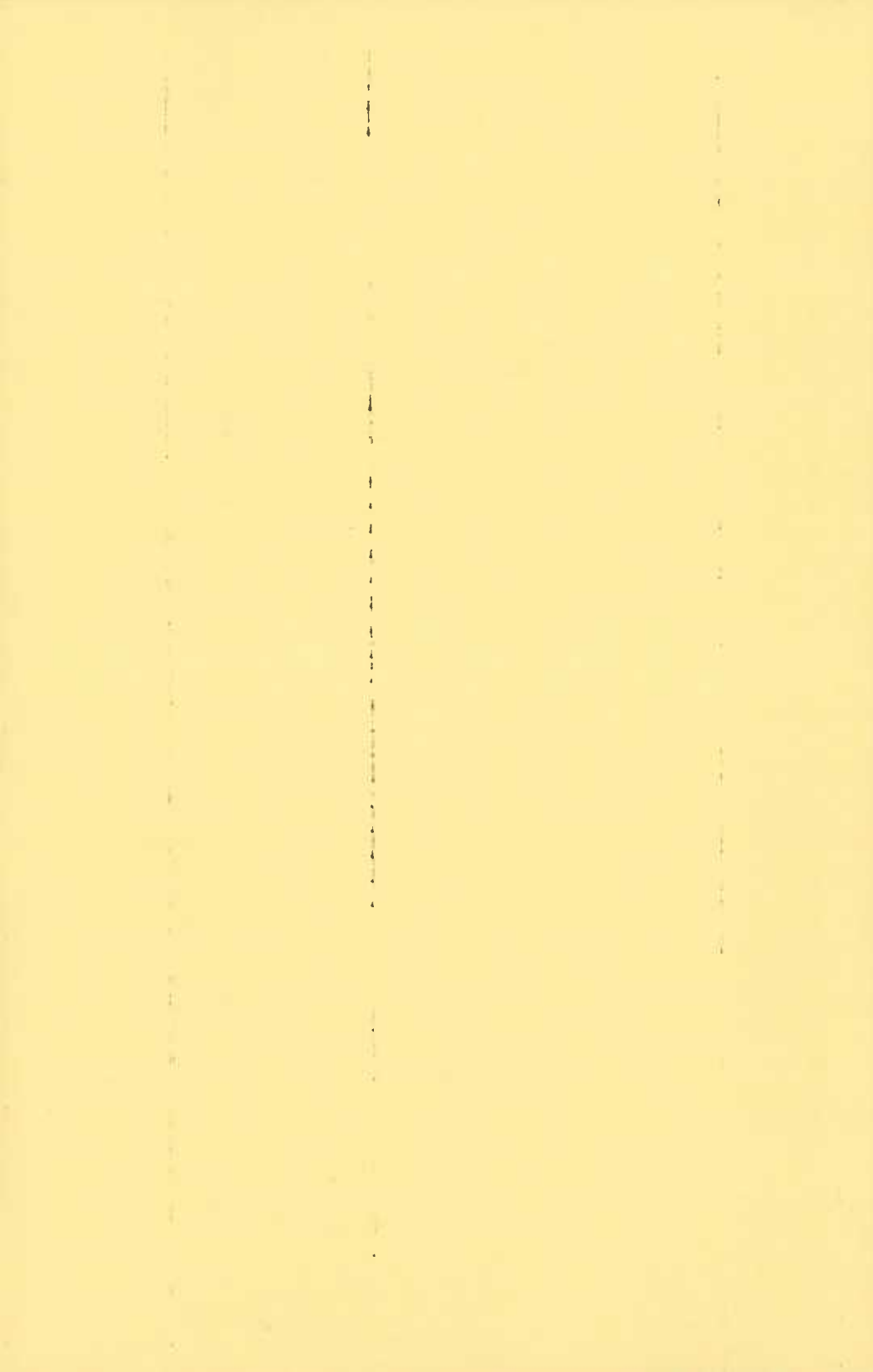


MASS

Asia Adventist Seminary Studies

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Asia Adventist Seminary Studies (AASS) is published once a year by AIIAS Publications under the auspices of the Adventist International Institute of Advanced Studies (AIIAS), Silang, Cavite, Republic of the Philippines. It is the official scholarly journal of the AIIAS Theological Seminary. AIIAS is a graduate-level institution of Christian education operated by the General Conference of Seventh-day Adventists, serving especially the Asia-Pacific region.

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THE MISSION of *AASS* is to publish research findings and practical contributions from AIIAS Theological Seminary by which pastors, teachers, administrators, and other church members may be benefitted in carrying out more knowledgeably and effectively the mission of the church in the Asia-Pacific region and in the world.

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A CHILD IS BORN (Editorial)

Jesus once said that “when a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world” (John 16:21). This rather well expresses the sentiments of those who have labored long to bring this infant into the world.

I use the word “long” in its fullest sense. This journal has had a long history of fits and starts before reaching this final stage. I do not intend to recount that history, but those who have participated in the process know full well what I mean. I have a file of articles prepared for publication in years past that never reached the publication stage. Editors have come and gone without seeing the reward of their labors. There was great concern that this not happen again, and some have been reluctant to take the time and trouble to submit materials, fearing that their labor would again be for naught. We have been determined that the past not be repeated, and if you find yourself reading this copy, you will know that our labor has not been in vain.

As you peruse this journal, sent out on a complimentary basis at first, with the hope that you will choose to subscribe to future issues, you may have questions as to what this seminary represents and why we chose to publish a scholarly journal. I would like to give a brief history here to acquaint our readers with who we are and what we stand for as an institution.

The Theological Seminary is one of two schools of the Adventist International Institute of Advanced Studies (AIAS), an institution of graduate education operated by the General Conference of Seventh-day Adventists. The seminary began in 1957 as a part of Philippine Union College, now the Adventist University of the Philippines. In 1978 it was adopted by the Far Eastern Division of the Seventh-day Adventist (SDA) Church, taking the name Seventh-day Adventist Theological Seminary, Far East. The name was later changed to the Asia Adventist Theological Seminary (AATS), a legal entity which still exists to offer programs as deemed essential for students who cannot qualify for AIAS graduate programs. In 1986 the Theological Seminary became one of two schools to operate under a charter granted by the Philippine government to open AIAS as an international institution for graduate education. When the SDA Church in the Asia-Pacific region was being restructured in 1996, AIAS became a General Conference institution. It thus serves the world, though with special responsibility to the Asia-Pacific region.

A special feature of AIAS is its Distance Education Division, in which programs are offered at many different Distance Learning Centers around the Asia-Pacific region and beyond, enabling students to continue with their employment while attending short intensive courses offered by AIAS professors at convenient, regional locations.

The Theological Seminary offers three professional programs, the Master of Divinity, the Master of Ministry, and the Doctor of Ministry. We also have two academic programs, the Master of Arts in Religion and the Doctor of Philosophy in Religion. Besides these regular on-campus programs, the Master of Ministry program is offered also through the Distance Education Division.

The seminary departments have been undergoing some restructuring recently. There are now three new departments on campus, each encompassing two formerly independent departments. The Applied Theology department covers Christian Ministry and World Mission. The Biblical Studies department encompasses Old Testament and New Testament. And the Historical/Theological Studies department teaches Church History as well as Theology, Christian Philosophy, and Ethics.

AIIAS is officially and legally recognized by the government of the Republic of the Philippines as a graduate educational institution of international character, having a special classification as a foreign school with an international student body, faculty, management, funding support, programs, curricular offerings, calendar, fee structure, and academic standards. AIIAS degrees are accredited by the Adventist Accrediting Association (AAA), located near Washington, DC, USA. In addition, Theological Seminary degrees are accredited by the Association for Theological Education in South East Asia (ATESEA). ATESEA is a member of the Association of Theological Schools (ATS), as well as the World Conference of Associations of Theological Institutions (WOCATI), of which ATESEA was a founding member.

The mission of AIIAS is to deliver dynamic Seventh-day Adventist graduate education on campus and at different Distance Learning Centers in such fields as business, education, health, and religion, in order that its graduates will effectively fulfill the Gospel Commission by providing competent leadership and service based on integrity, respect, and love in meeting the needs of the church and society.

The mission statement of this journal is printed on the inside cover. We encourage you to read it. It is, of course, to be interpreted within the mission of AIIAS and of the Seventh-day Adventist Church as a whole.

