταπετάσματος differently than does the LXX to point to the area behind the outer veil metaphorically with reference to the entire heavenly sanctuary. So Rice's final conclusion could turn out to be on target. But if we take LXX evidence seriously, and it appears exegetically expensive to do otherwise, we cannot discount the probability that Heb 6:19-20 includes the idea of Christ entering the inner part of the heavenly sanctuary. The LXX tends to support rather than undermine this view.

[9]Gane and Milgrom, 756.

[10]Attridge, 184; Buchanan, 115-116; Ellingworth, 347; Hagner, 98; Hendriksen and Kistemaker, 176; Lane, 154; Schneider, 629- 630.

[11]Bruce, 250-251, n. 87; cf. Ellingworth, 347; Gräßer, 384.

[12]Gräßer, 384; Hendriksen and Kistemaker, 176; *The New Interpreter's Bible* (Nashville: Abingdon, 1998), 12:82.

[13]Dods, 305; Michel, 254.

[14]Gräßer, 384, n. 88.

[15]See Rice, 66-71.

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MADABA PLAINS PROJECT TALL HISBAN, 1998

ØYSTEIN S. LABIANCA
Andrews University

PAUL J. RAY, JR.
Andrews University

BETHANY WALKER
Oklahoma State University [1]

Introduction

Why dig a site that has already been dug? This is a question that might legitimately be asked about the renewed excavations at Tall Hisban. The site was first excavated between 1968 and 1973 by Siegfried S. Horn and Roger S. Boraas, and then between 1974 and 1976 by Lawrence T. Geraty and Roger S. Boraas, with the principal sponsorship of the Seventh-day Adventist Theological Seminary at Andrews University. The renewed excavations have been undertaken under the auspices of the Madaba Plains Project, sponsored by Andrews University in consortium with Canadian University College, La Sierra University, and Walla Walla College. The Director of the project is Andrews anthropologist Øystein S. LaBianca, a veteran of the original Heshbon Expedition; his chief archaeologist, Paul Ray, is also from Andrews.[2]

The renewed research at Tall Hisban is intended to respond to questions left unanswered by the original campaigns, as well as those that surfaced in the process of publishing the final reports on the original excavations.[3]

[1]Email addresses for the authors are: labianca@andrews.edu; rayp@andrews.edu; bethanw@okstate.edu

[2]We thank our principal sponsor, Andrews University. We are also indebted to Ghazi Bisheh, Director-General of the Department of Antiquities, for the support that he again provided for this season, including paying the wages of 15 local workmen. We also extend our thanks to Pierre and Patricia Bikai of ACOR for their support and encouragement of the restoration efforts at Tall Hisban. Larry Herr, director of the Tall al-'Umayri excavations, also provided valuable technical advice to our team.

[3]The original campaign was reported by *AUSS*: R. S. Boraas and S. H. Horn, "Heshbon 1968: The First Campaign at Tell Hesban," *AUSS* 7 (1969): 97-239; idem, "Heshbon 1971: The Second Campaign at Tell Hesban," *AUSS* 11 (1973): 1-144; idem, "Heshbon 1973: The Third Campaign at Tell Hesban," *AUSS* 13 (1975): 101-247; R. S. Boraas and L. T. Geraty, "Heshbon 1974: The Fourth Campaign at Tell Hesban," *AUSS* 14 (1976): 1-216; idem,

Hisban's Prehistoric Past

On the question of Hisban's prehistoric past, the previous campaigns were largely silent. This season a deliberate effort was made to address the issue. Two graduate students, Ghattas Sayej of the Institute of Archaeology at Birzeit University in Palestine and Terje Ostigaard of the Institute of Archaeology at the University of Bergen in Norway, were recruited to assist with the collection and analysis of worked stone artifacts from Tall Hisban itself, as well as from the surrounding hinterland.

In a systematic survey of the mound of Hisban they identified a total of 154 stone tool fragments. Of the 23 scrapers found, 4 were classified as belonging to the Middle Paleolithic. The rest were Upper Paleolithic. From the Epipalaeolithic, a lunate, that had served either as an arrowhead or sickle blade, was found. The Neolithic was represented by several axes and arrowheads.

Excavations in a cave complex (Area G) (**Figure 1**) near the summit produced further evidence of prehistoric activity, including several hammer tools, scrapers, and arrowheads. These finds point to utilization of the tall by Epipalaeolithic and Neolithic peoples. In addition, beyond the tall the survey team identified 57 sites containing scatters of prehistoric worked stone tools.

The Chalcolithic and Bronze Age

Another conundrum, unsolved since the original expedition, is the extent and nature of the Chalcolithic or Copper Age and Bronze Age use of the tall. Given that the site was utilized in prehistoric times, why have no traces of Chalcolithic occupation been found? Unfortunately this season produced no finds to shed new light on this matter. Further investigation is needed, especially in view of the discovery during previous seasons of an Early Bronze Age cemetery less than 1 km from the tall.

Iron Age

Despite the recovery by the original excavators of large quantities of loose finds from the Iron Age at Tall Hisban, architectural ruins from this important era are few. For example, from the Iron I period all that remains today is a massive bedrock trench some 4 m deep and 2-3 m wide, running east-west across the southern shelf of the tall. This trench has been almost completely reexcavated and exposed by a team of Hisban workmen headed by Amer and Nimer Awawdeh. This will make it easier for visitors to see and for scholars to examine the claim made by our team that the trench was a dry

"Heshbon 1976: The Fifth Campaign at Tell Hesban," *AUSS* 16 (1978): 1-303.

moat built to protect the Iron I village at its weakest point.[4]

While no one doubts that Tall Hisban was a prospering town during the Iron II period, judging from the large quantity of ceramic objects and inscriptions dated to this time, on the site today there is little to see dating to this period. What can be seen are the remains of the massive water reservoir constructed sometime around 1000 B.C. During the original archaeological excavations most of the pottery and other loose remains from the Iron II period were recovered from this reservoir. There is reason to believe that much of what had once been an Iron II town on the summit of the tall was scraped into the reservoir in the process of rebuilding during the later Hellenistic period. There are, however, remains of a small section of an Iron II period wall on the western slope of the tall.[5]

Given the paucity of architectural remains from either Iron I or Iron II on the summit of the site, a new investigation, Area M, was begun this summer by Lael Ceasar of Andrews University to investigate this situation. Field M consisted of three 5 x 5 m squares located on the previously unexcavated north slope of the tall, immediately outside the tower that marks the northeast corner of the Hellenistic settlement. In one of these squares a cave was found. Within it were two vertical shafts, one directly beneath the massive Hellenistic tower and wall. Both shafts were connected to plastered bedrock cisterns. Two shelves and a pit within the floor of a connecting room were also found under the summit. In addition, a side tunnel running for a long distance beneath the eastern shelf of the tall was located.

Preliminary impressions based on visual inspection of the modifications of this cave-cistern-tomb complex are that the cisterns were constructed during the Iron I period and may have been reused as tombs during Iron II.[6] Middle Islamic pottery was found within the side tunnel, suggesting its addition at that time.

As the discovery was made during the last week of fieldwork, stratigraphic excavation of the complex had to be postponed to the next season. The discovery of the side tunnel adds weight to earlier suggestions by the director of the team that cave dwelling has always been an integral part of

[4]Paul J. Ray, "Tell Hesban and Vicinity in the Iron Age," unpublished doctoral dissertation, Andrews University Theological Seminary, 2000.

[5]Ø. S. LaBianca and P. J. Ray Jr., "Preliminary Report of the 1997 Excavations and Restoration Work at Tall Hisban," *AUSS* 36 (1998): 245-247.

[6]Structural parallels exist at Samaria and Dibon. See J. W. Crowfoot, K. M. Kenyon, and E. L. Sukenik, *Samaria-Sebaste I: The Buildings at Samaria* (London: Palestine Exploration Fund, 1942), 22, fig.10; A. D. Tushingham, *The Excavations at Dibon (Dhiban) in Moab: The Third Campaign, 1952-53* (Cambridge: American Schools of Oriental Research, 1972), sheet 5, plan 7, tomb J6.

the settlement system in ancient Hisban, even during the Iron Age.[7]

How the Iron Age town came to an end during the fifth century B.C., and what sort of settlement existed at Tall Hisban during the fourth and third centuries B.C. is not clear. What is becoming more certain, however, is that cave dwelling may have been especially common during the Hellenistic period.[8] An indication of this was the discovery, already during the original excavations, of numerous caves containing evidences of active use during the Hellenistic period. The constructions in Field G may have been extensively modified at this time, when dressed stone walls and arches were added.

Circa 200 B.C. a massive fortification was built on the summit of the tall, in the midst of the site-wide cluster of caves. It consisted of four large towers linked by four equally massive perimeter walls. Two of these towers (the Northeast in Area M, Square 3, and southwest in Area L, Square 3) were excavated to their bedrock foundations this season. It is impossible to know if the builders of this fort were local tribes, Greek soldiers, or Hasmonean Jews. Further research, both on the summit of the tall and in the caves, should shed light on this question.

Roman and Byzantine Hisban

That Tall Hisban was an important place during Roman and Byzantine times is attested by its mention in several textual sources from these periods and by the discovery (by the original expedition) of a temple wall and the ruins of several Christian churches. The extant archaeological evidence suggests, in fact, that the town extended beyond the confines of the tall itself to include most of the area which today belongs to the village of Hisban.

How this large town of well over a thousand households provided its food and water has remained a puzzle. Finally, a grant from the Swedish government, secured by Lars Wahlin of the University of Stockholm, is permitting investigation of this question. Wahlin and his team directed an intensive survey of the water and soil management structures still extant in the Wadi Majaar, to the west and below the summit of Hisban.[9] In this wadi they

[7]Ø. S. LaBianca, *Hesban 1: Sedentarization and Nomadization* (Berrien Springs: Andrews University Press, 1990).

[8]L. A. Mitchel, "Caves, Storage Facilities, and Life at Hellenistic and Early Roman Hesban," in *Hesban after 25 Years*, ed. D. M. Merling and L. T. Geraty (Berrien Springs: Institute of Archaeology/Horn Archaeological Museum), 1994, 97-106.

[9]The Wadi al-Majaar survey team included Richard P. Watson, anthropologist and professor at San Juan College in Farmington, New Mexico, and Wesley Burnett, a geographer and professor at ClemsonUniversity, Clemson, South Carolina. For a period of about two weeks, geoelectrical investigation of the an ancient dam in Wadi al-Majaar was carried out by Hani al-'Amoush, a graduate student of Professor Elias Salameh of the University of Jordan.

mapped an elaborate basin-wide water management system consisting of terraced hill-sides and a wadi bottom crisscrossed by numerous check dams to prevent gully formation. The remains of numerous agricultural cisterns and a reservoir were also documented. The predominance of pottery sherds typical of the Byzantine period throughout this wadi makes it virtually certain that these structures were in use during that period. Recent evidence from ancient wood cores, samples from salt caves, and measurements of lake-level changes in the area suggest that the climate during the Roman period, and probably well into the Byzantine period, was much cooler and rainier than it is today.[10] Such climate conditions evidently facilitated the large population in the region during this time.

Islamic Hisban

One of the most widely acclaimed accomplishments of the original campaigns at Tall Hisban was its groundbreaking work on the archaeology of the Islamic centuries in Jordan. Because of the careful way in which the Islamic layers had been separated throughout the entire site by chief archaeologist Roger Boraas of Upsala College, ceramic expert James Sauer of Harvard University was able to distinguish for the first time the successive horizons of pottery assemblages which correlated with the major dynasties of the Islamic Era: Umayyad, Abassid, Fatimid, Crusader, Ayyubid-Mamluk, and Ottoman.[11] Despite these pioneering efforts in puzzling out ceramic horizons, many questions remained unanswered with regard to the inhabitants of the tall and how they used it at various points in time during the Islamic period.

This season a renewed effort was made to come to grips with some of these unanswered questions. Bethany Walker, whose recent University of Toronto dissertation studied Islamic pottery and architecture, was recruited to head new excavations in the Islamic ruins on the summit of the tall. She elected to focus her team's investigations on the unexcavated walls and arches located immediately adjacent to the Mamluk bath complex which had been uncovered by the original excavations (Area L). The small size of this bath complex afforded reason to doubt earlier interpretations emphasizing its connection to a large Mamluk caravansary on the tall.[12] An alternative

[10]S. A. Isar and D. Yakir, "Isotopes from Wood Buried in the Roman Siege Ramp of Masada: The Roman Period's Colder Climate," *Biblical Archaeologist* 60 (1997): 102-105.

[11]James A. Sauer, *Heshbon Pottery*, Andrews University Monographs, vol. 7 (Berrien Springs: Andrews University Press, 1973).

[12]Bert de Vries, "The Islamic Bath at Tell Hesban," in *The Archaeology of Jordan and Other Studies*, ed. Lawrence T. Geraty and Larry G. Herr (Berrien Springs: Andrews University Press, 1986), 223-235.

interpretation was that the bath belonged to a small cluster of structures within the larger Mamluk compound on the summit. This compound may have served as the residence or palace of the Mamluk governor of Hisban, a person whose existence is known from the literary sources of the period.

Excavations this season brought to light a series of several small, vaulted rooms clustered around a central courtyard. The exterior walls of the building were also identified. The arrangement of the spaces in this building, as well as its construction, is similar to palaces of Mamluk administrators at Kerak and Aqaba.

Multimillennial Processes

Beyond these efforts to address unanswered questions pertaining to Tall Hisban's various occupational phases, the greatest challenge remains the discovery of the underlying cultural and historical processes that played a role in producing the way of life that characterized each new phase of human occupation at the site throughout the millennia.

Examples of questions needing to be answered are the following: What role have changes in climate and natural vegetation played in shaping people's lives? How has Tall Hisban's location at the junction of two of ancient Palestine's most important trade and communication corridors, the King's Highway and the Esbous-Livias-Jericho-Jerusalem road, contributed to its waxing and waning fortunes over the centuries? And finally, how have its local residents coped and adapted to centuries and millennia of environmental and political uncertainty and change?

To address questions such as these, the excavators plan to expand inquiries concerned with reconstructing the historical environment of the Hisban region. To this end they plan to build cooperative partnerships with researchers studying sites elsewhere along these ancient trade and communication corridors and to intensify studies of local adaptive strategies through continued investigation of caves and cave life at Tall Hisban and vicinity.

Site Preservation, Presentation and Celebration

The development of educational curricula and visitor information materials, for use in disseminating to present and future generations of Jordanians and the wider public the lessons learned from thirty years of research at Tall Hisban, was another important accomplishment of the recently concluded field season. Through partnerships established with the Hisban schools, with the Friends of Archaeology in Amman, with the Department of Antiquities, and with the Ministry of Tourism, the excavators have taken a solid step toward informing the wider public of

their findings. The excavations are also relevant to the future development of Jordan and other countries in the region.

To mark thirty years of research by Andrews University archaeologists at Hesban and vicinity, the 1998 season concluded with a special Thirty Year Celebration. The guests included representatives from the Royal Palace, Parliament, the Ministry of Tourism and Antiquities, the Department of Antiquities, the Friends of Archaeology, the archaeological community in Jordan, the local village, and Andrews University. Preparations for this event included enlarging the parking area, building paths and viewing platforms, and preparing locally manufactured signs (**Figures 1-7**). A "Guide for Guides" and a brochure highlighting the site's most important features were prepared in English and Arabic.[13]

In addition to signs overlooking specific archaeological features, such as the Early Iron I Dry Moat, the Early Iron II Reservoir, the Roman Stairway and Plaza, the Byzantine Church, the Roman Temple Wall, the Mamluk Governor's Palace, the Ottoman Cave Village, and the Hardy People Cave, a large sign was mounted at the base of the tall, at the beginning of the stairs leading up to the excavation. This sign summarizes the history of the site for the visitor as follows:

- Ajarmeh Village, ca. A.D. 1870–present
- Mamluk Regional Capital, ca. A.D. 1260–1500
- Abbasid Pilgrim Rest, ca. A.D. 750–1260
- Umayyad Market Town ca. A.D. 650–750
- Byzantine Ecclesiastical Center, ca. A.D. 350–650
- Roman Temple Town, ca. 63 B.C.–A.D. 350
- Hellenistic Fortress, ca. 198–63 B.C.
- Ammonite Citadel, ca. 900–500 B.C.
- Proto Ammonite Village, ca. 1200–900 B.C.
- Traditional Ammorite Stronghold

Hisban's Future as an Open-air Classroom

A major goal of future preservation, restoration, and presentation efforts at Tall Hisban is to enhance the use of the site as an open-air classroom by

[13]On hand to offer brief speeches at the celebration were Lawrence T. Geraty, who assumed leadership of the Heshbon Expedition from 1974-1976; Niels-Erik Andreasen, president of Andrews University; His Royal Highness Prince Raad Ibn Said, who represented the Hashemite Royal Palace; His Excellency Akram Ajarmeh, Member of the Jordanian Parliament; His Excellency Aqal Biltagi, Minister of Tourism and Antiquities of Jordan; Ghazi Bisheh, Director-General of the Department of Antiquities of Jordan; Pierre Bikai, Director of the American Center for Oriental Research in Amman; Yusef al Awawdah, mayor of the village of Hisban; and Mustafa al Barari, founder of a group of local citizens calling themselves the Friends of Hisban.

Jordanian educators and their pupils (**Figure 8**). With special permission from the Department of Antiquities, an area near the parking lot has been set aside. Here teachers, under the supervision of Department of Antiquities outreach education specialists, may come with their pupils to learn some of the basic principles of tall stratigraphy and archaeological excavation.[14]

The good of these efforts is to increase local involvement and protection of the site and its immediate surroundings.

[14]Two teachers assisted with developing the "outdoor classroom concept." These were Mahfooth Abdul Hafiz of the Hisban Boys School, who also helped paint the signs, and Nelly Lama of the Friends of Archaeology, who has been teaching about archaeology in the schools of Amman.

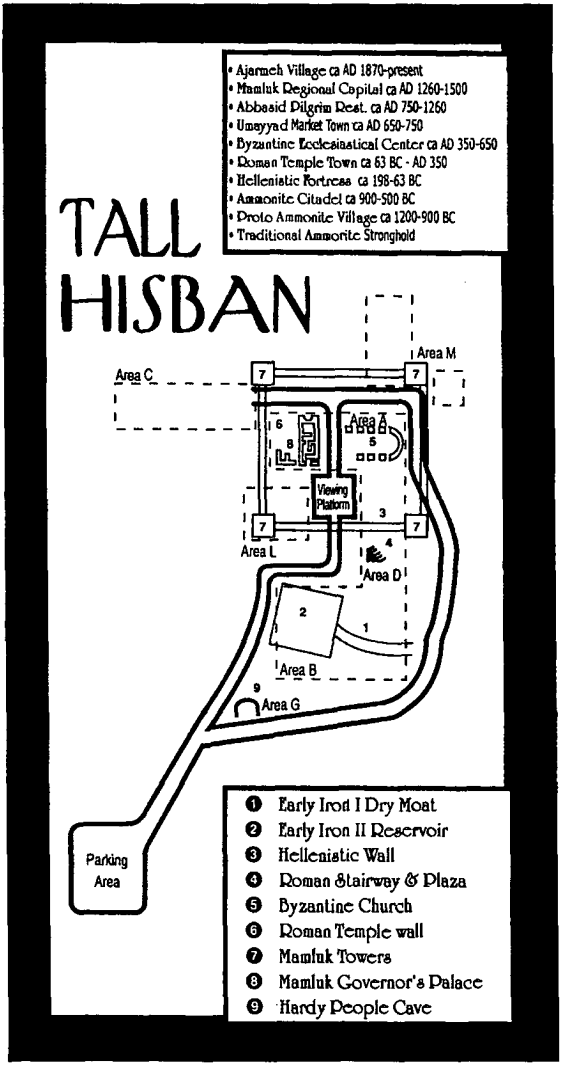

Figure 1. Tall Hisban Site Map. This map of the mound of Hisban shows the location of nine important archaeological features of the tall, as well as the routing of the walking path which leads past each of these features. The map was originally sketched by Rhonda Root of the Andrews University School of Architecture and has been enhanced by Tony Zappia and Heather Hornbacher.

Figure 2. View of Hisban summit looking northwest. In the foreground is seen the north face of the Iron I moat. Sections of the Roman plaza and stairway are in the center of the photo, and at the top is seen the restored southwestern wall of the Mamluk Governor s Palace.

Figure 3. Sign summarizing history of Tall Hisban. The sign is located at the base of the new stairway leading up from the parking lot to the summit. All signs installed on the site were produced by a local iron smith.

Figure 4. Sign containing Hisban Site Map and Legend. It is located near Area B with a view of the restored Mamluk Palace wall in the background. All signs were painted by Mahfooth Abdul Hafiz of the Hisban Boys School.

Figure 5. Sign and platform overlooking Byzantine Church foundations.

Figure 6. Sign and platform overlooking Mamluk Bath.

Figure 7. Two benches installed on the viewing platform behind the restored Mamluk Palace wall.

Figure 8. Teacher tool shed at base of Hisban Open Air Classroom. Teachers shown in the photo are Mahfooth Abdul Hafiz of the Hisban Boys School, Nelly Lama of the Friends of Archaeology, and Øystein S. LaBianca.

Hesban Final Publication Series

Lawrence T. Geraty and Øystein S. LaBianca, series editors

A 15-volume series published by Andrews University Press and Institute of Archaeology on behalf of the Madaba Plains Project, in cooperation with the American Schools of Oriental Research, the Department of Antiquities of Jordan, and the National Endowment for the Humanities

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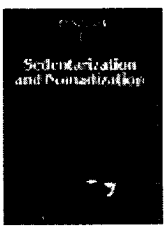
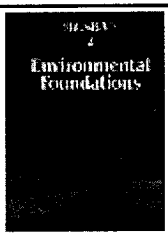
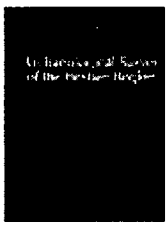
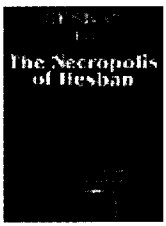
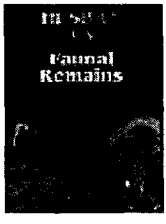
Volume Title	Volume Author/Editor(s) and Volume Content	Volume Status
	***Øystein Sakala LaBianca (Andrews University)*** This landmark volume has been hailed the coming of age of Syro-Palestinian Archaeology. Using the food system concept as an interpretive framework, the volume links the degree to which the population of Hesban was sedentary or nomadic over time to changes in their strategies for securing food, water, and protection. The reasons for successive cycles of sedentarization and nomadization are linked to changes in political and economic conditions in Transjordan throughout the past three and a half millennia.	**Published in 1990** Includes 47 figures, 83 plates, and 16 tables; 353 pages.
	***Øystein Sakala LaBianca (Andrews University) and Larry Lacelle (British Columbia Ministry of Environment), eds.*** Another testimony to the Heshbon Expedition s commitment to the new archaeology agenda, this volume provides an introduction to the historical environment of Hesban, including changes over time in the local climate, geology and soils, surface and groundwater resources, and vegetation cover. The volume also explores the implications of these changes for how successive generations of Hesbanites have had to adapt over the millennia.	**Published in 1986** Includes 26 figures, 42 plates, and 9 tables; 174 pages. ***Contributors:*** Patricia Crawford (Boston Univ.), Kevin Ferguson (Clark Univ.), Dennis Gilliland, Tim Hudson (Univ. of Southern Mississippi).

Volume Title	Volume Author/Editor(s) and Volume Content	Volume Status
	***Lawrence T. Geraty (La Sierra University) and Leona G. Running (Andrews University), eds.*** As case Jerusalem and other famous Holy Land sites, Heshbon/Esbous/Hesban is well represented in literary sources from antiquity. This volume provides a comprehensive introduction to references to Hesban and its surroundings as described in the Old Testament as well as in Egyptian, Greek, Arabic, and European literary sources. The history of Old Testament, Christian, and Islamic Hesban is presented on the basis of these sources.	**Published in 1989** Includes 4 figures and 1 plate; 97 pages. ***Contributors:*** Arthur J. Ferch, Malcolm B. Russell (Andrews Univ.), Werner K. Vyhmeister (Andrews Univ.).
Hesban 4 **Ethnoarchaeological Foundations**	***Øystein Sakala LaBianca (Andrews University)*** The Heshbon Expedition conducted ethnographic study of the present-day families (known as the Ajarmeh) in the village of Hesban. These investigations were aimed at learning more about the survival strategies evolved over the centuries by these indigenous tribesmen. The volume delineates seven such strategies, including the following: kin-based social organization, multi-resource household economics, fluid homeland territories, flexible residential patterns, small-scale water sourcing, localized food supply, hospitality, and honor.	**In Process**

Volume Title	Volume Author/Editor(s) and Volume Content	Volume Status
	***Robert D. Ibach Jr.*** ***(Dallas Theological Seminary)*** This volume offers systematic descriptions, including numerous maps and photographs, of the 148 archaeological sites visited by the expedition's regional survey team within a 10-km radius of Tell Hesban. The finds reported span the Chalcolithic through the Late Ottoman periods. The volume also includes a discussion of the likely route of the Jericho-Livias-Esbous road which connected Esbous with Jerusalem during Roman and Byzantine times.	**Published in 1987** Includes 18 figures, 198 plates, and 34 tables; 299 pages.
Hesban 6 **Iron Age Strata**	***Paul J. Ray Jr.*** ***(Andrews University)*** This volume presents a layer-by-layer account, including numerous plans and photographs, of the discoveries made in Tell Hesban's six Iron Age strata (12th to 5th centuries B.C.). Discoveries are interpreted in the light of contemporary natural, cultural, and historical events. Implications of these finds for understanding the history of the biblical tribe of Reuben, and the tribal kingdoms of Ammon and Moab and Israel are also examined. Includes a chapter on the history of the excavation methodology of the Heshbon Expedition.	**In Process**
	***Larry A. Mitchel*** Volume 7 presents a layer-by-layer account of Tell Hesban's five Hellenistic and Roman strata (2nd century B.C. to the 4th century A.D.). Includes numerous plans and photographs of Hesban s discoveries which are interpreted in the light of contemporary natural, cultural, and historical events. The discoveries include the architectural remains of a Hasmonaean fortress and a Roman temple.	**Published in 1992** Includes 38 figures, 92 plates, and 7 tables; 189 pages.

Volume Title	Volume Author/Editor(s) and Volume Content	Volume Status
Hesban 8A **Byzantine and Early Islamic Strata**	***J. Bjørnar Storfjell*** Volume 8A presents a layer-by-layer account, with numerous plans and photographs, of the discoveries made in Tell Hesban's six Byzantine and Early Islamic strata (4th to the 10th centuries A.D.). These discoveries are interpreted in the light of contemporary natural, cultural, and historical events. Important finds include a Byzantine church and an earlier Roman temple. New evidence for a rather smooth transition to the Islamic period at the site also is presented.	**In Process** ***Manuscript:*** Manuscript in hand.
Hesban 8B **The Hesban North Church**	***John I. Lawlor*** ***(Baptist Bible Seminary)*** This volume is an in-depth report of the remains of the Hesban North Church, the best preserved of at least three Christian churches in the Byzantine town of Esbous. Its most significant features include a remarkably well-preserved architectural plan, nave mosaic floor, three superimposed chancel mosaics, and a reliquarium complete with the relics intact. The church appears to have been in use from 550 A.D. to 750 A.D., revealing that despite the coming of Islam in 650 A.D., Christian worship continued unabated at Hesban.	**In Process** ***Manuscript:*** Manuscript in hand.
Hesban 9 **Middle and Late Islamic Strata**	***Bethany Walker*** ***(University of Toronto) and*** ***Bert de Vries (Calvin College)*** The discoveries of Tell Hesban's four Ayyubid-Mamluk strata (12th to the 15th centuries A.D.) are presented in a layer-by-layer account, including numerous plans and photographs. These discoveries are interpreted in the light of contemporary natural, cultural, and historical events. Major features of this period include a Mamluk governor s palace and private bath house.	**In Process**

Volume Title	Volume Author/Editor(s) and Volume Content	Volume Status
	***S. Douglas Waterhouse (Andrews University)*** This study classifies the dozens of tombs located in the Necropolis of Hesban into six types: chamber tombs with loculi radiating from the chamber, chamber tombs with adjoining arching alcoves (arcosolia), chamber tombs with both loculi and arcosolia, horizontal shaft tombs, vertical shaft tombs, and natural caves used as burial sites. The volume also includes a chapter dealing with the skeletal biology of the human remains from these tombs.	**Published in 1998** Includes 29 figures, 85 plates, and 80 tables; 205 pages. ***Contributors:*** George Armelagos (Emory Univ.), Howard Krug, Ann Grauer (Loyola Univ.), and S. Douglas Waterhouse.
Hesban 11 **Ceramic Finds**	***Larry G. Herr (Canadian University College) and James A. Sauer (American Schools of Oriental Research), eds.*** A definitive work by Jordan's ceramic experts, this volume is devoted to typological analysis and descriptions, including numerous drawings, of the large corpus of pottery from Tell Hesban and vicinity. Major contributors include: Larry Herr (Iron Age), Yvonne Gerber (Hellenistic-Byzantine Periods), Bethany Walker (Islamic Period), and Gloria London (technology and petrography).	**In Process** ***Manuscript:*** In preparation stage.

Volume Title	Volume Author/Editor(s) and Volume Content	Volume Status
Hesban 12 **Small Finds**	***Paul J. Ray, Jr. (Andrews University), ed.*** This volume presents individual studies of the small artifacts found at Tell Hesban and its nearby cemeteries. The volume is illustrated with numerous drawings and photographs of the large quantity of glass, ivory, metal, and stone objects. These objects include inscriptions (Ammonite, Arabic, Aramaic, Greek, and Latin), figurines, coins, jewelry, and tools used for cosmetic purposes and in textile production.	**In Process**
	***Øystein Sakala LaBianca (Andrews University) and Angela von den Driesch (University of Munich), eds.*** More than 100,000 animal bone fragments were unearthed at Tell Hesban. This volume deals with domestic animal remains as well as with the remains of wild mammals, birds, reptiles, and fish. The volume has been praised by one of its reviewers for its multifaceted professional approach that includes both zoo archaeology (with its emphasis on biological aspects) and archaeozoology (with its emphasis on the cultural meaning of the bones).	**Published in 1995** Includes 114 figures, 186 plates, and 135 tables; 236 pages. ***Contributors:*** Joachim Boessneck (Univ. of Munich), Øystein Sakala LaBianca, Johannes Lepiksaar (Museum of Natural History, Sweden), Angela von den Driesch.
Hesban 14 **Hesban and Biblical History**	***Øystein S. LaBianca (Andrews University) and Lawrence T. Geraty (La Sierra University), eds.*** Volume 14 offers conclusions regarding the significance of the Hesban project for the understanding of biblical and ancient Near Eastern history. In particular, the volume will reexamine the numerous references to Hesban and vicinity throughout the OT in light of the findings reported in the previous volumes.	**In Process**

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MADABA PLAINS PROJECT
TALL AL-'UMAYRI, 1998

LARRY G. HERR
Canadian University College
College Heights, Alberta, Canada

DOUGLAS R. CLARK
Walla Walla College
Walla Walla, Washington

LAWRENCE T. GERATY
LaSierra University
Riverside, California

ØYSTEIN S. LABIANCA
Andrews University
Berrien Springs, Michigan

With Contributions by
JOHN I. LAWLOR, DAVID R. BERGE,
DAVID C. HOPKINS, AND ELZBIETA DUBIS

Introduction

A seventh season of excavation by the Madaba Plains Project occurred between June 21 and August 5, 1998 at Tall al-'Umayri, located about 10 km south of Amman's Seventh Circle on the Queen Alia Airport Highway at the turnoff for Amman National Park (**Figure 1**). It was sponsored by Andrews University in consortium with Canadian University College, La Sierra University, and Walla Walla College.[1] This

[1]Previous reports in *AUSS* include Lawrence T. Geraty, "The Andrews University Madaba Plains Project: A Preliminary Report on the First Season at Tell el-'Umeiri," *AUSS* 23 (1985): 85-110; Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report on the Second Season at Tell el-'Umeiri and Vicinity (June 18 to August 6, 1987)," *AUSS* 26 (1988): 217-252; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1989 Season, Including the Regional Survey and Excavations at El-Dreijat, Tell Jawa, and Tell el-'Umeiri (June 19 to August 8, 1989)," *AUSS* 28 (1990): 5-52; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1992 Season, Including the Regional Survey and Excavations at Tell Jalul and Tell El-'Umeiri (June 16 to July 31, 1992)," *AUSS* 31 (1993): 205-238; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, Øystein S. LaBianca, and Douglas R. Clark, "Preliminary Report of the 1994 Season of the Madaba Plains Project: Regional Survey, Tall al-'Umayri and Tall Jalul Excavations (June 15 to July 30, 1994)," *AUSS* 34 (1996): 65-92; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, Øystein S. LaBianca, and Douglas R. Clark, "Preliminary Report of the 1996 Season of the Madaba Plains Project: Regional Survey, Tall al-'Umayri and Tall Jalul Excavations," *AUSS* 35 (1997): 227-240.

season, a team of 87 persons took part in the interdisciplinary project.[2] A separate excavation team of about 45 people from the Andrews University School of Arts and Sciences shared living facilities at the Amman training College in southern Amman while they worked at Hisban; they will publish their own preliminary report.

This season we worked in five fields of excavation primarily at the western edge of the site, but also at the southern lip (Field L) and at the base of the southeastern slope (Field K). Fields A and B each deepened four squares into Iron I and Late Bronze Age remains; Field H expanded to the south, uncovering late Iron II, Persian, Hellenistic, and Byzantine remains; in Field K more of the surfaces around the Early Bronze Age I dolmen were found; and a new field, Field L, was opened on the southern lip of the site. The following report will examine our finds period by period. Discoveries from previous seasons will be only briefly summarized.

[2]The authors of this report are especially indebted to Dr. Ghazi Bisheh, Director General of the Department of Antiquities; Ahmed esh-Shami and Zuheir ez-Zoubi, Department of Antiquities representatives; and other members of the Department of Antiquities who facilitated our project at several junctures. The land owner of Tall al-'Umayri, Dr. Raouf Abujaber, was again generous in facilitating and encouraging our research. The American Center of Oriental Research in Amman, directed by Pierre Bikai and assisted by Patricia Bikai, provided invaluable assistance. The staff was housed in Muqabelein at the Amman Training College, an UNWRA vocational college for Palestinians. We give special thanks to its Principal, Dr. Fakhri Tumalieh, for making our stay a genuine pleasure. The scientific goals and procedures of the project were approved by the Committee on Archaeological Policy of the American Schools of Oriental Research.

The authors wish to thank each member of the staff. The Field Supervisor for Field A was John Lawlor; Square Supervisors included Betty Banks, Jürg Eggler, Ahmed esh-Shami, and Maysoun Qatarneh; Assistant Supervisors were Roman Bouz, Emily Buck, Heather Chilson, Mary Decman, Dick Dorsett, Kate Dorsett, Fred Holcomb, Erich Huffaker, Farid Khoury, Julie Kuehn, Richard Murphy, and Joseph Rivers. The Field Supervisor for Field B was Douglas R. Clark; Square Supervisors included Kent Bramlett, Gary Huffaker, Ferdinand Regalado, and Carolyn Rivers; Assistant Supervisors were James Duer, Tom Eby, Dave Fischer, Jeremy Foss, Marcella Graham, Steven Huffaker, Terry Janzen, Mindy Rodenberg, Dave Schafer (Handyman), and Warren Trenchard. The Field Supervisor for Field H was David R. Berge; Square Supervisors included Don Mook, Jessica Williams, and Lloyd Willis; Assistant Supervisors were Theodore Carruth, Beverly Chilson, Ute Eggler, Garrick Herr, Sally Holcomb, Danielle Huffaker, Bob McDaniel, Beth Ripley, and Duncan Stewart. The Field Supervisor for Field K was Elzbieta Dubis; Square Supervisors included Julio Juarez, Martin Klingbeil, Agnieszka Pienkowska, Justin Walsh, and Zuheir ez-Zoubi; Assistant Supervisors were Marcin Bando, Anna Billik, Szczepan Gnat, Mariusz Gorniak, Dorota Janowska, Katarzyna Lipinska, and James Parker. The Field Supervisor for Field L was David C. Hopkins; Square Supervisors included Kathy Boyd, Mary Boyd, Chang-ho Ji, and Sarah Knoll; Assistant Supervisors were Carole Brown, Dena Dudley, Eileen Guenther, Ariel Hopkins, Travis Knoll, Shirley Nestler, Christian Rosenberg, Tiernen Sykes, and Sarah Wheeler. Camp staff and specialists included Karen Borstad (computers), Kathy Boyd (seeds), Joan Chase (Bones), Jon Cole (Ground Penetrating Radar), Joan Hacko (cook), Denise Herr (Objects), Suha Huffaker (pottery registrar), Leyla Kirkpatrick (GPR), Erik LaBianca (Computers), Dana Langlois (Photography), Bradley Matson (GPR), Najeeb Nakhli (camp manager), Joris Peters (Palaeozoology), Rhonda Root (Artist), Gerald Sandness (GPR), and Edith Willis (Camp).

Early Bronze Age IB (ca. 3000-2800 B.C.)

A dolmen was uncovered in the 1994 season with 20 burials and copious objects inside,[3] including complete pottery vessels and jewelry from EB IB. In 1996 it also produced multiple exterior plastered and semi-plastered surfaces which dated to the same period.[4] This is the first time in the entire Mediterranean basin that patterns of use have been associated with the outside of a dolmen. We counted seven surfaces, one on top of the other. This season, three squares were laid out north and west of the dolmen to examine the extent of the surfaces and to see if any other architectural features could be associated with the use patterns around the dolmen.

Generally the farther we proceeded from the dolmen the weaker the surfaces became, but we have by no means reached their end either in the west or the north. Embedded in one of the surfaces to the west was a patch of cobbles tightly laid, perhaps forming the base of an unknown feature (**Figure 2**). Nearby was a large flat stone surrounded by cobbles at the same level as one of the surfaces; it looked very much like a small table. Could it have been used to receive votive or funerary gifts? Placed into one of the surfaces to the north of the dolmen was the lower third of a flat-based jar; no contents were found. Northeast of the dolmen was a small patch of a very well-made hard plaster floor; similar patches had been found between it and the dolmen in 1994. If a surface of this quality originally surrounded the dolmen when it was used, it was not simply the result of people walking in the area, but was carefully laid for a specific (ritual?) function.

Early Bronze Age II-IV (ca. 2800-2000 B.C.)

Earlier reports have extensively described the remains that we found on the northern and southern slopes of the site and in small bedrock pockets on the western slope.[5] No excavation occurred in these levels this season. However, we must publish a very significant find rediscovered long after it was first uncovered. It was a fragment of basalt found during the 1984 season and, at that time, called a stone platter. However, the fact that its top is completely flat and there are wear patterns on the stone, some of which are highly polished, make it clear, rather, that it functioned as an upper turntable, most likely for the manufacture of pottery (**Figure 3**). Although only about a sixth of the turntable is preserved, we have a complete radius; thus it can be completely reconstructed. There is no doubt about either the

[3]Younker and others 1996: 67.

[4]Younker and others 1997: 233.

[5]Geraty: 95-97; Geraty and others 1988: 238, 241-242; Younker and others: 18-20; Younker and others 1993: 218.

archaeological date or the find spot of the piece. It came from the destruction debris above a storeroom of an EB III house in Field D, the same room which produced almost 30 pottery vessels during the 1989 season.[6] As such it is one of the earliest potter's wheels known.[7]

Middle Bronze Age IIA-B (ca. 2000-1650 B.C.)

No evidence for occupation at 'Umayri has ever been found for this time period.

Middle Bronze Age IIC (ca. 1700-1550 B.C.)

For the first time at 'Umayri excavations have produced coherent MB IIC architectural features at the top of the site. Fragmentary remains had been found on the north slope in 1987;[8] a tomb was excavated in 1994;[9] and the moat and rampart on the western side of the site had been exposed from 1989 to 1994.[10] This season's work in Field B showed us that the MB IIC rampart rose originally to a high point at the northwest corner of the site. On top of and founded within the rampart was a wall, which crowned the crest of the rampart. There is debate about whether this wall was a city wall or a tower at the corner of the site. No certain remains of a Middle Bronze Age perimeter wall have been found at any other point on the site. Farther to the south, this wall was rebuilt as part of the early Iron I fortifications after an earthquake ca. 1200 B.C. caused the collapse of the MB IIC rampart. We had long noted the different masonry style (small boulders and large cobbles) in this MB IIC portion of the wall, but could not document the date. We had always assumed it was early Iron I, as was the southern portion of the wall. But the debris layers inside the northern part of the wall clearly dated it to MB IIC. Just where the MB IIC wall stops and the early Iron I addition starts has not yet been clearly determined. A wall line, or skirt, discovered beneath the later early Iron I perimeter wall to the south may be part of this wall, but there is no clear ceramic indication for its date.

Two other walls (**Figure 4**), both oriented east-west, were found inside

[6]Younker and others 1990: 19.

[7]Three similar turntables were discovered in EB III contexts at Megiddo; see G. Loud, *Megiddo II* (Chicago: University of Chicago, 1939), Pl. 268: 1-3.

[8]Geraty and others 1988: 238.

[9]Younker and others 1996: 68.

[10]Younker and others 1990: 20-21; Younker and others 1993: 218-219; Younker and others 1996: 73.

the perimeter wall and were founded on top of the rampart, which was just beginning to descend inside the site at this point. One of the walls was founded with several courses of neatly laid cobbles and had a superstructure of bricks. This wall turned south and after only about .25 m went beneath an early Iron I wall to the south; on the other side of the wall we could excavate only about .15 m of the earth deposits before it went under a Late Bronze Age wall. On the south side of a westward extension of this wall was part of a finely plastered pool (**Figure 5**) whose east-west dimension was about 2 m. Because it extended beneath the early Iron I building to the south, its north-south dimension could not be determined.

Farther inside the site, about 18 m east of the crest of the rampart and much lower (because of the dipping interior slope of the rampart), was the bottom course of a MB IIC structure made of large boulders, the closest masonry style to Cyclopean we have discovered so far. Because the wall seems to corner to the west, the semiplastered surface, made up of plaster patches and/or a thin layer of chalk on top, found on the east side of the wall was probably an exterior surface. No objects were found there.

Late Bronze Age I (ca. 1550-1400 B.C.)

Another hiatus seems to have existed at the site from the early parts of the Late Bronze Age.

Late Bronze Age II (ca. 1400-1225 B.C.)

Previously only a single earth layer could be certainly isolated to the Late Bronze Age.[11] This season, two rooms of a single building on an east-west axis were found at the northernmost extent of our excavations in Field B (**Figure 6**). A doorway led from the western room to the north in a space as yet unexcavated. We hope that work next season will be able to make it clear whether this was an external door or whether it led into another room. The western room contained a very hard, but irregular beaten-earth surface, which was very easy to trace throughout the room but could not be followed through the door into the eastern room where no corresponding surface was found. Perhaps this room was used much less intensively and the surface was so weak it was not preserved. No objects were found in either room to suggest a function for the building. A probe beneath the surface of the western room shows that the walls of the building keep descending and an earlier phase may still be found. The south wall of the building has so far been exposed to a height of approximately 3 m. The brick-like masonry style of the stones in all the walls is unique at the site.

[11]Younker and others 1990: 21.

Southeast of this building were the remains of another LB building immediately above the MB IIC structure with large stones. Another beaten-earth surface was found running up to a wall constructed of large boulders. This wall runs west beneath an early Iron I house and was cut by a large early Iron I garbage pit to the east. General archaeological consensus suggests that LB sedentary remains represent the pre-Israelite (or pre-Ammonite) inhabitants of the land who are called "Amorites" in the Bible. Because this is a well-known term for the inhabitants of Syria and Palestine at this time, we have no reason not to apply it here. But it is used so generally by both the Bible and the Mesopotamian texts that it cannot be understood to designate a technical ethnic term.

Early Iron I (ca. 1225-1150 B.C.)

It is from this period that the most spectacular finds from 'Umayri have come.[12] Following an earthquake near the beginning of the period a new fortification system was constructed along the same lines as that from the Middle Bronze Age, including the reuse of the moat, a new rampart above the destroyed old one, and a new fortification wall preserved two meters high in places. Inside the fortifications we discovered two houses typical of highland settlements in Cisjordan. These were very well preserved with walls approaching 2.5 m in height. Between 60 and 70 collared pithoi (large storejars, which contained large quantities of food supplies) were uncovered in the two houses; some were stored on the main floor, others on an upper floor from whence they crashed down onto the lower floor when the houses were destroyed. One of the houses contained a cultic center with a standing stone and an informal altar reminding one of a similar installation in the biblical story of Micah in Judg 17. The destruction debris contained many finds suggesting that the site was destroyed in a quick and violent military attack. Because there are strong similarities of the material culture with finds from the highlands of Cisjordan north of Jerusalem, we are presently working under the hypothesis that members of the tribe of Reuben in confederation with Proto-Israelite groups (tribes) west of the Jordan may have occupied the site at this time. So far the parallels with sites in Transjordan, most of which seem to be later than 'Umayri, are not strong.

During previous seasons we uncovered a stretch of the fortification wall about 30 m in length.[13] This year's work uncovered much more of the wall so

[12]Geraty et al. 1988: 236; Younker and others 1990: 21-22; Younker and others 1993: 219-220; Younker and others 1996: 74-77; Younker and others 1997: 233-234.

[13]See the references in the previous footnote.

that we have a very good idea of how it ran for about 85 m (**Figure 7**), but not all stretches of the wall can be securely connected and we must surmise two connections across interruptions. From the northwest corner of the site the wall angles slightly west of south for approximately 30 m and then curves almost straight east for another 12 m where it was cut by the large administrative complex dating to the end of the Iron II period in the sixth century B.C. This east-west stretch still stands over 3.0 m high and the spaces between the stones were plastered (**Figure 8**). The wall may have turned south again because south of the administrative complex and 7 m away from where it was cut, we were able to trace a very similar wall (same masonry style, dimensions, and date) still at the western edge of the site for 11 m where it ran into a balk. About 8 m to the southeast a similar wall was discovered running east-west for another 6 m near the southern edge of the site. If all these walls belong to the same perimeter wall, it must have jogged around the western side of the site in several turns. So far no indication of a gate has appeared.

Work inside the wall this season produced finds from this and at least two later phases which, nonetheless, still belong to this period. The tops of the walls of houses inside the wall were uncovered at the northwestern corner of Field A. In a later phase a small room with two stone pillars contained a very thick layer (or layers) of ash over 1 m deep (**Figure 9**). Fragmentary walls to the north of this room also suggest other rooms, which were probably part of an intermittent occupation that did not fill the site. After the initial settlement with the fortification wall and its subsequent destruction, the site seems to have been only sporadically occupied in terms of both time and space.

During excavations this season we finally reached the bottom of a large garbage pit that contained almost 15,000 bones from food animals. Our palaeozoologist, Joris Peters of the Institut für Palaeoanatomie, Munich, observed that the bones were all from meat-producing parts of the animals and were mostly from sheep and goats with much smaller percentages of cattle, gazelle, and pig. This pit probably served at least the two houses to its west.

Late Iron I (ca. 1100-1000 B.C.)

In 1996 we found a storeroom on top of the destruction of the final early Iron I phase; it contained 18 collared pithoi of a type later in style than those found beneath the destruction (above).[14] The other pottery is also very different than what we found below the destruction; we must posit at least a brief hiatus between the end of our early Iron I phases (ca.

[14]Younker and others 1997: 234.

1150 B.C.) and this one which may have begun somewhere in the eleventh century. It is possible that the population was, by this time, Ammonite.

Early Iron II (ca. Late Ninth to Eighth Centuries B.C.)

A few fragments of walls discovered in previous seasons suggest there was a small settlement at 'Umayri after a hiatus during the tenth century and perhaps some of the ninth century.[15] Although our site was only weakly inhabited, the settlement at Jawa about 3 km to the east saw a much more active settlement. By this time, the inhabitants were most certainly Ammonites.

Late Iron II/Early Persian (ca. Early Sixth to Late Fifth or Early Fourth Century B.C.)

This period contained several phases, as the Ammonite monarchy apparently attempted to reopen our region to intensive agriculture following the defeat of Ammon by the Babylonians in 582 B.C.[16] Previous excavation on the western rim of the site has produced a significant Ammonite administrative complex dating to the end of the Iron Age and extending into the early Persian period.[17] The most interesting find was a small seal impression from the 1984 season that mentioned an Ammonite king named Ba'alyasha', or Baalis as it is spelled in Jer 40:14.[18] Indeed it was in response to this king's complicity with a Judean prince named Ishmael that the Babylonians conquered Ammon in 582 B.C., according to Josephus.

Substantial walls and basement rooms were discovered in all previous seasons. The walls were much thicker than normal domestic house walls and contained many seals and seal impressions dating from the end of the Ammonite monarchy and the Persian provincial system. Domestic dwellings may have existed north of the large buildings where the officials administering the complex could have lived. Domestic finds were found on the surfaces of these northern rooms, but not in the south. Generally, the farther south one goes in the complex the larger the rooms. In 1996 the largest and finest room was excavated. It contained a very fine

[15]Younker and others 1997: 220.

[16] Larry G. Herr, "Wine Production in the Hills of Southern Ammon and the Founding of Tall al-'Umayri in the Sixth Century B.C. *Annual of the Department of Antiquities of Jordan* 39: 121-125.

[17] Geraty 1985: 90-92; Geraty and others 1988: 230-235; Younker and others 1990: 22-23; Younker and others 1993: 220-221; Younker and others 1996: 77-79; Younker and others 1997: 234.

[18]Geraty 1985: 98.

plastered floor laid in two phases (**Figure 10**).

This season the southern edge of this complex was found where it apparently reused an east-west section of the possible early Iron I perimeter wall as its boundary. A series of small rooms with plaster floors separated the large plastered audience room from the edge of the complex. The plans of the rooms altered over several phases with doorways blocked and new ones opened. One of the floors produced several domestic finds, such as a juglet and grindstones.

In a debris layer above one of the surfaces were several fragments of one or more ceramic statues or anthropomorphic cult stands. None of the pieces could be mended. The fragmentary nature of the finds match similar pieces found in earlier seasons. The pieces this season, however, were the most interesting yet found and included a larger-than-life-size eye dramatically painted; a life-size chin and mouth with painted beard or tattoo; a slightly smaller-than-life-size ear; two possible fragments of a life-size heel; parts of arms or legs smaller than life-size; and a possible shoulder, much smaller than life-size. The ceramic ware was generally the same for all the pieces, except for the eye, which was also painted with a different color scheme than the other pieces. Whether these finds were in secondary deposit or not is unclear at present. That they were not directly on the surface might suggest secondary deposition, but they were clumped together into a corner of the room; perhaps they were intentionally placed there. The finds from this phase were so close to the surface that it is possible other pieces of the statue(s) could have been taken away with the significant aeolian erosion of topsoil which our site has experienced over the centuries. Stone statues (mostly busts) of gods or kings are well known in Ammonite art, but most are not considered to be as late as these fragments seem to be.[19]

From an earth layer just west of the administrative complex came an Athenian tetradrachma (Object No. 6530), the first such coin found at the site. It is a further indication that the complex extended well into the Persian period. Other walls and plaster surfaces were found in Field L, but not enough has yet been exposed to suggest functions. The site seems to have gone out of existence toward the end of the Persian period.

Hellenistic (ca. 330-60 B.C.)

During the Hellenistic period pits were found on the western edge of the site in previous seasons where they cut through the plaster floor of the large room in the administrative complex (**Figure 10**). This season walled

[19]Piotr Bienkowski, *The Art of Jordan* (Liverpool: National Museums & Galleries on Merseyside, 1991), 40-45.

structures were found at the southern lip of the site in Field L. A small circular wall made of a single line of stones surrounded a small rectangular room or bin. The walls are weakly constructed and represent only the most ephemeral of settlements. The general lack of Hellenistic pottery and other finds from other areas of the site also suggests this conclusion.

Roman (ca. 60 B.C.-A.D.330)

Previous seasons have discovered a *miqveh* or ritual bath usually connected with Jewish concerns for ritual cleanliness, especially during the first century A.D.[20] Elsewhere, coins and a few pieces of pottery have been found. But nothing beyond these signs of an isolated villa or farmhouse has been found.

Byzantine (ca. A.D. 330-650)

A few fragmentary walls and several debris layers containing scores of ceramic basins were found on the eastern side of the site during the 1987 season.[21] We suggested this was from an isolated farm. This summer, however, more walls and surfaces were found near the southwestern corner of the site in Field H. Not enough walls were found to be able to suggest a coherent plan for the building.

Islamic Age (ca. 650-1918)

Previous seasons have produced signs of agricultural activity at the site from the Early Islamic through the Late Islamic periods.[22] No signs of houses have been found. The primary activity seems to have been the removal of rocks from fields as aeolian erosion slowly removed topsoil and brought to light the tops of the more ancient walls. A burial with an infant's skeleton was found in Field H.

Modern (1918-Present)

Modern activity, such as agricultural activities and sift deposits from previous seasons of our excavation, was detected in many places on the surface of the site.

[20]Geraty and others 1988: 234.

[21]Geraty and others 1988: 246.

[22]Geraty and others 1988: 246; Younker and others 1990: 24.

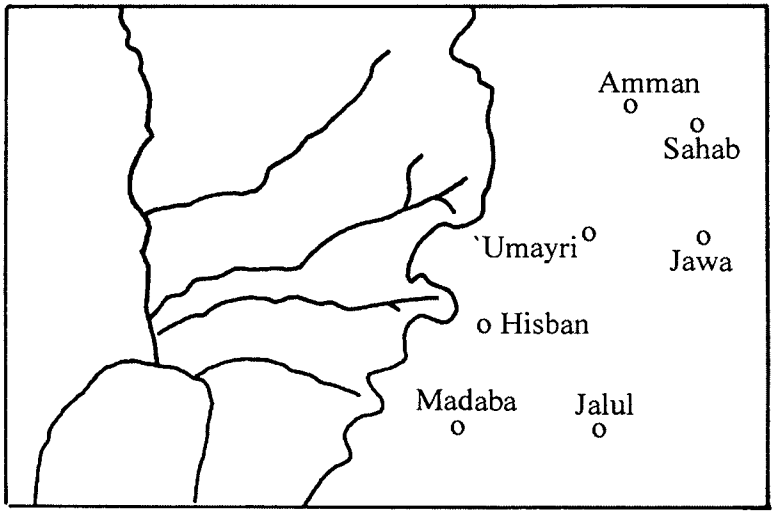

Figure 1. Map of the Madaba Plains region.

Figure 2. Tall al-'Umayri, Field K: Cobbled and stone installations in EB IB surface near the dolmen.

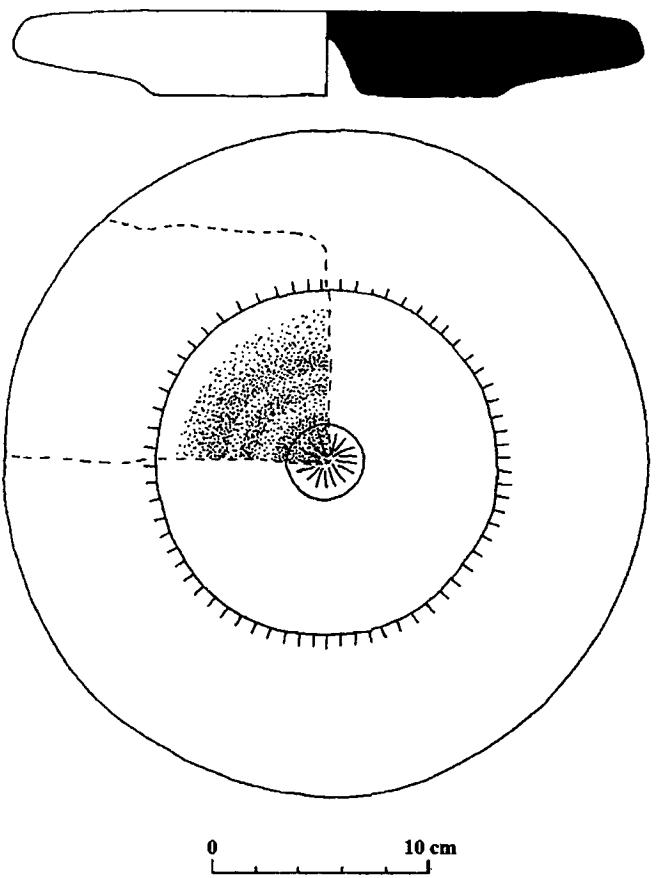

Figure 3. Tall al-'Umayri, Field D: Upper potter's turntable fragment made of basalt.

Figure 4. Tall al-'Umayri, Field B (Phase 14): Two wall fragments.

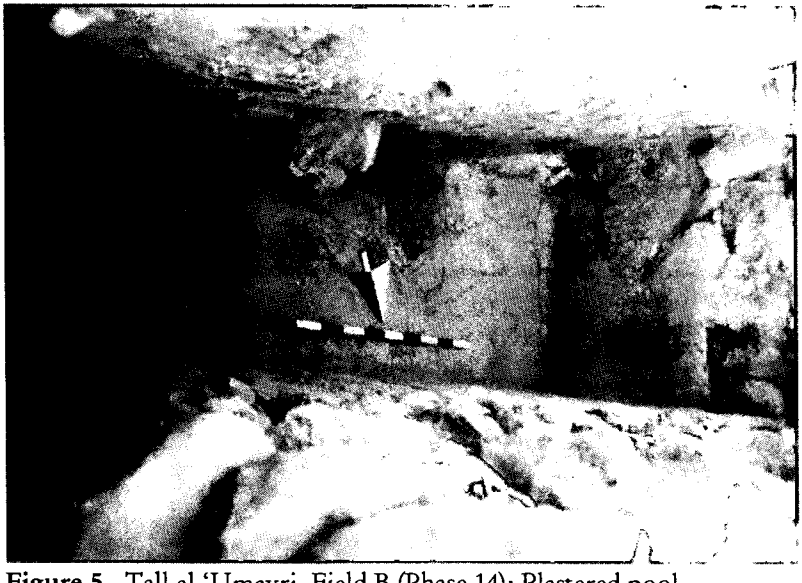

Figure 5. Tall al-'Umayri, Field B (Phase 14): Plastered pool.

Figure 6. Tall al-'Umayri, Field B (Phase 13): Building with two rooms and brick-like stones.

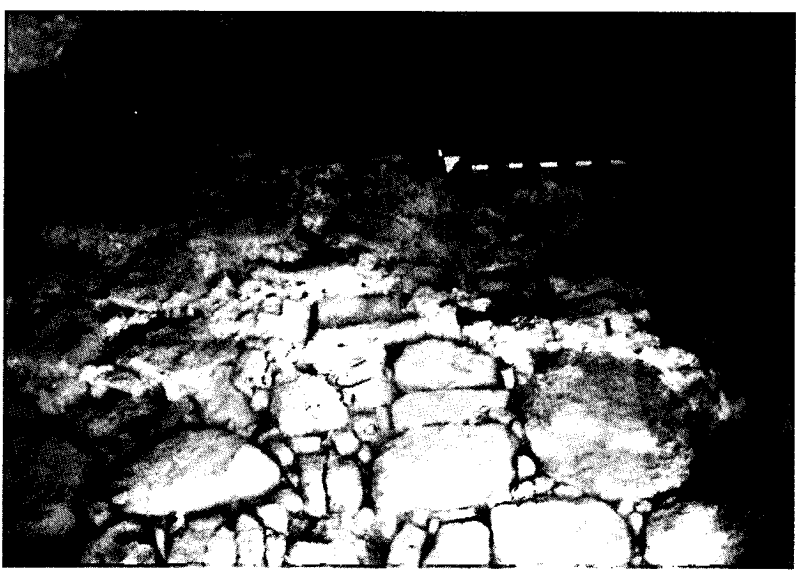

Figure 7. Tall al-'Umayri, Field A (Phase 13): Elevation of the early Iron I perimeter wall; note plaster remnants in cracks.

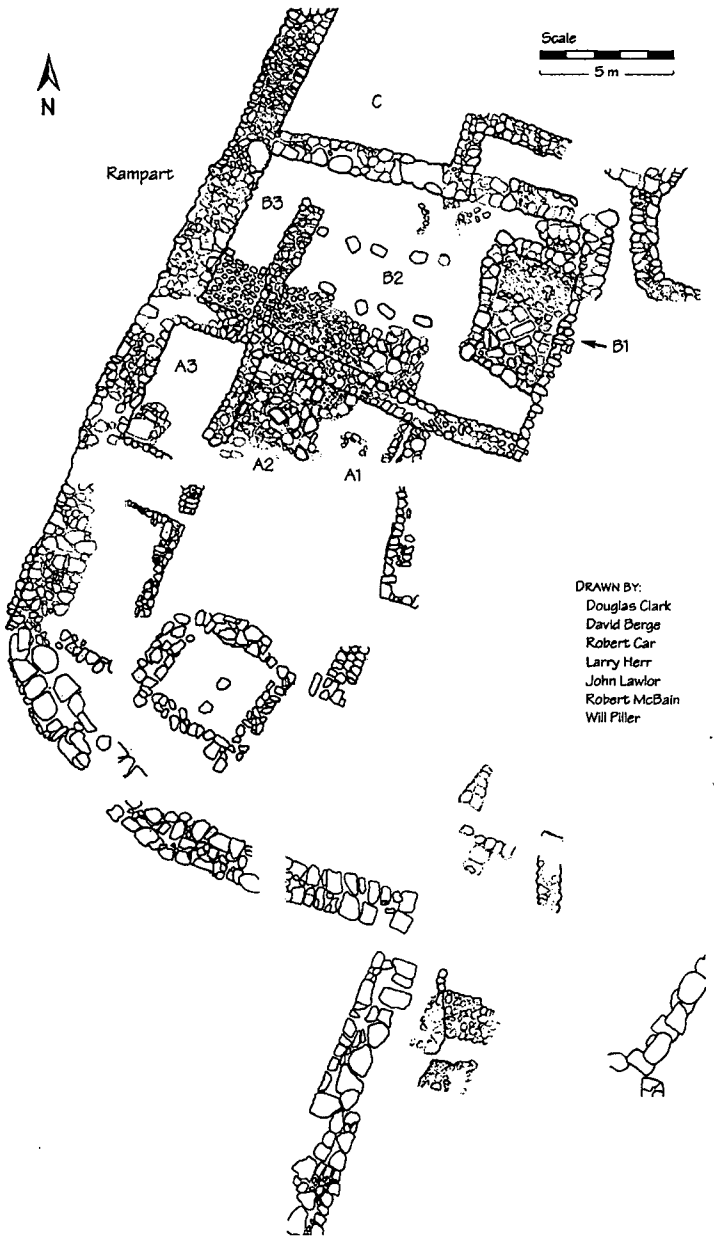

Figure 8. Tall al-'Umayri, Fields A (Phase 13), B (Phase 11), and H (Phase 9): Plan of the early Iron I perimeter wall as we reconstruct its plan at the western edge of the site.

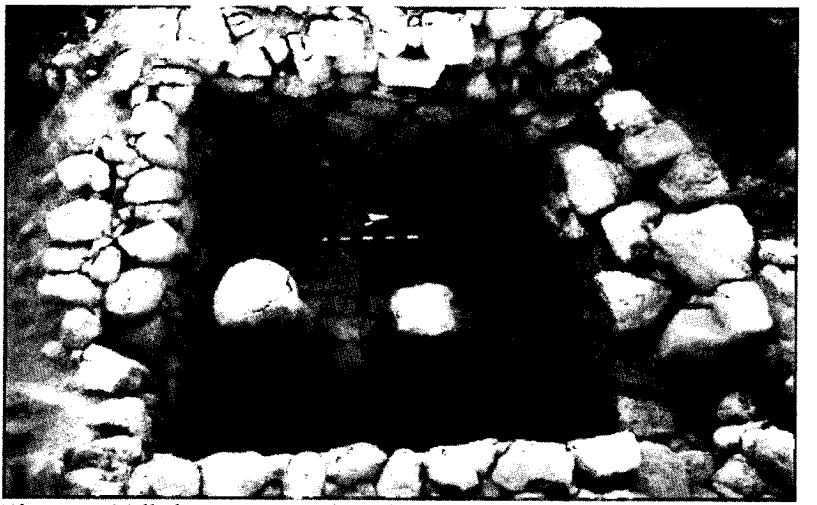

Figure 9. Tall al-'Umayri, Field A (Phase 12): Early Iron I pillared room and surface.

Figure 10. Tall al-'Umayri, Field H (Phase 5): Large room of the administrative center with plastered floor discovered in 1996.

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MADABA PLAINS PROJECT TALL JALUL, 1999

RANDALL W. YOUNKER
Andrews University

DAVID MERLING
Andrews University

During the summer of 1999 Andrews University conducted its fourth season of archaeological excavation at Tall Jalul, located 5 km east of Madaba, Jordan.[1] This year our international team consisted of approximately forty-five archaeologists, students, volunteers, and more than sixteen Jordanian specialists and workers.[2] The Tall Jalul Excavations continue to be conducted as part of the Madaba Plains Project (MPP), under the direction of Larry Herr and Doug Clark. Because of the continuing growth of MPP, Tall al-'Umayri's excavation seasons now alternate seasons with those of Jalul. Work at Hesban,

[1]The authors of this report would like to thank all of the volunteers and staff members who participated in the project this season. Special thanks are extended to our major sponsoring institution, Andrews University. We would also like to thank the Director-General of Antiquities, Ghazi Bisheh, for the support he provided, and Fawzi Zayadine, associate Director General, for the lectures to our students, as well as the tour of Petra. Finally, we would like to extend thanks to Patricia Bikai and Pierre Bikai, along with the staff of the American Center of Oriental Research (ACOR), for their continued support and the use of their facilities.

[2]Codirectors for the project this season were Randall W. Younker and David Merling. The Department of Antiquities of Jordan representative was Mr. Issa Syriani (from the Madaba office). Susie Oliver, Dave Merling and Randall Younker served as dig administrators. Pottery reading was done by Randall Younker and Zeljko Gregor. Pottery registrar was Stephanie Merling, assisted by Donna Eisenman and Melissa Farro. The Objects Registrar, David Merling, assisted by Paul Ray, supervised processing of small finds. Preliminary faunal analysis was done by Randy Younker and Jiri Moskala (Andrews University). Michael Younker and Melody Gonzales oversaw digital photography. Michael Younker was in charge of data entry and processing. Dig artists were Stephanie Elkins and Rhonda Root. Paul Ray served as draftsperson/architect. The surveyor was Abbas Khammash.

The excavation staff's Field Supervisors included Richard Dorsett, Jim Fisher (Andrews University), Connie Gane (University of California at Berkeley), Ruzica Gregor, Zeljko Gregor (Andrews University), and Jennifer Groves (University of Arizona). Square Supervisors included Lael Ceasar, Margaret Cohen, David Curtis, Lindsay DeCarlo, Roy Gane, Michael Haak, Moise Isaac, Yana Kondra, Pete Love, Patrick Mazani, Elizabeth Monroe, Jiri Moskala, Gregory Snyder, Efrain Velazquez, and Elizabeth Willet. Volunteers included Duksoo Ahn, Alais Alaby, Eduardo Brugman, John Dekle, Donna Eisenman, Melissa Farro, Sarah Gane, Barry Howe, Lynn Howe, Han-Seul Jung, Emily Love, Maxwell Murray, Benjamin Oliver, Matthew Wayner, Natalya Yakovenko, and Michael Younker.

which is primarily focusing on reconstruction and education, will continue under the leadership of Ø. S. LaBianca during the same seasons as Jalul. For a description of the project's research objectives and previous results, we refer the reader to the preliminary reports published in earlier issues of *AUSS*.[3]

Excavations at Tall Jalul were conducted in four fields this season (A, B, C, and D) and uncovered remains from the Late Iron I (tenth to ninth centuries B.C.E) to the Late Iron II and Persian periods (ca. tenth to fifth centuries B.C.E..).

Late Iron I (Tenth to Ninth Centuries B.C.E.)

Excavations penetrated late Iron I fills below the earliest Iron II architectural remains. In Field A ashy lenses with Iron I sherds (collar-rimmed jars, carinated bowls, and flanged cooking pots), as well as some Early Bronze, Middle Bronze (Chocolate-on-White ware), and Late Bronze sherds (Mycenaean) were found in small quantities in Squares A3 (Locus [hereafter "L"] 60), A4 (L. 71, 91, 100), A8 (L. 54) next to and under the tripartite building. In Square A4, these deposits were as much as 2-3 m thick (**Figure 1**). The tenth century (and earlier) fills consisted of the same fine ashy lenses seen in previous seasons. The lenses appear to represent a post-Iron I occupational phase. In Field B (Squares 14 and 15) these same ashy lenses were found under the lowest pavement, which we have tentatively dated to approximately the ninth century B.C.E. (**Figure 2**).

In Square C5 north balk, the south phase of the large south wall (L. 29, 34) was exposed (34=C33). L. 33 (=32) abuts against Wall 34. This locus contained Late Iron I sherds, as well as some Middle Bronze Age

[3]See Lawrence T. Geraty, "A Preliminary Report on the First Season at Tell el-'Umeiri (June 18 to August 8, 1984)," *AUSS* 23 (1985): 85-110; Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report on the Second Season at Tell El-'Umeiri and Vicinity (June 18 to August 6, 1987)," *AUSS* 26 (1988): 217-252); Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1989 Season, Including the Regional Survey and Excavations at El-Dreijat, Tell Jawa, and Tell el-'Umeiri (June 19 to August 8, 1989)," *AUSS* 28 (1990): 5-52; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1992 Season, Including the Regional Survey and Excavations at Tell Jalul, and Tell el-'Umeiri (June 16 to July 31, 1992)," *AUSS* 31 (1993): 205-238; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, Øystein S. LaBianca, and Douglas Clark, "Preliminary Report of the 1994 Season of the Madaba Plains Project: Regional Survey, Tall al-'Umayri, and Tall Jalul Excavations (June 15 to July 30, 1994)," *AUSS* 34 (1996): 65-92; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, Øystein S. LaBianca, and Douglas Clark, "Preliminary Report of the 1996 Season of the Madaba Plains Project: Regional Survey, Tall al-'Umayri, and Tall Jalul Excavations (June 19 to July 31, 1996)," *AUSS* 35 (1997): 227-240; Øystein S. LaBianca and Paul Ray, "Preliminary Report of the 1997 excavations and Restoration Work at Tall Hisban (June 18 to July 11, 1997)," *AUSS* 36 (1998): 231-244.

sherds. There also appears to be a postoccupational phase of the Iron I period represented by L. 32, L. 33, and L. 31.

Early Iron II (Ninth to Eighth Centuries B.C.E.)

Field A, Square 4, Phase 12 was divided into two subphases that included postninth-century fill and a pit (L. 40) that had been dug into the postninth-century debris (L. 38 [= L. 50]) fill (Square A4; **Figure 3**). The sherds from the fill and the pit were field-dated to early Iron II. Based on their stratigraphic position it was surmised that they date to between the ninth and eighth centuries B.C.E. Identical sherds came from a fill in Square A7 (L. 42 and L. 64) located below an eighth-century-B.C.E. pavement and wall, and from an earth fill in Square A8 (L. 43). The fill (L. 43) in Square A8 is also penetrated by two pits: the earlier is L. 60 and the later is L. 47. The same basic situation was observed in Square A4.

In Field B, which contained the earliest Field Phase (FP) excavated this season, FP 9 dates to about the ninth century B.C.E. (Early Iron II). It includes two pylons of the inner gate chamber, the curb of the pavement that goes through the gate, and a few flagstones of the pavement (**Figure 4**). This entrance road appears to be related to the lower approach road found to the north in 1992.

Iron II (Eighth Century B.C.E.)

A number of architectural elements were uncovered in Squares 3 and 7 of Field A. These elements are located *under* the seventh-century tripartite building found during the previous season and include the pavement of a building (Square A3, L. 63), which was traced *under* the north wall of the seventh-century tripartite building to an eighth-century B.C.E. wall located to the north and outside of the seventh-century B.C.E. wall (**Figure 5** and 10). This pavement also appears to continue to the south in Square A7 (L. 58). The pavement in A7 ended at a wall (Loci 57=52, and 56) (**Figure 6**). The wall is apparently the eastern part of a large building that preceded the seventh-century B.C.E. tripartite building. The western section of this earlier building is missing, apparently robbed in antiquity, possibly for the construction of the later seventh-century B.C.E. tripartite building.

In Field B, Square 15, a fill (L. 23) under pavement 18, which appears to date to the eighth century B.C.E, dates this period. In Square B14, Wall 5 (= Wall 6 in B19) is founded on L. 22, which is immediately above ashy lenses containing Late Iron I sherds. The pottery in L. 22 was early Iron II. Based on its stratigraphic position it is possible that it dates to the ninth/eighth century B.C.E. Thus Wall 5/6 appears to date to around the eighth century B.C.E.

Iron II (Eighth to Seventh Centuries B.C.E.)

In Field A, the Iron II period was represented by an abandonment "fill" deposited sometime between the last use phase of the seventh-century tripartite building and the eighth-century pavement and building, noted above. In the fill were two pits; an older one (L. 77) and a more recent one (L. 66). Pit 66 was lined on the bottom with white chaff—a phenomenon noted in other pits in Field A from this general time period (**Figure 3**).

In Field B the main element of this phase was Pavement 18 located in Square B15 and dated to the ninth to eighth centuries B.C.E. (**Figure 7**). This same pavement runs into Square B14. The middle course of Wall 8, which may have served as a curb on the north edge of the pavement, appears to be contemporary and should probably be associated with the later phase of the outer gatehouse, of which three or four surviving stones were found in previous seasons. A section of Pavement 18 was found abutting the west face of Wall 10 (a gate pylon) in Square B18.

In Field C a stretch of rebuilt wall, originally built during the Iron I, was exposed. It appears to date to Iron II, although further work will be necessary to verify this preliminary impression (**Figure 8**). Specifically, the corner of Wall C4, L.20 was fully exposed. It appears to be a rebuilding of the Iron I wall (L. 29 [=34]). Courses 3, 4, and 5 probably were rebuilt during Iron II. Based on the sherds in the fill associated with these courses, a circular structure (L. 37) may be part of Phase 10 as well, but this will need to be checked by future excavation. The mudbrick (L. 10) in the east balk of Square C5 may date to this phase as well. It is above L. 15 (which contained Iron II pottery). In Square C5, a pavement (L. 29) appears to date to Iron II. (L. 30 had Iron I, early Iron II, and Iron II sherds.)

Late Iron Age II (Seventh to Sixth Centuries B.C.E.)

In Field A FP 9 represented this period. In Square A3 (east side of the square), the east side of the west wall of the tripartite building was exposed (**Figure 9**). Also, the subfloor was sectioned (L. 56). In Square A8, the east side of the tripartite building was exposed. In Square A3, a stylobate (L. 43) for the east row of pillars was found below pavement level (**Figure 10**). This stylobate continues into Square A7, to the south.

In Field B this period is represented by FP 5 and includes the late Iron II pavement, L. 10 in Square B15 (= Pavement 4 in Square B17) (**Figure 7**). A curb (Wall 8) bounds the pavement on the north side (in Square B16). Earth L. 19 layers below pavement 10 and contains Late Iron II potsherds. This stretch of flagstones may tie into upper pavement in the north area of ramp.

In Field C this period was represented by FP 5 and includes the wall of a building (L. 8/13) and an accompanying pavement in the northwest corner (L. 25) (**Figure 8**). The most interesting find of the season was Cave (L. 27) under the floor of the late Iron II building (**Figure 11**). The finds in this cave (L. 28) included 14 skeletons including several children and one infant (**Figure 12**). The orientation of the bodies was definitely random. Some of the bodies were almost standing on their heads; others had large rocks resting on their torsos and heads. The positions of the skeletons clearly do not reflect careful burial. Rather, the bodies appear to have been dumped into the cave along with other debris, including large building stones that probably came from the building above. This raises the interesting question as to what circumstances led to these bodies being dumped in this manner. Had they died in a plague and been quickly dumped to avoid contamination? Or, were they the victims of an attack on the city, unceremoniously disposed of by their victorious enemies? That these individuals represent Iron II Ammonites can be inferred from a number of considerations. The most compelling is that the Iron Age seal found in the previous season appears to have come from this building and was definitely seventh-century Ammonite, based on paleographic analysis.[4] Other artifacts found in the cave in association with the skeletons also point to a late Iron II Ammonite occupation. These included a typical Ammonite-style "horse-and-rider" figurine (**Figure 13**). Other objects in the cave included stone loom weights and an axe. The presence of a small number of late Iron II/Persian sherds, including one blackware sherd found in the skull of one of the victims, causes some problems in dating the find. However, the majority of the sherds found in the cave were Late Iron II. It appears that the few later sherds must have worked their way into the mouth of the cave from earth settling and slumping, combined with water activity. The cave itself was sealed by the roof collapse of the Late Iron II building. Above this collapsed-roof debris was evidence of an ephemeral rebuilding during the Late Iron II Persian period, already noted in previous seasons.

Late Iron II/Persian Period (Sixth to Fifth Centuries B.C.E.)

Since our focus in field A this season was *beneath* the Iron II (seventh century B.C.E.) tripartite building excavated last season, no remains from the Late Iron II/Persian period were recovered. However, in Field B architectural elements of the Late Iron II/Persian were uncovered for the first time. Field B, Phase 4 includes a Late Iron II/Persian repaving (L. 29) of the road through the inner gatehouse; the top course of Wall 10 (a gate pylon?) in B18; and the curb (Wall 8 in Square B16) along the side of the

[4]See R. W. Younker, "An Ammonite Seal from Tall Jalul, Jordan: The Seal of 'Aynadab son of Zedek'il," in *Eretz Israel* (Jerusalem: Israel Exploration Society, 1999), 26: 221-224.

entryway road. FP 4 was followed by F P 3, which consisted of the post-Persian debris accumulation. It included two bins (L. 9) and Pit 14 (= 17, 20, 21). The pit contained Hellenistic sherds.

In Field C this period is represented by FP 4. It included several layers of debris (L. 22, L. 28) that covered the Iron II/Persian building (L. 8/13). As noted above, a few Late Iron II/Persian sherds worked their way down into the Iron II cave below the floor of the Iron II building, but it appears that these were intrusive through natural, postdepositional processes.

In Field D work continued in all four squares. Excavations reached roof collapse and other fallen debris on top of a large Late Iron II/Persian period building (sixth/fifth century B.C.E.). The building seems to consist of a number of rooms surrounding a central courtyard (**Figures 14, 15**). Pillars seem to have supported the ceiling of this building. A number of objects were found in this field, including a small female plaque figurine (**Figure 16**) and a Late Iron II seal depicting a winged griffin. A large storage jar was found on the floor of this building, on the east side of the Field. It is anticipated that the next season will be most interesting for Field D when the roof debris will be removed and we will be able to see what lies upon the floor of this Late Iron II/Persian period building, *in situ.*

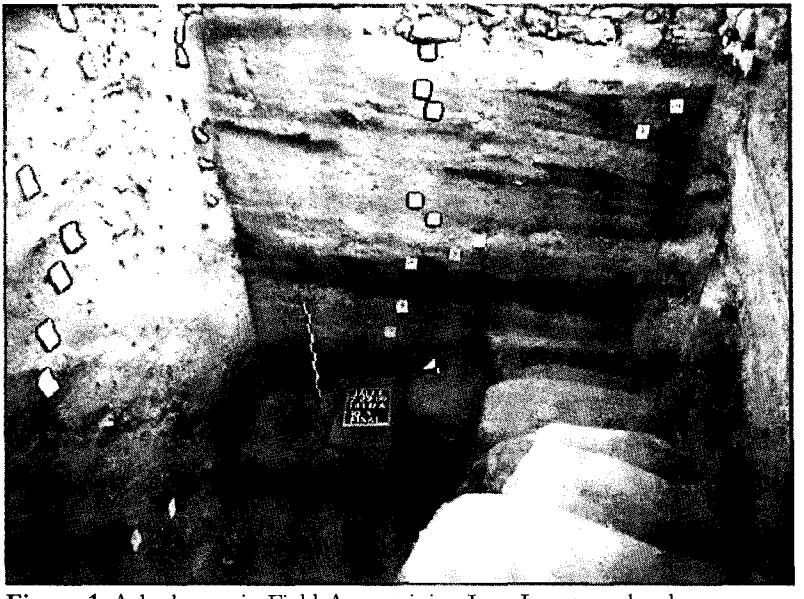

Figure 1. Ashy lenses in Field A containing Iron I pottery sherds.

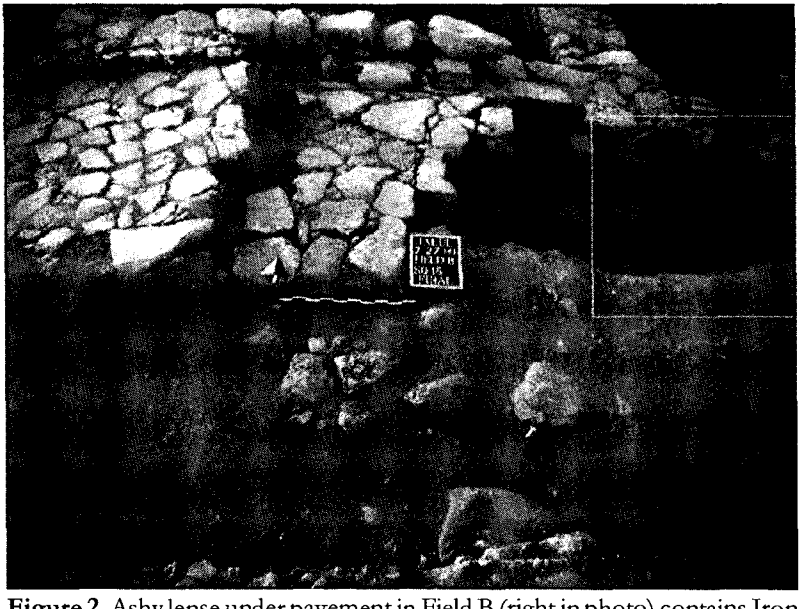

Figure 2. Ashy lense under pavement in Field B (right in photo) contains Iron I sherds.

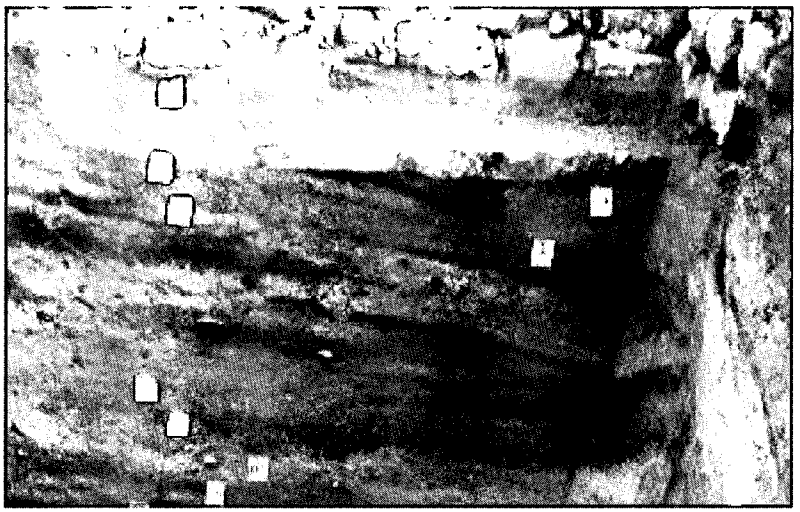

Figure 3. Pits in Field A Square 4 (top) date to ninth to eighth centuries B.C.E.

Figure 4. Note ninth-century B.C.E. Gate Pylons to left of photo in Field B; pavements from several Iron Age phases are visible in center of picture. Persian period curb is above stone with hole (left center); seventh-sixth century pavement is below black sign; ninth-eighth-century pavement above black sign (see also **Figure 7**).

Figure 5. Possibly eighth-century B.C.E. paving stones (bottom center) below seventh-century B.C.E. wall. Eighth-century wall consists of two rows of stones to right (where the arrow is pointing).

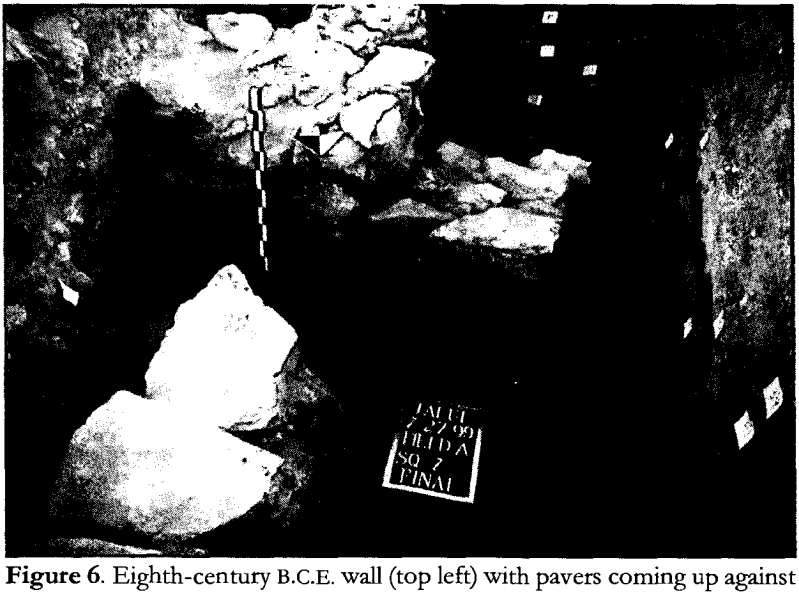

Figure 6. Eighth-century B.C.E. wall (top left) with pavers coming up against its base (top center).

Figure 7. Possible ninth-century pavers are in Field B just to the right of the probe in the center of this photo (only a couple of pavement stones are visible in this photo). Eighth-century pavers are under the sign; sixth-century pavers are at higher level above sign.

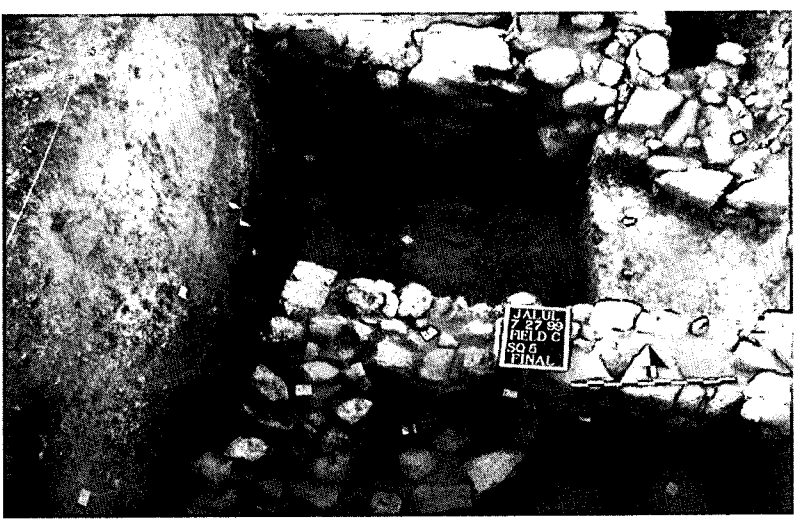

Figure 8. Rebuilt Iron I wall at top of photo (courses 3-5 rebuilt in Iron II) (Field C). Note circular structure between walls to right in photo and the corner of an Iron II building in bottom left of photo). There is a section of mudbrick between the two stone walls (right of photo below the circular structure).

Figure 9. Seventh-century B.C.E. tripartite building, looking south (Field A). West wall of building is to right and the stylobate that supported the pillars is visible to left of photo (running under the balk). The building s north wall is visible at bottom of photo.

Figure 10. Long wall on left side of picture in the stylobate of the seventh-century B.C.E. tripartite building (Field A). The pavers and small section of wall in lower right are from the eighth-century building.

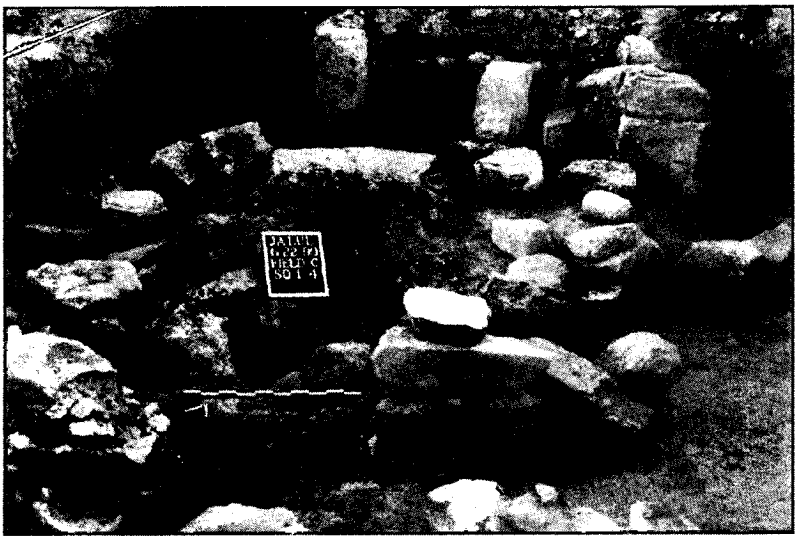

Figure 11. Cave in floor of Late Iron II pillared building in Field C.

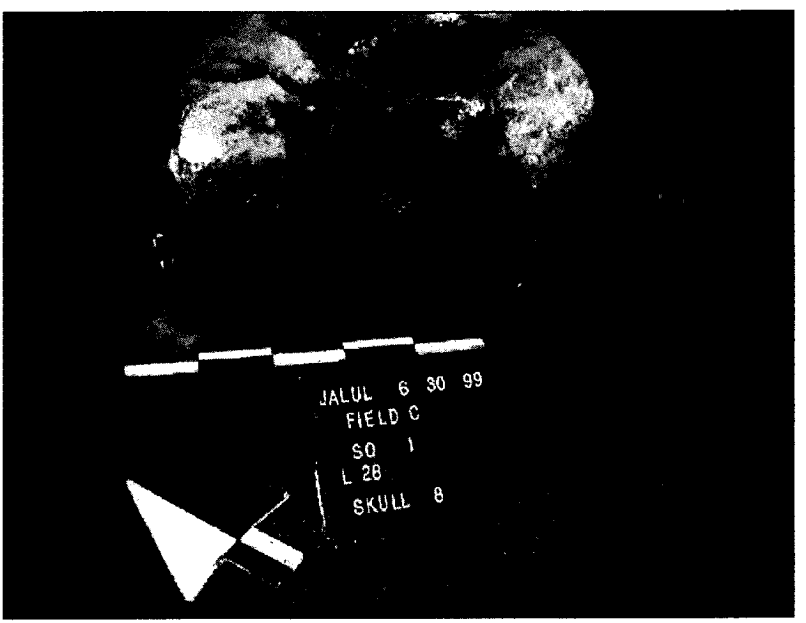

Figure 12. Skull no. 8 under debris in Field C cave. The individuals probably are Ammonites from the Late Iron II (seventh-sixth centuries B.C.E.).

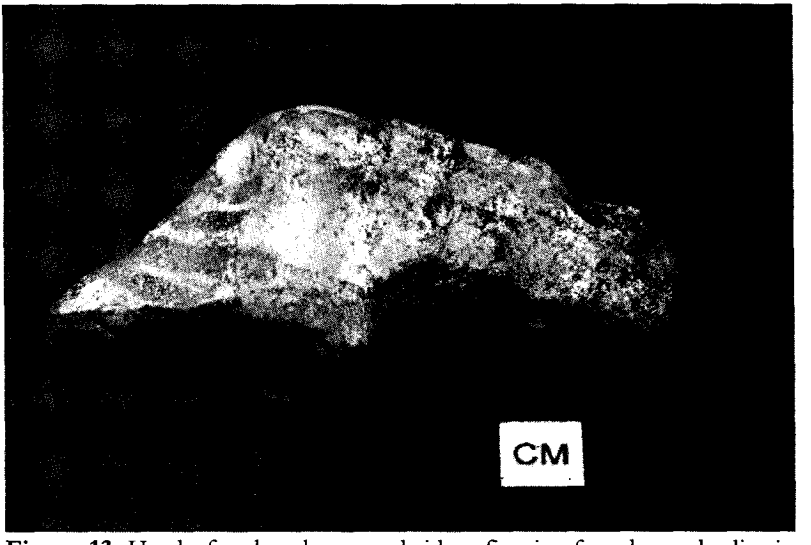

Figure 13. Head of a clay horse and rider figurine found near bodies in Field C cave. These figures are typical of the Late Iron II Ammonite figurine corpus.

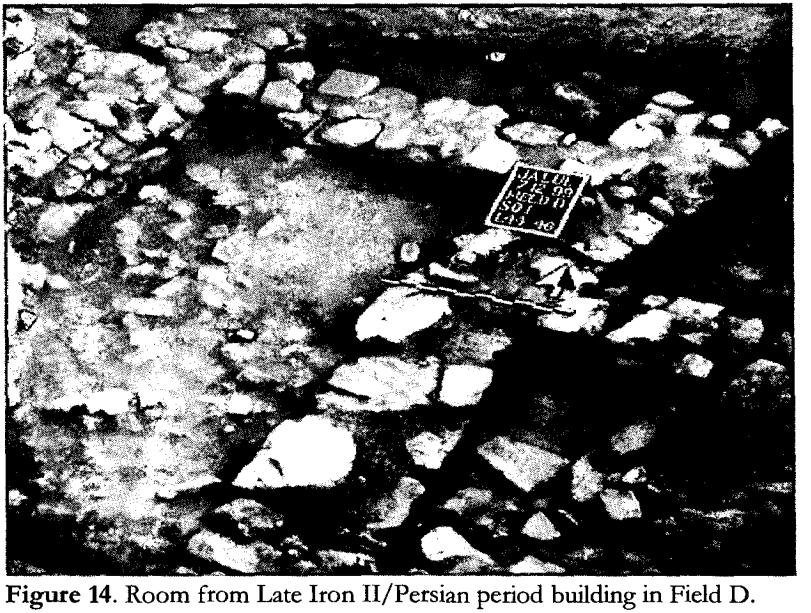

Figure 14. Room from Late Iron II/Persian period building in Field D.

Figure 15. Pillars at entrance to courtyard in Late Iron II/ Persian period building in Field D.

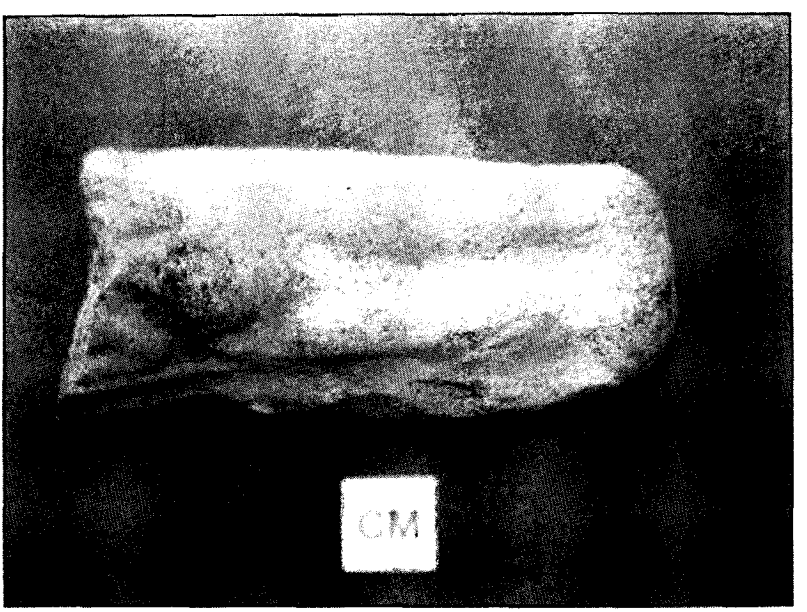

Figure 16. Female figurine from Field D (legs to right, head broken).

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

ROBERTO OURO
Pontevedra, Spain

Introduction

As the third and final part of the study of Gen 1:2,[1] this article seeks to analyze the impact of the phrase *rûaḥ ʾelōhîm mᵉraḥepet ʿal pᵉnê hammayim* on the question of the state of the earth as depicted in this verse. Gunkel, along with other scholars after him, assumed that *rûaḥ ʾelōhîm* refers to winds that Marduk sends against Tiamat.[2] Others have postulated that this phrase refers to divine creative activity. To reach my conclusion, I will analyze the phrase and its use in the Hebrew Bible and in languages cognate to Hebrew.

Etymology of rûaḥ ʾelōhîm

The Hebrew expression *rûaḥ ʾelōhîm* is commonly translated in English Bibles as "Spirit of God" (KJV, NASB, RSV, NIV). In the Greek LXX the phrase is translated as πνεῦμα θεοῦ ἐπεφέρετο. Aquila, Symmachus, and Theodotion use the same translation. The Vulgate coincides, translating *spiritus Dei ferebatur*.

The term *rûaḥ* appears in the OT 378 times in Hebrew, generally in feminine, and eleven times in Aramaic (only in Daniel).[3] The basic meaning of *rûaḥ* is "wind [something that is in motion and has the power to set other things in motion] and breath."[4]

According to BDB, *rûaḥ ʾelōhîm* means "spirit of God, energy of life." Holladay translates "spirit of God," whereas Klein allows for "breath, wind,

[1]See Roberto Ouro, "The Earth of Genesis 1:2: Abiotic or Chaotic?" *AUSS* 36 (Autumn 1998): 259-276; and *AUSS* 37 (Spring 1999): 39-53.

[2]H. Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit* (1895); see notes in first article of the series.

[3]E. Jenni and C. Westermann, *Diccionario Teológico Manual del Antiguo Testamento*, tras. R. Godoy (Madrid: Cristiandad, 1985), 2:915.

[4]Ibid., 2:917; see also *TWOT*, 2:836-837.

spirit."[5] KBS has "'Der Geist Gottes'; als Wiedergaben sind möglich: a) der Geist Gottes schwebte, b) der/ein mächtiger Wind (= Sturm) wehte, c) der/ein Gotteswind (= Gottessturm) wehte; b) und c) sind dabei nicht streng zu scheiden." Schökel translates: "aliento, hálito, aliento vital, respiración, resuello, soplo, resoplido, . . . aliento de Dios."[6] It is evident that the word *rûaḥ* can mean both spirit and wind.

Western Semitic languages contain words cognate to the Heb *rûaḥ*: the Ugaritic *rh*, "wind, aroma"[7]; the Aramaic *rwh*, "wind, spirit"; and the Arabic *ruh*, "vital breath"; and *rih*, "wind." The word is absent in the Eastern Semitic; for instance, in Akkadian *šaru* is used for "wind, breath.[8] Jastrow observes that in the Targumim, Talmudic, and Midrashic literature *rûaḥ* is interpreted as "spirit, soul; the holy spirit, prophetic inspiration, intuition."[9]

Rûaḥ ʾĕlōhîm *in the OT*

The phrase *rûaḥ ʾĕlōhîm* appears sixteen times in Hebrew and five times in Aramaic.[10] Its natural meaning would be spirit or wind of *Elohim*.

The term ʾĕlōhîm is the usual Hebrew word for "God"; however, J.M.P. Smith has suggested that it may also function as a superlative meaning "strong," "powerful," "terrible," or "stormy."[11] However, as D. W. Thomas remarks, it is difficult or even impossible to find OT examples of the use of the divine name only as an epithet of intensity.[12]

[5]E. Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English* (Jerusalem: The University of Haifa, 1987), 610.

[6]L. A. Schökel, *Diccionario Bíblico Hebreo-Español* (Madrid: Trotta, 1994), 692.

[7]See C. H. Gordon, *Ugaritic Textbook* (*UT*), Analecta Orientalia 38 (Roma: Pontificium Institutum Biblicum, 1965), n. 2308.

[8]Jenni and Westermann, 2:914-915.

[9]M. Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* (New York: Title, 1943), 2:1458.

[10]See A. Even-Shoshan, *A New Concordance of the Old Testament* (Jerusalem: Kiryat Sefer, 1990), 1064-1066. The Hebrew texts are Gen 1:2; 41:38; Exod 31:3; 35:31; Num 24:2; 1 Sam 10:10; 11:6; 16:15, 16, 23; 18:10; 19:20, 23; 2 Chron 15:1; 24:20; Ezek 11:24. The Aramaic texts are Dan 4:5, 6, 15; 5:11, 14.

[11]J.M.P. Smith, "The Use of Divine Names as Superlatives," *American Journal of Semitic Languages* 45 (1928-29): 212-220; see also Claus Westermann, *Genesis 1-11: A Commentary*, trans. J. J. Scullion (Minneapolis: Augsburg, 1984), 107. In a similar vein, G. von Rad points out that *rûaḥ ʾĕlōhîm* should be translated as "God's storm = a terrible storm," noting that the phrase is related to the description of the chaos and does not yet refer to creation (*El Libro del Génesis* [Salamanca: Sígueme, 1988], 58-59).

[12]D. W. Thomas, "A Consideration of Some Unusual Ways of Expressing the Superlative in Hebrew," *VT* 30 (1953): 209-224.

G. J. Wenham clearly affirms that reducing *ʾelōhîm* to merely a superlative seems improbable since in other biblical texts the word always means "God." Moreover, there is no other example in the OT in which the expression *rûaḥ ʾelōhîm* means "strong or powerful wind"; in fact, it always refers to God's Spirit or Wind.[13]

Contemporary scholars are divided between two basic interpretations of *rûaḥ ʾelōhîm*. One understanding is that *rûaḥ ʾelōhîm* refers to the Creator of the Universe, to the Deity's presence and activity.[14] The second holds that *rûaḥ ʾelōhîm* refers to an element sent by God, as part of the description of the chaos.[15] In a similar vein, E. A. Speiser translates:

[13]G. J. Wenham, *Genesis 1-15*, WBC (Waco, TX: Word, 1987), 1:17. Cf. also A. P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker, 1988), 107; V. P. Hamilton, *The Book of Genesis: Chapters 1-17*, NICOT (Grand Rapids: Eerdmans, 1990), 111; and E. J. Young, *Studies in Genesis One* (Phillipsburg, NJ: Presbyterian and Reformed, 1979), 37, n. 37. See, for instance, Gen 41:38; Exod 31:3; 35:31; Num 24:2; Sam 10:10; 16:14, 16; 18:10; 19:20, 23; 1 Chron 24:20; Ezek 11:24.

[14]Scholars who favor this interpretation include: I. Blythin ("A Note on Genesis 1:2" *VT* 12 [1962]: 120-121); U. Cassuto (*A Commentary on the Book of Genesis: From Adam to Noah* trans. I. Abrahams [Jerusalem: Magnes, 1978], 1:24); B. S. Childs (*Myth and Reality in the Old Testament*, SBT 27 [London: SCM, 1960], 33-36); R. Davidson (*Genesis 1-11*, CBC [Cambridge: Cambridge University Press, 1973], 16); A. Dillman (*Genesis*, trans. W. B. Stevenson [Edinburgh: T. & T. Clark, 1897], 1:59); S. R. Driver (*The Book of Genesis* [London: Methuen, 1905], 4; M. Görg ("Religionsgeschichtliche Beobachtungen zur Rede vom 'Geist Gottes,'" *Word and World* 43 [1980]: 129-148); V. P. Hamilton, 111-112; D. Kidner (*Genesis* [Leicester: InterVarsity, 1967], 45); D. Lys (*'Rûach' Le Souffle dans l'Ancien Testament* [Paris: Universitaires de France, 1962]: 176-182); R. Luyster ("Wind and Water: Cosmogonic Symbolism in the Old Testament," *ZAW* 93 [1981]: 1-10); K. A. Mathews (*Genesis 1-11:26*, New American Commentary [Broadman & Holman, 1996], 131, 135); W. H. McClellan ("The Meaning of *Ruah Elohim* in Genesis 1, 2," *Bib* 15 [1934]: 517-527); S. Moscati ("The Wind in Biblical and Phoenician Cosmogony," *JBL* 66 [1947]: 305-310); J. P. Peters ("The Wind of God," *JBL* 30 [1911]: 44-54 and *JBL* 33 [1914]: 81-86); O. Procksch (*Die Genesis*, Kommentar zum Alten Testament [Leipzig: Deichertsche, 1913], 426); N. H. Ridderbos ("Genesis i. 1 und 2," *Studies on the Book of Genesis*, Old Testament Studies 12 [Leiden: Brill, 1958]: 241-246); A. P. Ross, 107; N. M. Sarna (*Genesis*, The JPS Torah Commentary [Philadelphia: Jewish Publication Society, 1989], 6-7); J. L. Ska ("Séparation des eaux et de la terre ferme dans le récit sacerdotal," *NRT* 103 [1981]: 528-530); J. Skinner (*A Critical and Exegetical Commentary on Genesis*, ICC [Edinburgh: T. & T. Clark, 1930], 18); O. H. Steck (*Der Schöpfungsbericht der Priesterschrift: Studien zur literarkritischen und überlieferungsgeschichtlichen Problematik von Genesis 1,1-2,4a* [Göttingen: Vandenhoeck & Ruprecht, 1981]); L. Waterman ("Cosmogonic Affinities in Genesis 1:2," *American Journal of Semitic Languages* 43 [1927]: 177-184); Wenham, 17.