At this point the journal is being internally refereed by a committee voted by the faculty. It is our hope that we will be viewed as making a contribution to scholarship as well as to practical religion and applied theology in order not merely to perform an academic exercise but to prove useful to the field. We solicit your response, whether positive or negative, so that we may know the measure of the journal's usefulness and success. We also encourage you to subscribe in order to support and encourage our efforts to disseminate the journal with its contributions.

Finally, I would like to briefly introduce to you those who have contributed articles for this issue of the journal.

G. T. Ng is the dean of the Theological Seminary, director of the PhD in Religion program, and Associate Professor of Christian Ministry and World Mission. He hails from Singapore and holds a PhD from Andrews University in Berrien Springs, Michigan, USA. He is entering his eighth year of teaching at AIIAS.

Carlos Martin is the assistant dean of the seminary, director of the DMin program, chair of the new Applied Theology department, Associate Professor of World

Mission, and a consulting editor of AASS. He is originally from Uruguay and holds a PhD from Southern Baptist Theological Seminary in Louisville, Kentucky, USA. He is in his fifth year at AIIAS.

Zdravko Stefanovic is the director of the MA in Religion program, chair of the new Biblical Studies department, Professor of Old Testament and Biblical Languages, and a consulting editor of AASS. He comes from Bosnia in the former Yugoslavia and holds a PhD from Andrews University. He is in his eleventh year at AIIAS.

Humberto Treiyer is the outgoing director of the MDiv program, chair of the outgoing Church History department, and Professor of Church History. He is from Argentina and holds a PhD from Southern Baptist Theological Seminary. He is completing his tenth year at AIIAS and is retiring before the end of this year.

Ronald Bissell is the secretary of the PhD program, chair of the new Historical/Theological Studies department, and Professor of Systematic Theology. He comes to us from Canada, originally from the USA, and holds a PhD in Religious Education from Andrews University. He is in his second year at AIIAS.

Edwin Reynolds (yours truly) is the secretary of the MA in Religion program, chair of the outgoing New Testament department, Associate Professor of New Testament and Biblical Languages, and editor of AASS. He is from the United States and holds a PhD from Andrews University. He is beginning his seventh year at AIIAS.

Besides major articles, we feature abstracts of recently completed doctoral dissertations at the Theological Seminary, as well as some book reviews. We thank our sister journal, *Andrews University Seminary Studies*, for sharing with us some books for review.

We hope you will enjoy your complimentary copy of our new journal, find some useful material in it, and respond with a letter, or better yet, subscribe to this new child of ours. That will encourage us to keep up the good work.

ADVENTIST THEOLOGICAL EDUCATION IN THE THIRD MILLENNIUM

G. T. NG

Theological education has undergone many changes in the past. Seminaries of many mainline churches and across the ecumenical spectrum have reeled under the assault of forces from the right and left. Some have buckled under pressure, others have emerged seemingly unscathed.

Adventist theological education also has had its share of ups and downs. Its beginning around 1870 involved mainly short intensive courses given in the local conferences with Uriah Smith as a principal instructor.¹ The establishment of Battle Creek College in 1874 changed the mode of ministerial preparation from intensive courses to a four-year training course culminating in a Bachelor of Arts degree. The Autumn Council of the General Conference of Seventh-day Adventists in 1932 authorized the establishment of a school of theology, but the opening of the theological seminary, under the Potomac University, did not happen until 1937.² Since then, colleges and seminaries have mushroomed around the globe, providing theological education at the undergraduate and graduate levels.

The approach of the year 2000 affords an opportunity for evaluating theological education. Have the objectives of Adventist theological education changed with time? Should Adventist theological education continue in its present shape and form, or should it become more dynamic? Will theological education with its curriculum and mode of teaching still be relevant to the societal and cultural contexts of the third millennium?

This paper first examines the objectives of Adventist theological education. It then addresses two major issues related to theological education—partnership of the church and seminary, and partnership of theory and practice. This is followed by a discussion on the ethos of an ideal theological school. The article concludes with the focus of the seminary as a redemptive community.

Objectives of Adventist Theological Education

Objectives provide an institution with its *modus operandi*. Without these, an organization would be left to flounder aimlessly. The primary objective of

¹Enrique Becerra, "Seventh-day Adventist Ministerial Training: Toward an Integrated Whole," a paper presented at the International Faith and Learning Seminar held at Union College, Lincoln, Nebraska, USA, June 1993, 2.

²"Andrews University," *Seventh-day Adventist Encyclopedia* (Washington, DC: Review & Herald, 1976), 50. See also Leona Glidden Running and Mary Jane Mitchell, "From All the World, Into All the World," *Focus*, Summer 1984, 8-15.

Adventist theological education is to prepare pastors and leaders for ministries in the church, schools, and the world. This objective has not changed much through the years. The first objective of the SDA Theological Seminary, as noted in its 1957-58 bulletin, was "to provide advanced education and training for those workers or prospective workers of the church whose service is to be primarily spiritual, such as pastors, evangelists, college teachers of religion, missionaries, chaplains, writers and editors of denominational books and periodicals, and Bible instructors."¹

This objective may be achieved through four goals suggested by Donald Messer: "(1) acquiring and transmitting theological knowledge, (2) developing professional skill, (3) promoting personal and social growth, and (4) deepening of Christian commitment and service through spiritual formation."²

Secondly, Adventist theological education should empower laity to do their ministries. Recently I was in a country that has one of the highest per capita incomes in Asia. A lady came up to me after Sabbath School. She had learned I was connected with the AIIAS Theological Seminary. Expressing interest, she asked if she could enroll in a seminary degree program. I was surprised by her eagerness for a theological education, considering the fact that her professional training was in engineering. Asked why she would like to study theology, she replied that she wanted to equip herself "to witness more effectively for the Lord." If ever this layperson comes to AIIAS, are we prepared to accept her and to prepare her for *her* ministry as a layperson?

Traditionally, the seminary is the domain of clergy. It is "reserved" for those who occupy the "high and holy office." But a biblical understanding of the *laos*, the whole people of God, recognizes Christian ministry as ministry for the whole church, and not exclusively that of the clergy alone. Christian ministry includes all of God's people, both the clergy and laity. Theological education, therefore, should also encompass the laity in its offerings.

In the light of this renewed understanding, some seminaries have begun offering programs for lay believers. A case in point is the Asia Theological Seminary in Manila, where lay people may obtain a theological education specially tailored for them.

Thirdly, Adventist theological education should serve as a theological center of the church. Theologian H. Richard Niebuhr advocated a dual function for a

¹Bulletin, Potomac University, Washington, DC, 1957-58, 53. The other three objectives read as follows: "To offer such courses in graduate study and research as shall contribute to the development in the worker of habits of sound scholarship in Biblical theology, and in cognate and supporting fields in harmony with the teachings, philosophy, and objectives of the Seventh-day Adventist denomination; to prepare the missionary and mission appointee for more competent service through courses designed to acquaint him with the characteristics and needs of the people among whom he is to labor, and also to acquaint him with the methods of working which have proved successful; and to provide for the in-service development of denominational workers through short-term courses and workshops in pastoral and evangelistic activities, administrative principles and procedures, public relations, personnel management, institutional board responsibilities, and related fields." Ibid.

²Donald Messer, *Calling Church and Seminary into the 21st Century* (Nashville: Abingdon 1995), 22.

theological school: first, as a place where the church exercises its intellectual love of God and neighbor; and second, as a community that brings reflection and criticism to bear on worship, preaching, teaching, and the care of souls.¹

The various functions of church life need theological reflection from time to time. Worship without reflection can become a meaningless rite. Preaching not understood in its relation to God and humans in a historical context may develop into accidental elocution. Evangelism (with its many shades of meaning) without a theological foundation tends to degenerate into busyness and activism. In short, the life and activities of the church must be informed and transformed by theological understanding, hence the need for continuous study on the part of seminary faculty and students.

A seminary is thus a place in which the biblical, the historical, and the contemporary church are included in one community, where study and reflection are sought and communicated.

Partnership of Church and Seminary

The relationship between the seminary and its church constituencies is not always cordial. The church likes to listen to its best minds, yet it is ambivalent about the perception that scholars tend to undermine orthodoxy and church tradition. The much feared liberalism, with all its polarizing implications, is pigeonholed into intellectualism. Hence, honest inquiry may be misconstrued as disloyalty to the church.

Adding to this unfortunate perception is the aura seminary professors tend to exude. Albeit professing to be servants of the church, they come across as people who demand respect and recognition, and in the process alienate their faith community which establishes and supports the seminary.