[15]Scholars who support this position include E. Arbez and J. Weisengoff ("Exegetical Notes on Genesis 1:1-2," *CBQ* 10 [1948]: 147-150); W. Eichrodt (*Theology of the Old Testament*, Old Testament Library, trans. J. A. Baker [Philadelphia: Westminster, 1967], 2:105); O. Eissfeldt ("Das Chaos in der biblischen und in der phönizischen Kosmogonie," *Kliene Schriften* [Tübingen: Mohr, 1963] 2:258-262); K. Galling ("Der Charakter der Chaosschilderung in Gen 1,2," *ZTK* 47 [1950]: 151-155); R. Kilian ("Gen I 2 und die Urgötter von Hermopolis," *VT* 16 [1966]: 420-438); W. H. Schmidt (*Die Schöpfungsgeschichte der Priesterschrift: Zur*

"an awesome wind sweeping over the the water."[16]

The suggestion that *rûaḥ* should be interpreted in Gen 1:2 as "wind" appears already in the *Tg. Onq.*: "And the wind from the Lord was blowing over the surface of the waters." However, this translation is not found in the *Tg. Ps.-J.* and *Tg. Yer.* McClellan finds the translation "wind" supported by Rabbinic literature originally attributed to Rabbis Ibn Ezra and Saadiah.[17] However, Cassuto rejects this interpretation as inappropriate to the text.[18]

H. M. Orlinsky defends the translation "wind" in Gen 1:2c by affirming that the biblical version of the creation derives to a great extent from the Mesopotamian creation stories in which wind has an important role.[19] In the *Enuma elish,* Anu begets the four winds, which are associated with Tiamat and created earlier than the universe (I:105, 106). When Marduk resolves to destroy Tiamat, the four winds help him: "The south wind, the north wind, the east wind, (and) the west wind" (IV: 3). Then *Imhullu* is created: "the evil wind, the whirlwind, the hurricane" (lines IV: 45, 46).[20] Later Marduk sets the evil wind free and leads it to the mouth of Tiamat (IV: 96-99). The north wind, then, helps to carry the remains of Tiamat to "out-of-the-way places" (IV: 132). This account deals with a theme totally different from the one found in Gen 1:2; therefore, the mention of the winds in the *Enuma elish* does not truly support the translation "God's winds" in Gen 1:2.[21]

In the same article Orlinsky also appeals to Rabbi Judah (third century A.D.), who affirms that on the first day of Creation ten elements were created. Among these were *rwh wmym*, translated as "wind and water." As Young points out, if this translation is correct, it simply shows ancient Hebrew exegetical use.[22]

Überlieferungsgeschichte von Genesis 1,1-2,4a und 2,4b-3,24 [Neukirchen-Vluyn: Neukirchener, 1973], 81-84); J.M.P. Smith ("The Syntax and Meaning of Genesis 1:1-3," *American Journal of Semitic Languages* 44 [1927/28]: 108-115); P. J. Smith ("A Semotactical Approach to the Meaning of the Term *rûaḥ ʾĕlōhîm* in Genesis 1:2," *Journal of Northwest Semitic Languages* 8 [1980]: 99-104); L.I.J. Stadelmann (*The Hebrew Conception of the World: A Philological and Literary Study* [Rome: Pontifical Biblical Institute, 1970], 14-15); B. Vawter (*On Genesis: A New Reading* [Garden City: Doubleday, 1977], 40-41); von Rad, 58-59; Westermann, 106-108.

[16]E. A. Speiser, *Genesis*, AB (Garden City, NY: Doubleday, 1964), 3, 5.

[17]McClellan, 518.

[18]Cassuto, 24.

[19]H. M. Orlinsky, "The Plain Meaning of RUʾAH in Gen 1:2," *JQR* 48 (1957/58): 174-182.

[20]A. Heidel, *The Babylonian Genesis* (Chicago: University of Chicago Press, 1963), 22, 37, 38.

[21]Young, 41.

[22]Ibid.; for an analysis of the inconsistency in Orlinsky's arguments, see Hamilton, 112-114.

Contrary to Orlinsky's proposal, 34 of the 35 times that *ʾelōhîm* appears in the Gen 1 Creation account, it refers undoubtedly to the Deity.[23] Moreover, in Gen 1:1 and 1:3, which are the immediate context of 1:2, *ʾelōhîm* clearly refer to the Creator.[24] It would be difficult to accept that Gen 1:2c does not refer to divinity, especially when the Hebrew has numerous other clear ways to describe a powerful wind or a heavy storm.[25] In addition, when *rûaḥ* appears in the Hebrew genitive construction with *ʾelōhîm* (or *YHWH*) it always refers to some activity or aspect of the deity.[26] As Moscati indicates, *ʾelōhîm* in Gen 1:2c has a personal meaning, and the attempt to exclude God from this important stage of the Creation fails completely.[27]

Recently DeRoche suggested that the use of *rûaḥ*, "wind," in Gen 8:1 and Exod 14:21 "leads to the division within the bodies of water, and consequently, the appearance of dry land"; therefore, "the *rûaḥ ʾelōhîm*, "wind or spirit of God" of Gen 1:2, "must also be a reference to the creative activity of the deity."[28] DeRoche concludes:

> The *rûaḥ ʾelōhîm* of Gen 1:2c refers to the impending *creative activity of the deity*. It is neither part of the description of chaos, nor does it refer to a wind sent by Elohim, if by wind is meant the meteorological phenomenon of moving air. *It expresses Elohim's control over the cosmos* and his ability to impose his will upon it. As part of v. 2 it is part of the description of the way things were before Elohim executes any specific act of creation.[29]

Nicolas Wyatt, in a recent article about the darkness in Gen 1:2, concluded his exegetical study by pointing out that the logical structure of the verse implies the initial stages in the manifestation of the deity; it is an unusual account of a theophany. In this way, according to Wyatt, Gen 1:2 refers to God's invisibility in the context of a primeval cosmogony.[30]

[23]M. DeRoche, "The *rûaḥ ʾelōhîm* in Gen 1:2c: Creation or Chaos?" in *Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie*, ed. L. Eslinger and G. Taylor, JSOTSS 67 (Sheffield: Sheffield Academic Press, 1988), 307.

[24]Moscati, 307.

[25]Ibid.; cf. also Davidson, 16; Hamilton, 112. Whenever the biblical Hebrew refers to a "strong, powerful or stormy wind" it uses expressions with no ambiguity at all such as *rûaḥ gᵉdôlâ* (1 Kgs 19:11; Job 1:19; Jonah 1:4; etc.); *rûaḥ sᵉʿărâ* or *sᵉʿărôt* (Pss 107:25; 148:8; etc.); *rûaḥ qadîm* is the stormy wind that destroys the ships (Ps 47:7; Jer 18:17; etc.)

[26]See D. Lys, 176-185, 337-348; cf. T. C. Vriezen, "*Ruach Yahweh* (*Elohim*) in the Old Testament," in *Biblical Essays*, Proceedings of the Ninth Meeting of the Old Testament Society of South Africa, 1966.

[27]Moscati, 308.

[28]DeRoche, 314-315.

[29]Ibid., 318; emphasis added.

[30]N. Wyatt, "The Darkness of Genesis 1:2," *VT* 43 (1993): 546-552.

Finally, the concept "wind of God" becomes unsustainable when the rest of Gen 1 is considered. Sarna points out that "wind" has no function in the rest of the story.[31] The uninhabited and empty earth is covered by vegetation, animals, and human life. Darkness is separated from light under the regulation of the luminaries. Throughout Gen 1 there is a clear development of the elements that appear in Gen 1:2.

M^{e}raḥepet *in Gen 1:2*

Biblical Use of m^{e}raḥepet

M^{e}raḥepet is a Pi'el feminine singular participle of the verb *raḥap,* "hover" (BDB); "hover, fly, flutter"[32]; "Zitternd schweben" (KBS). In addition, the Targumic, Talmudic, and Midrashic literature interpret *mrḥpt* as "to move, hover, flutter."[33] This meaning is supported by the Ugaritic in which eagles are pictured as hovering over their prey, ready to dart down upon it.[34]

Deut 32:11 uses this verb, also in the Pi'el. Here the Lord is pictured as leading Israel, "like an eagle [Heb נֶשֶׁר / Ugaritic *nšr*] that stirs up its nest, that flutters [*raḥap*] over its young, spreading out its wings, catching them, bearing them on its pinions" (RSV) The verb describes the actions of the mother eagle after the young are out of the nest or when they are compelled to leave the nest. In this text *m^{e}raḥepet* can only be construed as hovering or fluttering and cannot describe the action of a "mighty wind."[35] Following this analogy, *rûaḥ ʾ^{e}lōhîm* in Gen 1:2 is described as a living being who hovers like a bird over the created earth.[36]

[31]Sarna, *Genesis*, 6.

[32]Klein, 614.

[33]Jastrow, 1468.

[34]Young, 36, n. 36.

[35]Ibid. Other scholars who agree with this interpretation are Hamilton, 115; McClellan, 526-527; Ross, 107; Wenham, 1:17; and Westermann, 107. T. Friedman points out that the interpretation of *rûaḥ ʾ^{e}lōhîm* in Gen 1:2 as "strong wind" is inappropriate for this text because both in the biblical and Ugaritic texts the root **rḥp* describes the actions of birds (living beings) and not the actions of the winds (inanimate phenomena); see his "*W^{e}rûaḥ ʾ^{e}*lōhîm *m^{e}raḥepet ʿal ~ pᵊnê hammāyim* [Gen 1:2]," *Beth Mikra* 25 [1980]: 309-312.

[36]Young, 37.

Rhp *in Ugaritic Literature*

The Ugaritic term equivalent to the Heb *raḥap* is the verb *rhp*.[37] In Ugaritic texts this verb is always associated with eagles.[38] While C. H. Gordon suggests the meaning "to soar" for the Ugaritic *rhp*,[39] Gibson prefers the verb "hover" in his translation of two sections of the *Epic of Aqhat*.

> [Above him] eagles shall hover, [a flock] of hawks look down.
> Among the eagles I myself will hover.[40]

Del Olmo Lete points out, just as Gibson does, that the Ugaritic *rhp* is a cognate of Heb *raḥap*.[41]

In conclusion, the use of *rhp* in the Ugaritic literature agrees with the idea that this is an activity carried out by a living being. Thus the appropriate translation of Gen 1:2c is "the Spirit of God was hovering over the waters." To complete the analysis of the verse, its place within its context must be studied.

Gen 1:2 in the Context of Gen 1

The interpretation of Gen 1:2 perfectly fits the literary structure of the chapter. In v. 2 the author does not turn his attention to the "heavens," but to the earth, where his audience is, and presents "the earth"—the familiar earth with vegetation, animals, and human beings—as not yet existing. Therefore, both the third (vegetation) and the sixth (animal and human life) days of Creation are the climax of the literary structure of the Creation account, while its zenith is reached with the creation of human beings on the sixth day.[42]

[37]It appears in the transliteration of the text 1 Aqht.I.32: *'l bt . abh . nsrm . tr* [*hpn*] (*UT*, 245); and 3 Aqht:20, 21, 3132: (20) *nsrm . trhpn . ybsr .* [*hbl d*] (21) *iym . bn . nsrm . arhp . an* [*k 'l*] (31) *trhpn . ybsr . hbl . diy*[*m bn*] (32) *nsrm trhp . 'nt . 'l* [*aqht*] (*UT*, 249). See also M. Dietrich, O. Loretz, and J. Sanmartín, *Die keilalphabetischen Texte aus Ugarit (KTU)*, ALASP 8 (Münster: Ugarit-Verlag, 1995). It is the transliteration of the text 1.18 IV 20, 21, 31, 32: (20) *nsrm . trhpn . ybsr .* [*hbl . d*] (21) *iym . bn . nsrm . arhp . an* [*k . ']l* (31) *trhpn . ybsr . hbl . diy*[*m . bn*] (32) *nsrm . trhp . 'nt . 'l* [*. aqht*] (*KTU*, 55); and 1.19 I 32: *'l . bt . abh . nsrm . trhpn* (*KTU*, 56).

[38]See Hamilton, 115.

[39]*UT*, 484. See also S. Segert, *A Basic Grammar of the Ugaritic Language* (Berkeley: University of California Press, 1984), 201.

[40]Ugaritic text 18 IV 20, 21, 31, 32; 19 I 32. J.C.L. Gibson, *Canaanite Myths and Legends* (Edinburgh: T. & T. Clark, 1978), 112,113. Del Olmo Lete uses the Spanish "revolotear," to fly over, to flutter; *Mitos y leyendas de Canaán* (*MLC*) (Madrid: Cristiandad, 1981), 384-385.

[41]Del Olmo Lete literally says: *rhp*: v.D., "*revolotear*" // *bsr* (hb. *rahep*) (*MLC*, 624); cf. Gibson, "*hovered, soared*" (*CML*, 158).

[42]Wenham, 1:6; B. W. Anderson, *Creation versus Chaos: The Reinterpretation of Mythical Symbolism in the Bible* (Philadelphia: Fortress, 1987), 187-191.

Gen 1:2 shows the earth as unproductive and uninhabited (*tōhû wābōhû*) within the literary structure of Gen 1.[43]

[DAY 1]	light and darkness	[DAY 4] "sun" and "moon"
[DAY 2]	two waters	[DAY 5] fish and birds
[DAY 3]	earth and seas	[DAY 6] animals and man
	vegetation	on the earth

The earth became productive when God said, *tadšē' hā'āreṣ dešeʾ* ("let the land produce vegetation," v. 11) on the third day. The "empty" earth, i.e., "yet uninhabited" became inhabited when God said *watôṣē' hā'āreṣ nepeš ḥayyâ* ("let the land produce living creatures," v. 24) and *naʿăśeh ʾādām beṣalmēnû kidmûtēnû* ("let us make man in our image, in our likeness," v. 26). Therefore, the "unproductive and empty/uninhabited" earth became productive, with vegetation, animals, and man created by God's *fiat*. The Gen 1 creation account affirms that God created human beings "in his image" and provided an inhabitable and productive earth for them.[44]

Conclusion

This analysis of the Heb of Gen 1:2 has sought to find answers to difficult questions. Does Gen 1:2 describe a watery chaos that existed before the Creation? Is there a direct relationship between Gen 1:2 and the mythology called *Chaoskampf*? Do *tōhû wābōhû, tehôm* and *rûaḥ ʾĕlōhîm* in Gen 1:2 suggest a chaotic state or an abiotic state of the earth?

Our study of the OT and ANE literature has found that Gen 1:2 must be interpreted as the description of the earth as it was without vegetation and uninhabited by animals and humans. The concept that appears in Gen 1:2 is an abiotic concept of the earth, with vegetable, animal, and human life appearing in the following verses.

Additional support for the abiotic state of the earth is found in the parallel between Gen 1:2 and 2:5, which is generally admitted.[45]

Gen 1:2: "The earth was formless and empty" //
Gen 2:5: "No shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for . . . there was no man to work the ground."

Gen 1:2 provides the background for the development of the narration,

[43]See I. M. Kikawada and A. Quinn, *Before Abraham Was: The Unity of Genesis 1-11* (Nashville: Abingdon, 1985), 78; D. T. Tsumura, *The Earth and the Waters in Genesis 1 and 2: A Linguistic Investigation*, JSOT Supplement Series 83 (Sheffield, ENG: JSOT Press, 1989), 42.

[44]Tsumura, 42-43.

[45]See, for example, W. H. Shea, "Literary Structural Parallels between Genesis 1 and 2," *Origins* 16 (1989): 49-68.

which shows the earth full of life and inhabitants (Gen 1:11-12, 20, 24, 26).[46] The earth is not described as being in a chaotic state after a previous destruction, but as being barren and not yet developed. In addition to showing the initial state of creation, the verse presents God as author of life, without whom there can be no life. Life is present only in God's Spirit; the elements of the earth are lifeless and awaiting the Spirit's command. Here God's Spirit is about to create life, to change an abiotic state to a biotic state of vegetable, animal, and human life through the divine *fiat*.

The objective of this research was to discover if Gen 1:2 contains evidence of the existence of a mythological battle (*Chaoskampf*) between the creator-god and the powers of the chaos, such as Gunkel and others have suggested. This is an important question, for if Gunkel's presuppositions are true, "it is also no longer allowable in principle to reject the possibility that the whole chapter might be a myth that has been transformed into narrative."[47] On the contrary, if there is no linguistic and biblical foundation for the assumption, it is more difficult to insist that the Genesis account is a myth such as those of ANE literature.

In conclusion, it is of utmost importance to reiterate the differences between the Hebrew cosmology and the Mesopotamian cosmogony. Sarna explains: "The Hebrew cosmology represents a revolutionary break with the contemporary world, a parting of the spiritual ways that involved the undermining of the entire prevailing mythological world-view. These new ideas of Israel transcended, by far, the range of the religious concepts of the ancient world."[48] Sarna found that "the supreme characteristic of the Mesopotamian cosmogony" was "that it is embedded in a mythological matrix. On the other hand, the outstanding peculiarity of the biblical account is the complete absence of mythology in the classical pagan sense of the term. . . . Nowhere is this non-mythological outlook better illustrated than in the Genesis narrative. The Hebrew account is matchless in its solemn and majestic simplicity. . . . The clear line of demarcation between God and His creation was never violated. Nowhere is this brought out more forcefully than in the Hebrew Genesis account."[49]

[46]See D. L. Roth, "Genesis and the Real World," *Kerux* 9 (1994): 30-54.

[47]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, vol. 6 (Philadelphia: Fortress, 1984), 26-27, emphasis added, first published in *Schöpfung und Chaos in Urzeit und Endzeit* (1895), 3-120.

[48]N. M. Sarna, *Understanding Genesis: The Heritage of Biblical Israel* (New York: Schocken, 1970), xxviii.

[49]Ibid., 9-11, emphasis added.

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A LUTHERAN UNDERSTANDING OF PRAYER

FAITH E. ROHRBOUGH
Lutheran Theological Seminary
Saskatoon, Saskatchewan, Canada

Editor's note: Rohrbough's article is an edited version of the homily she presented at Seminary Chapel, Andrews University, on April 13, 1999. On that occasion she was given the Andrews University President's Medallion in recognition of "exemplary professional achievement," specifically in connection with her leadership role in the Adventist-Lutheran dialogue.

The Lutheran-Adventist conversations took place in four separate sessions, from 1994 to 1998. Both sides were represented by scholars and church leaders. A joint declaration was published in the Adventist Review *(June 25, 1998) and is available on the world wide web (adventtikirkko.great.fi/opetus/advluth.htm). Some three-hundred pages of papers presented to the commission, edited by Sven Oppegaard of the Lutheran World Federation, are slated for publication by Pacific Press later this spring, under the title* Lutherans and Adventists in Conversation.

A homily presented on the occasion of Rohrbough's recognition for denominational service may seem, at first glance, out of place in a research journal. We decided, however, to publish it in AUSS *because it points to aspects of religious scholarship that may go unnoticed. Scholars who teach at denominational schools spend enormous amounts of research time in the service of their community, yet these papers are not considered "scholarly" enough for publication. Further, the topic of Rohrbough's homily points to the faith dimension so much a part of the lives of those who spend their time studying the Bible and the church. Finally, recognition of the Lutheran-Adventist conversations allows us to note the participation of Andrews University scholars: University president Niels-Erik Andreasen, professors Miroslav Kiš, Hans LaRondelle, and William Shea, as well as* AUSS *editor Nancy Vyhmeister and consulting editor Jon Paulien.*

We are awash in prayer today. There are prayer groups, prayer chains, prayer breakfasts: for business persons, for politicians, for homemakers. We have organized prayers for peace, for hunger, for Christian unity, for the first day of hunting. We pray before football games, political banquets, and business luncheons.

Yet there is also a sense that for many prayer is a last-ditch stand when all else seems to fail, rather than the place where we begin. The

Russian playwright Anton Chekhov points this out with his ironic description of a man who goes to a meeting to pray for rain, but does not bother to take his umbrella along. We laugh at the joke about the great aunt that everyone had forgotten to invite to the garden party. When the mistake was realized, the invitation was issued with many excuses. But it was too late. "Thank you for your invitation," was the stiff reply. "But I am afraid I cannot come. I have already prayed for rain."

Yet prayer is central to our Christian belief. It is often the first step that churches take ecumenically. The act of praying together is essential to the process of discussing theology together.

For Lutherans the key facilitator to prayer is the Lord, who causes us to pray. In Rev 3:20 we read: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him and he with me."

When we pray, it is always in response to Jesus' knocking, never the other way around; he is the motivating factor in moving us to pray. There are four modalities of prayer for Lutherans: the command, the promise, the words, and faith. These elements are summarized in Luther's famous letter: "How One Should Pray, for Master Peter the Barber":

> Dear God, Heavenly Father, I am a poor, unworthy sinner. I do not deserve to lift up my eyes or hands to thee in prayer. But inasmuch as thou hast *commanded* us all to pray, hast *promised* to hear us when we pray, and through thy dear Son, our Lord Jesus Christ, has taught us *both how and what to pray*, at this thy command I come before thee obediently, rely on thy gracious promise, and in the name of my Lord Jesus Christ pray with all thy saints or Christians on earth as he hath taught us, "Our Father which art in heaven."[1]

The command, the promise, the words, and faith.

God Commands Us to Pray

Numerous passages in Scripture tell us to pray: "Ask, and it will be given you"(Matt 7:7-8); "If you abide in me, and my words abide in you, ask whatever you will and it shall be done for you"(John 15:2); "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil 4:6); and the best-known, where we are simply told, "Pray then like this" (Matt 6:9).

Luther points to the commandment, "You shall not take God's name in vain," as the command to pray or call upon God. He states: "It is our

[1]Martin Luther, *Letters of Spiritual Counsel*. Library of Christian Classics, vol. 18, ed. T. G. Tappert (Philadelphia: Westminster, 1955), 126. Emphasis added.

duty and obligation to pray if we want to be Christians."[2] We are, then, first and foremost commanded to pray. Our only response can be obedience and acceptance of the command, along with the determination to fulfill it.

It is important that the command is unequivocal and without exception. It is not dependent upon our feelings. Modern individualism claims that I must "feel" like praying or the action is false or invalid. However, Christ's command to pray has nothing to do with our subjective feelings.

Second, the command has nothing to do with feeling a need. We are told to carry all our needs to God in prayer, but feeling the need is not the reason to pray. It is actually in prayer that we first become conscious of our many needs. As we stand helpless before God, our needs are most evident.

Third, the command is not dependent upon feelings of worthiness. Luther writes: "God does not regard prayer on account of the person, but on account of His word and the obedience accorded to it."[3] Only in prayer do we truly become conscious of how unworthy we are.

Fourth, the command is not dependent upon the feeling of whether a prayer is answered or not. We may experience a certain emptiness or loneliness because we feel that our prayers have not been answered, often because we have already decided what the answer should be. However, the command to pray has nothing to do with answered prayer.

Prayer is not effective because of us, nor its effectiveness dependent upon our not being distracted. Sinfulness or sinlessness has little to do with its effectiveness. We are never told to come to God in prayer after we have put our lives in order. We are commanded to come to God exactly as we are—unworthy, distracted sinners.

We pray because we are commanded to. Our response is obedience. To overcome the natural slothfulness of our human nature, it is preferable that we give ourselves the discipline of regular prayer. Dietrich Bonhoeffer, in his introduction to daily meditation from *The Way to Freedom*, speaks of this discipline:

> I need a firm discipline of prayer. We are fond of praying as our fancy takes us, for the short time, for a long time, or even not at all. That is willfulness. Prayer is not a free offering to God, but the bounden duty that He requires. We are not free to carry on as we wish. Prayer is the day's first service to God. God claims our time for this service.[4]

[2]*Large Catechism, Lord's Prayer*, par. 8, in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, ed. T. G. Tappert (Philadelphia: Fortress, 1959), 421.

[3]Ibid., par. 16, 422.

[4]Dietrich Bonhoeffer, *The Way to Freedom* (New York: Harper & Row, 1966), 57-58.

We have been commanded to take our cares, needs, hopes, and fears to God in prayer. God has promised to answer us. How can we do other than respond in joyful obedience to the command?

God Gives Us the Promise

The second aspect of prayer, echoing Rev 3:20b, is promise: "I will come to them, and eat with them, and they with me."

God has not only commanded us to pray; God has promised to hear us when we pray. This is not an empty solicitude; God promises to hear and to act. The command and the promise are never isolated from one another: "Ask, and then it will be given you" (Matt 7: 7-8); "Ask whatever you will and it shall be done for you" (John 15:7); "If you ask anything of the Father, He will give it to you in my name. . . . Ask, and you will receive" (John 16:23-24). In every instance the promise to respond follows the command. The promise is unconditional. Our only duty is to ask.

Luther states: "To be sure, the good and gracious will of God is done without our prayer, but we pray in this petition that it may also be done by us." He continues: "To be sure, God provides daily bread, even to the wicked, without our prayer, but we pray in this petition that God may make us aware of His gifts and enable us to receive our daily bread with thanksgiving."[5]

The promise is future-oriented. We are not in control; God is in control. We partake of the future because it is God's future, thus making the promise eschatological. Nonetheless, the promise is also for now. Ask, and it will be given you; you will receive, and it will be done. These words do not mean: only after you die, only when Christ comes again, or only at the end of the world. It is clear that we are to ask for today's needs and expect an answer today.

Just after the magnificent "Ask, and it will be given you, seek and you will find" passage, Jesus used the example of the father who gives his son bread and fish to eat when he is hungry. Clearly the father is answering his son's needs here and now. He is not speaking of eschatological answers, but of daily bread. In comparing God to this kind of father, Jesus is stressing that God is concerned about our daily needs.

God's promise is that all things may be brought to him. We have the privilege of praying for ourselves and others; of bringing our requests to him for salvation, as well as for our daily bread. We pray for others not because of our worthiness or because of our merit, but to God's honor

[5]*Small Catechism, Lord's Prayer*, par. 10, 13, Tappert ed., 347.

and glory. It is because of the promise that we dare to pray; it is because of the command that we do not dare to not pray. The promise without the command is meaningless, as is the command without the promise. Together they form the basis of our communication with God.

God Gives Us the Words

In Matt 6:9 we find the third element of prayer: the words. Luther states that "we should be encouraged and drawn to pray because, in addition to this commandment and promise, God takes the initiative and puts into our mouths the very words we are to use."[6]

Prayer is not a new religious practice introduced by Jesus. Prayer is a central part of the Jewish religion. What is new about the concept is *what* we are to pray. We are given the very words with which we are to speak to God. We are not left merely to guess what to do; we are told what is pleasing to God.

We find these words in Matt 6 and its parallel, Luke 11. In the Lucan passage the disciples ask for instruction in prayer. They have witnessed Jesus' praying; they know that John the Baptist has taught his followers to pray. They now ask Jesus to do the same for them. His instruction is not some theological disquisition on prayer. He gives them, rather, the very words they are to use. We have so often assumed that praying is a natural attribute of human nature; that all we need is the command that we should pray, calling on God in our every need. The disciples saw clearly that there was more to prayer than that. They had been praying previously. They knew what prayer was. Still they came to Jesus and said: "Lord, teach us to pray."

The Lord's Prayer, then, becomes the basic instruction for all Christian prayer. Praying the Lord's Prayer can, however, easily become an empty repetition of phrases. Luther urged his barber to return to the petitions of the prayer and meditate on each individually. This is the way we take the words that have been given to us and make them a part of ourselves. Luther not only urged this on others; he regularly practiced this himself:

> This, in short, is the way in which I am myself accustomed to use the Lord's Prayer and to pray. To this day I am still suckling on the Lord's Prayer like a child and am still eating and drinking of it like an old man without growing weary of it. I regard it as the best of prayers—superior even to the Psalter, which I am very fond of.[7]

We are given the command; we are given the promise, we are given the very

[6] *Large Catechism, Lord's Prayer*, par. 22, Tappert ed., 423.

[7] *Letters of Spiritual Counsel*, Tappert ed., 128.

words which we are to use. And we pray these words knowing that they are pleasing to God.

Paul, in Rom 8:26-27, reiterates that we do not know how to pray as we ought. Rather than prayer being natural to human nature, our very nature keeps us from seeing our needs. But because God has given us the words of the Lord's Prayer and the Spirit to intercede for us, as Paul mentions in Rom 8, we are not dependent upon our own discovery of our needs. The Lord's Prayer shows us what our needs are.

Second, Rom 8 reveals to us that we do not know how to express our needs properly. Because our words are too limited, God has given us the words in the Lord's Prayer, as well as the Spirit to intercede for us. It is the sighs of the Spirit that truly express our needs (Rom 8:26).

Third, Paul explains in Rom 8 that the words we use to pray are summed up in the term "Abba" (v. 15). The translation of "Abba" comes closer in meaning to "daddy" than to "father." It is the kind of personal word that is used only in the bosom of the family. It implies more than a generic relationship; it signifies a close personal relationship. When we cry, "Abba, Daddy," we are like small children calling on a parent who loves and knows us better than we know ourselves.

God Gives Us Faith

The story is told of a little girl whose parents overheard her reciting the alphabet in a very reverent tone just before bedtime. Asked what she was doing, she replied, "I'm saying my prayers, but I can't think of the exact words tonight, so I'm just saying all the letters. God knows what I'm thinking, and God will put the letters together for me." This childlike faith, this assurance that we will be heard, is the basis of our relationship with him. The Bible passage that best expresses our faith in the power of prayer is Phil 4:6, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

King Claudius in Shakespeare's play *Hamlet* attempts to pray as he sees his world crumbling around him. He arises from his knees totally frustrated: "My words fly up, my thoughts remain below. Words without thoughts never to Heaven go."[8] Claudius has been merely mouthing words. He no longer believes that prayer can help him. His prayer has no meaning because he has no faith in it himself. It is this fourth element of prayer—faith—that must be present for the command, the promise, or the words to have meaning. If we do not believe that our prayers will be heard, if we do not trust in the promise, then it is all to no avail. For

[8]*Hamlet*, Act III, scene 3.

Luther, faith is summed up in our willingness to say "Amen" and to leave the rest to God. He writes:

> But the efficacy of prayer consists in our learning also to say "Amen" to it—that is, not to doubt that our prayer is surely heard and will be granted. This word is nothing else than an unquestioning affirmation of faith on the part of one who does not pray as a matter of chance but knows that God does not lie since He has promised to grant his requests. When such faith is wanting, there can be no true prayer.[9]

It is human nature to want to have some part in the process. It seems necessary that we must have some means of acceptance. Certainly God gives the command, the promise, even the words, but surely something is required of us. By what right can we take all of this without some action, some response on our part? Nevertheless, faith, which is so important to our prayers and to our lives as a whole, is given to us by God. It is never our gift or our response to God, only our acceptance of what God gives to us. Because we can rely on God, we do not have to rely on our own faith; we truly can have confidence. Any other understanding of faith places limits on God, making divine action dependent upon us. God gives us the faith to believe that our prayers will be answered.

In conclusion, prayer is never our creation. It is always a gift of God. It has the four modalities, which God gives—the command, the promise, the words, and faith. This is our true piety: to obey God's command, to believe God's promise, to use the words God offers, and to express the faith God gives us. "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to them, and will eat with them, and they with me" (Rev 3:20).

Soli Deo Gloria

[9]*Large Catechism, Lord's Prayer*, par. 119-120, Tappert ed., 436.

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BEYOND MODERNISM: SCHOLARSHIP AND "SERVANTHOOD"

A. GERHARD VAN WYK
University of South Africa

Abstract

This paper discusses some of the main characteristics of modernism and its influence on science and in particular theology. Descartes' approach to reason, "I think; therefore I am," and the Newtonian mechanism (mathematical principles of Natural Philosophy) prepared the way for deifying reason during the Enlightenment. Modernism became the foundation on which the so-called "scientific paradigm" was built. "Scientists" were regarded as people who could produce exact and unambiguous results. This paradigm framed our intellectual, social, and theological thoughts and influenced scholars to become paternalistic and imperialistic, serving exclusive goals and propagating reductionistic truths. A new paradigm has developed which has adopted a postobjectivistic and postpositivistic position. It is regarded as systemic and is characterized by a functional and a teleological interrelatedness, as well as an interdependence of dynamic entities incorporating a whole. Postmodern scientists regard themselves as "participants" instead of "spectators." A network of relationships is important, engaging all people and the whole person. This paper addresses how scholars, within this new paradigm, can become more like "wise" servants and less like masters of absolute, cognitive, and exclusive knowledge.

Introduction: Post-modern or Postmodernism?

Progressively more scholars believe that we are living in a post-modern age and that our traditional modernistic way of understanding this world is coming to an end.[1] Murphy states that a dramatic change in "thinking

[1]Stephen Edelston Toulmin, *The Return to Cosmology: Postmodern Science and the Theology of Nature* (Berkeley: University of California Press, 1982), 254; William E. Doll, *A Post-modern Perspective on Curriculum* (New York: Teachers College Press, 1993), 3. Stanley Grenz says that we experience a cultural shift that challenges the change from *premodernity* to *modernity* (*A Primer on Postmodernism* [Grand Rapids: Eerdmans, 1996], 2). P. Cilliers states that a postmodern condition is not merely the result of willful acts by theorists, but is due to the complexities of the linguistic and social spaces ("Postmodern Knowledge and Complexity," *Suid-Afrikaanse Tydskrif vir Wysbegeerte* 14, no. 3 [1995]: 126).

strategy" has occurred among Anglo-American intellectuals during the last half of the century. This can be described as a "paradigm" shift that has important implications for theology, in particular for conservative theologians that insist on God's special action in the world, as well as for the authority of the Bible.[2] If these statements are regarded as valid, it will challenge us, as scholars, with difficult, but also with creative and even radical, new opportunities.

The title of this paper: "Beyond Modernism: Scholarship and 'Servanthood,'" *indicates a serious effort to move beyond modernism.*[3] By designating the title of this paper "Beyond Modernism," I indicate that I wish to differentiate between modernity and modernism.[4] The concept of modernism represents a positivistic approach that is characterized by, *inter alia*, rationalism, empiricism, reductionism, and mechanism. Modernism means to make modernity into an absolute and final state of affairs. In view of the fact that my own vision is still being tinged by the modern worldview, I have not designated this paper as "beyond modernity" but rather "beyond modernism." By designating my position as "beyond modernism," I actually present a "post-modern" (*with a hyphen to distinguish it*) approach. Post-modernity should not, however, be equated with the concept of the postmodernism which changes post-modernity into an absolute and final notion.[5] My "post-modern" position could rather be placed within constructive post-modern thought than within deconstructive postmodernism.[6] This post-modern vision looks to

[2]J. Wesley Robbins, "Murphy on Postmodernity, Science and Religion," *Zygon* 33 (Summer 1998): 463-466.

[3]For a critique on modernism, see R. A. Morrow and C. A. Rorres, *Social Theory and Education: A Critique of Theories of Social and Cultural Reproduction* (Albany, NY: State University of New York Press, 1995), 409.

[4]I am still bound to use the tools of modernity; I do not, however, wish to accommodate a "late modern" position. For a critique on late modernism see E. van Niekerk, "Postmodern Theology," in *Faith, Theology and Post-modernity: Package 2* (Pretoria: University of South Africa, 1995), 1-21.

[5]P. M. Rosenau states that post-modernists come in many shapes and sizes—upbeat post-modernists, despairing post-modernists and post-modernists who do not appreciate being called post-modernists. Whereas postmodernism is stimulating and fascinating, it finds itself at the same time on the brink of confusion ("Affirmatives and Sceptics," in *The Truth about the Truth: De-confusing and Re-constructing the Postmodern World*, ed. Walter Truett Anderson [New York: Putnam, 1995], 107). Van Niekerk states that although the term "postmodernism" has been used to describe many social tendencies and experiences, there are some recurring themes in the post-modern debate. Some of these are contingency, randomness, lateral networking versus hierarchical oppositions, multifacetedness, and a protest against progress (van Niekerk, 1).

[6]J. Wentzel van Huyssteen states that Rosenau tentatively distinguishes between two streams of thought in the current post-modern debate: *affirmative* and *skeptical*

the past, and it transcends it in such a way that the new is built on the old. It will both accommodate and "stretch" the past and modernity. I have thus chosen to speak of a "post-modern" *vision* rather than of a "model" or even of an "approach."

This paper will emphasize two important issues. First, a post-modern vision wishes to overcome the "conservative-liberal" discourse with its search for absolute and objective truths. Second, it will demonstrate that scholarship and "servanthood' can be more easily accommodated within a post-modern vision than within modernism.

From Premodernism to Modernism

Premodernity looks at things in an organic way.[7] God was regarded as the center of the world and also of our understanding. Premodernity, however, was progressively replaced, to a large extent, by a positivistic view of science. While Plato and Aristotle separated ideas from objects, they at least still believed that these notions needed each other. Their thoughts nevertheless anticipated the foundation of modern positivistic science.[8] Scientists such as Copernicus (1473-1543), Kepler (1571-1630), and in particular Galileo (1564-1642) closed the door of premodernity and opened the door to a new worldview. They insisted that the world has to be interpreted from a strictly quantitative point of view.[9]

This position was strengthened by the ideas of Descartes (1596-1650). In

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postmodernity. On the one hand, skeptical postmodernism offers a pessimistic, negative, gloomy assessment, with a vagueness or even an absence of moral parameters. Affirmative postmodernists, on the other hand, have a more hopeful and optimistic view of the post-modern age. This affirmative kind of postmodernity is open to responsible normative choices ("Should We Be Trying So Hard to be Post-modern? A Response to Drees, Haught, and Yeager," *Zygon* 32 [December 1997]: 571). See also W. T. Anderson, "Four Different Ways to be Absolutely Right," in *The Truth about the Truth*, ed. Walter Truett Anderson (New York: Putnam's Sons, 1995), 112, 113. Anderson places scholars such as Richard Rorty and Thomas Kuhn within a constructivist worldview. He designates the second group as those who are "post-modern players." Their position is more "an attitude" than an "intellectual position." The third group is that of the nihilists, who believe that since not all the conflicting beliefs can be true, they must all be false.

[7]J. Degenaar maintains that the premodern discourse is characterized by the absence of a so-called critical approach. The premodern discourse is structured by the language of the community to which one belongs ("The Collapse of Unity, in *New Models of Thinking on the Eve of a New Century*, ed. C. W. du Toit [Pretoria: University of South Africa Press, 1996], 6).

[8]Doll, 23.

[9]Ibid., 20. Quantifying results became the central technique of the emerging positive scientific enterprise. Galileo believed that God used the alphabet of mathematics to write the laws of nature.

his *Discourse on Method* he established the foundations of knowledge by presenting his beliefs *vis-a-vis* radical doubt. The certainty that remains in confronting doubt is that the thinking subject is doubting. Therefore the certainty of knowledge rests in the fact that the thinking self is the "first truth" that doubt cannot deny, namely, *I think*; *therefore I am* (*Cogito ergo sum*). He argues, "I could receive it without scruple as the first principle of philosophy."[10] This led to a new conception of the human person. Humans are "thinking substances" and "autonomous rational beings."[11] Descartes, "rightly conducting reason for seeking truth," had faith in mental reflection, and an external order that is expressed in a manner that we can understand and accumulate accurate empirical observations. This enclosed a naive idealism in human abilities and in the one-to-one relationship between what we think reality is and reality itself.[12] Descartes' four methodological rules for directing reason searching for truth made it clear that there is no dynamic relationship between fact and theory, practicality, and imagination. Whatever is true or factual is not "created" by the human mind but "discovered."[13] For Descartes there was not only an external reality that was set up by a rational, "geometrical" God, but this reality was unaffected by our personal activities and prejudices. He even went further and separated reality into primary and secondary qualities. The primary qualities are those of position, size, shape, and motion, and they are objective and mathematical in nature.[14] The secondary qualities are "things" such as color, odor, taste, texture, and sound, are less real and inferior to the primary. Personal feelings and intuitions are thus not a source of knowledge. Descartes' subject-object dualism made nature and "things" "objects" to be manipulated by "reason."[15]

For the next three hundred years philosophers and theologians accepted

[10]René Descartes, *Philosophical Works*, trans. Elizabeth S. Haldane and G.R.T. Ross (New York: Dover, 1955), 106.

[11]Ignace de la Potterie, "History and Truth," in *Problems and Perspectives of Fundamental Theology*, ed. René Latourelle and Gerald O'Collins, trans. Matthew J. O'Connell (New York: Paulist Press, 1982), 89.

[12]René Descartes stated: "[There are] certain laws which God has so established in nature . . . that after sufficient reflection we cannot doubt that they are exactly observed in all which exists or which happens in the world" (*Discourse on Method: Meditations on First Philosophy Principles of Philosophy* [London: Dent, 1950], 27).

[13]Doll, 30-31.

[14]De la Potterie, 89. For Descartes mathematical truth is the model of all truth. He limited the object of metaphysics to distinct and clear ideas. The objects of research must have the proofs of arithmetic and geometry.

[15]Grenz states that the modern person "can appropriately be characterized as Descartes' autonomous, rational substance encountering Newton's mechanistic world" (3).

the primacy of reason advocated by Descartes. His view that the truths of mathematics arise from the nature of reason itself and that they are more certain than knowledge which is derived from empirical observation paved the way for the ideal of "rationality" and "objective knowledge."[16]

Newtonian mechanics led to the rejection of the organic view.[17] Here reality was reduced to basic mechanical elements: Every particle was "what it [was] apart from the other." These particles were regarded as autonomous units that together formed a machine. They were touching each other in a machine-like way, but they did not affect the inner nature of each other.[18] Armed with this "atomistic" model, modern science and technology attained great triumphs. From Newton's *Principia Mathematica* it was clear that the universe had a simple symmetry. Within this symmetry was a set of linear, causative relations accessible to exact mathematical description. The "natural" order of Newton's universe was both simple and observable.[19]

Both Descartes and Newton sought to use the power of reason to *enhance* a theological agenda. People started to speak about this world from a quantitative approach rather than a qualitative approach. Rationalism became the accepted norm and *replaced revelation and the perspective of faith*.[20]

Modernistic Science

Descartes' reasoning, "I think; therefore I am," Newton's mechanistic worldview *(Mathematical Principles of Natural Philosophy)*, the further developments during the Enlightenment, and the "success" of scientific research resulted in an unqualified confidence in scientific inquiry and the deification of specifically technical rationality. "Science" became a dogma instead of remaining just another discipline. It mastered the art of

[16]Doll, 113, 140. Pierre Laplace, Henri de Saint-Simon, and Auguste Comte had a vision of a new age—industrial and technocratic. Progress did not only seem possible it was regarded as inevitable. Philosophy and positivistic science had created their own rules in the game of knowledge and allowed only rationalistic knowledge, which consists of definitions.

[17]Newton best constructed his concept of new cosmology in the final edition of his *Philosophiae naturalis principia mathematica* (Cambridge, MA : Harvard University Press, 1972).

[18]David Bohm, "Postmodern Science and a Postmodern World," in *The Reenchantment of Science: Postmodern Proposals*, ed. David Ray Griffin (Albany, NY: State University of New York Press, 1988), 60-62.

[19]Doll, 27. Philosophers such as Voltaire, who took Newtonian mechanics to France, proclaimed this science to be the "messiah" of the world. Doll maintains that the "dismissal of God as a working hypothesis, which Laplace did so easily, was but the final stop in the march from organicism to mechanism, from inherent essences to mathematical formulae."

[20]Grenz, 57-81.

"control" so well that it was "mushrooming its methods into a metaphysic" and thus creating "scientism."[21] Modern thought very soon adopted a mechanistic, atomistic, and positivistic perspective; this adoration of science led to its deification that reached its heyday in the early 1960s.[22] Scientists were regarded as people who could produce exact and unambiguous knowledge.

These developments were also influential in giving rise to the so-called "exact" sciences. These scientists assumed that they were dealing with "facts" and "objective" data. These so-called "exact" sciences also introduced themselves, to a large extent, as the ultimate solution. In the year that Charles Darwin published his *Origin of Species*, Herbert Spencer asked and answered the question: What kind of knowledge is worth the most? His reply was "science."[23] Science, and in particular positivistic science, became the foundation on which was built the modernist paradigm framed our intellectual, social, and theological thought. Reason was bound by and defined in terms of scientific technology.[24] This modernist paradigm introduced an understanding of a social, psychological, and physical environment in which not only a positivistic science developed but also a generation of scientists who claimed absolute truths from an exclusive stance.[25] This modernistic approach determined our worldview, cognitive, methodology, and the nature of scholarship. Theology developed a methodology that accommodated the criteria of these "exact" sciences.

[21]Doll, 2.

[22]Modern science accepted an epistemology and a methodology that were reductionistic. *Psychology*, and in particular Freud and many of his colleagues, proclaimed that human beings were determined by their biological composition. *Classical Behaviorism* regarded humans as determined by their social context, whereas *Marxism* believed that human beings were merely the product of their labor. *Empiricism* and the *correspondence view of truth* led modern science to believe that truth can be determined in an absolute and comprehensive way. *The theory of evolution* was constructed and empowered by modernism's worldview. Modern science with its "successful" and persuasive technological development, empowered evolution: "Our world is progressively becoming better."

[23]Herbert Spencer states: "for gaining a livelihood . . . Science, for parental functions . . . Science, for good citizenship . . . Science, for the enjoyment of art . . . Science, for the purpose of discipline . . . Science. Science . . . is the best preparation for all these orders of activity" (*Education: Intellectual, Moral, and Physical* [London: Williams & Norgate, 1929], 84-85).

[24]Doll maintains that "science of this Spencerian type—a modernist adaptation of Rene Descartes' rationalism and Isaac Newton's empiricism—has become for the social sciences, and hence for education and curriculum, a paradigm" (1).

[25]Cilliers maintains that positivistic science shifted from verification to falsification, "If one cannot add to the grid, you could at least disqualify unwanted members." He concludes that everything that was too complex or contained unpredictability was disregarded. "Subsequently, large parts of the totality of human knowledge are disregarded as unscientific" (128).

Theology became obsessed with finding exactly the right method and the irrefutable modern rational argument.

David Tracy, however, states that "we are all, willingly or unwillingly, being forced to leave modernity."[26]

Rationalism

Modernism may, in the *first* instance, be "characterized" by rationalism. Rationalism determined, to a large extent, the "nature" of theology and its reductionistic approach to truth.[27] The enlightenment project was built on the epistemological assumption that the modern "mind" can obtain certain and absolute knowledge. It is believed that the discovery of more knowledge is always good and that progress in science will set us free from bondage.[28]

After Descartes' knowledge was regarded as a separate and isolated notion, removed from the experiences and wisdom of life,[29] truth became more and more defined with *concepts*, and revelation and faith were explained by way of *propositions*.[30]

Whereas truth was at first separated from history,[31] it later became, for

[26]The above mentioned approach is being progressively challenged by scholars, such as Tracy, who states that we are all, willingly or unwillingly, being forced to leave modernity. David Tracy, "The Return of God in Contemporary Theology," in *Why Theology?* ed. Claude Geffré and Werner Jeanrond (London: SCM Press), 37.

[27]Walter Truett Anderson argues that there are at least four distinguishable worldviews, each with its own language of public discourse and epistemology: (1) the postmodern-ironist, who believes that truth is socially constructed; (2) the scientific rational, who finds truth through methodical and disciplined inquiry; (3) the social traditional rationalist, who maintains that truth is found in the heritage of the Western world; and (4) the neoromantic, who finds truth by being in harmony with nature and/or spiritual discovery of the inner self. Anderson maintains that the scientific-rational and the social-traditional approaches are conservative worldviews that are holding on to the values of a modern world that is "beginning to look kind of shaky" ("Four Different Ways to be Absolutely Right," in *The Truth about the Truth,* 110-111).

[28]Grenz, 4.

[29]De la Potterie further states that "Platonic idealism, with its strong metaphysical structure and its keen sense of transcendence of God, could not survive as such in the modern age that is so profoundly rationalistic and positivistic" (89).

[30]Ibid., 90. De la Potterie notes that this was particularly noticeable in the way theologians spoke of truth. "Whereas Scripture and the older tradition always used *aletheia* or *veritas* in the singular and meant by the term the definite revelation Jesus has made, nineteenth-century theology became increasingly accustomed to using the word in the plural and speaking of the truths of faith; such a practice meant a risk of absolutizing in formulas the revelation of God in Jesus Christ. The language used becomes abstract: 'Ineffable truths proposed by . . . divine revelation.'"

[31]There is, however, something in common between the views of Plato and the Enlightenment, as they both isolate truth from history. De la Potterie says that "the result

the modern mind, that which "passed the test of *scientific verification* or [was] guaranteed by solid *historical documentation.*"[32] According to the presuppositions of this approach, truth is found solely by scientific and historical research, and it cannot be found by faith.[33] Pure rational truth alone started to dominate the "confused and uncertain material of sense experience."[34] Researchers shifted their emphasis from making "good judgments" to making "accurate predictions."[35] The Western world was characterized as a "triumph of the mind," the Cartesian mind. Thomas H. Groome maintains that this was a narrow epistemology in that it "demeaned the function of memory and imagination in knowing, and excluded the corporeal, the affective, the aesthetic, and the relational."[36]

Scholars' desire "to know" became degraded to a rabid quest for rational certainty and institutionalized reason.[37] This quest for certainty was, however, mostly in the *realm of ideas* and not in the sphere of *ethics or behavior.*[38]

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is, that here again, but in a quite different sense than in Platonism, Christ, whose divinity is now denied, ' . . . is radically cut off from history with its contingency and servitudes. He comes on the scene as a superman who brings truth that is valid at all times and outside of time. . . . Time and history are in principle completely neutral and irrelevant and set no conditions truth is universal'" (ibid., 90).

[32]Ibid. Historical truth became the only truth. Only facts that have been documented and controlled by all can be scientific and guarantee the objectivity of history. This understanding paved the way for critical-historical methods to give the real picture of the biblical text. De La Potterie states that these methods can discover only the external aspect of Christ's person; they are unaware of the mystery of his life and thus of his truth.

[33]Ibid., 94-97. De la Potterie states that truth later became an existential experience under the influence of Max Stirner and Søren Kierkegaard.

[34]Ibid., 89. According to de la Potterie, a similar position was held by Leibniz. Knowledge of truth has nothing to do with common experience. Pure reason deals only with truths independent of the senses. Philosophical presuppositions like this prepared the way for Lessing's axiom at the time of the Enlightenment: "Accidental truths of history can never become the proof of necessary truths of reason."

[35]Doll, 113, 140.

[36]Thomas H. Groome maintains that the "enlightenment rationality, with its battle cry of 'dare to think' (Kant), has been turned against itself with a vengeance. So much of the critical literature of the post-Enlightenment era has been a devastating critique of its epistemic paradigm—especially of its naive rationalism, exclusivity, individualism, feigned objectivity, and lack of recognition of its own politics and social interest" ("Religious Knowing: Still Looking for That Tree," *Religious Education* 92 [1997]: 207, 208).

[37]John D. Caputo asks the question: "Do we not require both?" referring to rational certainty and an openness to other aspects of life. He concludes that we need an undecidable fluctuation between institutional and noninstitutional reasoning (*Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project* [Bloomington: Indiana University Press, 1987], 229).

[38]Ferdinand E. Deist states that "African" thinking does not give "priority to the idea,

"Common-sense" wisdom was dismissed, and the only knowledge regarded as valid was "scientific" knowledge.[39] John D. Caputo states that to a great extent reason soon came to mean a kind of logic that supports systems of power which are currently in place, whereas irrationality becomes that which is without power.[40] Kant's "pure reason" and the "autonomy of reason" thus need to be regarded as a dangerous abstraction, "for reason is always already embedded in systems of power."[41]

According to Ernst M. Conradie, "post-reformed" theology progressively emphasized the cognitive element of faith.[42] With such an emphasis on knowledge in theology, theology becomes knowledge *about* God and not knowledge *of* God. Scripture is regarded as a compilation of eternal and rationalistic truths about God in the Newtonian mechanistic sense of the word. Within this approach theology is assigned the task of formulating truths in an absolutely meticulous and accurate way. This, however, is often done within an ahistorical context. Theology then falls prey to intellectualism, losing its dynamic moment as a contemporary event.

A post-modern vision questions the rationalistic reading of the Bible that assumed that the texts of the Bible were provided by a pure value-free rationalism. Rationalism enables us, for example, to prescribe either a low view or a high view of Scripture. It does not, in a reflexive way, take serious cognizance that our view of Scripture is predetermined by our presuppositions. *Thus our view* of Scripture is, without any interrogation, regarded as *the biblical view* of Scripture. With the assistance of some or other rationalistic and mechanistic tools we eliminate all the "noises." A post-modern vision sees a rationalistic reading of the Bible as a reductionistic reading that deprives the Bible of its dynamic story of God's salvation and liberation.[43] Thus rationalism reduces the Bible to an "object."

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but to action, not to theory but to practice. Thus an idea cannot be right or wrong in principle or *in abstracto*. It can only be judged once the idea has materialized in a deed, and the deed can only be called right if its outcome is beneficial" ("South-Africanising Biblical Studies: An Epistemological and Hermeneutical Inquiry," *Scriptura* 37 [1991] : 38).

[39]See also Petrus Secundus Dreyer, "Die filosofie van Immanuel Kant en Protestants-teologiese Denkstrukture," *Hervormde Teologiese Studies* 46 (1990): 589, 592. According to Dreyer, Kant stated that miracles have to be explainable in a rational way; otherwise they cannot be accepted as miracles. He says that Kant changed the Christian religion into a rationalistic philosophical system.

[40]Caputo states that "it is of the essence of the power which institutionalised reason exerts that it is able to define what is out of power as 'irrational'" (229).

[41]Ibid.

[42]Ernst M. Conradie, "Modelle van teologie as handeling," *Scriptura* 36 (1990): 15.

[43]In the light of van Peursen's statement that "the most important change in recent

Our senses can no longer be divided in an atomistic way. Modernistic scholars often divorce the will from feelings, thinking that Christian people should be "rational" people. Reason alone cannot guide value judgments in an adequate way. Jeff Astley says reason is blind in this area.[44] Reason divorced from emotions is no longer human and thus no longer reasonable.[45] Whereas we need to "reason" about our emotions, reason cannot and must not replace affective and conative modes. Rationality has to be related to cultural, social, and psychological contexts. If it is not, one's own reductionistic context will determine the nature of one's scholarship. Rationality cannot merely consist in intellectual and cognitive consistency, nor be the "fact finding instrument" that David Hume took it to be.

A Search for Objectivity and Absolute Truth

A *second* important aspect of modernism, and in particular rationalism, is its search for absolute and objective truths.[46] Descartes' *Cogito ergo sum* set

philosophy is that 'Rationality' does not function any more as an absolute standard," one may assume that there are no absolute or final rationalistic standards according to which the Bible can be read. See C. A. van Peursen, "Ratio and imaginatio," *South African Journal of Philosophy* 10, no. 3 : 64. It is not, however, suggested that theology can employ an esoteric method. The concept "esoteric" means a method that employs statements of faith that cannot be questioned and further discussed in a theological debate. Thielicke cites: "Die nova oboedentia gibt der Vernuft die Freiheit gegenuber den unwissend von ihr getragenen Diktaturen." See Johan Andre Wolfaardt, *Kerklike konfrontasie oorde* (Groningen: VRB Offsetdrukkerij, 1971), 63.

[44]Jeff Astley argues that sometimes we are at our most Christian "when we do love 'too well,' against all reason and 'despite the evidence.'" Astley concludes that "despite the risk we run of having emotions, including the risk of these emotions being or becoming irrational, we would not be human without them" (*The Philosophy of Christian Religious Education* [Birmingham, AL: Religious Education Press, 1994], 228).

[45]Ibid., 232. Astley argues that we should reject the personification of "Reason" as an opponent to "Feeling." They are *both* aspects of our motives.

[46]Van Niekerk argues that "from the medieval period until the 17th century the main experiential ideas of *subiectum* and *obiectum* went through an interesting process. *Subiectum* in that period had to be understood as the topical object of a person's 'thinking and action' and should not be seen as a passive object in the modern sense of the word. . . . Later the notion of an object became the standard designation for *subiectum.*" ("Inaugural Lecture," 14). Grenz argues that the Enlightenment project had the assumption that the modern "mind" can determine knowledge in a certain and objective way (4). Tutorial Letter 103/1988 (*Biblical Studies, BSA 302-3*) : 32, 34, states that fundamentalists "maintain that there is such a thing as 'objective truth' and that it is possible to establish it." According to this letter, one of the founders of fundamentalism was Charles H. Hodge, who argued that there is a great distinction between theories and facts. Theories are human constructions and subjective. Facts are of divine origin and thus objective. There is, thus, a clear "distinction between objective and subjective knowledge." The latter is associated with "theories, feelings, experience, practical or superficial knowledge; objective knowledge, on the other hand, rests

a process in motion that created an "objective" world.[47] Richard Rorty maintains that the Western culture has centered itself around this notion of the search for truth and the desire for objectivity. He argues that this tradition ran from the Greek philosophers through the Enlightenment. It has, however, turned away from solidarity to objectivity.[48] With the emerging of the view of the "mind-as-inner-space," science was distracted from the search for wisdom to the quest for knowledge or rationality seen in terms of a correct representation.[49] Tracy describes this modernist view of science as follows: It "found its apex in the positivistic view of science: here, objective, true scientific knowledge is grounded in empirical facts that are uninterpreted, indubitable, and fixed in meaning; theories derived from these facts by induction or deduction are accepted or rejected solely on their ability to survive objective experimentation; finally, science progresses by the gradual accumulation of facts."[50]

Scholars demanding "objectivity" in their research can be associated with a generalized method used in the natural sciences. Van Niekerk states that the British philosopher Alfred Ayer, in *Language, Truth and Logic*, adopted this method: To be scientific meant conforming to the natural sciences. Judged by this criterion, ethics and theology are emotive theories and not scientific. Modernistic scientists saw themselves as researchers who produced exact and unambiguous knowledge, and established absolute truths. The absolute abstraction and reduction of human nature is an example of this kind of reasoning and an important characterization of modernism.[51]

Post-modern scholars maintain that the highest ideal for modernistic academics, namely to be objective, is created by default. Being influenced by the Cartesian understanding of objectivity, they have confused this so-

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on facts, proof, logic and reason." See also A Megill, ed., *Rethinking Objectivity* (Durham, NC: Duke University Press). This collection presents two kinds of attacks on the old meaning of objectivity: (1) Objectivity has been used and is being used as a cover by the powerful, who are imposing their interest on others; (2) objectivity needs to be redefined in terms of intersubjectivity.

[47]Van Niekerk, "Inaugural Lecture," 5.

[48]Richard Rorty, "Solidarity or Objectivity," in *From Modernism to Postmodernism*, ed. Lawrence E. Cahoone (Oxford: Blackwell, 1996), 573-588.

[49]J. G. Allen, "Rationality, Relativism, and Rorty," *Suid-Afrikaanse Tydskrif vir Wysbegeerte* 11, no. 3 (1992): 53.

[50]David Tracey, cited in Van Huyssteen, 569.

[51]Modernism described the "absolute subject" as one who "thinks therefore he is"; "produces therefore she is"; "I have a certain gender"; or "I have a certain pigmentation," therefore I am. In this regard see van Niekerk, "Postmodern Theology," 5.

called objectivity with relative consensus about matters.[52] This is done not only by supplying so-called proofs from the Bible or from "suitable" empirical research, but also by what Jacques Derrida would designate as "logocentrism."[53] Scholars try to bypass the figurative "nature" of language and are "longing for presence," hoping to find a privileged position outside language. This will ensure them a position of fixed meanings and a view of reason as a universal norm of understanding.[54]

Conservative and Liberal Presuppositions: An Objective And Absolute Reading of the Biblical Text?

Both "confessional" (conservative) and "liberal" scholars, sailing in the same modernistic boat, are seeking for an objective reading of the biblical text[55] by adhering to the modernistic communication paradigm, which at times makes "religious dialogue . . . often little more than a contest to demonstrate 'We're right.'"[56] Tracy maintains that when there is a problem of correlating *theos* and *logos*, theology becomes obsessed with finding exactly the "right method" and the "irrefutable modern rational argument" for understanding and even perhaps for controlling God.[57]

Confessional scholars, on the one hand, often protest against any information that does not suit their *status quo*; on the other hand, they are in accordance with the basic points of departure of the modernistic paradigm. Fundamentalists, with an irrational rationality and an *ad hoc* incorporation of a metaphysics of understanding, the guidance of the Holy Spirit, the verbal

[52]Rorty states that "such institutional backups for beliefs take the form of bureaucrats and policemen, not of 'rules of language' and 'criteria of rationality'" (579).

[53]See J. Degenaar, "Deconstruction—The Celebration of Language," in *The Reader and Beyond*, ed. B. Lategan (Pretoria: HSRC Press, 1992), 196.

[54]Ibid.

[55]Rorty maintains that "we are the heirs of this objectivist tradition, which centers around the assumption that we must step outside our community long enough to examine it in the light of something which transcends it, namely, that which it has in common with every other actual and possible human community" (574-575). Van Niekerk states: "Modern literary criticism, historical criticism and fundamentalist reading of 'sacred' texts like the Bible all sail in the same boat" ("Postmodern Theology," 8). See also Nancey Murphy, "Postmodern Non-relativism: Imre Lakatos, Theo Meyering, and Alasdair MacIntyre," *The Philosophical Forum* 27, no. 1 (1995): 30. However, before the reader objects to this categorizing of modernistic theologians, I hasten to point out that whereas many modernistic scholars can be characterized by these positions, others have reacted against them, but in ways that share many of the presuppositions of their modernistic times.

[56]C. Mechert, "Pluralistic Education in a Postmodern World," *Religious Education* 90 (1995): 346.

[57]Tracy, 37.

inspiration of the Bible, and with such tools as the grammatical-historical method, or the *dicta probantia* method, believe that the Bible *per se* supplies them with "proofs" and absolute "biblical" statements.

"Liberal" scholars, on the other hand, most often accommodate the so-called scientific approach and use "scientific"tools and positivistic methods, such as the historical-critical method, to interpret the Scriptures and to determine what the Bible "really says."[58]

A post-modern vision takes serious cognizance of Jürgen Habermas' point of view that all knowledge is motivated and mediated by "human interests."[59] Even the knowledge of the natural sciences reflects the interests and voices that are controlled by the production of such knowledge.[60] According to Habermas, the statement "Science has proven," which is expected to end all argument, should be answered by the question, "From whose perspective and to serve what interest?"[61] "Scientific explanations and concepts are provisional human constructs organizing the natural world; they are not independent of human intellectual capacities, social interactions, and contingencies of history."[62] Post-modernists believe that many of the problems of communication with people and the biblical text come because of the lack of a reflexive approach in theology and thus a failure to take serious cognizance of the role of our "worldviews" and presuppositions.[63]

[58]Edgar V. McKnight states that "the historical-critical 'reduction' of the text is fully satisfying within a world-view which sees meaning in terms of a temporal origin and historical cause-and-effect" ("Can We Make Sense in the Aftermath of Reception Theory?" in *The Reader and Beyond: Theory and Practice in South African Reception Studies*, ed. Bernard C. Lategan (Pretoria: Human Sciences Research Council, 1992), 269).

[59]For a discussion of Habermas's views on objectivity, see M. Hesse, "Science and Objectivity," in *Habermas: Critical Debates*, ed. J. B. Thompson and D. Held, 98-115.

[60]Doll, 60. According to Doll the holocasut of two world wars has shattered the sweet dreams of reason for a more just and moral society.

[61]Van Niekerk says that Habermas, in Erk*enntnis und Interresse*, identified three knowledge-producing interests: "(i) An interest in control, associated with a positivist self-understanding of the sciences and with the world of work; (ii) an interest in understanding, associated with the hermeneutical sciences and cultural processes; (iii) and an interest in emancipation, associated with the critical sciences and progressive social evolution" ("Critical Theory in the 20th Century" (1996], 4). See also Groome, 209: "Though there can be an emanicipatory interest to our knowing, and much of Habermas' work is about making such interest intentional and self reflective, yet the technical and social sciences are driven by the interest of production, control, and maintenance of the status quo."

[62]Willem B. Drees, "Naturalisms and Religion," *Zygon* 32 (1996): 526.

[63]Albert Wolters, "Dutch Neo-Calvinism: Worldview, Philosophy and Rationality," in *Rationality in the Calvinian tradition*, ed. Hendrik Hart, Johan van der Hoeven, and Nicholas Wolterstorff (Lanham, MD: University Press of America, 1983), 115. See also Ferdinand Deist, "Bybelinterpretasie en ideologiekritiek: 'n Hermeneutiese oefening,"

Challenging absolute and objective points of view, does not assume that there are no "absolutes," as some postmodernists believe, but does challenge pretentious scholars maintaining a "God's eye view."[64] No human or "tool" can abstract the contents of the Bible in pure form.[65] To let the Bible as interpreted by us be a most important pointer to God's Word, God's Action, or God's Love, scholars need to be servants of this Word, this Action, this Story and this Love, acknowledging that their individual understanding of "reality"and the Bible's message is "pictured" in terms of their own thought categories.[66] Not only by interpreting or reinterpreting the Bible do scholars disturb its "content," but by the mere act of "observing" the Bible and putting it in a specific context, they disturb its content.[67] By assuming that they read the Bible in an absolute objective way, scholars are not uplifting but rather minimizing, to say the least, the message of the Bible.[68] The post-modernist view contends that traditional individualistic "objectivistic" epistemology "ignores the intentionality and expressivity of human action and the entire complex process of intersubjective negotiation of meanings. *In short, it disguises as*

Theologia Evangelica 15, no. 2 (1982): 8, 10. Modernistic scholars need to be confronted with Deist's statement, that this approach of surrendering all presuppositions to the text of the Bible cannot be taken. We cannot make any observation if we do not have a frame of reference. Mannheim's statement is thus important: It is not only my enemies' knowledge that tends to be ideological—but all knowledge is socially (and I may add, also culturally) determined and hence ideologically tinged.

[64]Ibid., 577.

[65]Tutorial Letter 103/1988 : 63, reads that the grammatical-historical exegetical method reflected the influence of Scottish Common Sense Realism (see also Mark Ellingsen, "Common Sense Realism: The Cutting Edge of Evangelical Identity," *Dialog* 24 (1985) :199-200). For Reid, who developed Common Sense Realism, objective, nonperspectival observation of a phenomenon is possible. He states that the Scottish Common Sense Realism can be described in relation to three main emphases: (1) Epistemological Common Sense—this is the idea that our perceptions reveal the world very much as it is, (2) Ethical Common Sense, and (3) Methodological Common Sense. The problem that confronts this method is that the "historical" or doctrinal element often determines the meaning of a word.

[66]Deist, 38.

[67]Ibid., 35. Deist states: "The mere act of reading the Bible thus disturbs the Bible itself. Therefore there cannot be something like the eternal, unchanging and certain message of the Bible. To state the message of the Bible means to have conceptualised it first. Conceptualising implies a process of conception (from the father [the Bible] and a mother [the reader]) which leads to the birth of a third 'personality,' different from the father and the mother."

[68]Martin Weber illustrates something of the predicament of the conservative churches. Modernistic scholars believe that there is only one correct position (*Who's Got the Truth? Making Sense out of Five Different Adventist Gospels* [Silver Spring, MD: Home Study International Press, 1994]).

given a world which has to be continually interpreted."[69]

Binary Oppositions Dictate the "Reading" of the Biblical Text

Whereas opposing distinctions are not modern inventions, modernism reduced the possibility of differentiation by constructing *closed* binary oppositions.[70] Western theological tradition became very much constructed on a polar or dyadic foundation: "Christian theology is repeatedly inscribed in binary terms."[71] Modernism does not regard these opposites as equal. These binary oppositions represent a firmly hierarchical two-tier structure, "with one of them—the surface—securely on top, and its deep counterpart as surely in place as the real foundation of what is expressed on the surface."[72] In this regard the "husk-kernel" or "form-content" opposition does not only demonstrate such a search for an objectivistic and a universalistic content of the Bible, but it may also represent a paternalistic attitude.[73] The danger is that in a very subtle way scholars may become imperialistic dictators.[74] Scholars, particularly those from a position of power, always designate and dictate the "core" of the message, whereas others may decide on the "form" and the "husk."[75] This

[69]G. M. Esland, "Teaching and Learning as the Organization of Knowledge," in *Knowledge and Control*, ed. M.F.D. Young (London: Collier-Macmillan, 1971), 75.

[70]Van Niekerk, "Postmodern Theology," 6.

[71]Mark C. Taylor, "Erring: A Postmodern A/theology," in *From Modernism to Postmodernism: An Anthology*, ed. Lawrence E. Cahoone (Cambridge, MA: Blackwell Publishers, 1996), 516.

[72]Van Niekerk states that this modern "two-tier philosophical scheme also functions as the hyphenated inside-outside of human beings and things (mainly since Descartes)." According to Van Niekerk, postmodernity "seriously questions the modern hierarchical relationship, in which the 'surface' of thought or perception is causally linked with the 'depth, meta-, foundational or basic' dimension. In the postmodern differentiation spectrum the modern binary dialectic of essence (depth) and appearance (surface) becomes two or more adjacent surfaces." He concludes: " Should we not scrutinize in each case the constructed experiential continuum that articulates the oppositional points or limiting values of modern societies and accordingly defer any attempt to master the continuum from either structural term?" ("Postmodern Theology," 2).

[73]Van Niekerk argues that one of modernism's tools is the reduction of things to one basic explanatory "essence" ("Postmodern Theology," 1).

[74]Van Niekerk argues that the modernistic binary oppositions brought forth a reductionistic tendency, which in turn brought forth the "value-smitten prioritisation of two opposing values as the be-all and end-all of any episodic ontology" ("Postmodern Theology," 3-4).

[75]Whereas some conservative scholars want to force even their cultural forms onto other cultures, others speak of the adoption of "biblical absolutes" into culture. They are

approach can be taken to indicate that the "core" represents a "pure gospel," which does not really have any implications for the shape of social or cultural life. Max L. Stackhouse came to the conclusion that this division obscures the fact that "various versions of the 'pure gospel' are more contextually influenced than their advocates recognize." He notes how critics of ethnocentrism, sexism, racism, and colonialism as seen in Christianity have often pointed out that what has been propagated in the name of the "pure gospel" seems to correspond to the prejudices of the time, gender, race, and geographical and social location of those who spoke in such spirited terms about the "pure gospel."[76]

A New Approach to Science and Theology

In philosophy, literature, natural sciences, quantum physics, and recently in theology, new voices are being heard. A paradigm has developed that has adopted a postobjectivistic and postpositivistic position and which demands a new approach to metaphysics, epistemology, and cosmology.[77] Science, in particular quantum physics, has moved beyond Newtonian mechanics and atomism, Cartesian rationalism, and the subject-object bifurcation.[78] Descartes' subject-object dichotomy has been

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aware of the temptation to proclaim the message in another culture without clothing it in the cultural garb of the people. They still believe, however, that there are biblical absolutes for all cultures and ages and that these must be proclaimed. Essential truths are being demarcated by using the kernel and husk (or content and form) approach. Even some more progressive theologians seem to adopt this approach: The church is being warned to distinguish between form and essence, shadow, and substance. Without denying that there may be such biblical absolutes, I would contend that we have not yet fully determined what these absolutes are. From within a different culture we may question these absolutes. Are they absolutes in Western clothing? Should other cultures also have the right to discuss the absoluteness of these biblical absolutes?

[76]Max L. Stackhouse, "Contextualization and Theological Education," *Theological Education* 23 (1986): 71-72. Stackhouse contends that, since the Enlightenment, many attempts have been made to identify the "essence" of Christianity and to distinguish this from "the 'accidents' of social, cultural, linguistic, and historical context." According to Stackhouse, this kernel and husk, (or content and form) approach suggests that there is an ecumenical, orthodox, and context-invariant core to the Christian faith. This core has the potential to enter "into, refine, affirm, and give normative guidance to all sorts of 'accidental' contexts around the globe." Stackhouse concludes that these distinctions are too sharp.

[77]Doll states that the linear, sequential, and easily quantifiable ordering system that dominates education today is giving way to a more complex system of network that is more pluralistic in nature (3).

[78]J. Mouton, A. G. van Aarde, and W. S. Vorster, *Paradigms and Progress in Theology* (Pretoria: Human Sciences Research Council, 1988), 226. Lines said: "The classical science worldview was mechanistic in analogy, reductionistic in method, disciplinary in research,

replaced by a subject-subject networking approach, and atomism by an interrelatedness of things.[79]

Postmodernism has, in spite of its new forms of reductionism, opened up some important issues that cannot be too easily ignored by theology. Instead of rationality, the importance of language and its deconstruction has been introduced.[80] The seeking of knowledge and the search for so-called truth do not exclude the politics of power. Instead of seeking "objective" truths, post-modernists are challenged to cooperate in constructing, in an episodic way, dynamic intersubjective moments of faith.

From Atomism to Wholism and Networking[81]

Newtonian mechanics introduced an atomistic worldview. Toulmin states, "from the time of the Renaissance on . . . the chief intellectual instrument—and virtue—of scientific work was, precisely, its single-minded preoccupation with the specific, narrowly defined questions proper to particular scientific disciplines."[82] This modernistic reductionism has, particularly, given a privileged position to the mind.

In contrast with modernism, post-modernity has a thirst for a renewal of the sense of the whole.[83] Humans "know" the world to some extent, but

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deterministic in outlook, static in perception, entropic in direction, dualistic in practice, and positivistic in determination of truth." According to the theory of relativity, the Newtonian instruments of measure, such as mass and length, are relative to a particular observer. They may be altered by one's frame of reference and are thus not absolutely quantifiable. Nancey Murphy states that whereas modernism was characterized by a foundationalism in epistemology, referentialism in philosophy, and atomism in metaphysics, postmodern philosophy is characterized by wholism, a use of language instead of reference and antireductionism ("Postmodern Non-relativism: Imre Lakatos, Theo Meyering, and Alasdair MacIntyre," *The Philosophical Forum* 27 no. 1 (1995), 38-40).

[79]Doll, 29. Newton believed that individual atoms form the ultimate "building blocks" of nature. These autonomous units touch each other in a mechanistic way, but each operates independently.

[80]For a differentiated critique on postmodernism see J. D. Caputo, *Against Ethics: Contributions to a Poetics of Obligations with Constant Reference to Deconstruction* (Bloomington: Indiana University Press, 1993).

[81]Networking aspires to make progress beyond a holistic approach. Although certain properties are not denied by networking, it rather emphasizes the so-called "lines-of-flight," crisscrossing the properties. See in this regard D.P. Goosen, "Inter-disciplinary Studies: An Apology for Nomadism," lecture given at the meeting of the Faculty of Theology and Science of Religion, 30 August, 1995, 1.

[82]Toulmin, 229.

[83]Ted Peters, "David Bohm, Postmodernism, and the Divine," *Zygon* 20 (1985): 193. According to Peters, Bohm's thirst for wholeness is founded upon the reason that in the

they know it through feelings and strivings, as well as through sense impressions and thinking. This would mean that the scholar consists of the whole human being "where the cognitive, volitional and affective interact."[84] The affective, cognitive, aesthetic, the personal and social, the spiritual and the ethical, human corporeality and sexuality, memory, and imagination, yes, every aspect should be valued as a source of knowing and wisdom. Along these lines, P. Cilliers argues that the self needs to be understood from the perspective of a "'fabric' of relations, a node in a network." We are not atomistic units standing for ourselves or by ourselves; neither can we throw away everything that does not fit into our reductionistic scheme.[85]

The network of relationships is important to the post-modernist for at least two reasons: First, scholars should take note, in a reflexive way, of all exclusions and the overabundance of "oppressions at work in the production of knowledge" and should without constraint be committed to real "democracy in the production of knowledge."[86] The "subject" (scholar, researcher) does not manipulate the "object," but the community of knowers and searchers are marked by conversation, dialogue, and reflexive thinking. Instead of an "objective-subjective" position, post-modernists urge a relational position. "The relational aspect is not only among the knowers but also between the knower and the known. Instead of the subject standing 'over against' to 'master' the object by knowing it through non-engaged objectivity, there needs to be a relationship between them that brings both knower and known to question each other."[87] Second, post-modernists contend that scholars cannot be engaged in theological thinking in isolation, analyzing something objectively. Whole people, not only from every nation, tribe, and language, but also from every discipline and status, need to communicate and reflect in a reflexive way.

In this regard, Habermas, with his "ideal speech situation," argues that our community and "life-world" have been overwhelmed by the "steering media" of money and power.[88] Technical rationality (*Zweckrational*) must

world of Newton and Descartes there is a fragmentation, a void of wholistic thinking. Grenz states that postmodernity's emphasis on holism is related to the rejection of the assumption of the Enlightenment, namely, that truth is certain and purely rational. It refuses to limit truth to its rational dimension (7).

[84]McKnight, 275.

[85]Cilliers, 127.

[86]Groome, 212.

[87]Ibid., 213.

[88]Jürgen Habermas's *TheTheory of Communicative Action,* with its more than 800 pages of serious philosophical reading, has made a significant contribution toward the theory of

be counterposed to practical rationality (reaching understanding) and emancipatory rationality (self-reflection and emancipation from oppression by systems). Communicative action must be differentiated from technological rationality, from the types of social action and nonsocial action that are oriented to "success" and to the achievement of ends and goals. For Habermas, understanding (*Verständigung*) is to bring about an agreement (*Einverständnis*) that leads to a reciprocal understanding, shared knowledge, and mutual trust. The ultimate objective of this is to come to an understanding with another person.[89] Scholars can no longer be entangled by a *monological* perspective of the philosophy of the subject. Rather, post-modernists view the speaker and hearer as participating in a *mutual* reciprocal relationship, with communicative action being intrinsically *dialogical.* Habermas thus wanted to overcome the bifurcation between sender and receiver. Rationality is not achieved from a transcendental perspective, but is practically constituted by people engaged in communication free from constraint and coercion. To resolve a breakdown in communication, one moves to a level of discourse and argumentation where they, through the "force of the better argument, reach a consensus."[90] A conversation that can be regarded as "unlimited" is designated by Habermas as an ideal speech situation in which people are, in principle, able to participate

communication (2 vols., trans. Thomas McCarthy [Boston: Beacon, 1984-1987]. Habermas argues that the Enlightenment project, and in particular the idea of universal morality and critical reason, has provided important gains. We cannot abandon them, but need to dedicate ourselves to a "radical enlightenment." The enlightenment is incomplete, but not "dead." Mumby believes that in Habermas the modernist project is once again linked with an emancipatory logic (D. K. Mumby, "Modernism, Postmodernism, and Communication Studies: A Rereading of an Ongoing Debate," *Communication Theory* 7 [1997]: 10). Strauss contends that the freedom of intellectual emancipation needs to be extended to all spheres of life. Modernity has colonized the lifeworld by the system and has thus failed to radicalize the emancipation of the Enlightenment. Through his critique of the Cartesian legacy and the reconstruction of social theory, Habermas developed a linguistic model of communicative understanding. Habermas's philosophy culminates ultimately in his analyses of communicative action (D.F.M. Strauss, "'n Wysgerige perspektief op die twintigste eeu teen die agtergrond van die voorafgaande eeuwendinge," *Tydskrif vir Christelike Wetenskap* 30 [1994]: 12). "Verstehen ist kommunikative Erfahrung" for Habermas (Jürgen Habermas, *Erkenntnis und Interesse* [Frankfurt: Suhrkamp Verlag, 1970], 227). He believes that his theory of communicative action can win back the control of the "lifeworld." Terrence W. Tilley, "Toward a Theology of the Practice of Communicative Action," in *Postmodern Theologies: The Challenge of Religious Diversity*, ed. Terrence W. Tilley (Maryknoll, NY: Orbis, 1995), 9.

[89]For a critique of consensus see N. Rescher, *Pluralism: Against the Demand for Consensus* (Oxford: Clarendon, 1993).

[90]P. Duvenage, "Die kritiese teorie as 'n filosofiese perspektief op die twintigste eeu," *Tydskrif vir Christelike Wetenskap* 30 (1994) : 49.

without domination.[91] In resolving disputes, even the better argument must be open to a rational debate. One can conclude that Habermas is defending a strong "cognitivist" position. His "ideal speech situation," however, may be, at the most, regarded as a late modern approach still following the "conduit metaphor." This conduit metaphor eliminates all "noises"—and regards them as disturbances that distort communication between person and person or between text and person.[92]

From a neopragmatist perspective, Rorty argues that foundationalism conceptions of rationality destroy conversation.[93] According to him, foundationalism imposes restrictions on reason and forces it to an end.[94] The notion of contingency is important as it sustains and encourages conversation. Conversation is characterized by an *absence* of issues, such as fixed goals, lists of acceptable topics, hierarchies of membership. In our conversation different "universes" of communication meet. The plurality of voices and the practices they represent need to be protected against all attempts of "closure."[95] Foundationalism seriously inhibits such a conversation and thus retards thought, "which is always set in motion by the encounter with strangeness."[96] A serious problem is Rorty's refusal to introduce any external values and criteria within this discourse.

Modern discourse, according to Jean-Francois Lyotard, has made itself legitimate by appealing to a coherent metanarrative that performed a general unifying function. Postmodernism rather wishes to introduce a multiplicity of discourses and many "language games." They are not externally legitimate but rather locally justified. Lyotard argues for smaller and more numerous stories that function well within their own contexts. In this regard Cilliers accuses, by implication, conservative

[91]Tilley, 11.

[92]Van Niekerk states that Habermas's conduit metaphor is a "sealed communicative pipeline from person to person or a multiplicity of individual pipelines between this person and the next one." According to the conduit metaphor of reading, a text must have the "least intrusions, distortions, interferences and misprints to 'prove' that it is the purest and thus the correct interpretation." This conduit metaphor is still based on the Claude Shannon information theory ("Postmodern Theology," 8, 9).

[93]M. Peters, "Techno-science, Rationality, and the University: Lyotard on the 'Postmodern Condition,'" *Educational Theory* 39 (1989): 97, 99. According to Peters, Rorty argues for a position termed "epistemological behaviorism." It explains what society allows us to say, rather than what we say.

[94]Allen, 54.

[95]Ibid., 54.

[96]See Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton, NJ: Princeton University Press, 1980), 9; Allen, 54.

theologies, which have developed a nostalgia for grand metanarratives that unify. This is a dream of Western metaphysics that experiences the postmodern condition as fragmented, characterized by anarchy, and thus meaningless. This is not a relativizing of knowledge, not an "anything-goes" situation.[97] Lyotard's "connectionist" model is not based on Newtonian atomism, but the self is understood in terms of a "fabric of relationships," a "node in a network." Everyone is always involved through a network of relations with others, this has importance for and influence on the total discourse.

Modernistic discourses, and even some postmodernistic discourses, focus onesidedly on communication as a rational and logical discourse. A post-modern vision seeks both to communicate (rationally) and to have believing, affecting, and imagining aspects which encounter each other's stories as well as God's Story.

The Post-modern Scientist: A Participant[98]

R. Sassower claims that modern scientists have viewed themselves as "spectators," whereas post-modern scientists regard themselves as "participants" in the study of this world.[99] From the year 1600 onward science and philosophy pursued "'rational objectivity' of a kind that could be arrived at only by a *detached and reflective* observer."[100] Thus for Pierre Simon, Marquis de Laplace, the scientist must observe, analyze, describe, and comment on phenomena ("objects!") without being drawn into them. The human mind must observe the world, but always from outside. This encouraged a particular psychological attitude, the investigation of specialized science from a detached viewpoint. It has been "natural" for the scientist to work from a psychological distance. In describing the modernistic scientist, Toulmin states, "Too much emotional involvement with his subject matter will not do the investigator's scientific work good:

[97]Cilliers, 127.

[98]Grenz states: "In rejecting the modern assumption of the objectivity of knowledge postmoderns also reject the Enlightenment ideal of the dispassionate, autonomous knower. . . . The postmodern worldview operates with a community-based understanding of truth" (8). Rorty maintains that Plato developed the idea of the intellectual, who is one, and is in touch in an immediate way with the nature of things. This produces the idea that rational inquiry should "make visible a realm to which non-intellectuals have little access" ("Solidarity or Objectivity," 574).

[99]R. Sassower, "Postmodernism and Philosophy of Science. A Critical Engagement," *Philosophy of the Social Sciences* 23 (1993): 434.

[100]Toulmin, 238.

warm hearts rarely go with cool heads."[101] This called for a second kind of abstraction. Just as the different disciplines were studied in abstraction from one another, so too, the modernistic scientist needed to approach his or her problem with a "cool" intellectual spirit. If the problem cannot be studied in abstraction from all interests and personal concerns, modernists fear that research may be clouded and biased by other, nonscientific preoccupations. Toulmin concludes that modernistic disciplinary abstraction within the "sciences has brought in its train, also, a certain personal abstraction within the minds of working scientists."[102] New scientific developments in the twentieth century reject any assumption that scientists have to adopt a fully detached attitude. Scientists can no longer be spectators: The "scientist as spectator is dead. . . . Laplace's ideal of the Omniscient Calculator has failed us, even in the purest and most fundamental parts of physics." Toulmin states that to insist on subordinating "human" disciplines to the methodology of modernism is to make "the rational objectivity of the intellectual spectator into an idol."[103] Within the new paradigm scientists become agents and servants rather than merely critical observers.[104] A post-modern theology cannot separate practical and theoretical issues, so-called facts and values, cognition and action. The distinction between experts and "lay" persons cannot be seen in terms of a hierarchically-structured opposition. It needs to be differentiated on a continuum in terms of more or fewer "readings" of a text. The only difference between a lay and an expert reader of a text is, then, that the expert reader may have more arrangements of different tools and signs of the text than the layperson.[105] A post-modern approach should thus be far more cautious about its "study-room-scientific" theories. C. W. du Toit's statement, that people's wisdom is a far safer guide than our scientific theories, should be a challenge to scholars in the new millennium to be far better "listeners" to and co-searchers of wisdom.[106]

[101]Ibid., 231, 240-243.

[102]Ibid., 231.

[103]Ibid., 252-253.

[104]Toulmin states that "far from being free to sit in the stands and watch the action with official detachment, like the original *theori* at the classical Greek games, scientists today find themselves down in the dust of the arena, deeply involved in the actual proceedings" (252).

[105]Van Niekerk, "Postmodern Theology," 12, 13.

[106]C. W. du Toit, *Navorsing en waarheid? Aanpassings in die sistematiese teologie in die lig van veranderde kontekste* (Pretoria: University of South Africa, 1995), 4.

Wisdom as Truth Rather Than Cognitive and Objective Truths

Rorty states that Western culture and tradition focus on the notion of the search for truth. This is the clearest example of where one is turning away from solidarity to objectivity in order to make sense of one's existence. The idea of "truth as something to be pursued for its own sake, not because it will be good for oneself, or for one's real or imaginary community, is the central theme of this tradition."[107] In conservative denominations the unshakable belief in truth, even truth as cognitive truth *per se*, stands out. Most often this search for truth is based on a positivistic approach: These truths can be "proved" either by empirical research or by biblical texts.[108] It is also assumed that these "truths" will protect against relativism.[109]

More and more scholars believe that much of our knowledge has not been "for good" but "for evil" and is inclined to be dehumanizing. They regard the dominant epistemology of the West as violent, elitist, and exclusive. It is naive about its own context, and follows a technical rationality without sound ethical norms; it is exclusive and privatized and is "working hand-in-glove with our worst oppressions and most repressive powers."[110] Many scholars have constructed their theologies to a large extent on the possibility of an "absolute truth."[111] This has to a large

[107]Rorty, "Solidarity or Objectivity," 574.

[108]Fundamentalist absolutism stems from the Philosophy of Scottish Common Sense Realism. The Bible is seen as a reservoir of facts that can afford us with an objective perspective on the world (Tutorial Letter 103/1988, 42).

[109]Astley says that we must distinguish between the debate about relativism and the issues of relativity. The philosophers of the Enlightenment appealed to an abstracted and culture-free notion of rationality (257). Runzo distinguishes between different types of relativistic theses. He defines "relativism" as "any epistemological position which holds or entails that the correctness or incorrectness of judgement about matters of truth or value varies with which individual, or set of individuals . . . is making judgements." Runzo describes this position as cognitive relativism, making a distinction within cognitive relativism between "socially-defined conceptual relativism and an individualistic subjectivism." He also distinguishes between cognitive relativism and epistemological relativism, and between cognitive relativism and value relativism. Astley also discusses the objections to relativism, *inter alia*, the "self-stultifying" argument—relativism destroying itself. The everyday criticism against relativism is that it leads to skepticism and moral anarchy and can result in absurd claims (*Reason, Relativism and God* [New York: St. Martin's Press, 1986]).

[110]Groome, 205.

[111]Scholars within the modern paradigm cannot help falling prey to the search for objective truths. From my perspective, Ellen G. White does not put the same emphasis on truth as absolute objective truth. She speaks of "God's truth," "eternal truth," "Bible truth," "sacred truth," "the truth as it is in Jesus," "present truth," etc. She does not, however, seem to state that

extent become a search for cognitive and dogmatic truth. This "truth" is not only determined by rationalism, instrumentalism, and mechanism; but it is also often emptied of love, integrity, commitment, and solidarity.

The twentieth century has witnessed the triumph and decline of the notion of truth defined by a mechanistic and reductionistic worldview. Even the natural sciences, the so-called exact disciplines, are now regarded as relative projects, influenced to a large extent by social ideologies and attitudes.[112] According to du Toit, we cannot construct theological pointers without seeking "truth." These cannot, however, be absolute "truths," but only "important truths." Rorty does not argue that there is no such thing as truth, but proposes that we should drop the idea of truth as somewhere out there waiting to be discovered. He states: "It is to say that our purposes would be served best by ceasing to see truth as a deep matter, as a topic of philosophical interest, or 'true' as a term which repays 'analysis.'"[113] E. McKnight urges us to speak of "truthfulness" rather than truth. He points that we no longer arrive at a "truth" over against us, but at "truth which touches us."[114] Truth demands truthfulness.[115] Truth is not a metaphysical phenomenon; it is influenced by time, culture, tradition, language, and society.[116]

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truth is final, absolute, and mechanistic, nor that it cannot further open up its rich and dynamic dimensions to us. Truth, then, is certainly not cognitive knowledge. In the *Advent Review and Sabbath Herald* she states: "The disciples were put in close connection with eternal, essential truth; for it was laid open to their understanding; but they failed to comprehend it in its fullness, and although the living oracles are in our hands, although we have some understanding of the inspired books of the Old and New Testaments, there is much that even in our day we do not see and comprehend" (15 November 1892). White's designation of truth as present truth seems to me a viable option that can help us to move beyond mechanistic and static perceptions of truth. It may also prevent us from falling into the trap of relativism.

[112]See C. W. du Toit, "The End of Truth," in *New Modes of Thinking on the Eve of a New Century: South African Perspectives*, 33.

[113]Richard Rorty maintains that Nietzche has caused confusion by moving from "truth is not a matter of correspondence to reality" to "what we call 'truths' are just lies." He says that the same confusion is sometimes found in Derrida's statement that "there is no reality as the metaphysicians have hoped to find." Such confusions make Nietzsche and Derrida liable to charges of self-referential inconsistency—claiming to know what they themselves claim cannot be known ("From the Contingency of Language," in *Postmodernism: A Reader*, ed. Patricia Waugh [London: Edward Arnold, 1994], 174).

[114]McKnight, 276.

[115]Stanley Hauerwas, "Why the Truth Demands Truthfulness: An Imperious Engagement with Hart," in *Why Narrative? Readings in Narrative Theology*, ed. Stanley Hauerwas and L. Gregory Jones (Grand Rapids: Eerdmans, 1989), 303-310.

[116]Du Toit, *Navorsing en waarheid? Aanpassings in die sistematiese teologie in die lig van veranderde kontekste*, 7.

It may be a fruitful endeavor to experiment with Groome's wisdom metaphor instead of the truth metaphor. Groome maintains that wisdom is more wholistic and historically-grounded concept than cognition and knowledge. Wisdom refers to our identity and "agency" in the world. Therefore, wise people will not only have knowledge of one kind or another, "but far beyond that, such people are wise in their very being, and this includes their thoughts, desires, and choices."[117] The wisdom metaphor seems to be also more in keeping with the biblical tradition.[118] It may help us to transcend the limitations of Western epistemology, because it has included and moved beyond mere knowledge to an epistemology based on care rather than on rational certainty, an epistemology based on solidarity rather than objectivity.[119]

Instead of relying on rationalism and empiricism to supply scholars with absolute and objective certainties, faith ensured the certainty of conviction. Faith, however, was progressively given a rationalistic content, and later reason was divorced from faith, resulting in a divorce of "reasonable" religion from experience. Louis Dupré and Jacqueline Mariña maintain that Kant's philosophy has introduced the end of reasonable deductions about the existence of God.[120] Kant, in *Critique of Pure Reason,* stated that he "found it necessary to deny knowledge in order to make room for faith."[121]

[117]Groome, 216.

[118]Ibid., 216-218. According to Groome, " wisdom's locus was always the *leb.*" Although this term is often translated as "heart," it in fact refers to the very "core" of a person (Eccl 10:3). The *leb* is the intellectual source of thought and reflection (Isa 6:10), the center of affections (Ps 4:7), and the seat of volition and conscience (1 Sam 24:5). Thus, biblical wisdom, which is situated in the *leb,* pertains to one's head, heart, and hands. In the post-Exilic period, the emphasis is on wisdom as an ethical response to God's revelation and law. Wisdom is a gift of God, but it brings responsibility to so live (Job 28). Wise people do God's will, and they especially promote justice, compassion, and peace (Prov 2). Groome says that a focus on wisdom "would encourage our enterprise to be ontic, to be wholistic and wholesome, to be humanizing and life-giving, to be inclusive."

[119]Rorty maintains that "people seeking for solidarity are seeing the gap between truth and justification . . . simply as the gap between the actual good and the possible better. From a pragmatist point of view, to say that what is rational for us now to believe may not be true, is simply to say that somebody may come up with a better idea. It is to say that there is always room for improved belief, since new evidence for new hypotheses, or a whole new vocabulary, may come along. For a pragmatist, the desire for objectivity is not the desire to escape the limitations of one's community, but simply the desire for as much intersubjective agreement as possible, the desire to extend the reference of 'us' as far as we can" ("Solidarity or Objectivity," 575).

[120]Louis Dupré and Jacqueline Mariña, "The Concept of Faith in Philosophy," in *Handbook of Faith,* ed. J. M. Lee (Birmingham, AL: Religious Education Press, 1990), 65.

[121]Immanuel Kant, *The Critique of Pure Reason,* trans. Norman Kemp Smith (New York: St. Martin's Press, 1929), 29.

Differentiation Instead of a Critical Approach

Post-modern scholarship is questioning the modernistic hierarchical oppositions, *inter alia* of the "surface" and "depth" dimensions of "things." Dualisms such as subject/object, thought/emotion, scientific/common are distorted forms of knowledge. Although post-modernity wants to exceed the conceptual binary oppositions of modernism, it wishes to keep the products of these myriad reductions and scrutinize the experiential "continuum" that articulates these opposing points. From a differentiated point of view these modern binary oppositions of "essence" (depth) and "appearance" (surface) become adjacent surfaces. In this regard Jacques Derrida's "*différance*" is helpful.[122] Instead of tolerating these oppositions Derrida focuses on difference, the space between two oppositions. He wishes "to see what indicates that each of the two terms must appear as the *différance* of the other: the one as the difference of the other, deferred or delayed in the economy of the same continuum."[123] This shows the need for differentiation rather than a traditional critical approach.

A Post-modernism Vision: Pointers Instead of Pillars

J. Wentzel van Huyssteen states that both modernism and postmodernism have been unable to come to terms with the issue of rationality. He thus proposes a postfoundationalist position over against the so-called objectivism of foundationalism and the extreme relativism of nonfoundationalism. Postfoundationalism wishes to fully acknowledge the context, the epistemical role of interpreted experience and tradition and its "shaping of epistemic and non-epistemic values that inform our reflection about both God and the world." A postfoundational position, however, also needs to challenge rationalism, foundationalism, and progress beyond the local

[122]See in this regard John D. Caputo, ed., *Deconstruction in a Nutshell: A Conversation with Jacques Derrida* (New York: Fordham University Press, 1997), 96-105. Degenaar maintains that the "word *différance* is derived from the term *différer* which means both to differ and to defer, postpone and delay. . . . It designates three aspects of writing: a 'passive' difference which has already been made and available to the subject; and [an] act of differing which produces differences; and an act of deferring which refers to the provisionality of distinctions and to the fact that the use of language entails the interminable interrelationships in signs." According to Derrida, "'*Différance*' is the systematic play of differences, of the traces of differences, of the spacing (espacement) by which elements relate to one another" ("Deconstruction—The Celebration of Language," 197-198).

[123]Van Niekerk, "Postmodern Theology," 3.

community and its culture.[124] M. Serres argues that beneath a phenomenon and the information that we have of it, there is an infinite possibility and multiplicity that cause us to conclude that "what is knowable and what is known are born of the unknown."[125] In this regard it is also imperative to take cognizance of Cilliers' statement, that postmodernism is inherently sensitive to complexity. He argues that the price we pay for this sensitivity is high in terms of a conventional approach, because it means abandoning the search for universal criteria of truth and judgment. This may cause a feeling of loss, but the nostalgia for absolute criteria has kept us from being involved with our world in a responsible way.[126] For conservative theology it will be even harder to take cognizance of the "chaos theory."[127] This theory has moved beyond logical positivism and critical rationalism (to verify or to falsify) and Newtonian mechanism, and is in search of a new epistemology and a postcritical philosophy. The chaos theory has demonstrated that things are far more complex than "Scottish Common Sense Realism" pretends them to be.[128] Newtonian science handled chaos in our world by inserting the order

[124]Van Huyssteen, 580-581. Whereas in modernism the stereotypical ways of relating theology and science need to be replaced, Van Huyssteen argues that postmodernist pluralism makes it almost impossible even to speak about theology, religion, and rationality. Charles Scriven maintains that the foundational ideas cannot be fully secured beyond question (Nancey Murphy, "Schooling for the Tournament of Narratives: Postmodernism and the Idea of the Christian College," in *Theology without Foundations: Religious Practice and the Future of Theological Truth*, ed. Stanley Hauerwas, Nancey Murphy, and Mark Nation [Nashville: Abingdon Press, 1994], 281).

[125]M. Serres, "Noise," *Substance* 12 (1983) : 54.

[126]Cilliers states that in dealing with complex systems we cannot use traditional analytical approaches, because the "nature" of such systems as the human brain, language, and society is "determined" by many elements that interact in dynamic and nonlinear ways (124).

[127]James Gleick, *The Making of a New Science* (New York: Viking, 1987). Three scientists stand out as the pioneers of chaos theory: Edward Lorenz, Benoit Mandelbrot, and Mitchell Feigenbaum; see also F. LeRon Shults, "A Theology of Chaos: An Experiment in Postmodern Theological Science," *Scottish Journal of Theology* 45 (1992): 223-235; A. Gerhard van Wyk, "Methodological Challenges Facing Seventh-day Adventist Theology in the Year 2000: A Practical-theological Perspective," paper read at the *SEDATA Annual Meeting*, Helderberg College, 13 October 1996, 1-14. Many of the proponents of the chaos theory claim that it is the third great scientific revolution of the twentieth century, coming after quantum theory and Einstein's theory of relativity, which dissolved the Newtonian dogma of absolute space and time. The chaos theory has eradicated Laplace's illusion of deterministic predictability. Shults says that while "relativity describes the macroscopic and quantum theory, the microscopic view of nature, the theory of chaos applies to the study of objects on a human scale, to the world we experience with our senses every day." Chaotic behavior has been discovered in systems such as the orbit of planets (Pluto), the rhythm of hearts (healthy hearts show sometimes more variability than sick ones), and the neural activity of the brain.

[128]Shults concludes that although chaos seems to permeate our universe, our theology

and control of God, but where irregularity prevailed led to a "God of the gaps." Modernistic empirical scientists explained these irregularities with their positivistic approach until finally they stated with Laplace, "God was no longer needed." New science has determined, however, that this world cannot be explained by its own intrinsic order—our universe is indeed contingent.[129]

These developments are challenging conservative theologies to replace the modernistic metaphor of "pillars of truth" and to speak rather of an episodic "pointer system."[130] This is not to limit the importance of beliefs, but to move beyond Newtonian mechanics and to provide it with far greater potential.

A "Toolmaker's" Metaphor?

Van Niekerk maintains that the difference between a modernistic and a post-modern approach can be found in the difference between the conduit metaphor and the "toolmaker's" paradigm.[131] He states that in contrast with the conduit metaphor, in the "toolmaker's" metaphor we have "an immense workplace filled with tools which serve as units of communicative transference both between people and between texts and people."[132] A reading scope is constituted between text and context which provides ample tools, such as cultural signs and pointers, words and concepts, meanings and ideas, products and physical phenomena. This entails a complex relationship between text and reader, but it does not matter, as there can be no success without effort. It does not aspire to "the correct interpretation," but rather to

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can still be a theology of hope. Out of this chaos "God's redemptive order will emerge on a higher level and will ultimately be consumed in the eschatological fulfilment of a new heaven and a new earth" (233).

[129]Tracy maintains that postmodernity's attack on the self-confidence of modernity provided a new opportunity for "serious contemporary thought on God. . . . Indeed, postmodernity tends to be suspicious of almost all traditional and modern arguments on the existence of God, all attempts to fit God's reality into a modern horizon of intelligibility, all of the famous 'isms' for God, from deism and theism through panentheism" (42-43).

[130]Van Niekerk, "Postmodern Theology," 3. These pointers may give access to infinite differentiation, but they are "under construction for the 'duration' of a debate, the 'duration' of the composition of an essay, the 'duration' of reading a text."

[131]For a discussion of the conduit metaphor see van Niekerk, "Postmodern Theology," 8-9. Although the conduit metaphor made communication possible between sender/receiver and *vice versa*, the one-way traffic stayed in place. Only *one* correct reading of a text is possible. See also M. J. Reddy, "The Conduit Metaphor—A Case of Frame Conflict in Our Language about Language," in *Metaphor and Thought*, ed. A. Ortony (Cambridge: Cambridge University Press, 1986), 284-324.

[132]Van Niekerk, "Postmodern Theology," 13.

a "good interpretation" for a particular purpose.[133]

Conclusion: A New Vision of Science and Scholarship as "Servanthood"

Modernism opts for a leveling of differences, whereas a post-modern vision prefers a networking negotiation of differences. The "antagonism of identity" needs to be replaced by the "agonism of difference."[134] The principle of the negotiation of differences is imperative. Modernistic discourse privileges a Western rationality, while a post-modern vision wishes to explore the significance of different lifestyles and perspectives and thus warns against imperialism.

The modernistic scholar may be regarded as a "divine overseer" in the sense of the Platonic-divine *Theoros.* He or she knows what everyone is believing, thinking, imagining, and feeling. He or she is the "subject" that knows the "object" in an absolute and objective way. Post-modernists, in contrast, ask: Should we not rather seek for truth and wisdom as solving a crossword puzzle instead of problem-solving in terms of a critical rationalistic approach?[135] The post-modern scholar can be regarded as one who is a participant in seeing, hearing, feeling, smelling, and doing with others of his or her society while negotiating, confronting, fragmenting, linking, and accommodating other discourses episodically.[136] This seems to indicate that within a post-modern paradigm the role and task of the scholar are going to change radically.

Instead of being informers about objective facts, post-modernists hope that scholars will become more like servants, more like listeners. They will overcome the dichotomy that Kant forged between practical and theoretical reason and consequently between ethics and science. Scholars will become conscious about the political power of knowledge. The binary oppositions such as male/female, mind/body, subject/object, thought/emotion, scientific/common, husk/kernel are hierarchically positioned, favoring the former over the latter. These distorted forms of knowledge can be destructive for all, even for those in power.

Post-modernists envision that the relations between scholars, students, and laypeople will change. Their goal is to have less a knowing

[133]Ibid.

[134]Degenaar, *The Collapse of Unity,* 19. Antagonism forces one to conquer, while agonism wishes to accept, challenge, and accommodate others' differing perspectives.

[135]See Nancey Murphy, "Truth, Relativism, and Crossword Puzzles," *Zygon* 24 (1989): 299-314.

[136]Van Niekerk, "Inaugural Lecture," 38.

scholar informing others, but one who will interact in mutual exploration of relevant issues. Authority will then shift from an external to a communal and dialogue sphere. This movement will focus more on the process and on emerging patterns than on the course run, without splitting this process nor the course in a dichotomous way. Within the machine-orientated paradigm the scholar was the driver and the students the audience, at best. At worst, the passengers are the objects being driven. The students or "priesthood of believers" cannot be removed from a meaningful interaction with the scholar.

Post-modernists envision that scholars will become people who are listening to the experience of the total ecosystem, its wonder, its silence, its voices, its songs, its hopes, its pains, its visions, and missions. The scholar as servant will not in the first instance focus on dualistic and mechanistic rules and regulations to make absolute statements. Scholars will be guided by an epistemology based on an ethic of care and will construct knowledge that is humanizing and able to touch every aspect of people's lives.

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FROM SEVENTH-DAY ADVENTISM TO DAVID KORESH: THE BRITISH CONNECTION

ALBERT A. C. WAITE
Newbold College, Berkshire, England

Introduction

During the declining years of Ellen G. White and after her death, a number of individuals aspired to fill her leadership role in the Seventh-day Adventist (SDA) Church. In 1993 David Koresh, a self-acclaimed prophet and leader of the Branch Davidians based in Waco, Texas, caused consternation among SDAs worldwide because the roots of his organization originated in an offshoot group from the SDA Church. About one-third of those who died in the inferno at Waco (23 individuals) had previously claimed some association with the SDA Church in Britain.

The purpose of this paper is to trace the links between Koresh and Victor Houteff, who earlier broke from the SDA Church, and attempt to provide reasons why so many Britons got caught up with David Koresh. To meet this objective, many unpublished materials have been researched, together with personal testimonies (particularly in the section: "The British Connection"). The limitations of the work, due to the unavailability of some reference materials, are recognized, but the material that is available makes an invaluable contribution to the understanding of why so many Britons died at Waco.