The ambivalence of this "love-hate" relationship often precipitates in church leaders' loyal, perfunctory declaration of pride in and support for the theological seminary on the one hand, while withholding financial aid on the other. Some simply slow down or stop ministerial upgrading programs altogether.

Although the seminary and church are held in tension, this tension must be recognized as normal, inevitable, or even necessary. Tension should not give the impression of unsolvable crisis. Both must recognize that although the locales are different, the mission is the same. A seminary serves its constituencies, which in turn support the seminary in partnership.

Messer suggests that a seminary and its church constituencies should forge a new partnership. To facilitate this new relationship, the church should stop playing the blaming game in which the church accuses the seminary of failing to prepare students by not requiring the right courses or being too theoretical. The seminary, on the other hand, should stop being in "glorious isolation," in which both the church and seminary claim different spheres of responsibilities, do their own things, but barely relate to each other. Cooperation has been limited and reluctant.²

¹H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper & Row, 1956), 110.

²Messer, 51-52.

In the new millennium, a seminary can do much to assure its loyalty and support for the church constituencies. Perhaps dialogue and consultations should be more frequent and intentional. "Partnership," in the real sense of the word, must be maintained and enhanced.

Partnership of Theory and Practice

Concomitant to the challenge of seminary-church partnership is the perennial dichotomy between the academic and the practical. The traditional rivalry between advocates of academic emphasis and that of professional emphasis can be a thorny problem.¹ The academic camp believes "content," academic, or theological courses should have precedence over courses in practical training, whereas proponents of applied theology regard scholarly biblical and theological studies as peripheral and marginal. "Get on with evangelism" and "finish the work" are all that matters.²

Richard Niebuhr suggested a balanced approach to this problem. He proposed that theological education must be set in the context of the activities of the church. The special duty of teaching faculty and students is to participate in the life and work of the church. One cannot understand theory without first understanding the Christian life.³ "This work of theory cannot stand alone because it is a work of abstraction that proceeds from, and must return to, the concrete reality of life."⁴ In other words, the study of theology requires personal involvement. Niebuhr lamented the situation:

A community of service to men is not as such a theological center; but a school that only studies man-before-God and man in relation to neighbor without the accompaniment of frequent, direct encounter with human *Thous*, serving and being served, has become too irresponsible to be called a divinity school.⁵

Niebuhr indicates further that the theological community itself should get into the context of church activities in order to make this wholistic approach to theological education meaningful. He says this aspect of seminary life is often neglected. "Field work" outside the confines of the school thus applies to both students and faculty. Getting into the life and work of the church does not mean that a seminary should be anti-intellectual. Niebuhr expressed his conviction this way:

The theological school should turn away from its own proper work of intellectual activity. It means that theoretical activity can be only provisionally and partly separated from the Church's total actions, or that as the theological community is necessary to the functioning of the Church so also the Church's

¹Niebuhr refers to the two emphases as the intellectualist and the pragmatic approaches. Niebuhr, 126-27. The intellectualist theory begins with idea and then moves on to action. One conceives the idea of God and then moves toward love and obedience. The pragmatic theory, however, regards theory as irrelevant to practice.

²The Seventh-day Adventist Theological Seminary on the campus of Andrews University wrestled with this issue through the years. For details see Gary Land, "The SDA Theological Sem

³Ibid., 128.

⁴Ibid., 129.

⁵Ibid., 131.

other agencies are necessary to that community. Once more the old parable of the body and its members finds its application.¹

Ethos of a Theological School

Edward Farley, in his discussion of his book *Theologia: The Fragmentation and Unity of Theological Education*, observes that any essay on the nature and purposes of theological education is inescapably a contribution to utopian literature.² While it is true that innocent idealizations of theological education sometimes give way before the concrete existence of seminary life, it should not prevent us from verbalizing our hopes and dreams. If institutional reality can be made to match the heart's desire, what would the ideal seminary be like? What would be its ethos? Six characteristics are considered quintessential. The ideal SDA seminary would be (1) faithful to the Bible and the inspired writings of Ellen G. White, (2) focused on mission, (3) committed to scholarship, (4) relevant to reality, (5) sensitive to change, and (6) dedicated to spirituality.

1. Faithful to the Bible and the Inspired Writings of Ellen G. White

Some contemporary seminaries are suffering from historical and biblical amnesia, forgetting or ignoring the doctrines of incarnation and resurrection, for example. Adventist theological education should not fall prey to such unbelief, diluting and casting doubt on the Scriptures, which are the sine qua non of theological education. In a sermon given during the retreat of the Seventh-day Adventist Theological Seminary at Andrews University, General Conference president Robert Folkenberg reiterated the importance of seminary teaching as a sound spiritual foundation. He said,

I would like to encourage the Seminary faculty to continue to resist the temptation to abandon this fundamental commitment to our heritage. Should we fail in this task, our message is undermined and our identity becomes blurred. We will lose the reason for our existence. Our students will be left in an ocean of ideas and conflicting views without a spiritual foundation, without a frame of reference, a cosmic perspective, by which to interpret and evaluate what they are learning.³

Folkenberg maintained that the pursuit of truth, of knowledge itself, is not enough. Such pursuit must be accompanied by personal commitment to the truth as found in Jesus.

The seminary teacher has a duty to expose students to difficult questions and issues, such as those non-believers and skeptics within the church may raise.

¹Ibid., 133.

²Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress, 1983).

³Robert Folkenberg, "The Church and Its Seminary: Partners in Message and Mission," Sabbath sermon at the retreat of the SDA Theological Seminary at Andrews University, Gull Lake, Michigan, 24-26 October 1997, 1.

However, I believe the teacher should never leave students 'dangling' where vital issues are concerned. At times I find some Adventist students disoriented and uncommitted. There is no reason or justification of this state of affairs. It is time for us to go back to our roots and heritage, not to tear it down but to build on it.¹

The inspired writings of Ellen G. White, as the cornerstone of the Adventist heritage, should also find a rightful place in theological education. One of the characteristics of the last days is the emergence of the remnant church spoken of by John in Rev 12:17. This church keeps the commandments of God and cherishes the prophetic guidance of Jesus. For these reasons, this church becomes a target of Satan's attacks.

The significance of the gift of prophetic guidance at the end of time is explained in the OT. Joel the prophet saw sons and daughters prophesying, and old men and young men seeing visions and dreaming dreams. This activity takes place in the time of the "dreadful day of the Lord" (Joel 2:28-29,31). Prophetic guidance is a special gift to the remnant church during the period prior to the Second Coming of Christ. Joel further associates the "dreadful day of the Lord" with a darkened sun and a bloody moon (Joel 2:31). John the Revelator also mentions these signs in the sun and moon (Rev 6:12, 13).

Seventh-day Adventists believe that the renewal of the gift of prophecy in the last days among God's commandment-keeping people has been especially manifested in the writings and ministry of Ellen G. White.² More than a century and a half has passed since Ellen White received her prophetic gift. Yet her influence has continued to leave its indelible mark on the church and its operations. She considered her writings a guide to a better understanding of the Bible, "a lesser light to lead men and women to the great light."³ We would do well to give credence to the gift of prophetic guidance, to teach and model it the best we can.

2. Focused on Mission

The Adventist heritage is firmly rooted in its end-time mission as portrayed in Rev 12 and 14. Rev 12 delineates the emergence of the remnant after the cataclysmic events of the French Revolution, culminating in the arrest of the pope at the end of the 1260-day year prophecy in 1798. The mission of the remnant is clearly spelled out in Rev 14. They are to proclaim a three-fold message for the world in "the time of the end" (Dan 12:4).

The first message calls for the restoration of the true worship of God as Creator because the judgment hour has come. The second warns against the fall of the apostate church. The third counsels against false systems of worship and points to

¹Ibid., 2.

²Her writings, over 100,000 manuscript pages, are considered as divinely inspired. In 60 years, Ellen White wrote about 25 million words. That is equivalent to 1,100 words, or 3 to 4 typewritten pages a day for every day of those years! She also preached 2 to 3 sermons every week. Her quill pen had to be dipped into the ink well to write every 5 words. At the end of her life, her arm would have traveled about 3200 km, moving between the ink well and the paper.

³Ellen G. White, "An Open Letter," *Advent Review and Sabbath Herald*, 20 January 1903, 15. See also idem, *Colporteur Ministry* (Mountain View, CA: Pacific Press, 1953), 125.

the “saints” as holding to the commandments of God and the faith of Jesus. The momentous task of the remnant is to proclaim these three angels’ messages by calling God’s people out of apostasy, restoring God’s true worship, and preparing His people for the Second Advent.