American Links

Victor Houteff

Houteff's first religious affiliation was with the Greek Orthodox Church in the country of his birth, Bulgaria. After a clash with church leaders and difficulties with the government, he was violently expelled from his country, arriving in America in 1907 at the age of 21.[1] Victor Houteff joined the SDA Church in Rockford, Illinois, in 1919. Subsequently moving to California, Houteff ascended to layleader and Sabbath School teacher. By 1929, however, he became disillusioned with the church, challenged its theology, and taught his own reform doctrine, first in the church and afterwards in a nearby private home. Also in 1929, Houteff published his manifesto, *The Shepherd's Rod.* He

[1]Lowell Tarling, *The Edges of Seventh-day Adventism* (Australia: Galilee, 1981), 113.

was disfellowshiped from a Los Angeles SDA Church in November 1930 for teaching divergent views. Widely referred to as "Shepherd's Rod," his group took the official name, Davidian Seventh-day Adventists, twelve years later.

Houteff's offshoot, though not the first to break away from SDAs, has had the most damaging effect on the church from which it came. Not only did Houteff's group serve as parent and foster parent for a number of shorter-lived offspring (The Eleventh Hour Adventist Remnant Church—Isaac Branch; Calendar Research Organization, International; The Root of Jesse),[2] but it also served as the first link in a chain of offshoots that led to Koresh's group, the "Branch Davidians."

The essence of Victor Houteff's reform argument was that while "the SDA was indeed the authentic church of the remnant," "the church and its leadership had forsaken scriptural teachings and became overly materialistic and worldly." It was this concern of "worldliness" that was to be the catalyst for reform among the following of Houteff and subsequent self-styled prophets in the devastating chain of offshoots that led to tragedy at Waco in 1993.

The key points of Houteff's fundamental teachings, that subsequently passed along the chain to David Koresh, were: (1) The SDA church needed reforming; (2) a new "divine messenger" had been selected to "lead the purification process" by (3) unlocking the secrets of the seven seals in the book of Revelation, and (4) gathering the 144,000 faithful and setting up the Kingdom of David in Palestine.[3]

Houteff passionately believed that his warning message was specifically directed to Seventh-day Adventists. His intention was clearly noted in the first issue of *The Shepherd's Rod*: "This publication does not advocate a new movement, and it absolutely opposes such moves."[4] It was for this reason that Houteff exclusively targeted the SDA Church for sympathizers to his cause. "It is the intention of this book to reveal the truth of the 144,000 mentioned in Revelation 7," he boasted; "but the chief object of this publication is to bring about a reformation among God's people," whom he saw to be the SDAs. This divine mission to reform the SDA church from the inside was often carried out without due care for religious liberty, often using agitation to attract attention to the Davidian cause.

In 1935, Houteff and eleven of his sympathizers obtained 189 acres of land on the shores of Lake Waco, Texas, which they named Mt. Carmel.

[2]Tarling, 125-139.

[3]David Bromley and Edward D. Silver,"The Branch Davidians: A Social Profile and Organisational History," in *America's Alternative Religions*, ed. Timothy Miller (Albany: State University of New York Press, 1995), 149-158.

[4]Tarling, 122.

From here they published literature abundantly, using the publications to infiltrate SDA congregations all around the world, in search of anyone who could be persuaded to join them. Houteff's teachings were taken mostly from Ezekiel, Isaiah, Daniel, Zechariah, Matthew, John, Revelation, and Ellen G. White's writings. He "believed that truth was revealed progressively. He often used the image of a scroll being unrolled, in reference to his own work, and referred repeatedly to his teaching as 'Present Truth.'" Thus he could argue that he accepted traditional Seventh-day Adventist teaching, but that he was presenting a new message for his age."[5]

There is a clear connection between Houteff's teachings and Koresh's as is pointedly exemplified by (1) the coming kingdom, located here on earth, would be ruled—not by Christ—but by another person, the antitypical "King David"; (2) David (the rod) is not Christ (the branch); (3) in that earthly kingdom, there would be "David the visible king and Christ the invisible king of kings."[6]

Although Houteff's resolve was to remain part of the SDA Church, despite having been disfellowshiped, the U.S. military draft in 1942 forced his hand and brought an unintended change in the Davidians organizational structure. Because the fewer than 70 members at Mt. Carmel were unable to claim the SDA Church as their bona fide religious home, they applied to the government for conscientious objector status on the grounds that they adhered to the commandments: "Thou shalt not kill" and "Remember the Sabbath day to keep it holy." Their application was initially refused. George Reid comments: "Being unrecognised as members by Seventh-day Adventists, Shepherds Rod draftees faced serious difficulties. Therefore the leaders dropped their claim to be regular Seventh-day Adventist members and registered with the United States government under the name [General Association of] Davidian Seventh-day Adventists. . . . However, they continued to insist that they comprised the true and faithful Adventists."[7]

Florence Houteff

The death of Victor Houteff in 1955 led to the elevation of his spouse, Florence Houteff, to the leadership role. She quickly sold the Mt. Carmel site and in 1956 began buying land twenty miles away, eventually

[5]Stuart A. Wright, ed., *Armageddon in Waco* (Chicago: University of Chicago Press, 1995) 23.

[6]Vance Ferrell, "Some of the Teachings of Victor Houteff," *Pilgrims Rest*, March 1993, 1.

[7]George W. Reid, "The Branch Davidians—Who are They?," *Adventist Review*, 1 April 1993, 6; "Conflict in Texas," Universal Publishing Association, 1993, 5.

obtaining 942 acres on which she established the New Mt. Carmel Center that boasted a 1200-seat auditorium.[8] It was here on a 77-acre compound that Koresh became so infamous.

Florence Houteff responded to the unexpected death of the Rods first prophet by declaring herself a prophet. Davidians had thought Victor was the "new Elijah who would help usher in the reign of God." As such, he should not die. This unresolved mission no doubt assisted the revelatory message of Florence, who predicted the prophetic 1260 days of Rev 12 would start on 5 November 1955 and culminate on 22 April 1959. Jesus was to return then, and Victor Houteff would be resurrected as the antitypical David to hand his kingship over to Christ.[9]

That fateful day came and "over 1000 people met at New Mount Carmel to await the execution of Ezekiel 9 [the slaying of the non-Rod SDAs] and their deliverance into Gods kingdom;"[10] but Jesus did not return, nor did Victor Houteff come back from the grave. The Davidians were in shock; they splintered. During the summer of 1959 the official Seventh-day Adventist Church held a series of meetings at Mt. Carmel, in an attempt to bring the Davidians back into fellowship, but that too failed. In 1961, however, Florence Houteff announced that the "Rod literature was at variance with the Bible," and in March 1962 she resigned and disbanded the organization, thus ending the second link in the chain to Koresh. The movement, however, did not die. A strong leader in waiting, Benjamin Roden, who had joined the Davidians in 1946, now became the prophet of the largest of eight splinter groups that formed after disbandment.

Benjamin Roden

Ben Roden named his group the *Branch* Davidian Seventh-day Adventists, claiming that "V. T. Houteff's Rod was dead, and his Branch was alive." In his drive to appeal to a broad spectrum of the disaffected Davidians, he coined the slogan: "Get off a dead Rod onto a living Branch" (with reference to Isa 11:1). Roden's cause was helped by the fact that he had not allied himself with Florence Houteff's prophecy of 1959. He had even challenged her leadership on the basis that the prophecy was wrong, and presented himself as the "new voice of inspiration, the legitimate leader."[11]

[8]"Conflict in Texas," 15.

[9]Marc Breault, "Some Background on the Branch Davidian Seventh-day Adventist Movement from 1955 to the Early Part of 1991," in unpublished notes, Albert A. C. Waite Collection, 17 April 1991, 2.

[10]Ibid., 3.

[11]"Conflict in Texas," 16-17.

Roden "pronounced himself the successor to the biblical king David" (Victor Houteff had made a similar claim) and sought to establish God's kingdom in Israel, where he secured a piece of land in 1958.[12] Shrewdly, Ben Roden initially promoted the Branch Davidian movement by offering "brand new truth," as opposed to attacking past leaders and their teachings. He offered "supposed certainty instead of confusion, new light instead of familiar, oft-repeated teachings."[13] He emphasized that the "people of God needed also to keep the feast days: namely Passover, Pentecost, Day of Atonement, and Tabernacles."[14] His teaching of Victor Houteff's "No type, no truth," was carried to "ridiculous excesses": Isa 8 and other literature were supposed to teach, for example, that the antitypical two tribes were the Branch and the antitypical butter and honey was truth.[15]

Roden directed his teachings both at the Davidians and at SDAs. Robert Olson noted that in 1967 the SDA church in Waco, Texas, had "a rival religious group," who "persistently attempted to dominate the discussion in the Sabbath School classes by the introduction of their own peculiar ideas," and "also caused much annoyance to our church members generally by repeated distribution of their literature on our church property."[16] There may have been some variation in the teaching of Ben Roden from that of the Houteff's, but cumulative information was evidently passing along the chain, and SDAs remained the main target group for proselytizing. According to Pitts: "Roden clearly built on the ideas of those who came before him. The writings of White and Houteff figured prominently in his publications. He envisioned his role primarily as the leader of the third and final phase of the movement."[17]

This was not to be. Benjamin Roden died in 1978 and his widow Lois Roden quickly assumed the prophetic mantle of the Branch Davidians. When the group again splintered, Mrs. Roden named her followers the "Living Waters Branch,"[18] the fourth and penultimate link in the offshoot chain to David Koresh.

[12]Bromley and Silver, "Branch Davidians," 151.

[13]"Conflict in Texas," 17.

[14]Nicholas Gilbert, "Waco: A Social Psychological Analysis," *Religion Today* 9 (Autumn/Winter 1993): 4.

[15] Breault, 5.

[16]Robert W. Olson, "The Teachings of the Branch Contrasted with the Teachings of the Seventh-day Adventist Church," A Report, May 1967 (Newbold College Library, Ref. DF 367-b), 1.

[17]Wright, 32-33.

[18]"Conflict in Texas," 20.

Lois Roden

The hopeful heir to Ben Roden's rule was his son George. But when in 1977 his mother, Lois, started having "spiritual visions," his cause was lost. Her first vision was "that the Holy Spirit was in fact female." She "elaborated on this vision, asserting that God is both male and female and that at the second coming the Messiah would assume female form."[19]

Lois Roden's zeal and prophetic insights attracted followers to Mt. Carmel and sympathizers in unexpected places. The concept of femininity in the Godhead drew interest from the feminist movement. One non-Christian, academic feminist reportedly said, "I don't normally take part in the God debate, but if the Holy Spirit is female and God is partly female, then this is certainly something we cannot ignore."[20] Mrs. Roden consolidated her appeal to the feminist movement by publishing a magazine entitled *Shekinah*. In its pages "she appealed to the Gnostic gospels, various esoteric Bible translations, ancient mythology, and a motley assortment of past and present religious and secular feminists."[21]

Lois Roden became successful. She gave lectures around the world, was featured in numerous magazine articles, appeared on television, was featured at "high class Christian functions not associated with Seventh-day Adventism, such as Christian music awards ceremonies,"[22] and "even attended a session of the World Council of Churches" to give "an extensive report on the Council's move to include women in church leadership."[23]

While Lois Roden was touring, the situation at Mt. Carmel deteriorated. The wooden buildings fell into disrepair. George Roden had challenged her at the death of his father for usurping his birthright (the presidency—his father's "crown of the House of David"), and she obtained a court order barring him from the property. George Roden crept back on site while Lois was on tour. It was into this feuding situation that Vernon Howell entered Mt. Carmel in 1981 as a handyman.[24]

Howell, who had held membership in the Tyler, Texas, Seventh-day Adventist church for about two years, but was disfellowshiped in 1981, "because of lifestyle and divergent views," soon made an impression at Mt. Carmel. Not only did he deliver an impressive "four-hour religious

[19]Bromley and Silver, 151.

[20]Albert A. C. Waite, conversation with colleagues in staff room, early 1980s.

[21]"Conflict in Texas," 23.

[22]Breault, 7.

[23]"Conflict in Texas," 23.

[24]Wright, 53.

lecture" soon after arrival, he "became useful to the organisation, washing dishes, fixing cars, and cleaning up trash around the run-down property. He soon became Lois Roden's right hand man and progressed to being her driver as they traveled the country promoting her Shekinah message."[25] The extensive travel with Lois Roden gave Howell the opportunity to demonstrate his ability to quote voluminous passages of the Bible. This appealed to many who heard him.

As their relationship grew closer, Howell became indispensable to her, thereby gaining the mantle of heir apparent. Lois died in 1986 and Vernon Howell, who later changed his name to David Koresh, became at age 27, leader of the Branch Davidians.

The British Connection

Vestiges of Victor Houteff's Shepherd's Rod who have remained true to his original manifesto have maintained membership in many SDA congregations around the world. They have not diluted their doctrine with the modifications introduced by Florence Houteff, the Rodens, or David Koresh. Neither have they changed their tactics of reform—they still seek to dominate the Sabbath School discussion on Saturday mornings, and target newly baptized members with their reform message. There are at least three SDA congregations in London, England, currently experiencing the disruptive tactics of Shepherd's Rod. In November 1999 the local leader of a West London congregation invited a specialist on Rod theology to address his congregation. The Rods activists were out in numbers and sought to dominate the question time, a skill they have perfected over the years. Only astute managerial skills averted an altercation.

David Koresh

The continual havoc caused by the small group of Victor Houteff's disciples is insignificant when compared with the damaging impact David Koresh has had on the SDA Church in Britain. His chief weapon was the fusion of SDA doctrine with the cumulative teachings of earlier offshoots (the Houteffs and Rodens) to form his particular brand of the Branch Davidians. Koresh's message was made more potent by his claiming, with certainty, to be the "divine messenger" bearing "new light," chosen to "unlock the secrets of the seven seals in the book of Revelation" (which had also been Victor Houteffs fundamental claim for himself). Koresh's effectiveness also had an element of luck—the chance meeting of Perry Jones (***Shekinah***'s editor) with Marc Breault (a ministerial student), who recruited Steve Schneider.

[25]"Conflict in Texas," 23.

Schneider, who became Koresh's second-in-command, originally aspired to be an evangelist. The reference from his secondary school to Newbold College, Berkshire, England, in the early 1970s, praised his "outgoing nature and leadership quality." A reference from a pastor said, "Schneider will do well in working to draw other young people to the Lord."[26] At the end of the first semester at Newbold College, Schneider's grades were "very poor," perhaps related to his being heavily influenced by another American who was a local socialite. After a farewell party for his friend, "a drunken Steve Schneider was picked up by a taxi driver and taken to the police station. He was charged and eventually fined for disorderly behaviour. Newbold College asked him to withdraw. He did, on February 27, 1973."[27] Schneider never became an SDA evangelist.

Another disappointed, would-be minister was Marc Breault. He was trained to be a pastor, but soon realized that he would not be selected, partly because of a visual disability. In January 1986, while shopping in a supermarket in Loma Linda, California, and "in the wrong frame of mind," he was stalked by Perry Jones (the polished academic and chief journalist for Lois Rodens magazine, ***Shekinah***). During their conversation, Jones made Breault feel important and valued, with comments such as: "You're a really unusual young man. I've got to go to a religious conference in Washington, DC, this week, but Id like to get in touch with you when I get back." Within four days Jones introduced Breault to Koresh outside Breault's apartment. Marc Breault narrates his first impression of Koresh:

> He couldn't have been more friendly. Immediately I liked him. One thing that impressed me was that Vernon knew where he was going and what he wanted to say, and, by God, did he say it!
>
> "I will show you more in three hours than you've learnt all your life," said the man who was to change my life—forever.
>
> We all went inside my apartment and Vernon conducted his promised three-hour Bible study. He hammered me over and over with the same message, that God always worked through prophets, and he quoted me this passage: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The secret that Vernon claimed God had revealed to him exclusively was the total understanding of the book of Revelation, the book that talks about the end of the world.

[26]Albert A. C. Waite and Laura Osei, "The British Connection," *Spectrum* 23 (May 1993): 34.

[27]Ibid., 35.

> He impressed me with his command of the Bible, and after a few Bible studies I decided to follow him. [In hindsight] it was the biggest mistake of my life.[28]

By this time, Steve Schneider was thirty-six years old, and teaching "a comparative religion class at the University of Hawaii." Breault knew that as a respected teacher at the Diamond Head SDA church in Hawaii, and "resident expert in the book of Revelation," Schneider was well placed to influence others if he could be recruited into the Branch Davidians. In June, 1986, less than six months after Breault decided to follow Koresh, he arrived in his home town, Honolulu, Hawaii, with the sole purpose of converting his friend Steve Schneider. He recounts:

> My plan was simple: contact my best friend, Steve Schneider, and convert him first. Steve would do the rest. He was a born evangelist, the best I had ever seen. Steve could not keep his mouth shut. Once he got enthusiastic about something, there was no stopping him. . . .
>
> I must admit that Vernon's message took a lot of explaining, and Steve wasn't very receptive at first. He had been raised a Seventh-day Adventist, and I was telling him things that went against everything he believed in. . . .
>
> Vernon taught that God would shortly return to earth with fire and lightening and establish a kingdom in the Holy Land in Israel, along with a king who naturally would be Vernon. His subjects would be a mighty army of immortals who would slaughter all the wicked of the earth, starting with the Christian church.
>
> Steve became convinced that this was the truth, and he had a good reason for feeling sympathetic to another faith. He'd given up years of his life to train for the ministry only to be beaten to the pulpit by an inferior candidate.[29]

These SDA Church rejects were to become its adversaries. The Branch Davidians were now led and bolstered by Koresh, Breault, and Schneider, who not only had the gifts of friendship, evangelism, and phenomenal recall, but also knew the teachings of the SDA Church and sustained vendettas against it. This was a potentially damaging concoction that the church was not immediately aware of. In 1987 the "team proselytized the membership of the SDA Diamond Head Church in

[28]King and Breault, *Preacher of Death* (London: Signet, 1993), 50.

[29]Ibid., 67-68.

Hawaii," and returned to Texas with fourteen of its members.[30]

The year 1988 was a momentous one for the Davidians. The previous November, there had been a shootout at Mt. Carmel, between George Roden, who also claimed to be the Son of God, and seven men led by Koresh. Semiautomatic weapons were used in the exchanges. David Koresh and his "mighty men" were arrested and charged with attempted murder. The ten-day trial in April 1988 resulted, unexpectedly, in a mistrial verdict in favor of Koresh's team.[31] A favorable court result, along with the previous years successful recruiting drive in Hawaii (Koresh also recruited successfully in Australia in 1986), encouraged Koresh to embark on the next wave of recruitment. Two months after the trial, Koresh went to Australia again, while dispatching Steve Schneider to Britain.

Fifteen years earlier Schneider had left Newbold College in a bad light. He returned, unknown, as a "John the Baptist," with a vendetta against the church, proven evangelistic skills, and no earthly goods but a backpack and a Bible in his hand. As Marc Breault paints it: "The students and their conservative teachers were no match for the sophisticated smooth-talking American."[32] "Schneider made friends easily on the open, relaxed campus. Soon he was talking to gatherings in a bungalow on college property occupied by kitchen staff. He constantly invited students to come and see. Some students began displaying drooping eyes after attending long, nightly meetings. The buzz among the students mixed with uneasiness among the faculty."[33]

Schneider had sought a facility in which to hold meetings at Newbold College, but his request was refused. Within a short time, Schneider "converted" three theology students: Livingstone Fagan, John McBean, and Clifford Sellors, and persuaded them to become recruiters. McBean targeted Manchester where his girlfriend lived; Fagan, after being dismissed as a minister, openly concentrated on his home town, Nottingham, while an organized group focused on London. The recruiters had made substantial gains among academically sound theology students, whose conversions were consolidated by a visit from Koresh, who held all-night Bible sessions. This inspired the recruiters to move throughout Britain, doing their work among other SDA communities.

In London, they recruited "a group of newly baptized Greek

[30]Wright, 63.

[31]David Leppard, *Fire and Blood: The True Story of David Koresh and the Waco Siege* (London: Fourth Estate, 1993), 73.

[32]King and Breault, 117.

[33]Waite and Osei, 35.

Cypriots who had just began attending meetings sponsored by *Our Firm Foundation*. In turn, the Greek Cypriots influenced Teresa Norbrega, Leslie Lewis, and Bernadette Monbelly." Others such as Diane Martin and Livinstone Malcolm were to follow, but their conversion had little impact on ordinary church life. There were no confrontations or police involvement as had taken place in some churches in America and Hawaii.

The relatively peaceful recruitment in London was not repeated in Nottingham. While Livingstone Fagan served as an intern minister in Leicester, he stirred up his congregation with a variety of variant doctrines. It was not long before his license was revoked, and he was eventually disfellowshiped. Fagan influenced his mother, Adina Fagan, and his cousin Beverley Elliott, who "had recently suffered a broken relationship and was desperately seeking redirection for her life," to join his family (spouse Yvette and two young daughters) on the road to America. Elliott managed to sway Winston Blake and her best friend Suzie Benta that Koresh's way was the right one. All seven of them went to Mt. Carmel, Waco.

John McBean's focus was on Manchester. Having won over his girlfriend, Diana Henry, a psychology student, it was her turn to recruit her four younger siblings, ages ranging from 19 to 26, together with her mother. In all, twelve (Zilla Henry and her five children, a cousin, and friends) who were socially connected, went to Waco from Manchester. The recruitment process in Manchester was met with the most organized and peaceful resistance in any of the areas in Britain.

In a package obtained from Dr. Jeffrey Brown, a pastor in the Manchester area at the time, it is evident that the churches there were alerted to the recruitment drive in the South of England. The Manchester South SDA church organized lectures and discussions through the youth club (Koinonia) with the sole intention of educating their young people on the topics that were being used to "brainwash" their fellow Adventists. One of the titles for an open forum held at the Manchester South Church on Monday night, 19 February 1990, was: "Should We Give New Light A Chance?" Some of the other items included in the package were: (1) "Prophets and Messengers In Our Times, New Light" (a compilation from Ellen Whites writings, profusely underlined, and sent to Dr. Brown by Philip Henry, a new Branch Davidian convert); (2) "Principles of Interpretation" (an obvious tool to aid sensible interpretation of Scripture); (3) "Helpful Points in the Interpretation and Use of Ellen G. White Writings"; (4) "The Shepherds Rod vs. the Seventh-day Adventist Church"; and (5) "Notes on Steve Schneider and Vernon the Prophet." The latter advised, "Their tactic if you try to engage them in logical debate, is to become illogical. Then if you switch to illogic, they switch to logic. They are cunning and clever. They cannot be beaten. Their methods are

calculated, brain-washing. Their policy is to agitate and confuse, and to bring in new light."[34]

The new converts to Koresh's movement used the Koinonia meetings for their own ends. They did "agitate and confuse" and were rather confrontational. The Koreshians also organized an alternative meeting to a Youth Day at Manchester South church, where a number of visiting speakers were scheduled to present seminars. The Koreshians' topic, "Discover New Light in Your Bible," was well attended.

Neither the church in Britain nor its tertiary educational institution, Newbold College, up to 1993 when the siege began at Waco, gave Koresh's threat to its members and students much attention. The earliest document unearthed that recognized this threat dates from 1990, some two years after Koresh and his disciples plundered Britain. It was written by Cecil R. Perry, then president of the South England Conference, and sent "To All Elders." The two-page letter warned of "individuals claiming prophetic gifts in our ranks," arguing in the words of Jesus, "Watch out that no one deceives you" (Matt 24:4, NIV).

Perry made direct reference to Koresh (Vernon Howell):

> *Take Notice*—It has been brought to my attention that one of our churches in the British Isles is having difficulties in that the disciple of one *Vernon* who claims to be a prophet or messiah, is trying to entice some of our young people away from the church. He has made more than one visit to London and is at present elsewhere in the country.
>
> This so-called foreign student lays claim to prophetic insights and that he would lead a people to Palestine for the purpose of establishing the Davidian Kingdom.[35]

The penultimate paragraph explained that "the intent of this letter is to alert you to some of the strange views that are seeking entry into our churches." Noble as this intention was, the elders were not encouraged to do anything—strengthen the faith of the young people in the Scripture or otherwise. Apart from the work of the Koinonia club in Manchester, not much was done publicly to counter the activities of Koresh's recruiters.

In 1991-1992 John McBean visited friends and lecturers at Newbold College and tried to gain their interest in the "new light" David Koresh was brandishing. He told one lecturer, "I don't know everything. But you have nothing to lose. Just come and see. This man will show you things in the

[34]These materials may be found in the unpublished Albert A. C. Waite Collection, Newbold College Library.

[35]C. R. Perry to All Elders, South England Conference, 21 February 1990.

scripture, in three hours, that you have not seen in all your life." That invitation to visit Waco was refused with the request: "Send me some literature." At that time, very little was known about Koresh's teachings. What was known was by hearsay or what had been gleaned from one or two long nightly sessions in 1988. There was a dearth of written information.

As it turned out, information was available in personal files at Newbold College, but this was not shared. In a detailed letter from Australia, dated 20 May 1991, Ian Manning, an ex-Branch Davidian member whom Koresh taught for three years, informed Gilbert Valentine, Newbold College chaplain, of the seriousness of the new Branch Davidian movement. Manning established his credibility by naming some of the students that left Newbold for Koresh in 1988; he stated that some of the staff members had attended the meetings then, and named an Australian SDA president who was cognizant of the communication he was sending out. He also included a tape of Koresh (which he said would "leave no doubt in your mind as to what spirit is controlling Vernon Howell") and a 21-page document by Marc Breault, who had escaped the clutches of Koresh in September 1989, titled: "Some Background on the Branch Davidian Seventh-day Adventist Movement from 1955 to the Early Part of 1991." Manning's purpose for sending all that information to Gilbert Valentine was reasoned: "Both myself and others who have left Howells following consider him and his followers as dangerous. . . . Most of us who left Howell have received death threats." He therefore sought help to locate John McBean, Cliff Sellors, and others, whom he understood were no longer with Koresh. He believed that a "united approach" in trying to save these people would be more effective. Any doubt about the dangers of Koresh should have been dispelled with the reading of Marc Breault's document, which began with the warning: "I will state here that the Branch Davidian group is a dangerous organisation and I believe it is led by satanic forces! I did spend considerable time exploring their doctrines but I have rejected the vast majority of them. They, like most everyone else, have grains of truth, but they are small grains, and very scarce."[36] Manning's letter and the document by Breault were not discovered until after 28 February 1993, when the siege began at Ranch Apocalypse (Mt. Carmel), Waco. The tape said to have been enclosed was never found.

The beginning of the siege and the inevitable media coverage linking the SDA Church with it, jerked the British SDA Church leaders into involuntary action. Cecil Perry, by then president of the Church's work in the British Isles, Paul Tompkins, and D. N. Marshall sent out letters 1 March giving historical details of Koresh and the Branch Davidians. D. W. McFarlane, the president of the South England Conference, wrote a letter

[36]Breault, 1.

of 2 March that contained equally startling detail. Cecil Perry's letter to his field leaders begins: "Dear Brethren, Seventh-day Adventists are in the news but for the wrong reasons." He informed them of the positioning of key Adventist institutions such as the world headquarters of SDA in the USA, Newbold College, and the British Stanborough Press (editor, D. N. Marshall) *vis-a-vis* David Koresh, and stated: "Pastor Paul Tomkins, BUC [British Union Conference] Director of Communication, has faxed the media stating that the Seventh-day Adventist Church dissociates itself from the Davidian sect and its teachings."[37]

David Marshall's letter pointed out a neglect to educate the young people regarding the "wolves in the camp." He wrote: "When I phoned around the field leaders two years ago to ascertain whether I should print anything about Vernon and his followers, it was estimated that only about a dozen of our folk were aware of their existence. It was believed that a printed statement would give them unnecessary publicity."[38]

As it happened, that was a serious misjudgment. Even in the name of religious liberty, with which the church is traditionally concerned, the manifestation of care to that one "dozen" young people would have signaled a balanced treatment to the problem Koresh and the Davidians posed.

The Caribbean Connection

By 19 April 1993, when 23 Britons (the majority with Caribbean connections), died in the inferno at Waco, more SDA "experts" had contributed to television chat shows and given radio and newspaper interviews. On 21 April, the *Daily Telegraph* carried the title: "Koresh and the Caribbean Connection," in which Damian Thompson wrote: "During the early years of this century, Seventh Day [*sic*] Adventism made great strides in the West Indies and as a result has a large West Indian following in this country. Given that Koresh recruited specifically from Seventh Day [*sic*] Adventists, it was inevitable that a large proportion of his British followers would be from the Afro-Caribbean community."[39]

On the same day, Walter Schwartz wrote in the *Guardian*: "Derek Beardsell, principal of Newbold College, said West Indians may have been an easier target because Caribbean churches tend to be more conservative and the extreme end of conservatism is fundamentalism." A week later, Beardsell's analysis of the situation was countered by Winsome Hines in the *Voice* newspaper.

[37]C. R. Perry to Field Leaders in the British Isles, 1 March 1993.

[38]D. N. Marshall to C. R. Perry and Paul Tompkins, 1 March 1993.

[39]Damian Thompson, *Daily Telegraph*, 21 April 1993, 2.

> Many argue that there is a cultural connection between Black people and religious allegiance. But Pastor Cecil Perry, president of the British Seventh-day Adventist (SDA) church, denies that Black people are more culturally susceptible to religious recruitment than other races.
>
> "It is a myth that should not be perpetuated," said Perry, "for there are socio-economic reasons to consider. Charismatic figures attract all sorts of people regardless of race, colour or religious affiliations." Every race, he argues, can fall victim to cults and sects. "It was a multi-cultural community that perished out there in Waco. Out in the Orient vast numbers follow the Moonies."[40]

Factors That Aided the Recruitment Process

The factors that aided the recruiting process in Britain are not unique to this territory. Ronald Lawson, quoting several sources, gives a broad summary of the type of SDAs that chose to follow Koresh:

> Those converted from a church in Hawaii were of diverse socioeconomic status, often active in the church, typically in their twenties, and recent converts to Adventism; those from England were mostly educated black Adventists with a Caribbean background. Of those who had become Koresh's chief lieutenants, one had a law degree from Harvard, another had recently completed an M.A. in religion from Loma Linda University, an Adventist school, and a third had studied at Andrews University, home of the Adventist Seminary.[41]

Most of the Britons that went to Waco fit one or more of the following categories: experienced personal or relational problems; fanatical about a human religious leader; dissatisfied with the biblical content of a course; seeking deeper, more personal religious experience; unwitting victims of subtle techniques of psychological coercion; and/or new converts to the SDA Church.

New Converts

It has been the established ploy from Victor Houteff to Koresh to evangelize within the SDA Church. They, being former Adventists, know

[40]Winsome Hines, *The Voice*, 27 April 1993, 13.

[41]Ronald Larson, "Seventh-day Adventist Responses to Branch Davidian Notoriety: Patterns of Diversity within a Sect Reducing Tension with Society," *Journal for the Scientific Study of Religion*, 34 (1995): 334.

that new members are usually enthusiastic and thirsty for more "revelations" from the Bible. There is nothing more suitable to satiate this thirst than deep meaningful Bible study. That is why offshoots with connections to Adventism normally target new members. Like the Hawaiian recruits and the Greek Cypriots, Cliff Sellors, and others were relatively new SDA members. The promise of "new light," convincingly presented, was too much for them to resist.

Relational Problems

Lewis Rambo states that: "Whether political, religious, cultural or psychological, crisis of some kind usually precedes conversion"[42]; although, as Sue Mousley explains, "the timing of crisis, i.e., before or after encounter with the advocate, may vary." She continues,

> Lofland and Stark (1965), investigating the *importance* of crisis within the conversion process, discovered that, for some of us, *tension* in our lives triggers a religious quest. Dr. Waite argues that "if one generalisation is possible" about specific Britons that went to Waco, "it is that they had enduring relational problems, particularly conflicts with their families, sometimes having endured the trauma of a divided or divorced home.[43]

Adam Fresco concurs, referring to Derek Lovelock, a survivor from Manchester: "But while the rest of the family resisted the overtures of the Davidians, Derek, who had separated from his wife and was depressed after losing his job, joined the sect."[44] A significant number of the Britons who followed Koresh to Waco were experiencing some form of transition.

Fanatical

Fanatical adherence to anything, even the Bible, is unhealthy. Diane Martin, John McBean, and Cliff Sellors were examples of Britons who were fanatical about the writings of Ellen White. They read her works selectively (without regard for the balance inherent in those writings when read in their entirety), and they read her almost exclusively, even more than they read the Bible, and regulated their lives by this selective and exclusive reading. Sellors read Ellen White almost exclusively. Based on selective reading, Martin

[42]Lewis R. Rambo, *Understanding Religious Conversion* (London: Yale University Press, 1993), quoted by Sue Mousley, "An Attempt to Validate Rambos Theories of Religious Conversion," unpublished B.A. independent study, University of Derby, Summer 1998, 14.

[43]Ibid.

[44]Adam Fresco, *The Times*, 20 April 1993, 2.

followed a diet so regimented that Ellen White herself would have rebuked her. Unhealthy familiarity with a human prophet was a contributory factor in the recruiting of Marc Breault. He recalls his response to Perry Jones's invitation to see a real live prophet: "Well, the Seventh-day Adventist Church was founded by a prophet . . . , who says God cant raise up another one. Sure, Ill talk to him [Vernon].[45] Ellen White did not place her writings on an equality with the Bible, emphasizing that her work is a "lesser light" leading to the greater light, the Bible.[46] SDAs recognize that while Ellen Whites work is constructive and wholesome for the believer, it is not a test of faith, nor is it essential for salvation.

Dissatisfaction with Bible Courses

Livingstone Fagan graduated with an M.A. in Religion, and John McBean with a B.A. in theology from Newbold College. Cliff Sellors, an "A" student, was one year away from graduation when he left to follow Koresh. The three men, independently, often complained about their courses and their lecturers: "The lectures are OK, but they are not presented with any conviction." "Apart from one of them [lecturers], they have no personal testimony, no faith." "You have to imagine life in Palestine to make sense of the lectures." "The academic standard is good, but you are expected to question everything."

It was into that situation that Schneider and Koresh came in 1988. Their tailored mixture of Adventist doctrines and "new light," with measured helpings of criticism of debatable SDA doctrines, was presented with certainty and enthusiasm. They displayed remarkable knowledge of the Scripture and Ellen Whites work. Definitive answers were given. They also claimed to have personal testimonies and a direct relationship with God. It did not take long to win over the students who were idealistic and dissatisfied with their Bible classes.

Deeper Spiritual Experience

A commonly perceived need among many of the British recruits was for "a deeper spiritual experience." Halsey Peat described this as the tendency to "operate in the affective domain and use it as a basis for their "reasoning." They want to *feel* that they are accepted of God but have difficulty accepting the truth of Gods word that they are *already saved* by his grace. They know the theory but lack the assurance. There exists a

[45]King and Breault, 49.

[46]Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 256-257.

vacuum of feelings just waiting to be filled."[47]

The longing for a more "spiritual" experience can be filled positively or negatively. It all depends on which agent is accepted first. In the cases of Sellors, McBean, and Fagan, Koresh preempted the Church, boasting direct connection with God, and providing a false sense of satisfaction.

Ian Ha'p'orth's description of the type of people who join cults is relevant to the British recruits. "By far the majority of people who are recruited into cults are in fact normal and healthy," he argues. "They have average to above average intelligence and are well educated, idealistic people. . . . All ages are influenced and many are professionals. It appears that anyone can be recruited. . . . They become unwitting victims of subtle techniques of psychological coercion."[48] "Unwitting" here does not necessarily indicate a cunning ploy to captivate the unsuspecting. It pertains to the person playing an active part in his/her own conversion. Gilbert[49] cites Lofland and Skonovd's six motifs of conversion: intellectual, mystical, experimental, affectional, revivalist, and coercive. Koresh's recruiters used experimental, affectional and revivalist strategies to bring about the conversion of unwitting victims. Gilbert reasons:

> Curiosity is the motivation behind the experimental conversion motif where the individual wants to know more about a movement, but there is also social pressure which may increase as the individual becomes more involved. The motif is relevant because many converts went to initial meetings held by Koresh out of a sense of curiosity; pressure to attend meetings in the very early stages was relatively low.[50]

As the record shows, "the Branch Davidian doctrine spread quickly amongst the unsuspecting and largely Black SDA membership in Manchester and Nottingham because of the tight knit nature of the Black community."[51] Six members of the Henry household in Manchester, plus cousins; five members of the Fagans in Nottingham, not including cousins and friends, are evidence to the "affectional" motifs with its "interpersonal bonds and social network to conversion."

Once the recruitment process was set in motion, the recruiters would exert intense social pressures on the initially unsuspecting relatives and

[47]Halsey Peat, "Are We Producing Fodder for Sects?" *The Metro Herald*, 2 April 1998, 3.

[48]Ian Ha'p'orth, "Myths and Realities," *Counselling News*, June 1993, 14.

[49]Gilbert, 3.

[50]Ibid., 2.

[51]Hines, 13.

acquaintances; this, with the exuberant delivery of dramatic messages, formed the hallmark of the "revivalist" motif—an integral part of Koresh's strategy in the latter stages of the recruitment process in Britain. (The literature gives evidence of "coercive" conversion, involving physical force, later at Waco.)[52]

Gilbert concluded that Koresh's recruitment success in Britain was largely a function of his extensive use of existing social networks. Curiosity, combined with a degree of social pressure, was an attraction for the unsuspecting to attend Koresh's recruitment sessions.[53]

Conclusion

Sixty-four years elapsed from 1929, when Victor Houteff left the SDA Church, to the inferno in Waco, where 23 Britons died. Houteffs basic beliefs and practices were inherent in each of the five links in the offshoot chain from Houteff to Koresh. Each leader claimed to be a divine messenger, commissioned to proclaim new truth to, and reform the SDA Church. Each link targeted the SDA Church for its own growth. And so, even though each new group became further removed from the SDA Church in terms of theology and historical origins, each maintained personal direct links to it for purposes of recruitment. The doctrine of "new light," claiming to "unlock the secrets of the seven seals in the book of Revelation," was common to all five groups.

David Koresh, the last in the chain of offshoots, benefited from their cumulative doctrines and recruitment techniques. Six factors that aided his recruiting drive have been cited above: (1) relational problems, (2) fanaticism, (3) dissatisfaction with Bible courses, (4) seeking a deeper religious experience, (5) susceptibility to psychological coercion, and (6) being a recent convert. Some of these are directly related to church membership and others are related to more general societal contexts. The British connection to Koresh was not a Black connection. The racial origins of the 23 Britons who died in the fire was not of decisive significance. Other factors such as disillusionment with the church, relational problems, and the search for a deeper religious experience, arguably played a more significant role in their deception. Koresh, a former SDA, knew the culture of the church, targeted the church's new converts, and offered them "new light," which he taught with certainty and conviction. He attracted theology students who were dissatisfied with the biblical content of their courses, or who had grievances with the

[52]King and Breault, 143.

[53]Gilbert, 3.

church. From this group he lured his most effective recruiters.

There can be no guarantee that another Waco-type incident will "never happen again." *Homo sapiens* have choices, which they exercise, normally freely, even in choosing a god. Since the Waco tragedy in 1993, the world has had other cultic disasters, including the death of 39 members of the Heavens Gate cybercult and its god-posturing leader, Marshall Applewhite. It behooves churches to assist their members in personal growth and development that will protect them from the trap of cult leaders such as David Koresh.

ANDREWS UNIVERSITY
DOCTORAL DISSERTATION ABSTRACTS

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THE CHURCH AS AN AGENT OF RECONCILIATION IN THE THOUGHT OF DESMOND TUTU

Name of Researcher: **Trust J. Ndlovu**
Faculty Adviser: Raoul Dederen, Dr. esc-Sc. Morales

South Africa was both the first and last bastion of extended European colonial rule in Sub-Saharan Africa. Due to the extensive and prolonged interaction between the black and white races, who were distinguished by divergent philosophies of life, friction developed between these two major ethnic blocs, as well as the other peoples that came to labor for the whites or have arisen as a result of miscegenation between the blacks and the whites. Archbishop Desmond Tutu holds that racial tension is neither good for South Africa nor even Christian, and insists that it should be eliminated, giving way to reconciliation.

The purpose of this research was to set forth, analyze, and evaluate Tutu's view of the church as a reconciler of alienated people. To attain this goal, Tutu's convictions were considered in the context of his doctrine of the church against the backdrop of his view of the atonement God wrought through Jesus Christ.

After an overview of South Africa's colonial history and a discussion of Tutu's conception of God's intention for the church, the dissertation focuses on his recommendations of how to dismantle racism and ensure that justice reigns in a postapartheid South Africa.

Finally, the dissertation evaluates the inner consistency, the use of the Bible as a major source of theology, and the relative strengths and weaknesses of Tutu's conception of the church as God's agent of reconciliation, from the point of view of his theological system, methodology, and presuppositions.

INDICATORS OF TYPOLOGY WITHIN THE OLD TESTAMENT: THE EXODUS MOTIF

Researcher: **Friedbert Ninow**
Adviser: Richard M. Davidson, Th.D.

This dissertation seeks to ascertain whether there are indicators of Exodus typology within the OT, based on R. M. Davidson's definition of biblical typology. Various elements that comprise biblical typology such as the historical aspect, divine design, prophetic aspect, *Steigerung* (intensification), and eschatology are traced in a number of texts that deal with the Exodus motif. This examination seems to be crucial for establishing the exegetical and hermeneutical basis for the use of Exodus typology by the NT writers.

Chapter 1 surveys the perception and use of typology throughout the centuries up to the present. The traditional approach considers persons, events or actions, and institutions as types divinely ordained or designed to foreshadow aspects of Christ and his ministry. After the historical-critical repudiation, a new interest in typology arose. While most scholars tend to favor either the "pattern-of-God's-acts" approach or the "historical hermeneutic" approach, R. M. Davidson points out the need for a controlled hermeneutic, based on indicators of typology already found within the OT.

Chapter 2 establishes the basic elements of a biblical typology suggested by Davidson's definition. Various passages in the Pentateuch that are directly linked to or descriptive of the Exodus are discussed. Particular emphasis is given to eschatological context.

Chapter 3 traces elements of biblical typology throughout the prophetic writings that deal with the Exodus motif. While passages of the Pentateuch stand in direct connection with the historical event of the Exodus, the prophetic writings function as links that connect past and future redemption.

The dissertation concludes that there is in relation to the Exodus a type/antitype relation that connects the OT with the NT. This type/antitype relation is based on a historical structure. It includes a divine design and the element of *Steigerung*. The announcement of the antitype is always a prophecy (and thereby hermeneutically controlled). The antitype has but one fulfillment, which it finds in the *eschaton*, i.e., in Christ or in the realities of the new covenant related to and brought about by Christ.

BOOK REVIEWS

Anderson, Gerald H., ed. *Biographical Dictionary of Christian Missions.* Grand Rapids: Eerdmans, 1999. xxv + 845 pp. Paperback, $50.00.

Anderson, Director of the Overseas Ministries Studies Center in New Haven, Connecticut and editor of *International Bulletin of Missionary Research* (*IBMR*), has long been interested in mission biography. It was evident in his earlier work with Stephen Neill on the *Concise Dictionary of the Christian World Mission* (1971). This present work is in many ways also a fitting capstone to his long-running biographical series in *IBMR*, in which each article is titled "The Legacy of . . . [person's name]." These *IBMR* essays have been collected into the volume *Mission Legacies*, which gives in-depth coverage not possible in the *Biographical Dictionary*.

In this new groundbreaking work, Anderson surveys the entire history of Christian missions from the time of Christ to the present by looking at the lives of twenty-four hundred people out of the estimated ten million cross-cultural missionaries who have served. Roman Catholics, Orthodox and Protestants are all covered. An assistant editor (Robert T. Coote) and an advisory board of eleven helped him supervise the work of 349 authors from forty-five countries who wrote the articles. A careful look at the volume as well as private discussion with writers makes it clear that the editor solicited wide input into the choice of names that appear in the dictionary.

Most entries contain bibliographies for further study. The length of articles is quite consistent. Even well-known names like David Livingstone and William Carey rate just slightly over one-half page, while more obscure names usually cover 15-20 percent of a page. An extensive appendix and an index covering eighty pages conclude the work.

It is a challenge to evaluate a work such as this, which is the first real effort of its kind. Even so, it seems obvious that an extremely important contribution to world Christianity has been made here, and any subsequent efforts will certainly owe a great debt to Anderson and his coworkers. The work is thoughtfully and sensitively conceived and carefully executed. Church and mission historians have a gold mine here to which they will continually go back.

The dictionary has particularly well-designed helps. Asterisks in the text signal important cross-references to related people and areas. The appendix is a delight because it classifies the names in seven different ways: (1) by time of birth—by far the most names come in the nineteenth century, with the second half exceeding the first half; (2) women missionaries; (3) martyrs; (4) geographical region of service; (5) major orders, agencies, and religious traditions; (6) non-Western persons; and (7) type of mission work performed. The index lists important geographical names, institutional names, and personal names, with actual main entries in bold type.

Some possible areas of weakness in coverage and choice of names are admitted up front by the *Dictionary* itself (vii). Women are mentioned (I counted about 280 references in the appendix) but not to the true extent of their involvement. Non-Western missionaries are dealt with (again I counted just over 280 names), but many more could be added. In both instances lack of documentation in earlier periods is a

major factor. As more information becomes available, further editions can work on adding to these areas.

One issue that does need work is in the coverage given to Protestants outside the mainstream denominations. Prime examples would be Pentecostal/Assemblies of God and Seventh-day Adventists. In Anderson's defense it can be said that writers from both these traditions have been used, and a few of their missionaries have been included. Neither, however, rates a category listing in the appendix. Looking at mission history over the last eighty years and the size of third-world churches, it seems hard to justify a separate appendix category for the Roman Catholic Society of the Divine Word (SVD), while Assemblies of God/Pentecostals have none. Hopefully future editions of this work will work to remedy this situation.

None of this, however, detracts from the value of this work. Every theological library must include this volume on its priority acquisition list. Historians in general would learn much from this resource. While it is not designed as a textbook, all serious students of mission will want this book as a valued reference source that has long-term usefulness.

This volume will also contribute to the ongoing renaissance of interest in biography as an important topic not only for study, but also for inspiration. Many thanks and hearty congratulations to Anderson and his team for a major contribution to missions in particular and the Christian community in general.

Andrews University JON L. DYBDAHL

Arnold, Bill T., and Bryan E. Beyer. *Encountering the Old Testament: A Christian Survey.* Encountering Biblical Studies, ed. Walter A. Elwell. Grand Rapids: Baker, 1999. 512 pp. Hardcover with CD-ROM, $49.99.

The intended market for *Encountering the Old Testament* is freshman survey courses in evangelical colleges. For my money, it is the best book of its sort I've ever seen, a very impressive achievement. In fact, I would happily assign the book in my own Old Testament class at a state university if I used a survey approach.

Baker is in the midst of an ambitious attempt to take over the Bible textbook market in evangelical colleges. The similarly excellent *Encountering the New Testament* is already available. Several volumes on single books of the Bible meant for upper division classes are now out or will be shortly. Not commentaries but introductions to "content and issues," they include books on Genesis, Psalms, Isaiah, John, Romans, and Hebrews. Seminary level introductions are in the works.

No expense was spared to make *Encountering the Old Testament* an attractive and accessible book (though printing in Singapore helped keep down the cost). It is filled with color photos which help the student picture the biblical setting. The many maps are simplified, but unusually attractive, useful, and easy to read. There are many interesting sidebars which focus on important critical questions.

There are thirty-four chapters in the book, which means it was designed to be assigned a chapter per day, leaving room in the semester for several exams. Most chapters cover one biblical book, though the major prophets get two and some chapters cover three or more minor prophets. The book begins, however, with useful chapters on Old Testament canon, geography, and chronology. The handiwork of

expert educational consultants is evident: everything is geared to helping students learn and remember. Each chapter begins with an outline and list of objectives. Then there is a brief introduction to the biblical book under discussion, a simple outline of the book, and sections on the background and message. Each chapter closes with a summary with numbered important points, well-considered study questions, a list of key persons and places, and suggestions for further reading.

A useful and delightful part of *Encountering the Old Testament* is the interactive CD-ROM which comes with the book. This is perhaps the nicest CD-ROM on the Bible I have seen. It worked flawlessly on my Macintosh computer. The CD is meant primarily to help students review ideas and terms for exams, but it is full of photos, as well. Rather than merely placing book material on the computer, it makes good use of the computer's potential with animations and links. Baker also has lists of exam questions available for teachers.

The most difficult trick in publishing a book for this market is offending as few teachers and students as possible. Baker wants to reach both Calvinists and Arminians, both dispensationalists and traditionalists, both fundamentalists and those on the relatively liberal fringe of evangelicalism. The result is that no one will be completely pleased. There may even be Bible colleges that refuse to use the book. However, I was generally happy with the book's balance, even though there were places where I would have balanced it differently. *Encountering the Old Testament* consistently stands for the authority of the Bible as God's Word and rejects the historical-critical hermeneutic, even as it provides a substantial range of evangelical critical opinion. It stands as well for the historical accuracy of the Bible, with the provision that it leaves room for a variety of understandings of what the text actually means.

For example, the chapter on Genesis 1–11 supports *ex nihilo* creation and rejects evolution, but offers the day/age theory as a possibility. The flood is held to be sure, but whether it was worldwide or a local catastrophe is not clear. The authors lean toward an old-earth chronology, but suggest that the ages of the pre-flood patriarchs may have been as given, even though they explain other readings. (All these variants from the traditional reading receive more explanation and emphasis in *Encountering the Book of Genesis*. I am not comfortable with author Bill T. Arnolds' approach to Gen. 1–11 in that book, though much of the book is useful.) I was eager to see how Daniel was handled. I was pleased to find that the chapter on Daniel provides a variety of readings and affirms the sixth century date of composition. It even cites William Shea on Darius the Mede.

It is refreshing to find an Old Testament survey using a historical-grammatical hermeneutic. I think *Encountering the Old Testament* could be appropriately used even at secular colleges offering an Old Testament survey. Still, I have a problem with the book. Every book of the Old Testament is briefly discussed, its major themes are explained, and students are prepared to be tested on key ideas and terms. *But when do students actually read the Bible?* The book reminds me of a two week tour of Europe in which every country is visited: you've been in France, but you haven't really seen France and you certainly don't know France. Two chapters are devoted to Genesis, but how do we adequately teach Genesis in two days? How do we teach Exodus in one day? Psalms in one day? Daniel in one day? In a Bible class, I want students to actually read the Bible! But I can't assign the

whole book of Exodus for tomorrow and expect students to read it.

Perhaps teachers should assign a chapter of *Encountering the Old Testament* every day, test students on it, but ignore it in class. In addition, they could assign Bible readings appropriate to the lecture in class and selections from each biblical book covered by the text. Then students would get an adequate survey of the entire Old Testament, yet teachers would be free to concentrate on what they consider the most important parts.

Kutztown University ED CHRISTIAN
Kutztown, Pennsylvania

Ballis, Peter H. *Leaving the Adventist Ministry: A Study of the Process of Exiting.* Westport, CT: Praeger, 1999. xii + 236 pp. Hardcover, $59.95.

Ballis's study treats the exodus of Seventh-day Adventist pastors from their ministries in Australia and New Zealand between 1980 and 1990. During those years nearly two hundred pastors resigned or were discharged, a figure equal to roughly 40 percent of the total pastoral work force in those two nations (17).

The author, currently Senior Lecturer and Head of Sociology and Social Research in the School of Humanities and Social Sciences at Monash University (Gippsland Campus), writes as an insider. That is, he not only served as an Adventist pastor for fifteen years, but also as one who exited the ministry in 1992. Ballis claims that his insider status not only enriched his insights but also enabled him to gain access to official church records and information that would have been impossible for an outsider. This is not the author's first work on Adventism. In 1985 he edited a volume entitled *In and Out of the World: Seventh-day Adventists in New Zealand.* Beyond that, he has authored numerous book chapters and periodical articles on Adventist history.

Ballis began his study on pastoral exiting as a doctoral dissertation. The field of exiting in other sorts of organizations and in relation to other denominations had been studied, but this is the first serious study of pastoral exiting in the Seventh-day Adventist Church. The primary purpose of the study was to examine the process that led Adventist ministers to begin to entertain doubts concerning the religious cause that they had supposedly dedicated their lives to, doubts that eventually led them to question their calling and turn their backs on the professional ministry. The central source of data was focused interviews with forty-three ex-pastors and twelve ex-pastors' wives. The aim of the interviews was to identify and discuss the types of personal experiences, organizational processes, and social relationships that generated momentum for exit. The findings led Ballis to highlight "the fragility of commitment to sect values and the sectarian worldview" (2).