The prophetic messages as embodied in Rev 12 and 14 constitute the *raison d’être* of the Adventist Church. The pioneers understood it. This bedrock conviction drove them to mission. By 1990 the conviction that the church is a movement of prophecy had resulted in establishing churches in 182 of the 210 nations then recognized by the United Nations.¹

The mission of the church should also become the mandate of the theological seminary. Our curriculum, teaching, and seminary life must reflect this commitment. The prophetic conviction must be reiterated in the classrooms. Both faculty and students should be challenged time and again by the command of Rev 10:11 to “prophesy again before many peoples, and nations, and tongues, and kings.”

As Emil Brunner said, “The church exists by mission, just as fire exists by burning.”² The Adventist mission as an end-time movement must not be allowed to be diminished. It should be an integral part of our prophetic consciousness. Such consciousness engenders a sense of urgency which must characterize theological education in the next millennium.

3. Committed to Scholarship

Adventist theological education must be committed to creative and critical teaching, research, and scholarship. Striving and maintaining excellence should be its priority. It is easy to excuse shoddy undertaking because of perceived limitations in language and culture. Yet excellence in one’s work is a biblical principle that transcends national and cultural boundaries (Eccl 9:10).

Anti-intellectualism is not new in the history of the Christian church. Misunderstanding the nature of the divine call has led some to exalt the call of God and minimize the need for theological education. “When God calls, He qualifies” is the sentiment. Effective ministry is considered to rest on the authenticity of God’s call, not on theological education. As a result, ministers “have preferred to stick simply with the inward call of God, rather than to engage in the discipline of study required for faithful understanding and interpretation of the Scriptures, the thoughtful exposition of theology, and the in-depth appreciation of the cultural history of the church.”³

Commitment to scholarship has not always been self-evident in the Adventist Church. There have been persons who see seminary education as unnecessary at best and wasteful at worst. Learning and piety are perceived as antithetical. Quotations such as “God can teach you more in one moment by his Holy Spirit

¹28th Annual Statistical Report—1990 (Silver Spring, MD: General Conference of Seventh-day Adventists, 1990), 42.

²Emil Brunner, *The World and the Church* (London: SCM, 1931).

³Donald Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon, 1991), 68-69.

than you could learn from the great men of the earth”¹ are used to justify their position.

The concern for a converted clergy is a legitimate consideration. Granted, the necessity for spirituality of ministry cannot be overemphasized. Those who are called to convert people to Christ must themselves be converted. But an educated clergy is meant to supplement rather than supplant spirituality in ministry.

Commitment to scholarship must not mean snobbery, however. It should not imply superiority, neither should it give permission to look at the less educated with disdain. The quest for truth and knowledge may be a worthy enterprise, but it is not a license for overzealous theological professionals to become prima donnas pursuing the proverbial ivory tower without consideration of the context in which we live. Theological education must strive for excellence on one hand, and be in touch with reality on the other.

4. Relevant to Reality

Theological education must be in touch with reality. Pastors are trained for ministry in the local church and not in an abstract entity somewhere on the horizon. The church is made up of real people with real problems, and the pastor must be trained and prepared to face the real world. Even those who are pursuing the so-called academic degrees, to become teachers will eventually teach ministerial students who will, in turn, face the real world.

Kosuke Koyama, professor emeritus of Union Theological Seminary in New York, who had spent many years as a missionary to Thailand, Singapore, Taiwan, and New Zealand, recently proposed the significance of the so-called “barefoot theology” in theological education. He declared that theology before the burning bush must become barefoot.

The place of theological education is holy ground and the place of *apokalypsis* (revelation). For 500 years theology walked with shoes on, claiming for itself the authority of Matthew 28:18-20, “All authority in heaven and on earth has been given to me, Go therefore.” But the authority belongs to the crucified, the one who emptied himself (Philippians 2:5-11). At the 1954 Bangkok Conference on Theological Education, theological educators in South East Asia stood before the burning bush, and took their shoes off.²

Koyama’s barefoot theology is akin to his earlier “waterbuffalo theology.” Relating to his experience in northern Thailand where he daily came in contact with farmers, he said,

I decided to subordinate great theological thoughts, like those of Thomas Aquinas and Karl Barth, to the intellectual and spiritual needs of the farmers. I decided that the greatness of theological works is to be judged by the extent and quality of

¹Ellen G. White, “How to Meet a Controverted Point of Doctrine,” *Advent Review and Sabbath Herald*, 18 February 1890, 98.

²Kosuke Koyama, “New Heaven and New Earth: Theological Education for the New Millennium,” a paper presented at the general assembly meeting of the Association for Theological Education in South East Asia (ATESEA), Hong Kong, 17-19 November 1997.

the service they can render to the farmers to whom I am sent. I also decided that I have not really understood *Summa Theologiae* and *Church Dogmatics* until I am able to use them for the benefit of the farmers. My theology in north Thailand must begin with the need of the farmers and not with the great thoughts developed in *Summa Theologiae* and *Church Dogmatics*. But is not this approach uncouth and even sacrilegious? Do I mean to say that I dare to give priority to the farmers over Thomas Aquinas and Karl Barth in my theological thinking? Yes. The reason is simple: God has called me to work here in northern Thailand, not in Italy or Switzerland. And I am working with neither a Thomas Aquinas nor a Karl Barth. God commanded me to be a neighbor to these farmers.¹

Theological professionals, therefore, cannot afford to be mere theoreticians. One of the great enemies of theological education is insulation from the context in which our people live and to which our graduates go. What would happen if seminary professors, students, as well as board members spent a week sleeping with the homeless and interacting with street children? Would our perspective in theological education be thus drastically transformed?² The prophet Ezekiel was able to testify in his mission, "I sat where they sat" (Ezek 3:15). We can do no less.

Not only should theological education be in touch with reality, it should orient itself in terms of the Christian community. Part of the document on theological education consultation in Germany included this very thing.

We are at fault when our programs operate merely in terms of some traditional or personal notion of theological education. At every level of design and operation our programs must be visibly determined by a close attentiveness to the needs and expectations of the Christian community we serve. To this end we must establish multiple modes of ongoing contact and interaction between program and church, both at official and at grassroots levels, and regularly adjust and develop the program in the light of these contacts. Our theological programs must become manifestly of the church, through the church, and for the church.³

But aren't the majority of us in the seminary ordained ministers? Do not our ministerial credentials speak plenty? Professors and students may have been ordained, but ordination is not license to false assumption on the present reality, neither is it a substitute for relevancy. Respected speaker, writer, and pastor, Warren Wiersbe, has found that the professors who help students the most are those who believe in the local church and are active members. Faculty should also reflect a positive view of the church, he cautions.

That is not to suggest that he whitewash the problems, but only that he share the excitement of the ministry. If he has not pastored himself, let him beware of what

¹Kosuke Koyama, *Waterbuffalo Theology* (London: SCM, 1974), viii.

²Leslie Hardinge, former president of the SDA Theological Seminary, Far East, recommends every seminary teacher conduct a series of evangelistic meetings every year or two. See "Dr. Leslie Hardinge's Dream about AIAS," 19 February 1994, 3.

³"Manifesto on the Renewal of Evangelical Theological Education," *Theological Education Today*, January-March 1988, 2. The manifesto is the outcome of the ICAA Consultation in West Germany, 1987.

he says about the church and ministry. If he has had painful experiences in the church (and who has not, including the apostle Paul?), then let him admit it and learn to deal positively with it.¹

Theological education must also be relevant to culture. Theological education in the past has largely been influenced by a model that does not meet the needs of the Two-thirds World. Emilio Castro, former General Secretary of the World Council of Churches, asserts that traditional theological education has been dominated by a professional model that is not suitable for most small churches around the world. Moreover, the Two-thirds World has limited resources and can ill afford the full-time salary model of professional ministry. Further, theological education is out of reach of the financial capability of most ministers. Lastly, theological education often estranges people from the very culture they profess to serve.² Seminarians sometimes become misfits in their own culture.

5. Sensitive to Change

Cataclysmic changes are taking place all around us. Change is a way of life, and adapting to social, global, and technological changes can be a challenge. Some are paralyzed by change, others are ambivalent about it.

The emergence of the new information superhighway presents unique opportunities for a seminary that should be at the forefront of exploring new ways of communicating the Three Angels' Messages to the world. We have to be prepared for radical changes in the area of theological education by extension, for example.