The study also had a secondary aim having to do with the interaction of a highly centralized religious organization with pastors' decisions to exit. In particular, Ballis concluded that the most consistent factor behind pastors' leaving the ministry was not disagreements over theology (although that was certainly a factor) or personal reasons, but the uncaring and at times high-handed procedures exhibited by Adventist administrators toward troubled and/or troubling pastors. That focus finds expression in the book's last paragraph where the author notes

that "what the research does tell us is that the future of Adventism is in the hands of a bureaucracy that is self-appointed, maintains a tight fist over organizational processes and theological interpretation, and has the power to crush insubordinates and expel nonconformists." Seventh-day Adventism's future, Ballis continued, will not only be determined by market forces and sociological processes, "but also in the power that Adventist authorities have to push the movement—'with the blessing of God'—in whatever direction they deem appropriate" (210).

The book's first chapter highlights the Desmond Ford theological crisis that ushered in the 1980s with its large defections of pastors in the Australia/New Zealand field. Chapter 2 probes the sociological aspects of Adventist exiting. Chapter 3 sets forth the comparative demographics of fifty "leavers" and a control group of sixty-six "stayers," while chapter 4 provides three dissimilar case studies of leavers and analyzes their commonalities. Chapters 5 through 7, respectively, deal in parallel fashion with the loss of idealism and the growth of cynicism; the propagation of cynicism among pastoral cohorts; and the contributions made by bureaucrats, scholars, and friends to a pastor's choice to leave.

Chapter 8 in many ways is the heart of the book. It contrasts the impact of Ford on the pastors versus the impact of bureaucratic procedures. Ballis argues forcefully that Ford's charisma played a part but "only a part" (152) in pastors' decisions to exit, since many of the pastors were not in harmony with Ford. The lion's share of the influence is attributed by the pastors to the way administrators handled both the Ford situation and their own problems. In short, Ford and his theology alone would not have stimulated the mass exodus.

The final two chapters are necessary but in many ways anticlimactic. Chapter 9 deals with the role of wives in pastoral exiting, while the tenth deals with the mechanics of separation.

Leaving the Adventist Ministry sets forth some powerful arguments and provides some very helpful analysis. Ballis enables the reader to begin to see the complexity of emotions, ideas, and relationships that enter into exiting decisions. All in all, it is important reading for administrators, theological educators, concerned pastors, and sociologists investigating the process of exiting.

On the other hand, it is almost impossible not to wonder about the impact the author's insider status had on the study. Ballis was not only an ex-pastor in general, but he was an ex-pastor caught up in the vortex of a major theological/administrative crisis. An independent investigation might have asked different questions or supplied different emphases. These comments are not so much to discredit Ballis's study as to wish out loud for a replication from a different perspective.

Then again, this study almost calls for a third study, one of pastors like myself who went through the stressful exiting process *before* the Ford crisis. I say before, because most exits since the 1980s, at least in English-speaking Adventism, have been conditioned by the fallout from the Ford episode. Such studies would definitely enrich, and perhaps balance out, the findings presented by Ballis. In the meantime, the church both inside and outside of Adventism can profitably learn important lessons from *Leaving the Adventist Ministry*.

Andrews University GEORGE R. KNIGHT

Betz, Hans Dieter, Don S. Browning, Bernd Janowski, and Eberhard Jüngel, eds. *Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft.* 4th completely new rev. ed. Vol. 1: A-B. Tübingen: Mohr Siebeck, 1998. liv + 1936 pp. Cloth, 398.00 DM.

It seems that at the present time there is an unusual demand for works of reference. The recent publication of the completely revised and newly written fourth edition of a major standard reference work, *Religion in Geschichte und Gegenwart* (*RGG*) signals a publishing event of significant proportion. Unlike any other publication, the articles of all four editions of the *RGG* reflect the various and evolving positions in the study of the science of religion and theology and its subdivisions during the nineteenth and twentieth centuries. Despite their differences in content and perspective, all four editions of *RGG* (1st ed., 1909-1913; 2d ed., 1927-1932; 3d ed., 1957-1965; 4th ed., 1998) share a theological perspective that continues to be characteristic of mainline German Protestant theology. With almost proverbial rigor and thoroughness *RGG* has once again provided an encyclopedic overview of the current state of scholarship well beyond the traditional sphere of theology, including relevant discussions of non-Christian religions, folklore, art and music, education, sociology and social sciences, economics, canon law, and philosophy. The fourth edition has been completely revised. This means that new sections have been included, i.e., on religion and the natural sciences; on church history in North America, Great Britain, Australia, New Zealand, Asia, Africa, and Latin America; on culture, art, media, and religion. Already existing sections have been significantly enlarged (such as the sections on ecumenism, and history of religion). All articles have been rewritten, and new articles have been added. One inevitably notices a new international perspective far beyond the confines of continental Europe. While most editorial assistants of *RGG* still come from Germany, a good number come from the United States of America, three come from England, two from Switzerland, and one each from Brazil and Israel. The contributors of the various articles reflect an even greater geographical diversity.

It is impossible to do justice to the sheer wealth of information presented in this massive work within the limits of a short book review like this. Nevertheless, we will submit some observations.

Whereas the third edition of *RGG* was fairly restricted to the stance of German theological scholarship, reflecting the theological orientation and consensus of the theology in vogue in Germany after the second world war, the articles and the contributors of the fourth edition reflect a much greater international awareness and sensitivity, well beyond the German theological scene. Developments in the natural sciences and technology have not left theology untouched. The global network in trade and commerce, a new ecumenical sensitivity, as well as new perspectives and new methodological approaches in the study of religion and theology, have made it necessary to present these changes and new developments and make them available in a new reference work. This new global perspective becomes apparent in several extensive articles on religions in other continents, such as Africa, Asia, Australia, and the Arctic region. Interestingly, some of those articles, such as the one on Buddhism, are much

longer and discussed in much greater detail than some traditional Christian theological topics such as anthropology.

Although geographical diversity undoubtedly is present, one sadly misses a truly theological diversity that is so characteristic of the current theological landscape. Instead, one cannot but notice a significant continuation in the theological tradition of historical-critical scholarship that was characteristic of previous editions of *RGG*, albeit with a new sensitivity to the no-longer-unchallenged dominance of historical criticism. A typical example of this new approach can be found in the lengthy article on the Bible and biblical scholarship. There is a helpful and enlightening discussion on the "Bible, Scripture, and the Word of God" (1427-1429) with perceptive insights and constructive definitions. However, one is left wondering whether the argument that the authority and unity of Scripture cannot really be found in itself (1428) does justice to the biblical witness itself and to historic Christianity. To propose that the Bible has only a conferred authority and reflects only a referential unity rather than an internal unity does not seem to adequately represent the Protestant Reformers. Granted, Luther's position on Scripture is less consistent and systematic than would be desirable. To claim, however, that for Luther the Word of God is merely the oral preaching of the gospel that is to be distinguished from the Bible itself (1430) is at best one-sided and does not do justice to the rich dimension of his position. Such a perspective follows the lead of scholars such as Gerhard Ebeling and others in the interpretation of Luther and his hermeneutic to the neglect of other notable Luther scholars and clear statements by Luther himself. Luther undoubtedly saw God as the primary author of Scripture, and therefore Scripture as the Word of God (*scriptura sancta est verbum dei* [holy Scripture is the Word of God], WA 2: 649, 15), to the point where he equates the Word of God with Scripture (*Non solum enim vocabula, sed et phrasis est divina, qua Spiritus sanctus et scriptura utitur* ["Not only the words but also the diction used by the Holy Ghost and the Scripture is divine"], WA 40: 254, 23-24).

A similar undifferentiated view, akin to a neoorthodox position, is propagated in the article "Bibelwissenschaft" (1523), where the secure results and insights of scholars such as Robert D. Preus (*The Theology of Post-Reformation Lutheranism*, 2 vols. [St. Louis, MO: Concordia, 1970-72]) and more recently Richard A. Muller (*Post-Reformation Reformed Dogmatics*, 2 vols. [Grand Rapids: Baker, 1993]) on the continuity of thought between the Protestant Reformers and the post-Reformation position on Scripture are sadly missing. At times one wonders about the criteria that have led the editors to include, for example, an unbecomingly short entry of a mere eight lines on the "Albigenser," but a three-times-longer entry on "Amnesty International." Other entries, such as "Annihilation" (508) or "Abstammung des Menschen" (87-90), do not always adequately reflect the recent discussion on the subject. The latter does not even mention any creationist perspective, but proposes the evolutionary hypothesis as if it were a proven fact. Unfortunately, the translator(s) of the article on "Adventisten" [*sic*] by George R. Knight and Roswith Gerloff display a rather weak knowledge of familiar Adventist terminology, which has led to some awkward and inept translation with regards to the Sabbath (127), the heavenly

sanctuary (127), and Christ's high-priestly ministry (129). The English abbreviation "SDA" is used consistently rather than the German "STA," as should be the case in a German translation. Furthermore, one wonders what Knight really means when he speaks about a "maturation" of the church that took place in the twentieth century. Few would probably feel comfortable separating the 27 fundamental beliefs of the Seventh-day Adventist Church into two sections, as he does. The first section, according to Knight, includes those Protestant beliefs that Adventists share with other Christians on the basis of the gospel (the authority of Scripture, God the Father, human nature, salvation through grace by faith, and the rites and the role of the church), whereas the second section contains beliefs that are unique to Seventh-day Adventism (such as the seventh-day Sabbath, the annihilation and conditionalist state of the dead, the two-phase ministry of Jesus in the heavenly sanctuary, the prophetic role of Ellen G. White, and the return of Christ before the millennium). Such a distinction appears to be artificial and quite subjective. While Knight is certainly correct when he states that Seventh-day Adventists see themselves as a people who preach a final message to the whole world, one keenly misses any reference to the Adventist self-understanding as being the remnant church. This deficiency becomes even more obvious in light of the fact that the Seventh-day Adventist understanding of the church as remnant is very different and distinct from the common Protestant ecclesiology. Unfortunately, a good number of books listed in the scant bibliography are not listed in their German translation, which would have enhanced its usefulness for the German reader. Still, the fourth edition of the *RGG* has fortified its position as *the* standard reference work in religion, not just for the German-speaking part of the world. No serious student of theology will be able to ignore it. Every research library should have it. The publication of subsequent volumes is eagerly awaited. Unfortunately the high price will preclude a wider circulation.

Seminar Schloss Bogenhofen FRANK M. HASEL
St. Peter am Hart, Austria

Braaten, Carl E., and Robert W. Jenson, eds. *Union With Christ: The New Finnish Interpretation of Luther.* Grand Rapids: Eerdmans, 1998. ix + 182 pp. Paperback, $21.00.

On June 1, 1996, a seminar took place at St. Olaf College in Minnesota, during which the major lectures were presented by five scholars from the Systematic Theology Department of the University of Helsinki, Finland, led by Professor of Ecumenics, Tuomo Mannermaa. *Union With Christ* is the published version of those lectures in English, together with responses by four American Lutheran scholars. The work introduces a radical revision of the Lutheran understanding of Luther, constitutes a major breakthrough in Luther research.

The impetus for the Finnish research was provided by the ecumenical dialogue between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church, begun during the Archbishopric of Martti Simojoki in the early seventies. The task was to see if a point of contact could be found on the basis of which the discussions might proceed, particularly in reference to the

Orthodox doctrine of *theosis*, that is to say, participation in God.

With respect to methodology, the Finns did not begin their research with the Lutheran Confessions, particularly the *Formula of Concord*, or with subsequent Luther studies, but with the writings of Luther himself. Proceeding cautiously and carefully, they did not ignore what they found to be Luther's ontology, but went beyond the traditional idea that faith is an act of the will, volitional obedience, with no ontological implications.

The key idea in the Finnish insight into Luther is that "in faith itself Christ is really present" (Mannermaa). This idea represents a radical departure from the traditional Lutheran concept of forensic justification, largely based on the *Formula of Concord*, in which Christ for us was separated from Christ in us. The book shows how this insight into Luther articulates his belief that by faith the believer receives the righteousness of God. The believer is not only declared righteous (forensic justification) because of the work of Christ on Calvary, but actually receives Christ's righteousness by faith and thereby becomes righteous. The language of this new insight into Luther, says Carl Braaten, "falls like a thud on Lutheran ears accustomed to hearing from Luther chiefly what echoes their Lutheran tradition" (viii).

By listening to Luther himself, the Finns found that he followed the Hebrew way of thinking in that the thing that is known is itself present in the one who knows. Based on this way of thinking, Luther understood that because God and his Son are one, God's attributes are present in Christ, and that due to the presence of the indwelling Christ, the believer is able to share those attributes. This is why Luther was able to say that "the righteousness of Christ becomes our righteousness through faith in Christ, and everything that is his, even he himself, becomes ours . . . and he who believes in Christ clings to Christ and is one with Christ and has the same righteousness with him"(6). The believer has no righteousness of his own, but is made righteous because of Christ's righteousness. Hence for Luther, this oneness with Christ, or union with Christ, constitutes "being." This means that for Luther the means of spiritual existence "is not the event of 'forensic justification' but the divine person of Christ" (153). Juntunen refers to this insight as "Luther before Lutheranism."

Union With Christ suggests that the writers of the *Formula of Concord* were stuck on the forensic nature of imputed righteousness and were unable to articulate what the Finnish scholars refer to as Luther's understanding of "donated" righteousness, i.e., the righteousness of the indwelling Christ. The Finnish scholars have recognized that central to Luther's theology is that God must become present in the believer through faith if he is to give him/her his gifts of life and salvation. The Christ who is present in faith transforms the believer into the likeness of Christ. In this way the believer participates in the attributes of Christ. Furthermore, the presence of Christ in faith is the basis of sanctification. As a result of the work of the Finnish scholars, Lutherans can no longer claim that justification and sanctification are distinct theological categories. They have to recognize that justification and sanctification must be understood together as equally significant aspects of the salvation process.

Following the *Formula of Concord*, Lutherans have insisted that justification involves only imputed righteousness, the declaration of the forgiveness of sin.

What is not included in the traditional Lutheran doctrine is the renewal of the believer and the removal of sin. This exclusion was based on the philosophical assumption that God's being is separated from his effects. Therefore, with reference to the doctrine of justification, post-*Formula* Lutheran theology did not consider the ontological dimension. All the justified believer can claim by faith is that he understands he has a new position before God. In contrast to this, the Finnish scholars have shown that according to Luther, justification not only changes the sinner's self-understanding, but changes the sinner ontologically by making him or her righteous. God's grace and his gift of righteousness are "donated" to a believer by virtue of the indwelling Christ.

Carl Braaten concludes, "In the future Luther-scholarship around the world will have to be in dialogue with the Finnish picture of Luther" (75). In this conclusion he is, of course, right. The fact that this new Luther research was motivated by ecumenical concerns does not lessen the significance of the discoveries.

For Lutherans, and other Christians as well, the work of Mannermaa and his colleagues constitutes a revolutionary reinterpretation of Luther's theology, the implications of which remain to be seen. Carl Braaten wonders if it makes sense for Lutherans to continue holding justification to be the chief doctrine of the Christian faith. The same could be asked of any other Christian who is tempted to put all of his theological eggs into the forensic justification basket!

Andrews University C. RAYMOND HOLMES

Bray, Gerald, ed. *Romans*, Ancient Christian Commentary on Scripture, vol. 6. Downers Grove, IL: InterVarsity, 1998. xxviii + 404 pp. Hardcover, $39.99.

This new but old work offers a unique opportunity for laypersons to drink easily from the well of historic Christian theology by collecting the best and most representative patristic writings on Romans. The goal of the proposed twenty-seven-volume series is "the revitalization of Christian teaching based on classical Christian exegesis." In an atmosphere stuffy with modern works, this collection of patristic writings is a fresh breeze from the past.

Bray draws from a variety of early writers from Clement of Rome (second century) to John of Damascus (mid-eighth century) in his survey of early Christian thinking on Paul's epistle to the Romans. A selection of quotations from Justin Martyr, Irenaeus, and Tertullian gives the reader a sense of the earliest Christian thought, before commentary-writing became common. The first surviving commentary on Romans penned by Origen is quoted extensively, as is the work by the fourth century "Ambrosiaster." His literal commentary is one of the most helpful sources in the work. Several voices from the Antiochene school of biblical exegesis—Diodore of Tarsus, Apollinaris of Laodicea, and Theodore of Mopsuestia—are also utilized. The famous preacher John Chrysostom left a series of homilies on Romans, which add a practical flavor to this work. Though Augustine of Hippo never wrote a formal commentary on Romans, much of his thought, which is expressed in various writings, has a direct connection with Romans and is appropriately included. The final major work of Theodoret of Cyr is particularly helpful because of his emphasis upon historical and grammatical detail. Other Syriac and Coptic sources are included in an effort to

represent the entire perspective of early thought.

Bray's work opens with a short introduction to Romans dealing with the author and historical setting of the book. He also includes an explanation of his selections of patristic quotations and their relationship to the original sources. The book is conveniently arranged according to the text of Scripture, having been divided into pericopes, usually several verses in length. Each section has a heading (e.g., "1:1-7, Paul and the Gospel"), followed by quotation of the biblical passage (RSV) across the full width of the page. Bray first provides an overview of the ancient comments, after which he summarizes main arguments, occasionally highlights unique contributions, and provides some background for interpretation. The actual quotations from the authors are grouped under helpful topical headings that allow the reader to quickly scan the main ideas.

Any work must be evaluated in terms of its purpose. The editor has clearly defined his goal as making the thoughts of early Christian writers accessible to the layperson or scholarly preacher, and by that measure he has succeeded. He has sifted through centuries of ancient writing, carefully chosen the best, translated and edited original writings, and organized them into a form that makes the material accessible to modern readers. Bray's success required several editorial decisions.

One of the inherent difficulties of a work comprised primarily of brief quotations is a lack of contextualization. The earlier materials, particularly, are drawn from works that were not directed toward the study of Romans. The question is: How well does the meaning of the original writer's quotation match its placement in relation to Romans? Without the context of the original work, it is hard to know. While Bray is a well-qualified editor, the reader should understand that he or she is at his mercy.

For example, one quotation may represent the theologically mature Augustine, while the next may come from a much earlier stage in his development. Also a basic understanding of the platonic influence behind Origen's writings is necessary to understand his words.

The reader should be aware that a basic knowledge of the flow of historical theology, which is outside the scope of this book, is a prerequisite to proper understanding of individual patristic writings.

Perhaps the chief contribution of Bray's work is to make texts that have been untranslated or poorly translated readable to the layperson. He acknowledges that some materials have been translated with much smoothing and even summarizing for the sake of brevity and clarity. While this benefits the reader, it must be remembered that some quotations are actually paraphrases or interpretations.

Overall this is an excellent series that will surely accomplish the goal of revitalizing Christian teaching with classical exegesis. Bray has provided immeasurable service in making these works accessible to the modern reader. Although this book will not substitute for an understanding of historical theology, it will enrich the study of Romans for any layperson or preacher.

Cedarville College CHRIS A. MILLER
Cedarville, Ohio

Burtchaell, James Tunstead. *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*. Grand Rapids: Eerdmans, 1998. xx+868 pp. Hardcover, $45.00.

James Burtchaell's *Dying of the Light* is a tour de force on the topic of the withering of the relationship between various Christian denominations and the colleges that were founded with some connection to them. Following in the wake of George Marsden's *Soul of the American University*, Philip Gleason's *Contending With Modernity*, and Douglas Sloan's *Faith and Knowledge*, Burtchaell deals with the denominational disengagement of institutions with historic roots in the Congregational, Presbyterian, Methodist, Baptist, Lutheran, Catholic, and evangelical churches in the United States. Choosing those denominations, he admits, gave him a sampling of the traditions that founded the largest number of colleges and universities, but it forced him "to leave aside what may have been even more interesting stories: those of the Mennonites, Mormons, the Quakers, the Disciples of Christ, the Episcopalians, the Seventh-Day [*sic*] Adventists" (x).

Altogether the book tells the story of seventeen institutions. The schools selected were not only geographically and denominationally varied, but were also diverse in terms of size and prestige. Thus schools as varied as Dartmouth, Boston College, Millsaps, and Gettysburg were treated. In spite of the differences the schools, Burtchaell found a remarkable similarity in their stories.

Of special importance in the volume is the concluding chapter—"The Story within the Stories." That chapter sets forth the author's synthesized thoughts on the topic and is well worth reading by itself for those who do not have the time to wade through the volume's entire nine hundred pages.

Burtchaell discovered that not all of the schools were founded with the same fervor of denominational identity. Some of them, in fact, were more akin to community endeavors that held to their church connections because of their need for funding and students. But even those schools more closely related to their denominations found funds and students a good reason to keep the marriage alive. With the withering of those crucial needs, however, schools in both categories found it quite normal to gradually trade in their "embarrassing" denominational connections for academic respectability and freedom. While they may have achieved a certain amount of "respectability" in the transition, the book points out, they certainly did not achieve freedom. They had merely traded the perceived or actual control of a church for the definite control by outside secular agencies and a secular mind-set that contextualized all their activities.

Secularization did not take place instantaneously. Rather, it was a process that began when the faculty gradually became more dedicated to their academic disciplines than to their employing institutions. That left the administrators in charge of the religious aspects of their schools. Being busy people, however, the administrators delegated the responsibility to a new class of religious functionaries—chaplains, "Y" secretaries, and deans of students. Thus over time the essentially religious elements were sidelined.

Beyond being sidelined, Burtchaell demonstrates that religion came to be viewed pietistically. That had two results. First, religion became an individual matter rather than a collective endeavor. Second, pietism emphasized the affective

over the cognitive. The upshot was that religion became a matter of personal preference that had little or nothing to do with communal learning.

The book effectively illustrates the fact that secularization took place progressively across generations with committed Christians in the leadership. That leadership in nearly all cases appears to have been sincere in setting forth Christian platitudes, but as time progressed, the substance undergirding the platitudes became weaker and weaker until it finally ceased to exist.

Burtchaell's massive study is must reading for every person who is interested in the future of Christian higher education. While following in the line of research opened up by Marsden and others, this volume will hopefully not be the last in that sequence. It is to be hoped that some scholar will follow the challenge set forth by Burtchaell and examine the secularization process in the "even more interesting stories" of those schools belonging to denominations that are still quite closely tied to their founding organizations. In addition, Burtchaell never sought to provide "instruction on how to avoid the failures of the past (and present)." As he puts it, "that is not the purpose of this book" (851). While that is true, we look forward in anticipation to a volume that does undertake the task.

Andrews University GEORGE R. KNIGHT

Carro, Daniel, and Richard F. Wilson, eds. *Contemporary Gospel Accents: Doing Theology in Africa, Asia, Southeast Asia, and Latin America.* Macon, GA: Mercer University Press, 1996. xv + 142 pp. Paperback, $21.95.

In 1995 the Baptist International Conference on Theological Education was convened in Buenos Aires in conjunction with the Baptist World Alliance Congress. The commission responsible for organizing the meeting felt that there was a "profound need for a deliberate contextualization of our faith"(ix) and invited fourteen Baptist theological educators from the "southern" zones of earth: Africa, Asia, Southeast Asia, and Latin America, to "speak for themselves." This book is comprised of the fourteen papers presented at the session, two introductory essays, a concluding summary, and a brief essay on the gospel and culture.

Obviously the theologians involved responded to the challenge and utilized the occasion to voice their concerns openly and freely. R. F. Wilson of Mercer University, in an introductory essay titled "Contextual Theology and Global Baptists," which appears to be motivated by a concern to prepare the "Western" church to accept the principle and reality of contextualization, and possibly also to counter the shock "which some Westerners might experience upon reading the papers," wrote, "Until now there have been no attempts to explore Baptist confession and practice in light of contextual theology" (10). Obviously some Baptist communities have done quite a little contextualizing, and this statement, in itself, sounds mild enough, but it really serves notice of the magnitude of the change some felt necessary.

Perhaps the flavor of the conference is better conveyed by a sampling of the kind of statements that recurred during the conference than by an attempted description.

"North Atlantic theologies are regarded as 'central theologies'; . . . others . . . are discerned as peripheral to the main issues of theology" (13).

"A third aspect of our conference is a protest against unwanted and unnecessary interference in the development of our 'southern' theologies" (14).

"We incite our desire to speak for ourselves" (15).

"[We] . . . have been other-defined people. . . . For too long we have been treated as a cultural, spiritual, and intellectual *tabula rasa* upon which everyone wants to put his mark" (21).

Our theological curricula "should include courses that affirm the dignity and worth of every African. The 'bulldozer mentality' of western missionaries which seeks to uproot everything African in order to make . . . room for reconstruction . . . using western design and materials, should be rejected" (38).

"Any talk of the . . . 'contextualization' of the gospel . . . must begin with talk about redeeming the church, with all its accretions, from what I term 'the Babylonian captivity of the West'" (63).

"Western individualism—including the idea that beliefs are personal and do not change one's participation in the larger community—created difficulties for converts to Christianity" (64).

But there are also many balancing voices which point to the dangers of an overreaction to Western influence, and of uncontrolled programs of indigenization and contextualization. Examples:

"The colonial mentality of Christianity in Asia has given rise to indigenous and contextual theologies, that often reacted against western theologies, rather than being informed by them. One cannot ignore this aspect of Asian theology while talking of contextualization. . . . There is a danger, however, of being diverted from biblical truths for the sake of reaction" (60).

In the summarizing chapter, entitled "What We Have Heard," Wilson writes, "We have heard clearly two common themes. We have heard of the significant impact missionaries from Europe and North America have had on the shape of gospel interpretations in the South. . . . [W]e have also heard significant unrest about the captivity of gospel interpretations by European and North American cultures" (120).

The papers are uneven in length and quality, but those in each group serve to convey a feeling for the ethos and cultural/religious circumstances in the areas they represent. The value of this book, coming as it does from theological educators of one of the largest, most widespread, and conservative Protestant families of churches, is the clear and uninhibited voice it gives to the need for contextualization in an intentional effort to develop forms of religious expression and formulations of the gospel that engage and are culturally relevant in particular communities. Suggestions are made in many of the essays regarding possible ways forward, but the strength of this book lies not so much in positive construction as in the articulation of a *cri de coeur* for change and authenticity.

This book should be useful in generating awareness of the serious need for contextualization in mission courses, and perhaps even more so in helping to prepare prospective missionaries for the shocks and surprises they are likely to encounter in the churches of the two-thirds world, if they have eyes to see and ears to hear.

Andrews University RUSSELL STAPLES

Collins, Kenneth J. *The Scripture Way of Salvation: The Heart of John Wesley's Theology*. Nashville, TN: Abingdon, 1997. 256 pp. Paperback, $18.95.

This study of Wesley's soteriology is the latest in a recent spate of surveys of Wesley's theology. Following Thomas C. Oden's *John Wesley's Scriptural Christianity* (Zondervan, 1994) and Randy Maddox's *Responsible Grace* (Kingswood Books [Abingdon], 1994), *The Scripture Way of Salvation* is probably the most detailed analysis of Wesley's soteriology to appear since Harold Lindstrom's *Wesley on Sanctification* (1946).

Building on a 1984 Drew University doctoral dissertation devoted to a study of Wesley's conception and use of law, Collins's first work was *Wesley on Salvation: A Study in the Standard Sermons* (Zondervan, 1989), followed by *A Faithful Witness: John Wesley's Homiletical Theology* (Wesley Heritage Press, 1993). Whereas *Wesley on Salvation* limited itself to the Standard Sermons, and *A Faithful Witness* gave a more general survey of the entirety of Wesley's theology (including a section on soteriology), this latest effort represents Collins's most comprehensive study of salvation. Collins draws upon the entire corpus of Wesley's primary writings and vigorously interacted with the most influential students of Wesley's soteriology in the last half of the twentieth century (especially Albert Outler and Randy Maddox).

In seven compactly written chapters, all of the major facets of Wesley's teaching on salvation are addressed. Working from a theme that has received further attention in his recent biography of Wesley (*A Real Christian: The Life of John Wesley* [Abingdon, 1999]), Collins argues that nothing less than a full-orbed experience of the renewing grace of God can constitute a person as a "Real Christian." Such an experience involves dynamic movement "from prevenient, to convincing (legal repentance), to justifying, to regenerating, to convincing (evangelical repentance), to entirely sanctifying, and ultimately to assuring (full) grace" (188). Possibly the most helpful insight that Collins offers is found in his analysis of the order and parallel nature of the two major moments on the *via salutis*—justification and entire sanctification (188-190).

Like Maddox, Collins has sought to mine Wesley extensively and to interact self-consciously with the major secondary works. The reader will detect a fairly marked polemical tone in Collins's work (especially contra Maddox) as he tenaciously argues for two key points: (1) Any treatment of Wesley's soteriology must give far greater weight to Scripture (what could be characterized as a more Magisterial Reformation perspective) than to "experience" or tradition (185, 186). This is in contrast to Maddox, who reads Wesley in a more Anglican manner, giving greater weight to experience and tradition, especially the influence of the Eastern Fathers, than does Collins. (2) Closely related to the issue of Wesley's "normative theological elements," Collins' firm conviction that not only the "process" or continuous aspects of Wesley's soteriology must be duly noted, but also its discontinuous or instantaneous moments. Such "instantaneous moments" suggest, according to Collins, that Wesley should be read as having a definite order in his understanding of the way of salvation. The larger Wesleyan salvation experience includes the moments of the "new birth" and its accompanying work of justification and the "second blessing" of instantaneous sanctification, or perfect

love. The former is an instantaneous deliverance from the guilt and power of sin, and the latter is a deliverance form the "being" of sin.

I will leave it to the reader to settle this issue with Maddox and Collins. Both treatments are masterful and exhaustive. I sense that Collins has, to some extent, the better of the argument when it comes to his emphasis on the importance of the instantaneous moments in Wesley, as opposed to "some amorphous process, marked by barely distinguishable increments of grace" (188).

On the debit side, I must confess some disappointment in Collins's treatment of Wesley on justification and imputation (88, 90). There is a sense that he has not grappled sufficiently with the seemingly contradictory way that Wesley treats imputation. Such a criticism leads to one final theological observation. Collins has, thus far in his career, devoted enormous energy and time to analyzing and describing Wesley's theology. He most certainly cares deeply about Wesley's theology, and it is clear that Wesley is the most formative part of Christian tradition for Collins's own theology. In view of this passionate pursuit of Wesleyan soteriology, I would challenge Collins to do something akin to what Theodore Runyon (in the more centrist Methodist tradition—see his *The New Creation: John Wesley's Theology Today* [Abingdon: 1998]) and John B. Cobb (in the liberal and process wing of the same tradition—see his *Grace and Responsibility: A Wesleyan Theology for Today* [Abingdon:1995]) have done: produce a work on soteriology in which he confronts the truth question with Wesley. In other words, I challenge Collins to bring Wesley (in good Protestant fashion) to the severe test of the anvil of Scripture and answer not only the question of "what" Wesley actually taught, but the "so what" questions: (1) Is Wesley's thought true to Scripture? and (2) How does Wesley speak to contemporary soteriological issues, especially to the issues of personal salvation? For instance, can Wesley's views on justification (how imputation relates to sanctification), and especially his views on instantaneous sanctification and Christian assurance, really stand up to the truth question in the light of the scriptural witness? Furthermore, does instantaneous sanctification have any precedents in the Christian tradition?

The Scripture Way of Salvation will certainly take its place alongside Oden's and Maddox's works (and possibly Theodore Runyon's *The New Creation: John Wesley's Theology Today*) as one of the standard surveys of Wesley's soteriology for the coming decade (if not generation). It should be required reading for all courses on Wesleyan theology and recommended reading for anyone seeking an introduction to Wesley's soteriology.

Andrews University WOODROW W. WHIDDEN

Crossan, John Dominic. *The Birth of Christianity: Discovering What Happened in the Years Immediately after the Execution of Jesus.* San Francisco: Harper San Francisco, 1998. 544 pp. Hardcover, $30.00.

Crossan begins his book by clearly outlining its scope: Christianity in Palestine in the 30s and 40s of the first century. He explicitly limits his investigation to the time period before Paul's epistles.

Much of the book, and quite rightly so, deals with the issue of methodology.

He uses the results of anthropology, history, archaeology, and literary criticism as the basis on which he builds his picture of earliest Christianity.

From anthropology Crossan uses the distinction that empires based on agrarian economies were of two types: the traditional and commercial. In traditional agrarian empires, the peasants, while exploited, are allowed to continue to work their land. In commercial empires, rationalization of land use often means that peasants become dispossessed and swell the ranks of the artisan class and the expendable class. It is this process that can trigger peasant revolts, especially when either the priestly or retainer class provides leadership and ideology. This observation leads directly to the historical and archaeological backgrounds. During the first two hundred years of Roman domination there were three major revolts, compared to one in the four hundred previous years of foreign domination. Archaeology confirms that in Galilee, the establishment of Sepphoris and Tiberias, one rebuilt and the other built within twenty miles and twenty years of each other (219), hastened the commercialization of the land resources in Galilee during the early first century. For Crossan, this provides a secure background against which to view the earliest history of Christianity: "Jesus' kingdom-of-God movement began as a movement of peasant resistance but broke out from localism and regionalism under scribal leadership" (235).

The rest of the book traces the evidence of two separate communities: one in Galilee and one in Jerusalem. The Galilean community is revealed primarily in the sayings traditions and that at Jerusalem in the passion traditions.

The sayings traditions found most useful by Crossan are those common to Q and the Gospel of Thomas. The earliest strata of these reveal that Jesus affirmed an ethical eschatology. "Jesus' primary focus was on peasants dispossessed by Roman commercialization and Herodian urbanization in the late 20s in Lower Galilee" (325).

For Crossan, "the most important unit for understanding the historical Jesus, the Common Sayings Tradition, and the continuity from one to another" (325) is reflected in GThom 14 // Luke 10:4-11; Matt 10:7, 10b, 12-14; Mark 6:7-13, which all deal in one way or another, with the rules for itinerant preachers. The nature of oral transmission means that only a group such as described in the sayings would have cause to preserve it. This group is to be distinguished from itinerant Cynics by the observation that whereas the Cynic would take everything that he needs with him, it is precisely the necessities of life that Jesus told his followers to leave behind, thus forcing them to become dependent on householders. This was not a one-sided relationship, though, as the itinerant preacher would give the gospel to those of the house in return for hospitality. "The itinerants look at the householders, which is what they were yesterday or the day before, with envy and even hatred. The householders look at the itinerants, which is what they may be tomorrow or the day after, with fear and contempt. The kingdom program forces these two groups into conjunction with one another and starts to rebuild the peasant community ripped apart by commercialization and urbanization" (331).

As Crossan understands it, the Jerusalem community responded "to the crises created by Agrippa as King, Matthias as high priest" by the "creation of the *Cross Gospel*" (510). They saw in their present crisis a repeat of the earlier crises. All the subsequent passion narratives are derived from this one original *Cross Gospel*, which can

be reconstructed from a careful analysis of the Gospel of Peter when compared with the four canonical Gospels. Its construction owes more to fulfillment of biblical prophecy (i.e., exegesis) than to historical memory. An interesting process occurred in which exegesis (from the men in the Jerusalem community) and lament (from the women in the Jerusalem community) combined to produce story.

In many ways this book is an impressive achievement. Crossan's desire to initiate a debate about methodology is only to be commended, and in many ways his methodology extends the boundaries of what has been deemed possible in the past. He has successfully incorporated the insights of anthropology, history and archaeology in a way that has hitherto been attempted all too few times. This synthesis has produced some very insightful and useful results, and while others will wish to debate the appropriateness of some of the details, it seems more than likely that in future this type of synthesis will become more commonplace in works investigating the history of early Christianity. Furthermore, the wide range of literature that Crossan has been able to call upon shows an impressive grasp of several very complex fields.

While the book is technically competent, Crossan's great strength lies in his ability to communicate. The combination of beautiful English, clarity of logic, quality epigraphs, and plentiful illustrations makes what would otherwise be a very long and complex book a compelling read.

Finally, Crossan's work exhibits a freedom and a courage to explore new territory. It attempts a coherent synthesis of early Christian history in a manner that has not often been seen since the work of Rudolf Bultmann. He feels free to debate with or even ignore much "received wisdom."

Despite the book's obvious merits, there are a number of features that perhaps limit the possibility of its widespread acceptance. Many of these lie in the area of the results of literary criticism which are used as the basis for the major section of the work. I doubt that I will be the only one who remains unconvinced that a subsection of the *Q Gospel*, the *Gospel of Thomas*, and the *Cross Gospel* reconstructed from the Gospel of Peter, are the most reliable sources for this period. *Q* and the *Cross Gospel* are reconstructions. Even ignoring the urgent, but probably minority, viewpoint put forward by those advocating some form of the Griesbach hypothesis who dispense with Q altogether, to use the reconstructions of Q, especially treating as reliable the subdivision of Q into Q1, Q2, and Q3, appears to be building on a flimsy foundation. I am persuaded myself that the Gospel of Thomas is largely independent of the canonical Gospels, but because of the late date and obvious tendential changes in its traditions, find myself perplexed as to how much reliability I can place on it. Crossan does little to argue his case for an early dating of the traditions from it which he uses.

Crossan's insistence that the passion narrative is built on the basis of scriptural exegesis rather than historical memory appears unlikely on two counts: First, he himself concedes that some of the women mentioned in the traditions were actually present at the crucifixion. One wonders why they would not have related the events they observed in a manner which made some impact on the community's common tradition. Second, modern readers find several of the OT citations surrounding features of the crucifixion narrative non-intuitive. Even

conceding the pattern of first-century exegesis, how likely is it that just starting with only the fact of crucifixion, the present passion narrative would have emerged out of reading the OT alone?

There are a number of less important matters that could be raised in evaluating the book. Perhaps the most significant of these is the need for a concise summary chapter at the end which brings together all of Crossan's conclusions about the history he has been investigating. It is a long book (586 pp. in its main body), and on the first reading one is left wondering whether Crossan has actually accomplished what he set out to do. The reader is left contemplating the character of the Christian God in the final chapter: a worthy topic, but one that appears to be yet another element that is marginally attached to the central concern of the book. It is only when one goes back to survey the book as a whole that one discerns the massive achievement of Crossan. A summary chapter would make this much more accessible to the reader.

These matters, and host of smaller details will ensure that the work will generate much further debate. But this is probably more a positive than negative thing. Crossan and those working with similar methodologies have brought new possibilities to the study of Jesus and his first followers. The book's undoubted merits, its controversial conclusions, the significance of the subject it treats, and the reputation of its author, all conspire to make this book one which is likely to become a standard work of reference.

Avondale College ROBERT K. MCIVER
Cooranbong, N.S.W. Australia

Dembski, William A. *Mere Creation: Science, Faith and Intelligent Design.* Downers Grove, IL: InterVarsity Press, 1998. 475 pp. Paperback, $19.99.

William Dembski, a leader in the design theory movement, defines "mere creation" as "a theory of creation aimed specifically at defeating naturalism and its consequences" (14). The book *Mere Creation: Science, Faith and Intelligent Design*, edited by Dembski, contains eighteen papers presented at a 1996 conference held on the campus of Biola University and sponsored by Campus Crusade for Christ through its Christian Leadership Ministries division. In addition to the papers, Henry F. Schaefer III, the third most cited chemist in the world, contributed a foreword; Dembski wrote the introduction; the prominent University of California, Berkeley antievolutionist and author Philip Johnson contributed an afterword; and Bruce Chapman, former United States Ambassador to the United Nations Organizations in Vienna and president of the Discovery Institute, provided a postscript. Most other contributors are well-known participants in the origins debate.

Because of the broad definition given to "mere creation," this conference was open to those of all faiths who question the naturalistic origin of life. In fact, many of those presenting papers published in this book are not evangelical Protestants; examples include: Michael Behe, Catholic; Mark Reynolds, Eastern Orthodox; and David Berlinski, Jewish. While the collected papers in *Mere Creation* are written from many different philosophical, theological, and professional perspectives, all question the ability of the neo-Darwinian mutation/selection model to explain what is observed in nature.

All the authors are experts in the fields in which they write, and the vast majority pursue academic and research careers.

Following Dembski's introduction, *Mere Creation* is divided into five sections, starting with papers directed specifically at unseating naturalism, followed by those dealing with design theory, and then moving into the specifics of biological design. Philosophy and design are the subject of the second-to-last section, followed by a final section dealing with design in the universe. This sequence provides a structure that is probably as logical as any that can be imposed on a series of papers written by independent authors. Each paper stands alone, although some share common themes and thus complement one another. An example of this would be Siegfried Scherer's paper, "Basic Types of Life," followed by a paper authored by Sigrid Hartwig-Scherer, "Apes or Ancestors?" which uses the basic-type paradigm to examine fossils thought to be related to humans. This pair of papers also illustrates how the ideas of creationists in the past have stood the test of time and still fit remarkably well with what is observed in nature. The basic-type idea was promoted from the 1940s through 1970s by Frank L. Marsh, the idea being that basic types of organisms with the potential to produce highly variable descendants were created, and from these have arisen the variety of organisms seen today.

The confident tone of *Mere Creation*, coupled with its rigorous scientific approach to problems with both naturalism and creationism, is refreshing. Many of the papers contain brilliant insights and stimulating suggestions for further research to test the theories that are put forward. The greatest strengths of this book are its provision of a sound philosophical basis from which to pursue investigation and the bold theoretical framework that is presented. One of the major criticisms of those who invoke a designer is that they present no scientifically testable theories from which to work. As a consequence, critics have made the valid point that all creationists do is try to shoot down evolutionary theory while providing no theory of their own to stand or fall under the rigor of scientific examination. *Mere Creation* addresses this problem brilliantly and has the potential to jump-start research into origins from a creationist perspective. The ideas that are presented may or may not stand up under close scrutiny, but by providing a basis for research *Mere Creation* takes a dramatic and substantial step forward.

A number of the chapters in *Mere Creation* are written by authors whose ideas have been well publicized already. For example, few who are interested in the origins debate have not heard of Michael Behe's book, *Darwin's Black Box*. Behe's paper in *Mere Creation*, "Intelligent Design Theory as a Tool for Analyzing Biochemical Systems," briefly reviews his earlier thoughts on irreducible complexity and builds off this idea, suggesting lines of potential work dealing with levels of cellular activity higher than the biochemical machines discussed in *Darwin's Black Box*. Behe's paper serves as a very useful introduction to his thinking for those who are not familiar with his earlier work and also gives insight into the development of his ideas. A number of other papers by authors whose thoughts are well known reflect this pattern.

The very thing that makes *Mere Creation* exciting, its rigorous approach to creation, also means that all the papers published in this volume will not be readily understood by every reader. These are scientific papers, not papers written for a general

audience. As a molecular biologist, I found the philosophical and design theory papers to be reasonably understandable, as they should be for most readers. On the other hand, some papers use unnecessarily obscure terminology. Examples of this are the papers on basic types mentioned previously, in which scientific (Latin) names are used for different taxonomic groups, with only occasional hints at what the groups being discussed actually are. To get a clear picture of what is being discussed requires looking up the meaning of Latin names like *Estrildidae* (finches), *Maloideae* (a subgroup in the rose family), and *Geeae* (still a mystery to me). This distracts unnecessarily from understanding and complicates the concepts being presented.

Mere Creation is a brilliant compilation of papers presenting exciting new theories about nature within the context of creation. It is not for the casual reader, but it is for those who want to learn some of the latest and best thinking that is going on in this area. As a resource for understanding how a creationist perspective is capable of producing new and exciting ideas and suggesting profitable lines of future research, *Mere Creation* is an invaluable resource. It belongs in the collection of every scientist who deals with questions surrounding the origin of life and also in the collections of pastors and theologians who wish to knowledgeably address apparent conflict between the prevailing evolution paradigm in science and a literal interpretation of the Bible.

Andrews University TIMOTHY G. STANDISH

Dittes, James E. *Pastoral Counseling: The Basics.* Louisville, KY: Westminster John Knox Press, 1999. 173 pp. Paperback, $16.95.

In the last five years, more than twenty books have been written with the title "Pastoral Counseling," Dittes's work being one of the latest. This book, according to the author, is a record of what he has learned in 45 years of teaching pastoral counseling at Yale Divinity School (ix). Therefore, no primary or secondary sources of information are presented; there are no footnotes and no bibliography.

The book raises many interesting and important questions related to the work of the pastoral counselor, such as: "How can I help?" "How can I make a difference?" "How do I counsel the same people I have to preach to and the same people I have to ask for a housing allowance?" The author pretends to answer those "How" questions with the "What" question: "What is pastoral counseling?" And throughout the book, several working and practical definitions are presented: Pastoral Counseling is "the pastoral response of providing the spiritual climate that maximizes the opportunity for the parishioner to grow in personhood and the capacity to cope. The pastoral counselor empowers the parishioner to identify the problem and discover resources" (10); "swimming alongside [the counselee], that is pastoral counseling" (23); pastoral counseling cannot change the facts of poverty, injustice, abuse, oppression, "But pastoral counseling is profoundly committed and effective in energizing people to address such facts, changing what they can and coping creatively as they must" (161). He finishes his book with a very practical definition: "To reclaim commitment and clarity, to beget faith, hope, and love, to find life affirmed—this is the conversion of soul that sometimes happens in pastoral counseling" (161).

Throughout the book the author presents what he considers to be the different

functions a counselor performs during counseling. In chapter 1 he presents some important functions, such as hearing the meaning of events and problems (24), grieving (24), coping and functioning (29), and self-regard (32). In the rest of the chapters the author clearly presents a very humanistic approach to pastoral counseling. He sees the pastoral counselor as a provider of unconditional regard and support for the self (48). The pastoral counselor is basically a witness (chap. 3) that is conveyed through intense listening, remembering, and noticing, very focused and with undivided attention (91). And as a promoter of the humanistic approach, the issue and role of feelings during counseling is clearly presented (chap. 5).

I find of supreme importance the last chapter of the book, where Dittes deals with the spiritual aspect of pastoral counseling. The author begins by dealing with "God's benign sovereignty" as a remedy for guilt and failure, since the counselor and the counselee are both in God's hands (146), and ends with a very nice presentation of the pastoral counselor as priest and prophet.

I was a little disappointed with the general content of this book. I found the title to be misleading. It is not about the "basics" of pastoral counseling, as the title indicates. This book is more about the philosophy than the basics of pastoral counseling. I was expecting the ABC's of pastoral counseling, and I found instead another systemic effort to increase the reputation of the humanistic (Rogerian) approach to counseling. In this, I found the author to be extremely biased, especially when he presents Carl Rogers as "the eminent counselor" (121). Very briefly he mentions Freud's legacy and his contributions (139), but he sees his approach as a daunting model that is very intimidating because of its demands, especially with a huge investment of time (142), but fails to mention other approaches to counseling and their effectiveness and importance.

The title may attract those that are interested in the basic procedures to assist counselees, but this book is more for experienced counselors looking for a good philosophical and theological foundation for the work they are engaged in, and no one can do that any better than what Dittes does in this book.

Andrews University ALFONSO VALENZUELA

Fahlbusch, Erwin, et al., eds. *The Encyclopedia of Christianity*. Vol. 1, A-D. Grand Rapids: Eerdmans, 1999. xl + 893 pp. Hardcover, $100.00.

Encyclopedic is the only word that can possibly capture the breadth of *The Encyclopedia of Christianity*. At present only the first of five projected volumes has been released in English, but if the other four maintain the scope and quality of the first, the finished product will be a major contribution to the understanding of world Christianity.

The *Encyclopedia of Christianity* is based on the third revised edition of the *Evangelisches Kirchenlexikon: Internationale theologische Enzyklopädie* (1986-97). The English version, however, is more than a translation. Many of the articles have been tailored to specifically meet the needs of English readers. In addition, several articles have been added just for English readers. Other articles have been expanded to provide more complete and up-to-date coverage. Beyond those modifications are updated and expanded bibliographies. Not only have the more recent works in

English been added, but English bibliographic information has been substituted in nearly all cases when books are available in more than one language.

With the publication of the *Encyclopedia of Christianity* English-only readers are getting their first exposure to a major reference work that has been of service to German researchers since the first edition appeared in 1950. The translation is on the cutting edge of a trend that is soon to be followed by the influential *Die Religion in Geschichte und Gegenwart*, which saw the first German volume of its fourth edition released in 1998.

When it is completed, the English edition of the *Encyclopedia* will contain over 1700 articles. There are 465 articles in the first volume. The *Encyclopedia* calls forth several descriptors. The first is breadth. It is difficult to conceive of a project that could be conceptualized more broadly and yet still find its basis in a Christian orientation. The *Encyclopedia* covers not only Christian bodies, personalities, and doctrines, but also non-Christian philosophies and religions. And where appropriate, articles treat regional expressions of Christian concepts and practices (e.g., African, Asian, Latin American, North American).

It matters not whether a person is looking for a concise introduction to such terms as abortion and agnosticism. They are all there. Readers can even find a concise article on cannibalism, appropriately cross-referenced to such related topics as human sacrifice, cultic meals, eucharist, and totemism. The *Encyclopedia* not only treats topics historically but also has one eye on the present and another on future implications. In many ways it combines the high points of encyclopedias in such fields as church history, missions, ethics, world religion, philosophy, practical theology, spirituality, and more. But the finished product presents more than a sum of the individual fields of study since the *Encyclopedia* presents an integrated perspective that builds on the interrelated insights of many fields.

A second apt descriptor is that the *Encyclopedia* is ecumenical. That is, it seeks to cover topics from the perspective of various Christian (and even non-Christian) perspectives. Thus the article on Christology not only has major sections on Christology in the NT, church history, and dogmatics, but also major sections on Christology in the Orthodox and Roman Catholic traditions and in the third world. As one might expect, it is in the latter category that Christ as Liberator is treated. In a similar manner, the article on apocalypticism not only treats the topic from Judaic and Christian perspectives but also introduces apocalypticism in Hinduism, Buddhism, Zoroastrianism, and Islam.

A third descriptor is up-to-date. Thus readers seeking information on the cutting edge of change will find both conceptual and bibliographic help. Take the topic of dispensationalism as an example. As in the standard treatments of the topic, the *Encyclopedia of Christianity* has major sections on J. N. Darby and American dispensationalism. In addition, however, it also provides cutting-edge information on revised dispensationalism and progressive dispensationalism.

Lastly, the *Encyclopedia* may also be described as authoritative. As might be expected, the authors are generally recognized experts in their fields.

No reference work is perfect. Due to the reductionist format of encyclopedic works, shortcomings are inevitable. This volume has not fully escaped from that generic shortcoming. On the other hand, *The Encyclopedia of Christianity* is a

monumental reference work that is a must for every library. Researchers will find it an excellent place to get an overview and bibliographic head start on a great number of topics.

Andrews University GEORGE R. KNIGHT

Fisher, Robert B. *West African Religious Traditions: Focus on the Akan of Ghana.* Maryknell, NY: Orbis, 1998. xv i+ 198 pp. Paperback, $20.00.

Robert Fisher, professor of ethics at Prairie View A & M University, gained an interest in African religious traditions while living among the Akan in Ghana. In this work, which appears in the "Faith Meets Faith" series, Fisher focuses on these people as a lens for viewing African traditions. He recognizes that there is a multiplicity of religions in Africa but feels that there is a common thread among African "approaches" to religion. The book has a consistent format, with a working bibliography and a study guide appearing after each chapter. There are also recommendations regarding films, a helpful glossary, and an index. Four handy maps at the front of the book help to put the scope and importance of the work into perspective.

The first two chapters cover the basic religious symbols in Akan society. Chapter 1, "In the Beginning was the Dance," examines the religious and social function of dance in West African communities. Dance is seen as a means of communicating with the spirit world. Socially, dance is associated with warfare, death, and issues in societal life. Often the entire community is involved in dance, particularly at commemorative events. Chapter 2, "Every King Has a 'Talking Mouth,'" covers the symbolic emblems in African traditional religion. Fisher investigates the role of the drummer, who conveys the history of the community through his "talking drum." He then looks at libation and prayer as offerings to ancestors, after which he examines the theological function of folktales, songs, and myths. Textiles are also important, particularly *kente* and *adinkra.* The chapter ends with a discussion about the relevancy of stools for community leaders and the symbolism behind staffs and masks.

The next three chapters detail the foundational presuppositions of Akan religion. In chapter 3, "'All People Are God's Children,'" Fisher suggests that the African universe is not theocentric but anthropocentric. Everything in the community was created for and exists for the human. For the Akan, the human is comprised of *'kra* (life source from God), *sunsum* (a spiritual personality that is independently mobile), *ntoro* (father's semen), and *mogya* (mother's blood). Both male and female have an important role in the community, and kingly succession is matrilineal. Chapter 4, "Every Spirit is Reflected on Earth," explores the belief that the spirit and physical worlds are interrelated. Death is seen as a transition to the spirit world as the *sunsum* crosses the "river." The ancestors have a close connection with God and have the ability to bestow blessings on their descendants. Sometimes the ancestors return to this life via reincarnation. In chapter 5, "'The Mouth of the Elder Is More Powerful Than the Amulet,'" Fisher challenges the European charge that Africans are obsessed with fetishes as he argues that the symbolic amulets used in ritual are merely a means to an end. The amulets are simply instruments used to conjure or appease the spirit powers. Fisher

also discusses the reverence for the earth that is foundational to most African religions, and the role of totems, taboos, witchcraft, magic, and medicine.

The following two chapters discuss the theology of the Akan and other West African traditional religions. Chapter 6, "'Consult the Spirit Three Times,'" examines polytheism. Fisher notices that there are unique gods associated with ethnic groups, villages, village associations, and families. While there are thousands of deities, the means of approaching them is fairly similar: Deities have shrines and priesthoods, worshipers become spirit possessed, animals are sacrificed, worship involves drumming and dancing, and talismans and charms are used to represent deities. Some of these traditions have come to the Americas through the various expressions of Shango and Ogun. Chapter 7, "Except for God," addresses the issue of a "Supreme Being." After accusing the West of influencing African thought by heralding monotheism as the superior way of viewing God, Fisher acknowledges that in some religions there is a "supreme being" who is above the pantheon and is served by the other gods. For the Akan, this is Onyame, the creator, sustainer, and controller of destiny, and the center of life.

The final two chapters examine the impact of Islam and Christianity on West African religious traditions. Chapter 8, "*Dar al-Islam* of West Africa," describes the introduction of Islam to the continent and its successful spread. Fisher points out that the first Moslem missionaries were not orthodox. As a result, there are various expressions of Islam in West Africa. While Islam is more orthodox in urban areas, it is extremely syncretistic among rural people. The book ends with chapter 9, "The Green Mamba Dies at the Sight of Jesus," which discusses the Christianization of Africa. Fisher traces the beginnings of Christianity to the Christmas narrative when the family of Jesus fled to Egypt. After acknowledging that fourth-century Ethiopia was a Christian nation, he mentions the entrenchment of Christianity in North Africa in the early centuries until the Islamic conquests. The spread of Catholicism and Protestantism is critically examined, and a fair discussion is provided on Independent African Christian Churches (IACCs), which Fisher predicts will soon outnumber Catholics and Protestants combined. The success of the IACCs is credited to their ability to adapt to traditional African religions. Fisher invites discussion on ways in which traditional elements can be theologically legitimized for adaptation into a Christian context.

I recommend this book for those who desire an introduction to African approaches to religion. With his anthropological methodology, Fisher attempts to remain objective. The reader will also appreciate the study guides at the ends of the chapters that help to reinforce the material. While the book is well written, I did catch a couple of factual errors: Cecil Rhodes was the capitalist baron of South Africa, not "East Africa" (164), and the term "negritude" is more closely associated with Marcus Garvey, founder of the Universal Negro Improvement Association. I also found that Fisher's view of reality is obscured by his assumptions about the normalcy of European culture. It is implicit that he sees his evolutionary assumptions about life in Africa as "scientific" (14), but he relegates the etiological stories of the Akan to "myth" (43). Also, I am surprised that a work that utilized an impressive number of secondary sources did not incorporate the monumental study of Kofi Owusa Mensa (*Saturday God and Adventism in Ghana*. Frankfurt: Lang, 1993). In fact, even in discussing the significance of days (22), Fisher never

once mentions that Onyame, the supreme being of the Akan, is also known as Onyame Kwame—the Saturday god. He says that there are no "shrines to Nyame" (49), but do shrines have to be physical? Can they be temporal? Hopefully a second edition will fill these significant lacunae.

Oakwood College KEITH A. BURTON
Huntsville, Alabama

Grenz, Stanley J., David Guretzki, and Cherith Fee Nordling. *Pocket Dictionary of Theological Terms.* 128 pp. Downers Grove, IL: InterVarsity, 1999. Paperback, $6.99.

The Pocket Dictionary was written by Stanley J. Grenz, professor of theology and ethics at Carey Hall/Regent College, Vancouver, British Columbia; David Guretzki, professor of theology and dean at Briercrest Bible College, Caronport, Sasketchewan; and Cherith Fee Nordling, a doctoral student in theology, King's College, University of London. Grenz, a well-known author, has written on a wide range of topics, including the course of evangelical theology in the twenty-first century (*Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century* [Downers Grove, IL: InterVaristy, 1993]); postmodernism (*A Primer on Postmodernism* [Grand Rapids: Eerdmans, 1996]); the basics of ethics (*The Moral Quest: Foundations of Christian Ethics* [Downers Grove, IL: InterVarsity, 1997]); and the central tenets of Christian faith (What Christians Really Believe and Why [Louisville, KY: Westminster John Knox, 1998]).

The *Pocket Dictionary* is arranged in alphabetical order. The authors write from a "broadly evangelical, Protestant perspective" (5) and have focused on "basic, generally held definitions" (5). The authors' goal is to provide a "basic understanding of the three hundred or so significant words and concepts you are most likely to encounter in the theological books and articles you are reading" (5). The entries are primarily English terms; however, key phrases in other languages are also included—"especially Latin and German." For example, the *Pocket Dictionary* defines *Heilsgechichte* as follows:

> A German term meaning "history of salvation." Originally coined by Johann Albrecht Bengel (1687-1752), the term was used to describe the nature of the Bible as an account of God's working out divine *salvation in human history. Proponents of this approach rejected the idea that the Bible is a collection of divine "proof texts" for constructing doctrine in favor of seeing it as the history of God's redemptive plan. In the middle of the twentieth century many theologians adopted elements of the *Heilsgeschichte* approach to biblical interpretation (e.g., Oscar Cullmann, Gerhard von Rad), although there were some notable exceptions (e.g., Rudolf *Bultmann). (58)

The book is cross-referenced with an asterisk before a term or phrase indicating that it appears elsewhere in the book as a separate entry. Therefore, the definition of *Heilsgeschichte* provides cross-referencing for "salvation" (105) and "Rudolf Bultmann" (22). Additional references point to entries that might provide further information. As demonstrated in the definition of *Heilsgeschichte*, a select

group of theologians who have played significant roles in theological studies has been included. Definitions are frequently paired together when there is a similarity of usage, e.g., "a posteriori" and "a priori."

The *Pocket Dictionary* is described by the authors as "a reference book" (5). It has been especially geared toward beginning students of theology and pastors. One use suggested by the authors is that of a "crib sheet" to aid in preparation for definition-oriented exams (6). I believe the *Pocket Dictionary* meets its intended goals, and I would recommend it as an additional textbook for beginning theological students, as well as a useful tool for pastors.

Berrien Springs, Michigan KAREN K. ABRAHAMSON

Hasel, Michael G. *Domination and Resistance: Egyptian Military Activity in the Southern Levant, ca. 1300-1185* B.C. Boston: Brill Academic, 1998. 372 pp. Hardcover, $117.75.

Michael G. Hasel's *Domination and Resistance,* the published version of his University of Arizona doctoral dissertation, sets out to investigate the correlation between the archaeological, textual, and iconographic records of Egypt's nineteenth dynasty's dominance over Canaan (7). To conduct this investigation, Hasel has divided his study into four sections.

Chapter 1 is primarily composed of studies of war terminology used by Egypt's nineteenth dynasty pharaohs. As a prelude to the lexical study, Hasel provides a brief overview of Egyptian historiography and kingship, concluding that the material he surveys "served the purpose of communicating their intended message to both literate and illiterate during the New Kingdom, giving them a sense of the military prowess of their king, his victory over foreign lands, and ultimately his protection of Egypt" (21). While the lexical section focuses on the nineteenth dynasty, examples are included from other dynasties of the New Kingdom and beyond.

Chapter 2 shifts the discussion to a comparison between the claimed military actions against Canaan by the ninteenth-dynasty pharaohs and the archaeological evidence of those Canaanite sites. Hasel begins the chapter with a survey of Egyptian architectural features discovered in Canaan. These include: "'Governors' Residencies," "Forts on the 'Ways of Horus,'" "Temples," and "Naval Bases." Thereafter, an assortment of Egyptian materials found in Canaan is discussed. The second part of chapter 2 details the military claims of the nineteenth-dynasty pharaohs as they relate to Canaanite archaeological sites. Such discussion requires Hasel to deal with issues such as the length of pharaohs' reigns, and claims of conquest.

The third section of Hasel's work concentrates on ethnic and cultural concerns. In this chapter he primarily discusses Israel and the Shasu.

Chapter 4 is used by Hasel to collect the conclusions that have arisen in the previous three chapters into seminal hypotheses. In the end, he produces a paradigm of Egyptian military activity in the nineteenth dynasty.

One of the more interesting conclusions of chapter 1 is that the Egyptian scribes were "stereotypical" in their reporting and, while implying a full

destruction of conquered cities and peoples, the Egyptian iconographic evidence does not support such claims. Cities described as "plundered" are pictured with only moderate damage. Indeed, according to Hasel, most of the nineteenth dynasty's military actions succeeded in maintaining control of Canaanite cities, thus, continuing to receive their goods, not to destroy cities and thereby lose the lucrative booty (87-90).

Hasel's investigations reveal how difficult it is to locate ancient sites and identify Egyptian conquest evidence once the sites have been identified. For example, the destruction evidence at sites like Pella (129, 167), Akko (132, 169), Hazor (145), Kadesh (159), and Dhiban (164), which are mentioned in nineteenth-dynasty Egyptian campaign records, are difficult to assign to any specific activities, Egyptian or otherwise. On the other hand, archaeological sites like Beth 'Anath (132, 170, 171), Gaza (137), Hammath (138), and Yeno'am (147) are only partially excavated, or their excavation reports are as yet unpublished. This causes Hasel to conclude about Ramses II: "The archaeological evidence for the Late Bronze Age in Transjordan is difficult to interpret in terms of sedentary occupation and the continuity of city inhabitation. The campaigns of Ramses II in the majority of cases cannot be adequately tested due to the lack of excavations" (175). His conclusions about Ramses and Transjordan are not too far removed from the evidence he presents for the other pharaohs of the nineteenth dynasty and Cisjordan (for example, see his comments about Seti I,150). In the case of Merenptah, only Gezer provides "significant evidence" to relate its destruction to this pharaoh, while other sites need further investigation (189). As Hasel concludes, "Archaeological interpretation on the basis of the evidence available is not yet able to determine with certainty the identification of a destruction level with any specific entity" (190). In the end Hasel finds the nineteenth-dynasty pharaohs' claims of destroying cities contrary to the Egyptian iconographic evidence and the military aims of those pharaohs. His conclusions should certainly be a warning to those who want to force on the biblical stories a higher standard of verifiability than is possible for nineteenth-dynasty Egypt. Perhaps archaeology itself needs to be reevaluated in order to more clearly understand its limits.

For many readers the purchase of Hasel's book will be worth his discussion of social/ethnic entities, Israel and the Shasu. Hasel has done an excellent job of sorting out the evidence to reach the conclusion that the term Shasu was often used as a geographical term, for a place which was located by the nineteenth-dynasty Egyptians in southern Transjordan (biblical Seir/Edom, 225, 230-232).

Somewhat more controversial will be Hasel's discussion of the Merenptah's Stela and Israel. Hasel provides a compelling case for Israel as a socioethnic, non-city bound, agrarian society (232). Hasel that in chapter 2 he has demonstrated within the context of the nineteenth and twentieth dynasties that *prt* has the literal meaning of "seed" (i.e., "grain," 201, 202). While I agree with Hasel's conclusion that "'Israel is laid waste (*fk*), its grain (*prt*) is not,' is a synonymous parallelism that describes the desolation of Israel's grain," I believe the evidence is not so conclusive as Hasel argues (79). First, *prt* does appear on occasion without a complete determinative grain. Second, in a few places it does have the meaning of descendants. Third, in the Merenptah stela the determinative used with *prt* does

not make any conclusion definitive (cf. 77-80), but is ambiguous.

Despite this quibbling, Hasel has written a well-crafted book that will have an impact on a wider sphere of research than Egyptian military history. The book should be read by every scholar interested in the geopolitical issues of the ancient Levant. Hasel sets a standard of quality of research and grasp of issues that will influence Egyptian and biblical studies for several generations.

Andrews University DAVID MERLING

Johnson, Phillip E. *Objections Sustained: Subversive Essays on Evolution, Law, and Culture*. Downers Grove, IL: InterVarsity, 1998. 188 pp. Hardcover, $15.99.

Lawyer Phillip E. Johnson of the University of California, Berkeley, has become a well-known writer in the creation-vs.-evolution debate since his first edition of *Darwin on Trial* (Downers Grove, IL: InterVarsity, 1991), an excellent exposition of the case against Darwinism. He has contributed numerous articles to *Christianity Today* and other journals in addition to two more books, *Reason in the Balance: The Case against Naturalism in Science, Law and Education* (InterVarsity, 1995) and *Defeating Darwinism by Opening Minds* (InterVarsity, 1997), on identifying faulty logic in discussions of origins. The title of the present volume again reflects his legal perspective; the subtitle highlights his undisguised goal of overthrowing Darwinism as a key belief in our culture. His writings challenge both atheistic and theistic evolutionists.

The book jacket shows a smiling Johnson holding balances representing justice in his right hand and a Neanderthal skull presumably representing evolution in his left, portraying an opposition between justice and evolutionism in our culture. His main point is that objections to evolutionism have not been overruled, yet Darwinism not only still dominates the realms of science and education, but also reaches increasingly into law and culture, threatening to limit our very freedom of thought. Nevertheless, because "naturalism" (i.e., excluding all supernatural influences), of which materialistic evolutionism is but a logical deduction, is a worldview which conflicts with reality because things beyond the material really do exist, Johnson believes that Darwinism will soon be generally rejected. He predicts the exposure of scientific materialism as an absurdity, and expects a revolution of our culture's worldview within the coming decade.

A majority of the twenty-two essays which comprise this volume are reviews of recent books, often comparing two notable works—for example, Michael Behe's *Darwin's Black Box: The Biochemical Challenge to Evolution* and Richard Dawkins' *Climbing Mount Improbable*, or comparing *Science Wars*, a special edition of the postmodernist social text, with John Horgan's *The End of Science: Facing the Limits of Knowledge in the Twilight of the Scientific Age*. Johnson's penetrating analysis of each author's perceptions brings the reader abreast of much current popular—and unpopular—thinking in the scientific arena.

His essays, insightful and bold, are mostly short, lucidly worded and well arranged. He has divided the book into two parts, the first focusing on the way Darwinists defend Darwinism, the second on the growing influence of evolutionary naturalism in law and culture. In part 1 he begins with historical

roots of the schism between evolutionary gradualists and saltationists (Darwin vs. T. H. Huxley) which has recently erupted again in vitriolic debates (e.g., Dawkins vs. S. J. Gould). Subsequent essays discuss noteworthy perceptions, such as paleontologist Raup's observation that extinction seen in the geological record is characteristically catastrophic rather than gradual, Lewontin's frank recognition of evolutionists' *a priori* commitment to naturalism regardless of the evidence found in nature, and Gould's quandary of affirming Darwinism while recognizing the unreality of some of its key implications. Johnson dares to point out that scientists fear political consequences of disowning Darwinism, specifically the loss of research grants provided for evolutionary science, which is the officially sanctioned creation story among those who dominate public policy and education.

Part 2 covers a much wider range of topics, including scientists' expectations of replacing literary intellectuals in controlling our culture, the revolution brewing over constitutional blocks to resolving the "no-aid" vs. "equal-treatment" contention in schools, perplexing reversals perceived today by 1960s leftists, how political and financial pressures affect scientific objectivity in some settings such as AIDS research, and the "genius and plod" (characteristic of Churchill) seen in successful people. He concludes with the thought that the moral law is written on our hearts, and a final observation: Naturalism provides no solid basis for civil law, because it does not hold persons responsible for their actions.

The book is full of outstanding insights. Johnson commendably identifies and analyzes differing assumptions underlying vastly different viewpoints. For example, in his essay on the recent National Association of Biology Teachers' debacle, he explains why deleting the terms "unsupervised" and "impersonal" from their definition of evolution made no substantial difference to them but caused a tremendous stir in the media. In the same essay, countering the claim that creationism opposes empirical science, he states that "if the presence or absence of intelligent causes in biology is testable, then intelligent design is a legitimate scientific hypothesis" (90).

There is considerable humor in the book, both subtle and bold: He titled the essay contrasting Dawkins and Behe, "The Storyteller and the Scientist"; another title calls Steven J. Gould "the Gorbachev of Darwinism." He is not afraid to add an ominous note: In his review entitled "Daniel Dennett's Dangerous Idea," he includes the possibility of governmental coercion demanding conformity to evolutionism in the interest of instituting an established state religion of scientific materialism, even requiring that young children be "forcibly removed from the homes of recalcitrant parents" (64).

While clearly opposing naturalism and favoring supernaturalism (a term he does not use), Johnson neglects to mention the spiritual warfare which attends this controversy by making a distinction between positive and negative in the supernatural realm or by the clear definition of the term "theistic." Does he follow the bland assumptions that "theistic" always means godly and that "the spirit" is always holy? If conceptions of the supernatural origin of our world are not entirely according to God's account, then whose are they?

One needs solid biblical assumptions for a true biblical earth history, but this does not seem to be Johnson's main concern. He rarely mentions Scripture and

distances himself from "literalists" who accept six consecutive twenty-four-hour creation days, the creation of all major life forms during that one week, and Noah's Flood as responsible for the geological layers. He prefers creationism "in a broader sense": simply believing that God created life for a purpose, adding that biblical chronology is not the issue. He admits that this "may create problems for Biblical interpretation," (22) but considers such problems relatively unimportant, noting that creationism in the broad sense is very widely accepted, as though popularity brought it closer to truth. Juxtapose this with his penetrating essay describing the common trend of originally Christian universities drifting into Christianity "in a broad sense" (115) and soon merging with secular philosophy.

Johnson does not plainly reveal his own view of earth history. Indeed a "progressive creation" scenario, which he seems to favor, is as difficult to defend as "theistic evolution," which he rejects as a contradiction in terms. Like many Christians daunted by apparent radiometric verdicts, he seems to offer a compromise view, neither evolution over long ages nor straight biblical creation and flood, but long ages of creations and catastrophes.

Johnson describes how rival factions of evolutionists continue to coexist because of their strong agreement on points which they hold in common, namely, faith in naturalism and hatred of creationism. He believes that schisms among Darwinists will soon reach such a crisis as to cause the demise of Darwinism. But the current trend in the world is toward "unity," as he notes in his chapter on orthodoxy. A more credible prediction concerning popular views of earth history may be neither the overthrow of Darwinism nor wide acceptance of biblical creation, but a continuing shift toward a worldview more "theistic" than at present, as he hopes, but also retaining some form of Darwinism (perhaps as "God-directed evolution") in amalgamation with progressive creation events (perhaps in six steps to seem biblical) in the coming world religion. The controversy is indeed marching toward its climax. Christians are attempting to unify and thereby increase their cultural influence, while intelligent design has become a defining issue.

Johnson has given us insightful essays that are "subversive" in our evolution-dominated culture. It remains for another author to offer a radically biblical view of earth history. I recommend this book for the reader who wishes to understand in more detail some of the complexity of the current debate over Darwinism.

Leoni Meadows Retreat KAREN G. JENSON
Grizzly Flats, California

Kee, Howard Clark. *To Every Nation Under Heaven: The Acts of the Apostles.* The New Testament in Context. Harrisburg, PA: Trinity, 1997. vi + 361 pp. Paperback, $24.00.

The importance of the book of Acts to the canon generally and the understanding of the NT particularly cannot be overestimated. It is indeed the main source from which we gain canonical knowledge of the origin, growth, and development of the neophyte Christian church. In this commentary on Acts, Kee lists several excellent reasons why it is unique among the NT documents (1). Noteworthy is his proposal that Acts is distinctive in the degree to which it

employs literary modes and methods of communication that were dominant in the Greco-Roman world. Also distinctive is the degree to which it reports the involvement of the early Christians with the first-century Jewish and Roman authorities. Though I concur with Kee, there is another distinctive which he omits. The book serves as an invaluable bridge between the Gospels and the Epistles, without which we would be bereft of vital information concerning the gestation and early development of Christianity.

Kee's introductory chapter deals with material preliminary to discussion of the text itself. Rather than attempting to tabulate and evaluate current scholarship on Acts, Kee opted to highlight certain distinctive features of the history of its interpretation. Concerning whether Acts should be regarded as history, Kee begins discussion with the Greco-Roman period, when there was no normative model for writing history. He traces the development of understanding history to the modern period, when the aim in historical inquiry has come to be objective evidence in some absolute sense rather than presentation of sensitive perception of the claims the historian is seeking to convey to the reader. Now the primary issue in analysis of a historical report is not how a reported event actually occurred but what meaning the report is seeking to convey. As an advocate of the latter concept of historiography, Kee's focus is on the meaning of Acts in its historical context rather than its objective historical factuality. His stated aim is to consider various facets of the context in which the writer and his initial readers lived and thought: the religious assumptions, the political framework and structures of power, and above all, the sociocultural features of the author and the first readers. Since the author is seeking to show how the claims concerning God, Jesus, and the divine purpose for God's new people have been disclosed, and how their effective power has been operative in the careers and message of Jesus and the apostles, especially Paul, he views the material in Luke-Acts as "apologetic historiography."

Though not conclusively, he dates Acts to the latter part of the first century if the author was a companion of Paul, and to the second century if the author was using and enhancing eyewitness sources. Missing from his argumentation are discussion and explanation of the absence of reference to Paul's execution and its implications for dating. However, the discussion of the literary types found in Acts, the use of the Septuagint, and the theology of Acts is informative.

Discussion of the text is divided into six sections: Prelude: Promise Transition (1:1-26); Launching of the Inclusive Community (2:1-5:42); Initial Shaping of the New Community (6:1-8:40); World Mission of the New Community: Launching and Confirmation (9:1-15:41); Outreach to the Greek World (16:1-20:38); and Arrest of Paul and the Outreach to the Center of the Roman World (21:1-28:31). Selected portions of texts are discussed, and significant items are addressed in excursuses. Kee notes that the outreach to be performed by the apostles is "specifically announced by Jesus: 'in all Judea and Samaria, and to the end of the earth'" (35). Missing, however, is recognition of this statement as the theme of the work and discussion of its implications for the outreach agenda. If Acts 1:8 is the theme of Acts, and since his work is titled *To Every Nation Under Heaven*, why did Kee not discuss this passage? This lack is surprising, as is the lack of adequate treatment of the voyage to Rome in the context of a message to the nations.

Kee's excursus on prayer is informative. I concur with his thesis that in Acts prayer is more than a pious exercise. It is indeed an instrument for decision-making and action. He is also correct that in Acts prayer is viewed as the setting for the celebration and broad exercise of the shared life of the new community. I find it rather interesting, however, that while he notes the male dominance evident in 1:12-26, especially vv. 15-16 (40), he devotes only one sentence to gender inclusiveness, which is clearly the point of 1:12-14.

Discussion of Pentecost is also enlightening. Kee notes that in prophetic tradition fire is the symbol of God's judgment, which is to involve the purging of God's people by a "spirit of burning." He suggests that the fiery tongues depict the divine presence that became accessible through the Holy Spirit. He further sees in the event the divine enabling of the apostles through the Spirit to begin interpretation of the good news about Jesus to people of other ethnic and linguistic groups. In accordance with the facts and in keeping with the theme of his work, Kee sees the potential for this worldwide outreach of the gospel very evident in the list of ethnic and geographic groupings present in Jerusalem for Pentecost. He also notes the two distinctive uses the author makes of the term "Jews." The first dominates chapters 1-8, while the second is evident in chapter 18 and beyond. Kee believes that it is imperative for the reader to understand this distinction in order to comprehend the meaning of the various passages.

Kee presents an excursus on the name of Jesus in Acts (63). In Lukan usage, unlike contemporary usage, a name is more than an arbitrary label: It connotes identity and authority. It is against this background that the usage of the name "Jesus" is to be understood. This name embodies transforming power to renew the people of God and has at least four functions in Acts. It is the basis of community identity, the instrument of healing, the focus of preaching and teaching, as well as the object of preaching, which leads to martyrdom. As such, it was integral to the mission and identity of the leadership of the new community as depicted in Acts.

Kee notes the skillful introduction of Saul of Tarsus in the account of the stoning of Stephen. He comments on the ravaging persecution that he initiated, but fails to mention the implications of that event for the theme of Acts. Indeed, this persecution initiates fulfillment of Acts 1:8 and the beginning of spreading the gospel to "every nation under heaven." To his credit, he mentions this dimension at the end of the Samaritan initiative (109), but fails to see it for what it is, a forced beginning and not a planned, systematic implementation of the Lord's commission. Kee correctly views the pericope of the Ethiopian eunuch as further description of the spread of the gospel. He speaks, however, of the "ethnic origin of the Ethiopian." If he is implying that the eunuch was black, why does he not say so?

Part 3 of the book looks at the launching and confirming of the world mission of the new Christian community. It begins with discussion of the conversion of Saul of Tarsus, who was to have a key role in this mission. In an excursus Kee raises three historical questions that challenge the veracity of the account. He later does something similar by stating that neither Saul nor his companions comprehended the divine communication (17). This is a direct contradiction of the account, and even of the Greek usage, which indicates that Saul had comprehension.

Kee must be commended for his recognition of the diversity of the leadership of the early church. He correctly identifies Simon as a black and acknowledges the fact that Christian leadership included more than Palestinian Jews. Here early Christianity is shown to be ahead of some contemporary expressions of the Christian faith, which still have struggles on this issue. The openness of the early Christians to the leading of the Holy Spirit is not only striking; it is the very thing that drove their worship and opened the way for Saul's worldwide ministry.

I see his rationale for John Mark's return from the first missionary journey (165-166) as speculative. There is no evidence to support his view of Mark's conservative stance.

Those who accept Lukan authorship of Acts and see the "we" passages as supportive will find Kee's review of recent literature on the subject and endorsement of their conclusions as interesting. Kee uses archaeology to demonstrate that Luke's portrayal of Acts 14:8, where Paul and Barnabas are viewed as gods, is accurate. The assumption of the Greco-Roman world was that those who performed public miracles, as Paul had done, were indeed gods in human form. Also demonstrating this point are the excursuses on Roman citizenship, house churches, Athens, Epicurean and Stoic philosophy, Corinth, and Ephesus, among others (see 200-235).

All told, this is an informative and thought-provoking volume, which reflects serious research. I enthusiastically recommend it for pastors, college and seminary professors, and even the thoughtful lay reader.

Howard University School of Divinity BERTRAM L. MELBOURNE
Washington, DC

Macchia, Stephen A. *Becoming a Healthy Church.* Grand Rapids: Baker, 1999. 239 pp. Hardcover, $16.99.

Stephen Macchia is president of Vision New England, the largest regional church-renewal association in the country, and also serves on the executive committee of the National Association of Evangelicals. In this capacity he has studied hundreds of New England churches, testing the principles that he enunciates in this book. *Becoming a Healthy Church* is another book in a growing repertoire of publications on church health. In fact, church health has become the center of investigation in many church-growth circles in recent years. The seminal book in this area is Christian Schwarz's *Natural Church Development.* In fact, no review would be complete without comparison to this work.

Macchia's main argument is similar to all such books: Creating a healthy church should be the focus of all congregations. Macchia's research methodology appears to be that he devised ten characteristics of a healthy church out of his own experience, and then tested them on over 8,000 people at a convention, following that up with personal on-site visits to churches that further confirmed his findings. He lists several helpful sources for each of the healthy characteristics as notes to each chapter, but there are no references to other studies of church health, such as Schwarz's research.

Although Macchia suggests ten characteristics of healthy churches, he recognizes that there are additional possibilities. Schwarz, on the other hand,

limits the quality characteristics to eight. Interestingly, all but one of Macchia's characteristics can be found in Schwarz, indicating that different researchers are arriving at the same basic qualities for healthy churches. Macchia's research would have been more objective if his quality characteristics had arisen out of his research, as Schwarz's did, rather than from untested experience followed by research to discover whether they were valid. However, even though his methodology is flawed and his research was limited to New England, the results are confirmed by Schwarz's more extensive research on all six continents.

The strength of this work lies in the descriptions of each of the quality characteristics. It will help a church discover and better understand what is needed in each of the areas. Unlike Schwarz, Macchia does not offer a tool for a church to evaluate itself, but he does provide excellent discussion guides for each of the characteristics, which a church can use to enhance its self-understanding.

While Macchia does not connect church health with church growth as Schwarz does, he makes an excellent addition to the list of quality characteristics: stewardship and generosity. This is hinted at in Schwarz's "functional structures," but the expansion that Macchia gives is commendable.

If Macchia had published his findings before Schwarz, his research would have received a better evaluation, but since it follows of Schwarz's major contribution, it must be judged in that light. As such, it falls short in several areas: the scope of the research, the extensiveness of the research, the correlation with church growth, and the failure to provide a church with an instrument to evaluate its health. Its strength lies in its confirmation of the principles of church health through study of New England churches, which confirms that church health needs to be an important component of American church life. Like Schwarz, Macchia is committed to a "principle" approach to church health rather than the more traditional "model" approach. This is commendable in that it helps make the book applicable to any church situation. It is well worth reading by anyone who is seriously interested in pursuing church health as a basis for church growth. As such, it is a welcome addition to the literature rapidly developing in this field.

Andrews University RUSSELL BURRILL

Marsden, George M. *The Outrageous Idea of Christian Scholarship*. New York: Oxford University Press, 1997. 142 pp. Paperback, $11.95.

A decade ago George Marsden had established himself as one of the foremost historians of American Fundamentalism. With the publication of *The Soul of the American University: From Protestant Establishment to Established Nonbelief*, it was obvious that a major shift in the focus of his attention had taken place. *Soul* is a historical study of the declining influence of Protestantism in several of the mainline universities—the subtitle tells the story. In the concluding chapter Marsden goes beyond historical analysis and makes two positive proposals. The first is that Christian intellectual perspectives should be accorded the same opportunity for presentation and discussion as other views. "Ultimately," he reasons, "there seems no intellectually valid reason to exclude religiously based perspectives that have strong academic credentials" (431). And he goes on to

suggest that some such should actually prove to be the starting point for fruitful intellectual inquiry. Secondly, he appeals for recognition of the particular contributions made by religiously-sponsored colleges and universities, which, among other things, have demonstrated that a Christian worldview can provide perspectives that enrich the life of the mind.

The Outrageous Idea of Christian Scholarship takes up the issue regarding the Christian intellectual life in the academy where *Soul* left off, and develops the themes adumbrated in the proposals made in the final chapter of that study. It commences with a charge:

> Contemporary university culture is hollow at its core. Not only does it lack a spiritual center, but it is also without any real alternative . . . (and is) unable to produce a compelling basis for preferring one set of principles over another" (3). This stinging charge is followed by a statement of the thesis of the study: "The proposal is that mainstream American higher education should be more open to explicit discussion of the relationship of religious faith to learning. Scholars who have religious faith should be reflecting on the intellectual life. . . . The incoherence of mainstream higher education prompts us to reexamine the assumptions on which modern education has been built and to consider constructive alternatives. . . . I am advocating the opening of the academic mainstream to scholarship that relates one's belief in God to what else one thinks about. Keeping within our intellectual horizons a being who is great enough to create us and the universe, after all, ought to change our perspective (3, 4).

The central purpose of the study is clearly stated, "The main point of the present volume . . . is to provide some positive guidelines as to what I have in mind when I urge that Christian perspective . . . be accepted as legitimate in the mainstream of the academy" (8). It is addressed to two main audiences—to scholars who are puzzled about the proposal that religious concepts of reality should be accepted as worthy of serious consideration in the intellectual life of the academy, and to Christian scholars who accept Marsden's thesis but want to know more about possible ways of responding to the challenge.

Marsden discusses the constraints and arguments that have contributed to the quiescent stance of Christians in academia and goes on to suggest ways in which a Christian perspective can make a difference. The broadest, he suggests, is that a Christian worldview can contribute to the establishment of agendas that merit attention. It provides a basis for moral judgments and challenges much that is taken for granted, including naturalistic reductionism and concepts of the autonomous transcendent self. By way of example, he discusses the implications of the Christian doctrines of creation, of the incarnation, and of spiritual dimensions of reality and of the human condition for intellectual understandings of reality.

Having made overtures in the direction of possible fruitful avenues of intellectual pursuit in the integration of faith and learning, Marsden turns to the practical matter of fostering academic communities which can provide stimulation and encouragement in the search for themes and avenues of expression in this enterprise. A brief appendix, "Getting Specific," brings the study to a close. In this

he lists publications which may be helpful and gives examples of academics, in a variety of fields, who have successfully employed Christian perspectives to add breadth and depth to their work.

Much has been written in recent years about the failure of the educational establishment to generate an intellectual center which defines meaning and purpose and moral value. *Outrageous* differs from most of these in that having sharply voiced this concern, it gets down to the business of providing suggestions, both intellectual and practical, for a positive approach. Marsden seeks a way forward by promoting understanding of why things have come to be as they are, and thus also promotes approaches that are sensitive and appropriate to the contemporary ethos.

As indicated, the book is addressed to Christian scholars in mainline academia and to faculties in church-sponsored institutions who are confronted by pressures, both practical and intellectual, as well as internal and external, to conform to the dominant academic ethos. The influence of this study may very well be greatest in the encouragement it provides to the latter. Marsden has rendered the Christian academic community an enormous service, and this study should be a highly useful resource for faculty discussion, colloquiums on the integration of faith and learning, and the conscious maintenance of a Christian worldview. It should be in all university libraries as well as those of denominational education advisory boards.

Andrews University RUSSELL STAPLES

Murphy, Roland E., and Elizabeth Huwiler. *Proverbs, Ecclesiastes and Song of Songs*, New International Bible Commentary, vol. 12. Peabody, MA: Hendrickson, 1999. xv + 312 pp. Paperback, $11.95.

This volume consists of two independent commentaries: Murphy on Proverbs and Huwiler on Ecclesiastes and the Song of Songs. Thus there is some redundancy. For example, both authors introduce Wisdom literature in general before introducing their particular wisdom texts. Both describe in detail the many contradictions in their texts. The reader might wish they had read each other on this topic, for much of the "problem" of contradictions in Ecclesiastes evaporates when seen in light of the rhetorical method of Proverbs.

These commentaries are intended to bring the biblical text in touch with modern lives. However, while the target audience reads the Bible for religious content, Murphy does not seem completely comfortable writing a commentary for someone "who is also religiously inclined" (7). He is not quite prepared to assist readers who take more than an academic interest in the text. Though Murphy's comments are often insightful and helpful, they also require more of the lay reader than most other works in this series. These commentaries are not extensively annotated, so the scholar is advised to look elsewhere for detailed analysis and references.

While scholarly analysis is kept as simple as possible, it is in the more academic portions of the commentary that Murphy is in his element. Murphy understands the biblical Wisdom texts and their traditions to be postexilic, even though many of the parallels in surrounding cultures are far older. There are undiscussed assumptions behind this conclusion. Murphy is probably skeptical about the survival of both

written and oral traditions from the preexilic period and finds it safest to assume no more textual history than absolutely necessary. This methodological presupposition is not explicit and will escape most readers of the commentary.

Like Murphy, Huwiler is most comfortable with a relatively late date for the text of Ecclesiastes. Though Huwiler does not wish to go against the grain of scholarship and claim a pre-Hellenistic provenance for Ecclesiastes, she makes it clear that similar materials had been produced for centuries in Egypt and Mesopotamia. She also shows parallels between Ecclesiastes and Greek literature, indicating some support for a Hellenistic date. However, some of these parallels are already represented in earlier Egyptian and Akkadian writings.

Although the method of the author of Ecclesiastes is described in some detail, Huwiler does not point out the unusual quality of this work, namely, that the writer is an experimenter and critic of tradition. In keeping with the commentary's expected audience, Huwiler does relate the author's message to modern thought and popular culture, including references to pop music and pop philosophy. At no point does she seriously question the appropriateness of Ecclesiastes as Scripture. She assumes the book to be relevant and gleans abundant relevance for the modern worshiper.

On the Song of Songs, Huwiler is cautious and comes to no firm conclusions, either about the ancient provenance of the Song or its modern meaning in the church. She notes several features of the poem that are special within the context of Scripture: It treats sexuality as a self-standing subject and it has the female speaking from her own vantage point. One might conclude that the purpose of this text is to balance the treatment of human sexuality found through most of the rest of the Hebrew Scriptures. But Huwiler does not succeed in explaining the Song of Songs as part of its present religious context, i.e., the Bible. The great unanswered question remains: What is this book doing here in the Bible?

As a whole, this commentary volume is useful but uneven. As a work on wisdom literature it contrasts two books and two commentators. As two commentaries in one volume it contains only the continuity that one would expect to find between separate commentaries in the same series.

Madison, Wisconsin JIM E. MILLER

Neyrey, Jerome H. *Honor and Shame in the Gospel of Matthew.* Louisville, KY: Westminster John Knox Press, 1998. viii + 287 pp. Paperback, $26.00.

Neyrey applies the model of honor and shame as pivotal Mediterranean values to two important aspects of the Gospel according to Matthew. After a brief introduction to how honor and dishonor are represented, attained, and ascribed in the ancient Mediterranean region (in which he also defends the use of the term "Mediterranean" as a meaningful cultural category, an obvious response to critics), Neyrey first shows how Matthew presents aspects of Jesus' life that would be readily understood as claims about Jesus' honor rating. A particular strength of this work (one that also emerges in his volume, *Portraits of Paul*, coauthored with B. J. Malina) is Neyrey's reliance on classical rhetoricians as native informants about how a person's honor was perceived and evaluated. This step is a marked

advance over the earlier attempts of biblical students to apply models derived from modern cultural anthropology to NT texts, giving the cultural analysis both methodological teeth and historical grounding. Neyrey convincingly shows how the early reader of Matthew's Gospel would understand the Gospel as an encomiastic work setting forth Jesus' honor by birth, by achieved honor through the demonstration of virtue and through excelling in challenge-riposte interactions with critics, and finally by dying a noble death (Matthew's radical reinterpretation of the execution of Jesus as a criminal and deviant).

The second focus is the Sermon on the Mount (principally 5:3-6:18), treated in three sections. Neyrey reads 5:3-12 as an attempt by Jesus (in the earliest four Beatitudes shared with Luke's Gospel) to bestow honor on those who have suffered the loss of honor (i.e., being cut off by family and neighbors) on account of their commitment to follow him; 5:21-48 as an attempt to distance his followers from the typical avenues of gaining or defending their honor (namely, through physical, sexual, and verbal aggression); and 6:1-18 as an attempt to divorce the followers from concern for their public reputation (here, particularly their reputation for piety) and to turn their focus solely toward God's approval. The result, Neyrey suggests, is that Jesus' followers will lose their honor in the eyes of their neighbors, although they are assured by Jesus that their honor in God's eyes will more than compensate them.

In the majority of cases, I find Neyrey's interpretation to be well-supported and convincing. There are a number of places, however, where I would question Neyrey's rather ubiquitously negative assessments of how the onlookers would have viewed the disciples who act as Jesus commands. For example, there are in fact many points of contact between "meekness" and positive virtue (e.g., acting without arrogance and with the moderation appropriate to mortals, as when a king spares a subjugated people rather than exacting the punishment his power would enable), and many positive assessments of that generosity that imitates the gods' willingness to give to the "right" people and the "wrong" or "risky" people at the same time (e.g., Seneca, *Beneficiis* 7.31-32, which reads like a pagan paraphrase of Matt 5:44-48). This is merely to say that there are available models "out there" in the Greco-Roman world for the non-Christian to understand the disciple's behavior as an honorable alternative to the more predictable practices of responding to insult with anger or seeking to keep one's goods within one's family or network of friends who one knows will repay the favor. Additionally, the fact that Jesus himself is presented as excelling in the game of challenge-riposte makes one wonder if he really can proscribe his followers from playing the game as well, or if he is just making sure that they do so without doing evil (e.g., increasing violence, deceit, and sexually predatory behavior). That is to say, turning the other cheek might be interpreted by the public as the weakness of a person without honor, but it might also be interpreted as a potent riposte to the challenge offered by the one who struck the first cheek. It might say, with the philosophers, that the insults of the foolish person are meaningless—even as his praise would not be pleasing, either.

On the whole, however, this stands out as the finest book produced by a member of the Context Group on the intersection of honor and New Testament interpretation. It is particularly Neyrey's grounding in classical texts (ancient

rhetoricians, Greco-Roman philosophers such as Aristotle and Epictetus, and the like) that gives depth and credibility to this work. He asserts, rightly, that he works abductively from the model derived from modern cultural anthropologists to the classical informants and back again to refine the model—but this is a most welcome dialogue, one that assures that the reading is well grounded in its own native context.

Ashland Theological Seminary DAVID A. DESILVA
Ashland, Ohio

Nyirongo, Lenard. *The Gods of Africa or the God of the Bible: The Snares of African Traditional Religion in Biblical Perspective*, Brochures of the Institute for Reformational Studies, No. 70. South Africa: Potchefstroom University, 1997. ii + 212 pp. Paperback, 55 Rand.

The author boldly sets forth the main motive and aim of his book at the very outset: "What worries me . . . is the denial of the cardinal truths of the Gospel by some well-known African theologians. . . . The denial can be briefly summarized in one proposition: that the African religious beliefs should be regarded as a foundation for faith in Christ" (1). Eighteen informative chapters that deal with various aspects of pre-Christian ancestral and modern religious faith and life in Africa are grouped into four main divisions: "Knowing God and Worshiping Him Aright," "Man's State and Destiny," "Man's Identity in the Community," and "Suffering, Health and Prosperity." Each chapter begins with a helpful outline of the main ideas and issues to be discussed. This is followed by "the [traditional] African's view" of the subject, a perspective that is often uncritically adopted by sympathetic contemporary theologians. Then "the biblical view" is presented and supported by a wide selection of Scripture references.

Many noteworthy features of this book commend its selection as a basic textbook in Christian apologetics for theological schools and seminaries throughout Africa or as an introduction to "Religion in Africa." These features include a clearly developed, contrastive outline approach to the various topics discussed; an easy, nontechnical style of writing; many citations from prominent pan-African theologians to allow them to "speak for themselves"; a number of useful summary outlines and charts (e.g., on different concepts of "time," 90-92; or matrilineality versus patrilineality, 132-134); and a broad, well-balanced ("evangelical") theological position. The author incisively and succinctly calls attention to the insidious danger of syncretism that threatens the vitality and progress of biblically-based Christianity virtually everywhere in Africa. He does not hesitate to criticize certain antibiblical Western influences as well—e.g., Western notions of "progress" (chap. 9). It is hard to believe that the author, a Zambian management consultant, has received no formal theological training when one reads his perceptive treatment of a wide variety of crucial religious issues—e.g., suffering (chap. 15), healing (chap. 16), witchcraft (chap. 17), and the often overlooked subject of African "art" (chap. 18).

Readers may not always agree with Nyirongo's theological position, but they will certainly admire the clarity and Christian conviction with which he has presented it in terms of African traditional religion, key biblical texts, and certain

deviant contemporary viewpoints. The book's bibliography is somewhat dated, but that is a rather small quibble to make concerning a text that may be highly recommended in just about every other respect.

Zambia Bible Society ERNST R. WENDLAND
Lusaka, Zambia

Pérez Fernández, Miguel. *An Introductory Grammar of Rabbinic Hebrew.* Trans. John Elwolde. Leiden: Brill, 1997. xxii + 327 pp. Paperback, $130.00.

A knowledge of rabbinic Hebrew (RH) is a great asset, a logical next step after mastery of biblical Hebrew (BH). It affords an understanding of development in the language. It exposes one to the impact of Aramaic, Greek, and Latin on the Hebrew language and is an entrance into rabbinic culture: both its world in general, and the rabbinic mind in particular. The best translation is no substitute for reading the original: what was said and how it was said, including formulaic expressions as well as the various nuances.

In reality, classes are usually difficult to come by, since the "step" to RH turns out to be more of a gulf or chasm. Until now the only available resource has been Segal's *Mishnaic Hebrew Grammar* (Oxford, 1927). However, this is a reference work not adapted or adaptable to progressive learning. Fernández's volume is a conscious sequel to Segal, interacting with and updating his work to current scholarship. *Inter alia*, a major difference between the two is Fernández's decision to base his book on actual manuscripts, especially Codex Kaufmann, rather than on printed editions as Segal had done.

A vast amount of material could come under the purview of such a book, extending all the way down to medieval commentators such as Rashi and Sforno. Since RH continued to develop over time in terms of both what was said and how it was said (syntax, morphology, and vocabulary), wisely Fernández has chosen to confine himself to the Tannaitic literature (first and second centuries C.E.) against the background of BH, and especially late biblical Hebrew (LBH), where RH forms are either present or in early development.

Following the Introduction, which is a valuable resource both in its own right and as a prelude to the rest of the work, the book is arranged topically in four major divisions dealing with nouns (including pronouns and adjectives), verbs, particles (prepositions, conjunctions, and adverbs), and clauses. It is not the typical teaching grammar that cycles among the various parts of speech as successively more difficult issues are addressed. Each of the four major divisions is divided into units (thirty-two total); that cover texts in sections dealing with morphology (including diachronic issues), grammar and usage, phraseology, vocabulary, and exercises.

The introductory text of each unit is selected to illustrate typical word and thought patterns, and then the reader is walked through issues such as hermeneutics, special vocabulary, concepts, and phraseology. More than BH, RH is a stylized, idiomatic, terse language. So Fernández includes not only RH, but also rabbinic thought.

The Morphology sections introduce the topics pertaining to the units, such as nouns, interrogatives, and prepositions. Where relevant, RH, LBH, and BH

forms are compared and contrasted. Following are Grammar and Usage sections. While these are time-consuming for the reader, they contain a wealth of information that warrants close attention. Ideally the Grammar would be used in a graduate class. Those working alone will need to pay close attention to this section of each unit.

The Phraseology section shows how quite innocuous expressions are often fraught with profound, even if obtuse significance so that the sum is greater than the total of the individual parts.

Because the Vocabulary section is incomplete, it is frustrating to attempt the exercises, which assume an almost encyclopedic knowledge of BH vocabulary. Each assignment has twenty exercises, including ten each of vocalized and unvocalized extracts, drawn from sources such as the *Mishnah* (especially *Pirqe Aboth*), *Sifra, Sifre*, and *Mekhilta de Rabbi Ishmael*. The latter set gives an ambitious student the opportunity both to read unvocalized texts and to vocalize them if desired, an excellent way to test one's RH skills.

The volume concludes with a bibliography and four indices: biblical and nonbiblical texts cited, Hebrew and Aramaic forms (these would be more useful if the Hebrew and Aramaic were right-justified), types of verbal roots, and forms of the paradigm verb.

Overall, the book is well done and is a pleasure to use. It is gratifying to find a book written in another language that is translated so well, though this is becoming the hallmark of Elwolde's work. The volume is well printed, with a few Hebrew pointing errors and inaccuracies. For the autodidact, a teachers' help/supplement would be a great boon. I found it helpful to have handy a copy of Jastrow (*A Dictionary of the Targumim, The Talmud Babli and Yerushalmi and the Midrashic Literature*), Alcalay (*The Complete Hebrew-English Dictionary*), Danby (*The Mishnah*), and Neusner (*The Mishnah* [available on computer]). These sources help with word meanings and usage, and provide the opportunity to check one's translation.

Loma Linda University BERNARD TAYLOR
Loma Linda, California

Pfitzner, Victor C. *Hebrews*. Abingdon New Testament Commentaries. Nashville: Abingdon Press, 1997. 218 pp. Paperback, $21.00.

The purpose of the Abingdon New Testament Commentaries is to provide "compact, critical commentaries . . . written with special attention to the needs and interests of theological students . . . as well as for pastors and other church leaders" (11). In this volume on Hebrews, Victor C. Pfitzner, Professor of New Testament and Principal of Luther Seminary in North Adelaide, South Australia, has done just that. In only 218 pages, Pfitzner has provided a masterfully concise and eminently readable commentary on a very challenging biblical book.

The commentary begins with twenty-five pages of introductory material dealing with the literary genre, rhetorical devices, structural, and theological issues associated with Hebrews as well as the typical issues associated with authorship. Pfitzner maintains that Hebrews is best understood as a "call to worship" (43) written no later than 64 C.E. by an unknown author to a group of wavering believers living in Rome.

The commentary itself divides Hebrews into six principal literary units (1:1-2:18; 3:1-4:13; 4:14-7:28; 8:1-10:31; 10:32-12:17; 12:18-13:25). The analysis of each section and subsection begins with a succinct overview of the section and an explanation of the various linking literary elements. Issues of interpretation are singled out and lucidly explained, and references are given to other sources where more detailed explanations can be found. The book concludes with a limited bibliography, as well as a terse but informative annotated bibliography of significant commentaries on Hebrews.

One of the strengths of Pfitzner's commentary is his ability to help the beginning reader recognize and "appreciate the writer's literary skill" (13). Throughout his commentary, Pfitzner consistently identifies significant literary elements, such as chiasms, word plays, parallelisms, inclusions in the form of parallel words or phrases, and *a fortiori* arguments which are often overlooked by older commentaries and unrecognized by a reader unskilled in Greek. The fact that the commentary is organized according to literary units of the text rather than verse by verse also serves to help the reader recognize and appreciate the literary skill inherent in Hebrews.

While Pfitzner's commentary has several strengths, his exposition of the central section of Hebrews (8:1-10:31) is notably the weakest part of the work. In this part of Hebrews, Pfitzner tends to be overly simplistic rather than lucidly concise. An example of this weakness can be seen in the discussion of the author's relationship between the earthly and heavenly tabernacles in 9:6-8. Pfitzner asserts that the "first tent" (*skēnē*) in v. 8 is equivalent to the *skēnē* in vv. 2 and 6, i.e., "not the tabernacle as a whole, but its front compartment" (125). Pfitzner's exposition completely fails to acknowledge either the difficulty of this verse or the differing viewpoint that *skēnē* in v. 8 refers to the whole of the earthly sanctuary (e.g., Ellingworth, 1993; Bruce, 1990). Other examples of the weakness of this section include no mention of the differing views of *ta hagia* and the terseness of the discussion of the various meanings of *diathēkē* in 9:15-22.

Despite such weaknesses, Pfitzner's commentary makes a valuable contribution in helping the reader better understand the spiritual riches of the book of Hebrews. While the reader who is trained in biblical studies will probably find its presentation somewhat limited, it serves as an excellent introduction to the literary and basic theological issues of Hebrews. Both its limited size and annotated bibliography make this book a good starting point to further studies in Hebrews.

La Porte, Indiana CARL P. COSAERT

Pöhler, Rolf J. *Continuity and Change in Christian Doctrine: A Study of the Problem of Doctrinal Development.* Frankfurt am Main: Peter Lang, 1999. 156 pages. $31.95.

Continuity and Change in Christian Doctrine is an adaptation of the first part of Pöhler's 1995 doctoral dissertation, "Change in Seventh-day Adventist Theology: A Study of the Problem of Doctrinal Development." The purpose of the published volume is first to explore the problem of doctrinal continuity and change in both Roman Catholic and Protestant theological literature in order to

gain a comprehensive overview of the issues involved and the possible solutions available. A second is to provide "an adequate and solid foundation on which a hermeneutical concept of doctrinal development may be built" (15).

The book consists of three chapters, two appendices, and an extensive and helpful bibliography. The first chapter deals with the problem of doctrinal development, a problem which was largely a nonproblem until the eighteenth century and the rise of historical consciousness. The heart of this chapter is the establishment of the foundation for the study (1) through the development of definitions that set forth the parameters of the discussion and (2) through treating the role of the rise of historical consciousness in defining the issues involved in theological continuity and change.

The second chapter is a concise but valuable historical overview of conceptual models of doctrinal development. While there is some overlap, Pöhler's exposition makes it plain that Roman Catholic scholars have tended to develop somewhat different models to account for doctrinal development than Protestants because of varying concepts of doctrinal authority. The chapter provides an overview of models of doctrinal change for both branches of the Western church. Given the limitations of space, the overview is remarkably comprehensive.

The various conceptual models discussed in chapter 2 are divided into three main categories presented in the order of their historical development: (1) "Unvarying Doctrine—The Immobilist-Stationary Approach of Traditional Theology," (2) "Developing Doctrine—The Progressivist-Evolutionary Approach of Modern Theology," and (3) "Transmutating Doctrine—The Revisionist-Revolutionary Approach of Contemporary Theology." The first approach is rooted in the fixed categories of Greek philosophic thought, the second in the evolutionary approach of the nineteenth and early twentieth centuries, and the third in the line of thought that has brought the Western world to postmodern revisionism. The author summarizes several different approaches to each of his three basic conceptual models.

The heart of the book is found in chapter 3, which presents a helpful typology of theories on doctrinal development. Pöhler's so-called "static type" represents "conservative" or "right-wing" thinking on the challenge of doctrinal change. The author views this approach as being very helpful in maintaining continuity with the past but failing in adequately accounting for the complexity of doctrinal change. His second ideal type—"the evolutionary/revolutionary"—forms the basis of liberalism's approach to the problem of doctrinal change. This type has just the opposite strengths and weaknesses of the static type. That is, it is strong in explaining doctrinal change but is extremely weak in maintaining doctrinal continuity with the past. Thus in Pöhler's eyes both of these ideal types fail the test of adequacy.

The chapter's third ideal type—"the dynamic"—seeks to capture the strengths of the other two types while avoiding their weaknesses. Thus the dynamic type aims at adequately accounting for both doctrinal continuity and doctrinal change as the church moves through history. The chapter discusses several ways that this type has been explicated.