What are the implications a globalized world has on theological education? French philosopher Jacques Ellul's often repeated statement, "Think globally and act locally," should also apply to theological education. Besides globalizing theological education by expanding its extension program, a seminary may have to adjust its curriculum to expand students' global vision and fit them in multiple contexts around the world.

It does not mean, however, that one's local context should be neglected. Ellen White's counsel is well taken, "Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods."³ Oswald J. Smith concurred with this concept when he said, "The light that shines the farthest will shine the brightest at home." "Salinization of mission" ("traveling over salt water")⁴ may be glamorous, but is not a must. One's ministry begins at one's doorstep.

¹David and Warren Wiersbe, *Making Sense of the Ministry* (Chicago: Moody, 1983), 137.

²Emilio Castro, foreword to *Ministry by the People: Theological Education by Extension*, ed. Ross Kinsler (Maryknoll, NY: Orbis, 1983), ix-xi.

³Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9:30.

⁴Robert A Evans, foreword to *Jesus Weeps: Global Encounters on Our Doorstep*, by Harold J. Recinos (Nashville: Abingdon, 1992), 10.

6. Dedicated to Spirituality

Are spirituality and a theological seminary contradictions in terms, or does one presuppose the other?

The notion that a theological seminary is heaven on earth, where godly saints are cranked out periodically, needs to be demythologized. It is incongruous to some that a seminary and spirituality are not necessarily synonymous.

It is sometimes said that the danger of theological education is producing graduates with swelled heads but with empty hearts! Accumulation of knowledge can give way to a seeming detachment from God. The academic pressure cooker leaves no room for spiritual formation.

Noted theologian C. S. Song highlights the problem of “poverty of spirituality” among seminarians by painting a picture familiar at any given seminary. Once or twice a week, seminary students leave their classrooms and head for the chapel, where they spend the next hour in worship. The former is an exercise called “theological” and the latter “spiritual.” Song explains the implication of the phenomenon:

Theology classroom is not chapel, and chapel is not theology classroom. Theological exercise and spiritual exercise are two different things related to each other only incidentally. Chapel is the heart of the community and classroom but not in the chapel. The word ‘spirituality’ is not a concept and a reality to grapple with in the classroom except for some courses designed to deal with it. ‘Spirituality’ is what chapel stands for—worship, meditation, prayer, singing of hymns, and greeting one another with a kiss of peace. Theology classroom and chapel are two different worlds.¹

Perhaps the dichotomy between classroom and chapel experiences is the crux of the issue with spirituality. To Song, the “poverty of spirituality” in theological education is due to the problem of divorce of the classroom and the chapel from each other.² Therefore, to improve spirituality by increasing the frequency of “spiritual activities” such as chapel, prayer, and meditation may be necessary, but is not enough. In fact, doing so risks missing the point. The issue must be the narrowing of the gulf between classroom and chapel. The twain should be considered kith and kin. They should work hand in glove. Theological formation is accompanied vis-à-vis spiritual formation. The classroom is the place where commitment to God and His word and mission is deepened. The chapel is not a pause from classroom but an extension of it. Classroom is not a distraction from chapel but its continuation. Classroom and chapel are thus part and parcel of faith journey and spiritual formation.

¹C. S. Song, “Between Classroom and Chapel,” in *Spiritual Formation in Asian Theological Education*, ed. Samuel Amirtham and Yeow Choo Lak (Singapore: Association for Theological Education in South East Asia, 1988), 55.

²*Ibid.*, 56.

Seminary as a Redemptive Community

Amidst the endless rounds of teaching and research in a theological seminary, it is easy to forget its redemptive aspect. Besides being an academic community, a seminary is also a redemptive community. It is biblically incumbent for us to make it a community of humility and love.

Donald Messer, president of the Iliff School of Theology of the United Methodist Church, told of an experience at an Episcopal ordination service he attended. Despite the beauty of the liturgy and the solemnity of the occasion, he felt uncomfortable because of the memory of a previous ordination he had attended in which the one to be ordained was required to lie prostrate before the bishop. He was afraid the same experience would be repeated. He was relieved, however, when the ordaining bishop did not require the candidate to lie prostrate, but instead knelt down and kissed her feet!¹

The bishop's demonstration of authentic humility epitomized the theological understanding of servanthood inherent in Christian ministry that is really an extension of Christ's ministry. Similarly, a seminary is called to authentic humility and servanthood. A seminary should overcome hierarchical distance, apathy, and sometimes, arrogance, by assuming the posture of Christ washing the disciples' feet. It is not to be self-absorbing. It is not to be a proverbial ivory tower, out of reach of reality and out of touch with its church constituencies. In short, a seminary must be a servant of a servant God.

In Asia, the carabao is a symbol of ultimate servanthood. It is a beast of burden, tough yet obedient, ever ready to submit to the master's wishes, plowing and harrowing the rice field, not expecting personal gains or rewards. The carabao epitomizes servanthood in theological education.

The redemptive community must also be a community of love. One day Jesus was confronted by Pharisees, Sadducees, and the lawyers in the temple. They came from a wide variety of theological backgrounds and political agendas. They wanted to trap Jesus by asking difficult questions. The Sadducees quizzed Him about the outcome in heaven of the woman married with seven husbands. The Pharisees asked Him about paying taxes to Caesar. Lastly, a lawyer asked, "What is the law in a nutshell?" Jesus answered, "Love the Lord your God with all your heart, soul, mind, and strength, and your neighbor as yourself" (Mark 12:28-31).

Theological educators are privileged to love God with their minds as they devote their lives to study, research, teaching, and publication. They will not do justice to their tenure if they are not committed to the pursuit of truth and knowledge.

The challenge has been to love God not only with our minds, but with hearts, souls, and strength. Scholarly faculty are known for their academic credentials. Should not they also be known for their acumen in warm personal relationships? Some argue that graduate education is meant to accentuate the transmission of knowledge and not feelings. Faculty is selected on the basis of their academic

¹Donald Messer, "Multiple Models of Diaconal Ministry," in *Diaconal Ministry, Past, Present, and Future*, ed. Peyton G. Craighill (Providence, RI: North American Association for the Diaconate, 1994), 89.

scholarship, not on their pastoral propensity to love and care.

And yet, the message of a bumper sticker slogan is troubling. It says, "Nobody cares how much you know until they know how much you care." Students like to see demonstrations of knowledge in real lives. They are not content with receiving merely intellectual experience in the classrooms, invaluable though it may be. They want to see the gospel incarnated, even in the lives of their professors. They want to see a personal sense of mission and ministry. They want to see the depth of spiritual commitment.

Jesus' message is simple: knowing and caring are two sides of the same coin. They are integral dimensions of theological education.

Theologian Charles M. Wood suggests that "there is a place for repentance in the life of the theological school."¹ As we look forward to the third millennium, we in the seminary community need to repent of our sins for failing to be truly servants of the church.

Noted Catholic theologian Henri J. M. Nouwen suggests that if we are serious about religion, and if we are to live and act in the name of Christ, then "what I have to offer to others is not my intelligence, skill, power, influence, or connections, but my own human brokenness through which the love of God can manifest itself."²

Servanthood at the foot of the Cross is the basis of theological education. We cannot do otherwise.

Summary

Theological education in the third millennium is one that incorporates all members of the Body of Christ and prepares them for ministry in the church and the world. It accentuates not only information but also transformation through a deepening commitment to God as well as His Word, ministry, and mission. It is characterized by commitment to scholarship. Above all, it epitomizes the servanthood of Christ in a redemptive community living out its calling in the classrooms, offices, and school activities. It seeks to serve students and the church by loving God with all its heart, mind, and soul, and fulfilling the Great Commission of taking the gospel to the world, thus ushering in the *eschaton* and the Kingdom of God.

¹Charles M. Wood, *Vision and Discernment* (Atlanta: Scholars Press, 1985), 95.

²Henri J. M. Nouwen, *Gracias! A Latin American Journal* (San Francisco: Harper & Row, 1983), 18.

WHAT CONSTITUTES "ACCEPTABLE CONTEXTUALIZATION"?

CARLOS G. MARTIN

A central problem of missions is how to communicate the gospel across socio-cultural barriers so that it becomes alive in the hearts of people in the receiving culture. This problem is sometimes expressed in the form of questions: How should new converts relate to their cultural past—to the food, dress, medicines, songs, dances, myths, rituals, and all such that were so much a part of their lives before they heard the gospel? How far can the gospel be adapted to fit into a culture without losing its essential message?

Christians have adopted different views concerning the tension between gospel and culture. Some hold the view that culture and historical circumstances have priority over the gospel.¹ Others will compromise a balance of influences between the gospel and culture, some emphasizing more, others less. Still others, Seventh-day Adventists (SDAs) among them, believe that the gospel must survive intact any attempt at accommodation and contextualization.²

Missiologists created terms such as "accommodation" and "contextualization" to describe the interaction between gospel and culture. A major difficulty is that groups having different philosophies of mission use the same terms, thus creating confusion.

In this paper "accommodation" is the presentation of the gospel using local forms in order to produce the greatest impact on a given society. Sometimes accommodation and contextualization are called indigenization.³ However, I prefer to see indigenization as the whole process by which the gospel becomes relevant to a local culture. One major difference between accommodation and contextualization is that accommodation is done by outsiders (also called "advocates"), while contextualization is done by insiders (also called "innovators").⁴

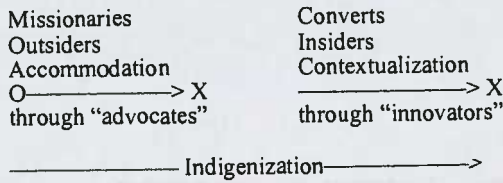
¹For instance, Robert Schreiter contends that contextualization begins with a "dialogue with Christian tradition whereby that tradition can address questions genuinely posed by the local circumstances." Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis, 1985), 13-14.

²For instance, see Donald A. McGavran, *The Clash between Christianity and Cultures* (Washington, DC: Canon, 1974), 51-74.

³"If we are careful to preserve the meaning of the Gospel, even as we express it in its native terms, we have indigenization." Paul G. Hiebert, "Culture and Cross-Cultural Differences," in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey, 1981), 378.

⁴Many sociologists and anthropologists have adopted these terms. See Daniel J. Morgan, "The Process of Change," in *That All the World May Hear: An Introduction to Missionary*

Accommodation in this case is indispensable as a first step, while contextualization will be a further development. The following graphic may help the reader to understand these concepts ("O" stands for "missionary" and "X" for "converts"):



Unacceptable Accommodation

There is acceptable and unacceptable accommodation and contextualization. In many cases accommodation has been more a compromise of the faith than an adaptation to the culture. Indiscriminate use of folk practices, myths, and rituals usually ends in open syncretism.¹ Accommodation has consistently been preached as the official policy of the Roman Catholic Church.²

Syncretism is the intentional or unintentional fusion of two or more opposing forces, beliefs, practices, principles, or religious systems that result in a new thing which is contrary to Christianity, as revealed in the Scriptures.³ Allan Tippet describes a syncretistic approach as "Christopaganism."⁴ Syncretism occurs when Christianity adapts a cultural form but still carries with it attached meanings from the former belief system. These old meanings can severely distort or obscure the intended Christian meaning. "The fear of syncretism has been one of the reasons missionaries have not always been open to adapting cultural forms to the Gospel."⁵

The Roman Catholic Church has never formally approved syncretism but has permitted people to do whatever was culturally agreeable to them as long as they paid token respect to the Church.⁶ Ellen G. White warns of the dangers of such an approach:

There is constant danger that professing Christians will come to think that in order to have influence with worldlings, they must to a certain extent conform to

Anthropology, ed. Ebbie C. Smith (Fort Worth, TX: Southwestern Baptist Theological Seminary Press, 1991), 49.

¹See Enrique Dussel, "What Constitutes a Mixed Religion?" chap. in *A History of the Church in Latin America*, trans. Alan Neely (Grand Rapids: Eerdmans, 1981), 66-68.

²John Considine, *Fundamental Catholic Teaching on the Human Race* (Maryknoll, NY: Maryknoll, 1961), 59-75.

³According to Paul Hiebert, the translation of the gospel into a native form without thought of preserving the meaning "will end up in syncretism—the mixture of old meanings with the new so that the essential nature of each is lost." Hiebert, 378.

⁴Alan Richard Tippet, "Christopaganism or Indigenous Christianity?" in *Christopaganism or Indigenous Christianity?* ed. Tetsunao Yamamori and Charles R. Taber (Pasadena, CA: William Carey, 1975), 13-34.

⁵Jonathan Lewis, *World Mission: An Analysis of the World Christian Movement*, Part 3: Cross-Cultural Considerations (Pasadena, CA: William Carey, 1987), 24.

⁶An example of this attitude is a Roman Catholic mission policy of 1659 quoted in Stephen Charles Neill, *A History of Christian Missions* (London: Penguin, 1977), 179.

the world. But though such a course may appear to afford great advantages, it always ends in spiritual loss.¹

Acceptable Accommodation

Accommodation is acceptable, however, when it is seen as cultural adjustments that have to be made to achieve the indigeneity of newly planted Christianity. It means that to whatever degree possible, without violating any biblical doctrine, aspects of Christian life and ministry such as life-style, worship patterns, music, and ethics should be free to take on the forms of each new culture which Christianity enters. It is in this sense that Ellen G. White advised,

When you are laboring in a place where souls are just beginning to get the scales from their eyes . . . be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible.²

True accommodation remains a necessary beginning in the gospel's progression into any culture.

When there is no accommodation, there is a high possibility of rejection.³ Without proper accommodation, the advocate faces the possibility of not being properly understood. In many parts of the world, Christianity is considered a foreign religion, not because of its doctrines but because local ways were indiscriminately altered. Forcing nationals to adopt the missionary's customs was a common practice during colonial days. New generations of Christians in those countries may perpetuate the missionaries' flaws and find that the transmission of the gospel in their own culture is not an easy task.

The churches in Asia may fail to communicate the gospel to their own societies because they have learned the gospel through words borrowed from the West. Borrowed words can be understood by minds intelligent enough to understand them, but they do not speak to the heart of a nation.⁴

Contextualization

It is with the term "contextualization" that many sincere Christians have problems, because it has been used with different meanings. Again, for SDAs and

¹Ellen G. White, *The Story of Prophets and Kings as Illustrated in the Captivity and Restoration of Israel* (Mountain View, CA: Pacific Press, 1958), 570.

²Ellen G. White, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists* (Payson, AZ: Leaves of Autumn, 1985), 122.

³In Acts 6:14 the Jews complained that Stephen wanted to change their customs. Similar charges are found in Acts 16:21, when Paul was accused of teaching "customs which are not lawful for us to receive, being Romans."

⁴Pekka Phojola, "Home Field—Mission Field: Isolation or Symbiotic Relationship?" in *Adventist Missions Facing the 21st Century: A Reader*, ed. Hugh I. Dunton, Baldur E. Pfeiffer, and Borge Schantz (Frankfurt am Main, Germany: Peter Lang, 1990), 96.

for many evangelicals, the concepts of accommodation and contextualization may be used as equivalent to indigenization. Contextualization could be described as the presentation of the gospel using the forms of the local culture in such a way that it will be easily understood and relevant to the hearers. In this case we could speak of contextualization as a mission strategy.

For conciliarist theologians, contextualization is the process by which the gospel becomes relevant in a sociocultural context, with the understanding that the context takes priority over the text.¹ So, the current debate over contextualization is not concerned merely with the communication of the gospel but with the nature of the gospel itself.²

Evangelical Christians in general, and SDAs in particular, hold that faithfulness to Scripture must be the primary standard for evaluating contextualization.³

In an attempt to secure both cultural relevancy and faithfulness to the Scriptures, Paul Hiebert suggests a process which he calls "critical contextualization."⁴ Insiders study both cultural manifestations and the biblical teachings on a matter, and then maintain or reject the old practice, or create a new contextualized Christian practice. In many cases it will result in a "functional substitute."⁵

Unacceptable Contextualization

Contextualization is unacceptable when its advocates do not hold a high view of Scripture. Both conservative and liberal evangelicals pay attention to culture and method, but conservatives are accused of not being willing to change their theology.⁶ Theology resulting from critical reflection in the framework of a Marxist interpretation of history is "a political hermeneutics of the Gospel" which calls men to make the world a better place.⁷ In such a view of theology, the Scriptures

¹The emphasis of this approach is not saving souls from sin and condemnation but from social injustice. They are seeking "a New Order," implying liberation from a system centered in oppression. With this understanding of contextualization many are looking for a revolutionary extension of God's kingdom by the use of violence and Marxism. Examples of this approach are IDO-C ed., *When All Else Fails: Christian Arguments on Violent Revolution* (Philadelphia: Pilgrim, 1970), and Jose Miguez-Bonino, *Christians and Marxists: The Mutual Challenge to Revolution* (Grand Rapids: Eerdmans, 1976).