Unfortunately, even though Pöhler tells us that he is sympathetic to the dynamic type, he also alerts his readers to the fact that he does not fully agree with the way this approach has taken shape in the literature. Thus, he notes, "the following critique does not . . . adequately express my own personal conviction on

this matter" (113). He goes on to suggest that his personal exposition of the dynamic ideal "must await another study which . . . cannot be provided in the context of this book" (ibid.).

While that may have been true for the original dissertation, with its different purposes, requirements, and restrictions, it cannot really be said for the kind of book that Pöhler has produced. The reader, it seems to me, has every right to expect a final chapter that at the very least sets forth the author's conclusions on the parameters for what he considers to be the shape of the dynamic ideal type. The absence of such a chapter is the greatest weakness of the book. Another way of making my point is to note that the book fully accomplishes its first stated purpose but inadequately accomplishes its second.

Another problematic aspect of the book is that the reader's attention is divided between the text and the equally lengthy content footnotes, and thus the reader is obliged to read two parallel documents at the same time. While it is arguably justifiable to utilize content footnotes for nonessential information or extended discussions, much of the information in Pöhler's notes would have been better utilized if it had been integrated into the text.

In spite of those two weaknesses, *Continuity and Change in Christian Doctrine* is an important contribution to its field. It is both an informative and a helpful treatment of a complex field. The publication of Pöhler's book is an important contribution to the discussion on its topic. Hopefully in the not-too-distant future the author will revise and publish the essence of the second half of his dissertation.

Andrews University GEORGE R. KNIGHT

Quinn, John R. *The Reform of the Papacy: The Costly Call to Christian Unity.* New York: Crossroad, 1999. 189 pp. Hardcover, $19.95.

John Quinn's book, *The Reform of the Papacy*, is a response to Pope John Paul II's call for a dialogue on the role of the papacy as suggested in the 1995 encyclical *Ut unum sint*. Quinn, who is former archbishop of San Francisco and past president of the National Conference of Catholic Bishops, wrote a courageous and honest personal reflection on this subject, one that will provoke both positive and negative reactions. However, he does not make a tirade against the papacy. To the contrary, his tone and approach are honest, truthful, and loving, although at times the criticisms are sharp and pointed.

Quinn writes, "One of the great ecumenical concerns today and an obstacle to Christian unity, is the fear that the Pope can arbitrarily intervene in the affairs of local or regional churches and that he does in fact do so" (88). Always present in this book is the overarching concern that the churches engaged in ecumenical dialogues face a major stumbling block in their relationship with Rome: the role of the primacy of the successor of Peter.

The first chapter reflects on the encyclical *Ut unum sint* and the pope's request for dialogue on the subject of the papacy. Quinn believes the encyclical "is clearly precedent breaking and, in many respects, revolutionary. It calls for a discussion of the papacy by all Christians with the goal of finding a new way of making it more a service of love than of domination" (34).

Chapter 2 sets the tone for the rest of the book as it deals with the very sensitive issue of criticism in the church. The author is aware that the dominant mood within the church today is that love does not criticize (44). But he addresses the various fears of criticism by appealing to examples from history and showing how criticism can help in a reflection on the role of the papacy. If one is to respond seriously to the pope's invitation to dialogue regarding the role of the primacy, Quinn believes one has to be open to criticism in a spirit of love and in a framework of growth.

The last four chapters address specific aspects of reform that the author believes are necessary if Rome is to see a full reunion with Orthodox and Protestant churches in the near future. In chapter 3, Quinn considers the problem of the papacy and collegiality in the church. He believes the doctrine of collegiality (i.e., that the pope is the first bishop among many bishops) is made ineffective by the current administrative overcentralization in Rome. Thus he argues that collegiality as expressed by Pope Pius IX (1875) and Vatican II is brushed aside by repeated rejections of the decisions made by episcopal conferences. Hence, reforms are needed in the way Rome responds to episcopal conferences and conducts synods of bishops if more ecumenical progress is to be seen.

Chapter 4 addresses the issue of the process of selection and appointment of bishops. Quinn disapproves of the prominent role played by papal nuncios and apostolic representatives in the selection of new bishops while the opinions of local bishops are either neglected or even ignored. According to Quinn, this procedure reflects "the ecclesiology of a monarchical, sovereign papacy above and apart from the episcopate. It does not reflect the ecclesiology of Vatican II, which is the traditional, patristic ecclesiology, an ecclesiology of the Church as communion" (130).

In chapter 5 Quinn tempers his criticisms as he discusses the role of the College of Cardinals. Three problems related to this College are addressed: the cardinals as a special enclave within the College of Bishops, the relationship between Roman Catholic cardinals and the Eastern Orthodox patriarchs, and the role of the cardinals in the election of the pope.

Quinn's strongest criticisms and call for reforms are aimed at the Roman Curia in chapter 6. Whether because of its lack of openness and internal communication, omnicompetent central administration, or appropriation of the tasks of the episcopal college, the reform of the Roman Curia "is perhaps in the end the single most important factor in the serious pursuit of Christian unity" (177).

Archbishop Quinn has written a book for both theologians and lay people. While many of the ideas presented were given in a lecture on June 29, 1996, at Oxford, Quinn nonetheless introduces new concepts in this book and argues forcefully for reform. Each chapter is carefully crafted, beginning with a clear statement of its purpose and a short historical synopsis of the evolution of the problem under discussion. The author is thoughtful to explain ecclesiastical terminology that may be unfamiliar to many readers and to add footnotes to supplement his references. Most interesting throughout the book are Quinn's personal anecdotes of conflicts and disagreements with Rome.

Two basic ideas underlie Quinn's views on the reform of the papacy. First

and foremost is his concern for ecumenical dialogue and the full communion of all Christian churches and the removal of any unnecessary stumbling blocks to reach this goal. Second is his high view of the Roman Catholic episcopate as the foundation of a faithful ecclesiology. The author underscores a few times the importance of Pius IX's 1875 statement regarding the role of the bishops in relation to the Vatican I decree on the infallibility of the pope (78-81, 110, 116, 154). This statement is crucial, in his opinion, to reach a proper understanding of the modern role of the papacy. Furthermore, Quinn is assertive in declaring that the reforms he suggests would fulfill the spirit of Vatican II and that, in fact, the current ecclesiology as practiced by Pope John Paul II and the Roman Curia does not reflect that of Vatican II (130).

In his conclusion, Quinn asserts that the two greatest problems for the Catholic Church and Christian unity are centralization of power and the need for reform of the Roman Curia. He predicts, "If the curia does not change, and decentralization does not take place, there will ensue great disorder in the Church because of its inability to respond to changing situations with sufficient rapidity, and the inability of an omnicompetent central bureaucracy to have an adequate grasp of swiftly changing, multicultural situations. It will be the paradox of the insistence on central control being, in reality, the loss of control" (180).

This book is fascinating and enlightening to someone outside the realm of this discussion and reveals a helpful perception of the problems with the papacy. Quinn's numerous references to well-accepted Roman Catholic theologians situates this book within a positive frame of mind. His ideas of reform will likely be well received by Orthodox and Protestant churches that are in dialogue with Rome, but only the future will tell to what extent they will be accepted and followed by a powerful Roman Curia steeped in tradition. As the author rightly notes, "It is immensely significant that in Orthodox, Anglican, or Protestant dialogues about Christian unity there is no mention of abolishing the papacy as a condition of unity. There is, in fact, a growing realization of the true service the Petrine ministry offers the whole Church, how truly providential the primacy is" (181).

Anyone who is interested in this subject and the future of ecumenical dialogues will benefit greatly from reading this book.

Andrews University DENIS FORTIN

Recinos, Harold J. *Who Comes in The Name of The Lord? Jesus at the Margin.* Nashville: Abingdon, 1997. 160 pp. Paperback, $15.00.

Harold Recinos has written a hard-hitting, biting book about the Latino experience in the U.S., and its Central American backgrounds. It is written for Anglo Christians, especially in the mainline churches of the U.S., reminding them that in Jesus' parable (Luke 14:15-24) it was not the proper people who filled the banquet hall, but the marginalized, the crippled, the blind and poor, who were brought in from the streets.

Recinos calls upon the Anglo community in the U.S. to "deal honestly with the history of American religion that deplorably harmonized the gospel with a racist and conquest-oriented project of nation-building." Hispanic, Central-

American, or "barrio" Christianity is the underside of American religious history, and by continuing the marginalization of this slice of the American pie, we rob ourselves of its insights, vigor, and life-transforming spirituality. Chapter 1 is a rehearsal of the racism that is such a part of our national psyche.

"From the barrio," Recinos tells us, "Latinos challenge mainline Christianity's ways of interpreting Jesus of Nazareth by relating his message to the world of overlooked people." This book carries the message and punch of Liberation Theology, without the Marxist social analysis that marks much of that approach. While it is difficult reading for Anglo Christians, it is important.

Recinos repeatedly draws parallels between events in the life and death of Jesus and the Anglo mainline and Hispanic storefront churches of U.S. cities, reminding us of the biblical emphasis on God's preferential concern for the poor. His reading of Scripture is passionate and loudly reminds us that the Gospels were not written to or for the elite in cathedrals or large churches, but for the poor and socially marginalized (1 Cor 1:18-2:5). He reminds us that in our affluence and capitalist orientation, we may be missing much of the reality of the good news.

In Chapter 4 Recinos makes specific application to the Salvadoran refugees in the U.S. and the implication of U.S. forces in the political turmoil and murder that wracked that country during the 1970s and 1980s.

Chapter 5 recounts the gruesome stories of two survivors, a woman and a man. Both have every right to be bitter and vengeful, but their love becomes a serious testimony to the transforming grace of Christ.

The author has his apparent blind spots, however. For one thing, he seems to view globalization as an option that he would rather not choose, failing to realize that globalization is inevitable and that each social group must either adjust and survive or disappear. He does not ask why the Hispanic community has failed to become a serious force, a factor that has been noted both in Washington, DC and Los Angeles. Are Latinos excluded or do they exclude themselves? Is their problem the urban reality of poor schools and language barriers, or is there also an internal factor of political passivity?

Chapter 6 is a clarion call to the mainline churches of the U.S. to listen attentively to "uninvited guests" at the "banquet," to hear their stories, take them seriously, and to reinvent themselves as socially conscious and responsive to the underside of society, especially in light of Jesus' statement that those who seek to preserve their lives will lose them (Mark 8:35). Reinvented churches must be more broadly based, with a socially engaged and informed theology. Only then can they minister effectively to all of society, not merely to affluent suburbanites and others like themselves.

Andrews University BRUCE CAMPBELL MOYER

Robinson, Haddon W. *Making a Difference in Preaching: Haddon Robinson on Biblical Preaching*, ed. Scott M. Gibson and Keith Willhite. Grand Rapids: Baker, 1999. 158 pp. Hardcover, $16.99.

Making a Difference in Preaching is a compilation of several articles and chapters from other works on preaching that Haddon Robinson wrote over a forty-year span.

Edited by Scott Gibson, a colleague of Robinson at Gordon-Conwell Theological Seminary, and with a foreword by Keith Willhite, a former colleague of Robinson when the author was distinguished professor of preaching at Dallas Theological Seminary, the book seeks to highlight the key differences between excellent and mediocre preaching. As Robinson tells it, when he was a teenager he started on a quest to find out why some twenty-minute sermons seem like hour-long ones, and why some hour-long sermons seem like twenty-minute ones.

Robinson is supremely qualified to write this book. For two decades a previous book of his, *Biblical Preaching: The Development and Delivery of Expository Messages*, has been at or near the top of lists of books on preaching, and several prominent preachers and homiletics teachers view it as the standard or definitive work on the subject. At the very least, most preachers have read *Biblical Preaching* at least once.

Making a Difference in Preaching is divided into three sections titled "The Preacher," "The Preacher and Preaching," and "The Preacher and People." Sections 1 and 2 consist of four chapters each, with the third section consisting of five chapters. In chapter 1 the author focuses on the person of the preacher, saying that he or she must be both theologian and evangelist to be true to the preaching profession. Robinson contends, and rightly so, that "clear theology is basic to sound witness," and bemoans the wall that some have erected between the two. For him the "church needs scholarly evangelists and evangelistic scholars" to powerfully impact the world for Christ (26, 27).

In the second chapter Robinson proposes six guidelines to help preachers capture and retain the authority preaching needs to be powerful. In the following chapter he presents and elaborates on a profile of the American clergyperson. The last chapter of section one deals with an issue with which all pastors have had to deal at one time or another. Entitled "Preaching With a Limp," it offers preachers helpful hints on how they may be faithful to their calling when they do not feel like preaching because of a crisis or problem they are experiencing. The chapter is must reading for pastors.

In the second section of the book Robinson deals with the mechanics of preaching. He begins with an analysis of expository preaching, using his analysis as a foundation for an exploration of homiletics and hermeneutics. The author believes that the ethical Bible exegete is the person who views exegesis, hermeneutics, and homiletics as complementary components of a whole that either stands together or falls when separated. Yet Robinson knows that for a sermon to be effective, it must be more than an exegetically exact and homiletically sound treatise. Arguing that all preaching involves a crucial "so what," he posits that sermons must intersect with real life if they are to scratch where people are itching. Even so, Robinson cautions preachers to exercise maximum care in relating Bible truths to the contemporary situation so as to avoid the pitfall of eisegesis. The last chapter of the second section of the book is an examination of how the author goes about breaking out of what he calls "sermon block." Here he offers six "kitchen helpers" to assist preachers in getting from the biblical text to the completed sermon.

The book's third section is a call for preachers to relate proactively to their hearers. Using such chapter titles as "Preaching to Everyone in Particular" and

"Listening to the Listeners," the author challenges preachers to get into the skin of their audiences and to solicit and covet feedback from them. He rounds out this section with two chapters on preaching about money, providing valuable tips on a sensitive subject around which not a few preachers would rather detour.

A strength of this book is the "Questions to Consider" and suggestions for additional reading with which each chapter ends. The questions make excellent fodder for classroom, collegial, or personal reflection, and the reading lists are rich resources for preachers who are sometimes so busy with parish responsibilities that they do not have time to stay abreast of the literature in the field. Another strength of the book is its size. As texts on biblical preaching go, this one is slim. *Making a Difference in Preaching* is only 158 pages. Yet Robinson succeeds in conveying a wealth of information in this brief book, deftly juxtaposing scholarship and his personal experience in the pulpit to provide preachers with useful tools to revive and energize their preaching. His mixture of theory and methodology is refreshingly incisive and instructive. Robinson reveals an understanding of, and resonance with, the concepts he shares, refusing to provide his readers with the pat answers and platitudes that nonpractitioners are prone to proffer. So compelling are the author's ideas and insights, and so cogent and concise his writing, that this reviewer read the book in one sitting.

Making a Difference in Preaching is a worthy addition to the literature in the field of preaching. Students and practitioners, both lay and paid, should find it immensely helpful as they struggle with the unending task of crafting biblical sermons that hit home. Few, if any, who buy or read this book will regret it.

Andrews University R. CLIFFORD JONES

Rolston, Holmes, III. *Genes, Genesis and God: Values and Their Origins in Natural and Human History.* Cambridge: Cambridge University Press, 1999. 400 pp. Paperback, $18.95.

Seeking to reconcile the divide between science and religion has become a popular sport among intellectuals. Recently published examples of this include *Rocks of Ages* by Stephen J. Gould (NY: Random House, 1998), *Seduced by Science* by Steven Goldberg (NY: New York University Press, 1999), and *The Sacred Depths of Nature* by Ursula Goodenough (NY: Oxford University Press, 1998). Into this morass Holmes Rolston III, University Distinguished Professor and Professor of Philosophy at Colorado State University, has added his thoughts in *Genes, Genesis and God.* Material in this book was presented as the Gifford Lectures at the University of Edinburgh during 1997-1998. This is not the first time Rolston has published on the topic of science and religion, and many, but not all, of the ideas in *Genes, Genesis and God* can be found in his other books, including *Science and Religion: A Critical Survey* and *Conserving Natural Value.* Rolston is also a prominent thinker in the arena of ethics and the environment, having published respected works on this topic, such as environmental ethics.

It is in the subtitle, "Values and Their Origins in Natural and Human History," that the book's actual subject matter is described. One has to wonder if the main title was chosen for marketing purposes or perhaps because of the natty

whimsy of its alliteration. This book has very little if anything to do with God, or at least what most people think of when they hear the word "God." Rolston essentially takes the current orthodoxy of evolutionary biology and then tries to whip up some feeling of reverent awe at the creative power of nature. He seems to be saying that the values commonly thought to emerge from religion are actually an emergent property of nature and thus the natural result of biological and cultural evolution. Unfortunately, the most that can be said is that he "seems to be saying" this, as the prose in *Genes, Genesis and God* could best be described as mind-numbing. For example, many words are dedicated to creating a fuzzy definition of the term "values." "Values" is used to mean not just moral values, but also the inherent values of biological systems and organisms, value of information in cells, and so on. Once the water has been muddied by redefining a word with a commonly understood meaning, the reader is assaulted with extended quotations from other authors, some of which provide welcome relief from the prose connecting one quote with the next.

Still, the paragraph-length quotations come so thick and fast that the reader is left constantly shifting mental gears between different writers' styles and the stuttering nature of the logic that skips from one author's thoughts to the next. There is an overriding logic to what is being said, but it takes constant effort to follow along and ultimately understand the fairly simple points being made. Readers who lose the general chain of the logic will remain lost unless they go back to where they last understood and figure out how that which comes after that point fits into the big picture. Ironically, this problem is most evident in the opening chapter, where Rolston lays out premises from which he works in subsequent chapters. Obviously this is not a book for the casual reader.

Rolston eliminates the supernatural from creation and leaves us with a muffled kind of neopantheism. The Creator is Nature, giving rise through her natural laws to the genesis of organisms and ultimately humans, who take the process even further through cultural evolution. In this "value"-added process, the engine of value genesis is genetic mutation and natural selection. To circumvent some of the difficulties that arise in this process, Rolston presents vague ideas about organisms acting as vessels for "genetic algorithm programs" that somehow solve the problem of survival (36). In invoking this type of general construct while ignoring the details of how the system being suggested could or does function, Rolston falls into a common trap of those arguing for creation or evolution, the offering of a "what-if" solution instead of a "thus-is" solution in which specific data and actual examples are given.

Genes, Genesis and God may be of some value to those who are looking for a collection of perspectives dealing with the origin of complexity and morality. There are many excellent quotations and some ideas that one would be unlikely to encounter in the normal course of textbook or scientific journal reading. By avoiding critical evaluation of current dogma in science, Rolston shows that when one attempts to unite incompatible ideas about the nature and purpose of life that are held in science and religion, the common denominator that remains is pantheism. Perhaps this book could provide something along the lines of a feeling of wonder to those who do not question in any way the evolution

paradigm, but for those who choose the more difficult but interesting path of questioning current ideas and critiquing dogma, this book is of limited value.

Andrews University TIMOTHY G. STANDISH

Sider, Ronald J. *Just Generosity.* Grand Rapids: Baker, 1999. 272 pp. Paperback, $9.59.

Ron Sider is the president of Evangelicals for Social Action and professor of theology and culture at Eastern Baptist Theological Seminary at St. David, Pennsylvania. Recognized as a major voice of conscience in and beyond evangelical circles, Sider is best known for his previous book, *Rich Christians in an Age of Hunger.*

To some, Sider's latest book will seem parochial as he expresses his concern for the thirty-five million Americans living below the poverty line, when there are two billion people who would count American poor as unimaginably comfortable, if not wealthy. But this is an important and even prophetic American book for an American audience.

In chapter 1 Sider describes the problem: the gross economic inequalities found in the most affluent nation on earth. This is made even more graphic by numerous tables, figures, and anecdotes. Sider is careful to note alternative views before he argues persuasively against them. He goes on in the second chapter to call upon American Christians to restructure a society which may or may not want to be restructured. He is seeking a subculture that will practice more just and biblical economics.

Sider presents a balanced biblical picture, keeping personal freedom in proper perspective to human communal nature and sense of responsibility. He notes that "completely equal economic outcomes are not compatible with human freedom" (52). This is not done in a simplistic, proof-texting manner but by identifying biblical principles within their contexts and then applying them.

Chapter 3, "A Comprehensive Strategy," persuasively outlines a strategic cooperation between government, big business, civil society (including religious organizations), the media, and educational institutions to renew a moral and just society that offers supportive, transformative, and integrated programs. This is continued in the succeeding chapters. Sider calls for broad cooperation to recapture the moral soul of the country (115, 116).

All of this, however, is a biblical call in a postbiblical, postmodern society that is all the more stirring and needed at a time when it is all too easy for Christians to blend into the cultural woodwork in a society of conspicuous consumption. To illustrate the feasibility of his vision, Sider names and describes, at some length, four large corporations founded and operated on Christian principles that have been successful both from human and financial viewpoints.

Chapters 5-7 are reasoned calls for strengthening homes and educational and health systems along biblical principles. Sider does not call for the conversion of society, but for Christians to demonstrate that biblical principles are good for all of society, and all of us benefit by reversing the neglect of the poor among us.

Readers will appreciate the thoroughness of Sider's book, exploring various sides of issues and offering reasonable, achievable, and moral solutions to the

serious and multifaceted problem of poverty in the United States. Readers will also benefit from the solid biblical basis for his reasoning and proposed solutions.

Local churches have generally taken the alternative route of moving out of poor areas and wringing their hands over the high crime, unemployment, drop-out, and pollution, which were caused in part by their abdication of social responsibility and an archaic insistence on purity of identity that prevents the needed partnerships. It could be wished that Sider's new book will contribute to stimulating a reversal of this trend.

Sider concludes with the "Generous Christian Pledge," which could and should be standard for all Bible-believing, biblical-practicing Christians.

This book should be welcome in college and seminary classes dealing with urban issues, economics, and ethics. It will also be useful in local church study groups.

Andrews University BRUCE CAMPBELL MOYER

Spencer, Aida Besançon, and William David Spencer. *The Global God—Multicultural Evangelical Views of God.* Grand Rapids: Baker, 1998. 281 pp. Paperback, $19.99.

The wife-husband Spencer team have not only edited this volume, but also contributed three of the eleven chapters. Their stated aim is to "build a global theology" (17) which summarizes how "God is revealing Godself" (17) in this transmillennial period. They do this by posing a twofold question to each author. First, what attribute of God is most understood in your culture? In other words, what has the general revelation of God in culture predisposed people to see most easily and clearly about God? Second, what part of God's self-revelation of personal attributes needs to be apprehended more clearly in your culture? What does your culture tend to ignore or miss about God which needs to be supplemented by the balanced special revelation found in the Bible?

After an introductory chapter on the God of the Bible, five different countries or areas of the world are covered by two chapters each—the American, Hispanic-Caribbean, African, Chinese, and Korean. Each article is written by a person who is a part of the culture described. The book ends with a two-page conclusion, twenty-one pages of chapter notes, and subject and Scripture indexes.

The book is staunchly evangelical. Both Spencers are on the faculty of Gordon Cornwell Theological Seminary, and the authors with one accord go out of their way to pledge allegiance to the finality and supracultural validity of Scripture. On this basis they find a platform to critique the imbalance in their cultures. Examples are William Spencer's critique of America's use of power and the doctrine of manifest destiny and Tae-ju Moon's calling into question of the Korean (and Korean-American) overemphasis on God's material blessings.

On the other hand, the authors are definitely open to seeing the hand of providence at work to preserve truth in cultures. The almost universal African concept of a supreme God and the Chinese emphasis on ethical behavior and holiness are illustrations of this principle at work.

The balance I find here between the Scriptures as authoritative critique of culture and the valuable general revelation found in culture is at the heart of the

contribution this book makes. So often we see imbalance to one side or the other. This book will not accept an "either/or" answer but holds consistently and tenaciously to the "both/and" solution.

The book is remarkably unified and cohesive for a ten-contributor volume. The dual questions answered by each author create a sense of continuity; chapter length is uniform. For these reasons I give the editors high marks.

Most intriguing to me were the African chapters by Tokunboh Adeyemo and Edward John Osei-Bonsu. Adeyemo's explanation of the way Africans perceive God and Osei-Bonsu's distinction between traditional and indigenous religions were particularly insightful. I also found Grace Y. May's explanation of why it is hard for the Chinese to grasp God's grace very helpful. People attempting to communicate the gospel to these cultures will find them must reading.

One is led to ask at the end of each chapter, What does this all mean for practical communication, ministry, and mission to these people? While some hints are given, and Chuang (chap. 9) does speak in conclusion of missiological questions, by and large this issue is not discussed in a systematic way. While comprehensive answers may not be possible, suggestions by the authors would have been welcome. I wish the Spencers had added this issue as the subject of a third question to the original two questions that gave shape to the book.

Classes in non-Western theology and contextualization would find this book helpful. Even classes in theology of mission would find its insights valuable. As a missiologist, however, I see a particular use for this work. I am going to give a copy to the theology department of my seminary. Many books written from a mission or global perspective deal either superficially with theology or zero in on specific issues of theology that culture makes prominent. This book, on the other hand, deals thoughtfully and cross-culturally with one of the most basic issues of theology—What is God like?

It is high time Western theology considers such questions in a global context. In today's world, speaking about God only in the context of the Western theological tradition is inadequate and unfair. I see this book, edited by a theologian and a NT scholar, as a hand across the gulf to begin or nurture the cross-disciplinary dialogue which desperately needs to take place if the Western church wants to truly be part of a world Christianity.

Andrews University JON L. DYBDAHL

Thangaraj, M. Thomas. *The Common Task: A Theology of Christian Mission.* Nashville, TN: Abingdon Press, 1999. 167 pp. Paperback, $22.00.

Thangaraj is a fourth-generation Christian from India. He is currently the D.W. and Ruth Brooks Associate Professor of World Christianity at Candler School of Theology, Emory University, in Atlanta, Georgia. He is the author of two other books relating to Indian Christianity in an interfaith context, *The Crucified Guru: An Experiment in Cross-Cultural Christology* and *Relating to People of Other Religions.*

In the 1960s Marshall McLuhan introduced us to the "Global Village." At the advent of the twenty-first century we have moved to the period of

"Globalization." This has occasioned new social realities that have serious implications for the practice of Christian mission. One of these is the largest mass migration, perhaps in human history, transforming distant people from the pages of *National Geographic* to next-door neighbors.

The death of political colonialism has deprived Christian mission of its clout as partner of that form of power. New Christian missionaries depend upon more internal forms of superior faith. The rise of urban secularism, permeating almost all cultures, raises new questions that make the old answers unacceptable and demand new answers. It is these new realities that Thangaraj addresses directly and indirectly.

In a time when our attention is being drawn to the 10/40 Window and the secular populations of Europe and America, Thangaraj offers a fresh approach. In the setting of a globally widening circle of discussion and a crisis of confidence, Thangaraj asks, "What common ground do we have?" He then dismisses the easier and shallower answers that would make "pre-Christians" or "hidden Christians" (cf. Karl Rahner) of our Hindu, Muslim, Buddhist, and secular neighbors. His answer is simple: our common humanity.

He would enlist people of differing religious or nonreligious orientations in a discussion of *missio humanitatis*. "What I have shown through these affirmations is simply this: While there is, in fact, a multiplicity of understandings of the human, we can recognize the interconnectedness of these differing views at the level of self-consciousness, historicity and ecological interdependence. Such a recognition makes it possible to engage in a conversation toward developing a common understanding of *missio humanitatis* . . . to engage in a conversation on the mission of humanity" (45).

In an age notorious for social balkanization or fragmentation, this offers a unique base for discussing the human purpose or mission and what it means to be responsible members of this purpose or mission. But the admitted weakness of the concept is that it is almost totally academic. It presupposes the goodwill and responsible self among neo-Nazis, the Taliban, and the U.S. Congress.

Thangaraj leans on the concepts of solidarity and mutuality to call for an uprising against the demonic in sociopolitical realities. At the close of the second chapter Thangaraj states, "*The mission of humanity is an act of taking responsibility in a mode of solidarity, shot through with a spirit of mutuality*" (58, italics original). This, he notes, is only the beginning, the setting for a new mission activity. "Though the kind of *missio humanitatis* that I have outlined may assist us in engaging in conversation with a wide variety of people, it does not satisfy fully the demands of a Christian theology of mission. It offers only a setting in which we may bring into view our specifically Christian theological orientation" (61). From this setting Thangaraj moves on to explore the mission of God, the mission of Christ, and finally the mission of the church under the rubrics of cruciform responsibility, liberative solidarity, and eschatological mutuality.

Of interest is the author's concept of God's responsibility being *with* the other rather than *for* the other. This is God's "liberative solidarity" with all of his people, an incarnational perspective (John 1:14) in which we are invited to participate (Matt 25:35, 36). This leads Thangaraj to an appreciative discussion of

God's "preferential option for the poor," as an act of compassionate solidarity. The eschatological mutuality "invites us to join the groaning of the whole creation toward the day of freedom and liberation" (75).

Chapter 4, "Issues in Mission," attempts to take the reader beyond mission as evangelism and mission as conversion to mission as transformation, particularly social transformation, and mission as dialogue or discussion. Evangelical readers will be suspicious of this, but the author appears to be working toward a slower, deeper process that ultimately incorporates evangelism and conversion without the negative, colonial, and oppressive features that are an obvious affront to Hindus, Muslims, and Buddhists. This affront was recently demonstrated by Hindu outrage toward an evangelical Thirty-Day Prayer Calendar for the conversion of Hindus.

Chapter 5 takes a brief look at eight models of mission as kerygmatic presence, martyrdom, political expansion, monastic service, conversion of the heathen, mission societies, education, and joint action for justice and peace. The final model of joint action clearly leads into Thangaraj's own model of dialogue based on a *missio humanitatis*.

Chapter 6 will be a disappointment to conservative readers. Particularly disappointing to this reviewer was Thangaraj's insistence that the central motif for the history of Israel was freedom from bondage. This waters down their place in God's mission. By focusing instead on the movement from Egypt to Canaan, their inheritance of the Promised Land, and the mission of Israel as a geographically-centered people who could serve as a living advertisement of God's mission (*missio Dei*), Thangaraj would have strengthened his book. The biblical focus, this reviewer holds, is on *freedom for* rather than simply nondirective freedom. The second part of chapter 6 looks briefly and ineffectively at "difficult texts," particularly John 14:6 and Acts 4:12. The final chapter explores motivating factors for mission and ends with excellent practical suggestions for motivating and mobilizing local congregations for mission.

Thangaraj writes from a moderately liberal theological perspective that will bother more conservative readers, but it is helpful in that it speaks of mission from a non-Western, Indian context, in which the author is accustomed to living and operating next door to non-Christians, interacting with Hindus, Muslims, and secularists. It is a helpful book that will broaden the perspective and raise the consciousness of seminary and college students as well as mission executives and concerned laypeople.

Andrews University BRUCE CAMPBELL MOYER

Vance, Laura Lee. *Seventh-day Adventism in Crisis: Gender and Sectarian Change in an Emerging Religion.* Urbana: University of Illinois Press, 1999. x + 259 pages. $18.95.

A revised (but not updated) edition of the author's 1994 Ph.D. dissertation at Simon Fraser University, this is the first book by Laura Vance, assistant professor of sociology at Georgia Southwestern State University. It offers a balanced treatment of Seventh-day Adventist origins, beliefs, organization, gender issues, and current "crises" within the church. It should be read in tandem with other

objective treatments of Adventism such as Malcolm Bull and Keith Lockhart's *Seeking a Sanctuary: Seventh-day Adventism & the American Dream* (1989) and Michael Pearson's *Millennial Dreams and Moral Dilemmas: Seventh-day Adventism and Contemporary Ethics* (1990).

Those well acquainted with SDA history will find little new information in part 1, dealing with the Millerite movement and the origins of Seventh-day Adventism (chap. 1), Seventh-day Adventist beliefs (chap. 2), church organization (chap. 3), and recent controversies ("crises" is too strong a word) over liberalism, rationalism, secularism, the sanctuary, Ellen White's plagiarism, and justification vs. sanctification. What makes this book unique, however, is the author's application of sociological theories to highlight certain sect-to-denomination tensions and patterns in SDA history. Specifically, Vance adapts the classic theories of Max Weber, Ernst Troelsch, and Richard Niebuhr and incorporates some of the models of recent sociologists such as Milton Yinger, Bryan Wilson, Rodney Stark, and William Bainbridge.

The author's concise, scholarly summaries show that while the church's theological, ecclesiological, institutional, and international developments from 1844 to the present have lessened the distinctions between Adventism and its social milieu, ongoing controversies within the church have reinforced a sectarian separateness from the world. For example, while some Adventists see institution-building, advanced degrees, global satellite technology, and the ordination of women to the gospel ministry as signs of progress in the church, others long for a return to sectarian isolation, strict Sabbath-keeping and lifestyle regulations, and the gender stereotypes of the 1920s-1950s. Part 2 highlights these tensions by focusing on the *Adventist Review*'s delineation of women's roles (chap. 5), changing gender patterns in the family (chap. 6), attitudes toward homosexuality (chap. 7), women's domestic and job-related roles (chap. 8), and the current debate over women's ordination (chap. 9).

Although an outsider, Vance immersed herself in Adventist culture prior to writing her dissertation. She attended Seventh-day Adventist worship services, camp meetings, Sabbath schools, potlucks, and work bees at four congregations; she interviewed fifty active laypersons; she scanned 150 years of the *Adventist Review* for articles on women's issues; and she surveyed all female and some male pastors in the North American Division. Her bibliography of 574 primary and secondary sources shows that she did thorough research into Adventism. This four-part approach produced a book with many strengths. It debunks threadbare myths, is cautious in using statistics, interprets Seventh-day Adventist jargon to a secular audience, and grasps the nuances of doctrinal development.

Vance delineates idiosyncrasies in Adventist lifestyles and highlights some interesting trends and tensions in the church, without being judgmental. Her balanced synthesis in part 1 (1-97) of 150 years of sectarian-to-denominational changes in Adventist history, theology, organization, and controversies makes for worthwhile reading, as Doug Morgan asserted in his review in *Christian Century* (22-29 September 1999).

Scholars will also find several deficiencies in Vance's book. Although her primary emphasis in part 2 (101-229) is on changing gender roles and perceptions, in

preparing her dissertation for publication Vance ignored most of the recent scholarly studies on women in Adventism. Her bibliography makes no reference to John Beach's *Notable Women of Spirit* (1976), Una Underwood's *Women in Their Place* (1990), Selma Mastrapa's *Notable Adventist Women of Today* (1995), Patricia Habada and Rebecca Brillhart's *The Welcome Table* (1995), Lourdes Morales-Gudmundsson's *Women and the Church* (1995), or Nancy Vyhmeister's *Women in Ministry* (1998), to mention a few. In fact, only five sources bear dates after 1994. The "crises" she describes primarily concerned the North American Division church (as do all of her surveys and interviews), not the global church. Most of these "crises" made little impact in Central and South America, Africa, Eastern Europe, and Asia, where over 90 percent of Seventh-day Adventists live today.

Allowing even one Adventist scholar to proofread her manuscript would have saved Vance from several embarrassing gaffes such as the Sixth Commandment forbidding adultery (32); incorrect spelling for General Conference President Arthur G. Daniells (77, 95) and Glacier View (82); placement of Sligo Seventh-day Adventist Church in California (202); the idea that Seventh-day Adventists study Sunday School lessons (114); and the notion they "voted down" righteousness by faith at the 1888 Minneapolis General Conference session (85). It would have saved her from asserting that Hiram Edson claimed to have had a vision on the sanctuary message in 1844 (26); that ministerial ordination is required for baptizing and leading out in Communion services (61); and that Dudley M. Canright attended the 1919 Bible and History Teachers' Conference (77) to spread his anti-Ellen White views.

Despite these shortcomings, however, Vance's book will help readers of other denominations and Adventist laity to become better informed about Seventh-day Adventist history, beliefs, institutions, and internal church struggles over the past century and a half. Scholars may also benefit from Vance's unique application of sociological theory to sectarian development.

Andrews University BRIAN E. STRAYER

Werblowsky, R. J. Zwi, and Geoffrey Wigoder, eds. *The Oxford Dictionary of the Jewish Religion.* New York and Oxford: Oxford University Press, 1997. 764 pp. Hardcover, $95.00.

This comprehensive *Dictionary of the Jewish Religion*–with nearly 2400 entries–was designed as a companion volume of *The Oxford Dictionary of the Christian Church* (3d ed., 1997). The term "Jewish religion" covers the cultural, legal, and even ethno-national factors, as well as the religious and theological domains; this understanding fits better the specific quality of Jewish religion than most current religious systems.

The first question that may arise about this new *Dictionary* concerns its relevance, considering the existence of the monumental *Encyclopaedia Judaica.* Two assets, however, justify the presence of this dictionary. First, its *presentation*—its easy-to-use format, in a single volume, makes the book convenient and more practical to consult. Each entry is concise and treats the essentials of the topic, while extensive cross references allow for additional relevant information.

Its system of transliteration is clear, simple, and consistent (the *Encyclopaedia Judaica* uses no less than three systems).

The second major asset of this dictionary is its *actuality:* its coverage of topics that are presently relevant, such as "Holocaust Theology," "Theological Aspects of the State of Israel," and religious events that took place more recently, especially in the United States (e.g., the death of the rabbi-messiah Schneerson in 1994) and in Israel (the recognition by the Israeli Supreme Court of the legitimacy of Reform and Conservative conversions in Israel). Also, the articles have incorporated recent bibliographical information, including journal articles since 1980.

The only major weakness of the *Dictionary* derives from the assumptions by the editors that after the Holocaust, Jewish scholarship revolves essentially around two new centers: Israel and the United States. Accordingly, the editors of the *Dictionary,* both from the Hebrew University of Jerusalem and visiting professors in American universities, have chosen their contributors mostly from these two centers and totally ignored, for instance, the intellectual and religious vitality of the French contribution. Important names such as Edmond Fleg, Georges Vajda, Shmuel Trigano, and Emmanuel Levinas have been omitted (while most of them are mentioned in the *Encyclopaedia Judaica*). And Jewish philosopher André Neher has been merely (falsely?) identified as "a historian of Jewish thought."

In spite of this "geographical" deficiency, *The Oxford Dictionary of the Jewish Religion* remains a clear, comprehensive, and well-balanced instrument; and indeed, an ideal introduction to Jewish religion. It is a useful resource, not only for every religion student or scholar, but also for the general reader.

Andrews University JACQUES DOUKHAN

Wells, Ronald A., ed., *History and the Christian Historian.* Grand Rapids: Eerdmans, 1998. vi + 248 pp. Paper, $23.00.

Twenty-five years ago two Calvin College historians, George Marsden and Frank Roberts, edited a book entitled *A Christian View of History?* (Eerdmans, 1975). As the question mark indicates, the issue of whether a Christian might interpret the past in a distinctive manner was open to debate. With the impact since the appearance of that book of the various theories commonly described as postmodernist, however, academics have increasingly recognized that every scholar is "situated" and therefore understands a subject from a particular perspective. Although ethnicity, gender, and class are the elements usually identified as shaping perspective, Marsden in recent books has argued that religious belief is an equally important factor in shaping one's scholarship.

The current discussion has shaped *History and the Christian Historian,* a collection of essays, and given it a direction that distinguishes it from earlier anthologies on the relationship of Christianity to the academic study of history. Section I, entitled "Perspective and Theory," begins with Marsden's argument that the Christian perspective makes a difference in scholarship. Shirley A. Mullen and C. Stephen Evans then address the contested issue of historical truth, the former arguing for both the possibility and limitation of truth statements, while the latter seeks to open up room for consideration of the possibility of miracles by critical

historians. D. G. Hart closes this section with an account of the movement of the evangelical Conference on Faith and History from a strong affirmation of the possibility of recognizing God's hand in history to its present uncertainty regarding the status and meaning of Christian history.

Section II, "Discrete Themes and Subjects," explores particular issues and possible applications of a Christian approach to history. Taking up the issue of gender, Margaret Lamberts Bendroth urges that a feminist Christian history represents a natural alliance, one that offers a basis for respecting both sexes while at the same time recognizing the "brokenness" of gender relations. Mark A. Noll then follows with a discussion of how missiology can uniquely help Christian historians negotiate the varying demands of Christian triumphalism, scientific history, and postmodern multicultural sensitivity. The next several essays turn in a historiographical direction as Bill J. Leonard examines the various ways Baptists have told their story, Richard Pointer discusses the changing interpretations of American Puritanism, and Robert P. Swierenga and Ronald A. Wells argue that historians should give greater attention to religion as a historical force. Swierenga relates differences in agricultural practices to denominational affiliation, while Wells sees the conflict in Northern Ireland as a fundamentally religious affair.

The final section, "Applications for Teaching History," attempts to place postmodernist themes within a Christian classroom setting. Jerry L. Summers and Edwin J. Van Kley emphasize multiculturalism, finding Christianity supportive of rather than threatened by the need to understand and appreciate cultural variation. In the only essay dealing with the issue of literary form and historical truth, G. Marcelle Frederick speaks of the need for the Christian historian to choose narrative structure to "do justice" to historical figures.

Throughout most of these essays a recurring theme emerges, namely that there is a truth "out there" that can be discovered and yet our understanding of that truth is partial and distorted. The concern for the validity of truth is crucial to these authors both professionally and religiously. Mullen writes, "As Christians and as historians, we want ways of understanding our truth-telling that, on the one hand, preserve the possibility of speaking of a world 'out there'—that save us from the perils of relativism and extreme subjectivism—but, on the other hand, also allow us to recognize that truth is more than a thing out there to be found—that it is connected with our desire to know the truth, and that it is connected with our desire to be changed by the truth—and allow us to recognize that, in a fallen world, the concerns of truth will always be intertwined with the concerns of power. That is the nature of our world" (37-38). Elsewhere, Noll speaks of the need to recognize both an ultimate reality and the finitude of human knowledge, Pointer suggests that "Christian scholars [should] be suspicious of suspicions that there are no metanarratives in history" (157), and Marsden calls Christian historians to "stand for the truth as they understand God to have revealed it" and at the same time to "see their role as one of humility and servanthood" (22). In short, these authors believe that Christian historians can learn much from postmodern skepticism but at the same time must affirm the possibility of truth-telling. It is clear, in their view, that history is ultimately a moral enterprise that involves responsibility to evidence, to the community of scholars, and ultimately, to God.

This volume is essential to anyone concerned with issues of historical theory as they relate to the possibility of Christian history. The presence of women contributors and the interaction with postmodern questions give this volume a unique cast and make it of special contemporary relevance. Although most of the essays deal with the issue of perspective, future writers need in particular to build on Frederick's discussion of narrative form. As Ewa Domańska's recent collection (*Encounters: Philosophy of History after Postmodernism* [Virginia, 1998]) of interviews with historical theorists demonstrates, the "aesthetic" question is the next frontier that historians, Christian or otherwise, must explore.

Andrews University GARY LAND

Witte, John, Jr., and Michael Bourdeaux, eds. *Proselytism and Orthodoxy in Russia.* Maryknoll, NY: Orbis, 1999. xiv + 353 pp. Paperback, $20.00.

This symposium brings together the latest scholarship on the new Russian laws regarding religion and human rights, with valuable suggestions for foreign missionaries coming to Russia. Witte (J.D., Harvard) is the Professor of Law and Ethics and Director of the Law and Religion Program at Emory University, and author or editor of eleven books and numerous articles. Bourdeaux (Ph.D., Lambeth) is founder and Director Emeritus of Keston Institute, Oxford, a specialist in Russian history and religion, and a long-time advocate for religious freedom in Communist Russia. Bourdeaux is the author of seven books (most prominently *Gorbachev, Glasnost, and the Gospel* [1990]) and numerous articles.

This volume on Russia is among the first titles in a new book series, "Religion and Human Rights." The new situation in Russia has brought on a "new war for souls" between indigenous and foreign religious groups. With the political transformation of Russia in the past two decades, foreign religious groups were granted rights to enter previously inaccessible regions. The question raised in this volume is: How does a community of faith balance its own right to expand with another community's right to do the same? The book deals with the new legal culture of religious favoritism for some and religious repression of others. Its diverse authors provide a highly informative analysis of both religious and legal opinions on issues of worship and belief in post-Soviet Russia. Although most of the authors approach Russian religious history from Western perspectives, the book is essentially free of the stereotypes and biases that usually accompany such endeavors.

Philip Walters and Firuz Kazemzadeh (chaps. 1 and 12) provide a historical perspective on the relationships in Russia between the gospel and culture and church and state. Those seeking to understand the modern stance of Russian society as rooted in centuries of ideological domination by the Russian Orthodox Church will find these two articles a required resource. The historical background provided explains well the recent attempt to reestablish Orthodoxy as the "national" religion of the Russian people.

James Billington and Michael Bordeaux (chaps. 2 and 10) recount the roles of different religious groups, including the Orthodox Church, in the transformation of the Soviet state.

Alexsandr Shchipkov (chap. 4) examines the general development of

interdenominational relations in Russia since 1917, analyzing areas of potential religious conflict in present-day Russia. Sergei Filatov and Lyudmila Vorontsova (both Roman Catholic, chap. 5), Mikhail Kulakov (Seventh-day Adventist, chap. 8) and Yuriy Tabak (Jewish, chap. 7) provide accounts of representative religious groups and movements in Russia. Harold Berman, Jeremy Gunn, Lauren Homer, and Lawrence Uzzell (chaps. 13-15) provide firsthand accounts of recent provincial and national laws on religion and their flagrant violations of basic constitutional and human rights. Mark Elliott and Anita Deyneka (chap. 11) describe the increase of Western missionaries in Russia. Donna Artz (chap. 6) recounts the plight of the burgeoning population of Russian Muslims. In a concluding section (chaps. 16-17), Deyneka and Uzzell offer guidelines for greater sensibility and mutual understanding among foreign mission groups and among local religious and political leaders in Russia.

The article "Seventh-day Adventists" by Mikhail M. Kulakov will be of special interest to some readers. M. Kulakov, founder and first director of Zaokski Theological Seminary, shares his views on the diverse contemporary trends within the Adventist Church in Russia. His analysis reflects the broad variety of responses and feelings within the Adventist community in Russia, which confirms his evaluation that "the Adventist community is not monolithic in its thinking" (153). Kulakov's article provides rich material for those looking to reevaluate both the advantages and the shortcomings of the church's recent attempts to reach the people of the former Soviet republics. Such issues as the development of educational programs and flexible, culturally sensitive administrative structures, and natural social integration are rightly placed by the author at the center of emerging strategies.

The second part of this book reviews the most important legislation of the Russian Federation regulating the legal status of churches and religious associations. The authors have provided a great service in collecting, classifying, and evaluating the major laws on "religious organizations" issued between 1990 and 1997. T. Jeremy Gunn presents a factual analysis of the dynamic of restrictive legislation (chap. 13). Gunn rightly indicates that Russia has taken a significant step backward toward the era when the religious rights of citizens and noncitizens were oppressed by the state. The value of this article is in presenting legislative activities within Russia in relation to international legislation on freedom of thought, conscience, and belief. This comparison helps both Russian and international human rights advocates to identify violations of basic freedoms.

The way the new law of September 26, 1997, is being applied in different regions of Russia is thoroughly presented by Lauren B. Homer and Lawrence A. Uzzell (chap. 15). They show that regional supplementary regulations, along with the desire of local administrations "not to offend" the Orthodox clergy have increased violations of human rights that already resulted from the basic law.

One of the most disturbing parts of this book is chapter 14 by Harold J. Berman. Although Berman deals with the same legislative acts discussed by T. Jeremy Gunn, Berman differs significantly from Gunn in his evaluation of the new law. Berman supports the legislation "which gives the so-called traditional religions a preferred position and a right to special support by the state" (278). His argument, that the proselytizing of Russian Christians by foreign Christians is an "anti-Christian" activity

which should be suppressed, is highly disputable, both from the perspective of international law—a fact that he himself recognizes—and from the "religious position"—the argument he seems to prefer. This "religious position," however, is best formulated by a popular Russian religious motto: "I am Orthodox because I am Russian." The attempt to justify the suppression of foreign evangelistic endeavors, by referring to the presumably monolithic Orthodox historical roots of the Russian people, is both superfluous and historically incorrect. At best, it reflects the history of the violent oppression that the Russian church has consistently exercised toward religious dissent—a fact well documented by historians and once more confirmed in chapter 12 by Firuz Kazemzadeh.

Berman's position is partly provoked by unethical practices on the part of some American Protestant missionaries in Russia and by their lack of respect toward the Russian national culture. The final chapters (16 and 17), by Lawrence A. Uzzell and Anita Deyneka, incorporate valuable guidelines for foreign missionaries in Russia.

Those seeking to understand the most recent developments in relationships between religion and human rights in Russia will find this book an indispensable resource.

Zaokski Theological Seminary Oleg Zhigankov
Zaokski, Tula Region, Russian Republic

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	ֵי	=	ê		ֹ	=	ō	ֹו	=	ô
ָ	=	ā		ֵ	=	ē		ִ	=	i	ֺ	=	o	ֻו	=	û
ַ	=	a	ְ (vocal shewa)		=	e		ִי	=	î	ֺ	=	°		ֻ	=	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.*	*CHR*	*Catholic Historical Review*
AB	Anchor Bible	*CIG*	*Corpus inscriptionum græcarum*
AcOr	*Acta orientalia*	*CIJ*	*Corpus inscriptionum indaicarum*
ADAJ	*Annual Dept. Ant. Jordan*	*CIL*	*Corpus inscriptionum latinarum*
AHR	*American Historical Review*	*CIS*	*Corpus inscriptionum semiticarum*
AJA	*American Journal of Archaeology*	*CJT*	*Canadian Journal of Theology*
AJT	*American Journal of Theology*	*CQ*	*Church Quarterly*
ANEP	*Anc. Near East in Pictures*	*CQR*	*Church Quarterly Review*
ANET	*Ancient Near Eastern Texts*	*CT*	*Christianity Today*
ANF	The Ante-Nicene Fathers	*CTJ*	*Calvin Theological Journal*
AnOr	Analecta orientalia	*CTM*	*Concordia Theological Monthly*
ANRW	*Auf. und Nieder. der römischen Welt*	*CurTM*	*Currents in Theol. and Mission*
ARG	*Archiv für Reformationsgeschichte*	*DOTT*	*Doc. from OT Times*, Thomas, ed.
ATR	*Anglican Theological Review*	*EDNT*	*Exegetical Dict. of the NT*
AusBR	*Australian Biblical Review*	*EKL*	*Evangelisches Kirchenlexikon*
AUSS	*Andrews Seminary Studies*	*EncIS*	*Encyclopedia of Islam*
BA	*Biblical Archaeologist*	*EncJud*	*Encyclopedia Judaica*
BAR	*Biblical Archaeology Review*	*ER*	*Ecumenical Review*
BASOR	*Bulletin Amer. Sch. Oriental Research*	*EvQ*	*Evangelical Quarterly*
BCSR	*Bull. Council on the Study of Religion*	*EvT*	*Evangelische Theologie*
BHS	*Biblia hebraica stuttgartensia*	*ExpTim*	*Expository Times*
Bib	*Biblica*	*GRBS*	*Greek, Roman, and Byz. Studies*
BibB	Biblische Beiträge	*GTJ*	*Grace Theological Journal*
BIES	*Bulletin of the Israel Expl. Society*	*HeyJ*	*Heythrop Journal*
BJRL	*Bulletin, John Rylands University*	*HR*	*History of Religions*
BK	*Bibel und Kirche*	*HTR*	*Harvard Theological Review*
BKAT	Bibl. Kommentar: Altes Testament	*HUCA*	*Hebrew Union College Annual*
BR	*Biblical Research*	*IB*	*Interpreter's Bible*
BSac	*Bibliotheca Sacra*	ICC	International Critical Commentary
BT	*The Bible Translator*	*IDB*	*Interpreter's Dictionary of the Bible*
BTB	*Biblical Theology Bulletin*	*IEJ*	*Israel Exploration Journal*
BZ	*Biblische Zeitschrift*	*Int*	*Interpretation*
BZAW	Biehefte zur *ZAW*	*ISBE*	*International Standard Bible Ency.*
BZNW	Beihefte zur *ZNW*	*JAAR*	*Journ. American Academy of Religion*
CAD	*Chicago Assyrian Dictionary*	*JAOS*	*Journ. of the Amer. Or. Society*
CBQ	*Catholic Biblical Quarterly*	*JAS*	*Journ. of Asian Studies*
CH	*Church History*	*JATS*	*Journ. of the Adventist Theol. Soc.*

Abbreviations (continued)

JBL	*Journal of Biblical Literature*
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 Religious 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	*Neu 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 Græca*, 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*
TGI	*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
TWAT	*Theo. Wörterbuch zum Alten Testament*
TWOT	*Theological 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. Gesll.*
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. und Geistegeschichte*
ZST	*Zeitsch. für systematische Theologie*
ZTK	*Zeitschrift für Theologie und Kirche*
ZWT	*Zeitschrift für wissen. Theologie*