²E. Ross Kinsler, "Mission and Context: The Current Debate about Contextualization," *Evangelical Missions Quarterly* 14 (1978): 25.

³Donald A. McGavran, *The Clash between Christianity and Cultures* (Washington, DC: Canon, 1974), 52-54. Also, David H. Hesselgrave and Edward Rommen, *Contextualization: Meaning, Methods, and Models* (Grand Rapids: Baker, 1989), 179.

⁴Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994), 75-92.

⁵They are culturally appropriate elements which take the place of rituals or practices which are incompatible with scriptural teaching.

⁶Rene Padilla contends that "the contextualization of the Gospel will not consist of an adaptation of an existing theology to a particular culture" but of "a new, open-minded reading of Scripture." Rene Padilla, "Hermeneutics and Culture: A Theological Perspective," in *Down to Earth: Studies in Christianity and Culture*, ed. Robert T. Coote and John Stoot (Grand Rapids: Eerdmans, 1980), 78.

⁷Gustavo Gutierrez, *A Theology of Liberation*, trans. and ed. Caridad Inda and John Eagleson (Maryknoll, NY: Orbis, 1973), 11-13.

are relegated to a secondary level; for its advocates "the most important key to contextualization will always be the soul of the local community."¹

In unacceptable views of contextualization, the religious, social, political, and economic needs of the people have priority over the gospel message. These views do not hold to "propositional truth" but to "a free, flexible Word."² Their emphasis on circumstances rather than on the Scriptures³ prevents SDAs from adopting them as valid theological models.

Liberation Theology is an example of such unacceptable theology.⁴ The father of Liberation Theology says that its theologians are committed to "construct a just and fraternal society, where people can live with dignity and be the agents of their own destiny"⁵ through "a social revolution, which will radically and qualitatively change the conditions in which they now live."⁶ "The goal is not only better living conditions, a radical change of structures, a social revolution; it is much more: the continuous creation, never ending, of a new way to be a man, a *permanent cultural revolution*."⁷ This theology is "an attempt to reconcile the traditional conflict between theology and Marxist notions."⁸ Radical advocates of this view are looking for a revolutionary extension of God's kingdom by the use of "the socioanalytical tools . . . and the revolutionary ethos and programme [of Marxism]."⁹

We should also be aware of the difference in terminology when some theologians and missiologists speak of "incarnation." The evangelical concept stresses the need of identification with those to whom we are ministering. Understanding the other culture and using local cultural elements to transmit the gospel will enhance the possibility that the gospel will be understood.⁹ However, based on the theological understanding of incarnation, recent official Roman Catholic teachings call for "inculturation." This term is more or less equivalent to the concepts of "indigenization" and "contextualization," used mostly by Protestants, although not necessarily in the same sense. Roman Catholic liberation

¹Louis J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology* (Maryknoll, NY: Orbis, 1989), 81.

²Bruce E. Fleming, *Contextualization of Theology: An Evangelical Assessment* (Pasadena, CA: William Carey, 1980), 39.

³Even evangelicals have adopted these views. See Padilla, 75.

⁴For a detailed analysis of such unacceptable views, see Alan Neely, "Liberation Theology and the Poor: A Second Look," *Missiology* 4 (1989): 392; Charles Van Engen, "The Relation of Bible and Mission in Mission Theology," in *The Good News of the Kingdom: Mission Theology for the Third Millennium*, ed. Charles Van Engen, Dean S. Gilligan, and Paul Pierson (Maryknoll, NY: Orbis, 1993), 31; Arthur Glasser "Liberation Theology Bursts on the Scene," in *Contemporary Theologies of Mission* by Arthur Glasser and Donald A. McGavran (Grand Rapids: Baker, 1983), 150-66; Morris A. Inch, *Doing Theology Across Cultures* (Grand Rapids: Baker, 1982), 61-69.

⁵Gustavo Gutierrez, *Lineas Pastorales de la Iglesia in America Latina: Analisis Teologico* [Pastoral Lines of the Church in Latin America: A Theological Analysis] (Lima: Editorial Universitaria, 1979), x. Translation provided.

⁶Gutierrez, *Theology of Liberation*, 88.

⁷Ibid., 32. Italics in original.

⁸Alfredo Mirande, *The Chicano Experience* (Notre Dame, IN: University of Notre Dame Press, 1985), 138.

⁹Jose Miguez-Bonino, *Doing Theology in a Revolutionary Situation Confrontation Books* (Philadelphia: Fortress, 1975), 35; also see J. Andrew Kirk, *Theology Encounters Revolution* (London: Inter-Varsity, 1980).

theologians use “inculturation” as interchangeable with their own views of contextualization and incarnation¹ Inculturation has been defined as the on-going dialogue between faith and culture.² The word itself suggests the transfer of the faith from one culture to another but in a higher sense than mere acculturation, since it presupposes a measure of reinterpretation.³ This approach sees a dialectical interaction between the cultural situation, the Catholic faith, and the minister’s experience.⁴ Liberation Theology is based on this theological perspective.⁵ These views are in most missiological Roman Catholic textbooks, especially those published by Orbis Books (Maryknoll, NY). This approach is basically humanistic rather than Christocentric.

Acceptable Contextualization

I see acceptable contextualization as the process of making the biblical text and its context meaningful in and applicable to the thought patterns and situations of a given people. Conciliarists and liberationists reject this view. Liberal scholars and many independent mission agencies may consider it as “non-relevant.” However, we cannot negotiate or compromise biblical doctrines. There are “landmarks” that have made the SDA Church what it is, and “the lapse of time has not lessened their value.”⁶ These pillars must emerge intact in any attempt at contextualization. However, we can develop different strategies on how we are going to teach the whole truth. These strategies must be culturally relevant, should touch people at the point of their needs, and should reach them wherever they are. This was exemplified in Christ’s ministry.

Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are.⁷

In order to communicate with people we have to be sensitive to their perception of their own needs. We may reach them through their needs. When we have done

¹See Sherwood G. Lingefelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker, 1986).

²Luzbetak, 69. The term inculturation “combines the theological significance of inculturation with the anthropological concepts of enculturation and acculturation to create something new.” Peter Schineller, *A Handbook on Inculturation* (New York: Mahawah, 1990), 22.

³More fully, “it is the creative and dynamic relationship between the Christian message and culture or cultures.” Aylward Shorter, *Toward a Theology of Inculturation* (Maryknoll, NY: Orbis, 1988), 11.

⁴Ibid., 12.

⁵Schineller, 75.

⁶Shorter, 237-50. Another example of a contextualized system based on this approach is Vincent Donovan, *Christianity Rediscovered* (Maryknoll, NY: Orbis, 1982).

⁷Ellen G. White, *Counsels to Writers and Editors* (Nashville: Southern Pub. Assn., 1946), 52.

⁸Ellen G. White, *Evangelism* (Washington, DC: Review & Herald, 1946), 484-85.

this, we will have the potential for communicating the saving power of Jesus beginning at the point of their needs, in their language, and in their cultural forms.

The use of "contextualization" may generate reaction and debate among SDAs because many associate the term with unacceptable views. However, the concept is still valid, and contextualization is a necessity. A valid approach to contextualization demands two commitments. First, there must be a commitment to biblical authority. The message of the Bible must not be adulterated. It demands faithfulness to the Church's understanding of revealed truth. Second, a commitment is needed to cultural relevance. The biblical message must be related to the cultural background of its recipients. It demands cultural sensitivity. This view of contextualization will facilitate the proclamation and acceptance of the Three Angels' Messages of Rev 14.

LIKE FATHER, LIKE SON: BELSHAZZAR'S RELATIONSHIP TO KING NEBUCHADNEZZAR

ZDRAVKO STEFANOVIĆ

The historical identification of the person by the name of Belshazzar, who in Dan 5 is said to have been the last king of Babylon, has been one of the most debated issues in the book of Daniel. Today, however, there are several ancient texts which unequivocally support the biblical statements on the person of Belshazzar and they even clarify the role which this ruler played in the Neo-Babylonian empire prior to its fall.¹ Many more questions, however, remain regarding Belshazzar's person and office. One such question is Belshazzar's relationship to king Nebuchadnezzar.

The glorious king Nebuchadnezzar II is remembered as the builder of Neo-Babylon, and the readers of the Bible know him as a "king of kings"² who ruled in the time of the prophet Daniel. Belshazzar, on the other hand, is notorious for his act of bringing that brilliant empire to an end. It is known from the official history of Neo-Babylon that between these two kings, no less than four other kings were sitting on Babylon's throne, namely, Amel-Marduk, Nerigissar, Labashi-Marduk, and Nabonidus.³ For some reason, not too well known today, the writer of the book of Daniel described Nebuchadnezzar as Belshazzar's "father," and Belshazzar as Nebuchadnezzar's "son."⁴

There are several ways in which the students of Daniel have understood the meaning of the words "father" and "son" in Dan 5. This article will first present

¹L. F. Hartman and A. A. Di Lella consider this detail as genuinely historical: "Apart from several minor details in the story that are in keeping with customs of the Neo-Babylonian and Persian periods, the chief item of historical truth in the story is the fact that it makes a genuine historical personage, Belshazzar, the last king of the Neo-Babylonian dynasty." L. F. Hartman and A. A. Di Lella, *The Book of Daniel*, Anchor Bible, vol. 23 (Garden City, NY: Doubleday, 1978), 185.

²The superlative construction "the king of kings" is applied to Nebuchadnezzar in Dan 2:36 and should be viewed in the context of an emperor who rules over other kings who are his subjects. The expression could also be translated as "the most excellent king." Elsewhere in the Bible this title is strictly reserved for God. Unless otherwise indicated, all biblical quotations are taken from the New International Version.

³Amel-Marduk, who is also known as Evil-Merodach from 2 Kgs 25:27-30, was king Nebuchadnezzar's son.

⁴Six times in the chapter Nebuchadnezzar is called Belshazzar's father: in v. 2 ("his father"), in v. 11 thrice ("your father" twice, "your father, the king"), in v. 13 ("the king, my father"), and in v. 18 ("your father"); once Belshazzar is called Nebuchadnezzar's "son" in v. 22 ("But you his son, O Belshazzar").

these views and then add one more piece of evidence pertinent to this discussion which is virtually absent from scholarly debates on Belshazzar. We begin with the literal view which is found in some scholarly works, and follow with the non-literal views.

The Literal Meaning of "Father" and "Son"

A good number of studies, both scholarly and popular, are still today based on the assumption that the book of Daniel is legendary in nature.¹ Such studies consider the use of the terms "father" and "son" in Dan 5 as one more illustration of how the assumption on the non-historical character of Daniel is valid. One good example is the statement made by a leading authority on Danielic studies in his recent magnum opus:

Yet the Belshazzar of Daniel still presents historical problems. First he was son not of Nebuchadnezzar but of Nabonidus, and though "son" might stand for "grandson" or even "descendant, Nabonidus was not descended from Nebuchadnezzar at all.²

Another, more practical commentary on Daniel makes a similar statement:

All of this seems precise and history-like, but it proves to be the stuff of brilliant, colorful storytelling more than the date of actual history for the simple reason that Nebuchadnezzar had no son named Belshazzar and his actual successor to the throne was Amel-marduk, the Evil-merodach of II Kings 25:27. Nor was Babylon captured and its king slain by anyone named "Darius the Mede."³

This line of reasoning has led the first author to spell out his general assumption on the book of Daniel in the following way:

According to the consensus of modern critical scholarship, the stories about Daniel and his friends are legendary in character, and the hero himself most probably never existed.⁴

In spite of the absence of solid factual evidence that Belshazzar was truly related to Nebuchadnezzar, some scholars still argue for a possibility that Belshazzar was Nebuchadnezzar's (grand)son in the literal sense. Professor D. J. Wiseman, a foremost defender of the historicity of Daniel, proposes the following thesis:

It may well be that Belshazzar . . . was a (grand)son of Nebuchadnezzar. Nothing is yet known of Nabonidus' wife, so that it is not impossible that she was another

¹For W. S. Towner, for example, "Daniel is a non-historical personage modeled by the author(s) of the book after the ancient worthy who is linked in Ezekiel 14:14,20 with righteous Noah and righteous Job, and who is described (Ezek 28:3) as a wise man." W. S. Towner, *Daniel*, Interpretation (Atlanta: John Knox, 1984), 5.

²J. J. Collins, *A Commentary on the Book of Daniel*, Hermeneia, vol. 27 (Minneapolis: Augsburg Fortress, 1993), 32.

³Towner, 70.

⁴Collins, 1.

daughter of Nebuchadrezzar who married Nabonidus who was already of high rank (*lu. lugal*) in Nebuchadrezzar's eighth year.¹

Alan Millard had already proposed that Nabonidus might have married one of Nebuchadrezzar's daughters just like Neriglissar had, and Millard concluded that the words addressed to Belshazzar, "king Nebuchadrezzar, your father" (or grandfather), may express the literal truth.² "This view," says D. J. A. Clines, "is uncertain, however."³

It is fair to say that up to the present there is no extra-biblical evidence that would directly support the literal meaning of the terms "father" or "son" in Dan 5. This does not mean that Belshazzar could not have been Nebuchadrezzar's (grand)son at all, but rather that the historical evidence for the thesis is lacking. Arguments from silence prove nothing. P. R. Davies says, "The literal meaning of 'son' should not be pressed; . . . a strong case against Daniel's historical reliability is not enhanced by the inclusion of weak arguments such as this."⁴ For the same reason however, it is unwise to pronounce Daniel's statements as legendary or fictional and dismiss their historical validity.⁵

Non-Literal Meanings of "Father" and "Son"

A good number of scholars take a moderate⁶ approach to the text and message of Daniel, and in this particular case they view the terms "father" and "son" in Dan 5 as figurative or non-literal. The first reason for this is of a linguistic-cultural nature, since the Aramaic word *'ab* means not always "father" but sometimes "grandfather" or a remote ancestor. A good biblical example is found in Gen 28:13, where Abraham is said to have been Jacob's "father" (Hebrew *'b*) when in fact he was his "grandfather." Says Gerhard Hasel, among others,

The fact of the situation is, of course, that the word "father" in Semitic languages, including Hebrew, also can stand for grandfather, a more remote physical ancestor, or even for a predecessor in office.⁷

From another point of view, which may be termed historical-sociological, the same word *'ab* can mean "a predecessor in office," as attested in both biblical and extrabiblical texts. The best known example from the Bible is Elisha's cry to

¹D. J. Wiseman, *Nebuchadrezzar and Babylon*, Schweich Lectures (Oxford: Oxford University Press, 1985), 11.

²A. R. Millard, "Daniel 1-6 and History," *Evangelical Quarterly* 49, no. 2 (1977): 71-72.

³D. J. A. Clines, "Belshazzar," *The International Standard Bible Encyclopedia*, fully rev. and reset ed., ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1979), 1:455.

⁴P. R. Davies, *Daniel*, Old Testament Guides (Sheffield: JSOT, 1985), 31.

⁵Some scholars are forced to admit that there are elements in Dan 5 which are "historically true," but then in their next sentence they are quick to return to their skepticism when they say: "But beyond that, the story told in ch. 5 is mostly legend and fiction." Hartman and Di Lella, 186.

⁶By "moderate" is meant neither a literalistic nor a skeptical approach to Daniel or to the Bible in general.

⁷Gerhard F. Hasel, "The Book of Daniel: Evidences Relating to Persons and Chronology," *Andrews University Seminary Studies (AUSS)* 19 (1981): 44.

Elijah, "My father! My father! The chariots and horsemen of Israel!" (2 Kgs 2:12). The case of Jehu is the best known extrabiblical example:

Moreover, the ancient Semitic languages termed any predecessor in office as the "father" of his immediate or mediate successor. Thus it was with Jehu the son of Jehoshaphat, the son of Nimshi, who assassinated Omri's grandson Joram and then exterminated the entire family of Omri, the father of Ahab. Yet the Black Obelisk inscription of Shalmaneser III refers to Jehu as *m r Humri* ("son of Omri").¹

Still another possibility may be to view the frequent usage of the words "father" and "son" in Dan 5 as a case of the literary figure called irony. The story of Belshazzar's feast is told in rich literary style and this serves as contextual support to argue that some individual terms here could also have a rich literary flavor. In that case, Belshazzar's boastful attitude and language would be matched by the words of the queen mother² and Daniel,³ neither of whom attended the fateful banquet.⁴ Joyce Baldwin remarks in passing:

Nevertheless the constant repetition of the father-son theme in Daniel 5 appears to imply more, as though the legitimacy of the king might have been under attack.⁵

Finally, conditioned by certain religious-ethical views, some scholars rightly notice that the terms "father" and "son" can sometimes express in the Bible the character relationship between two persons. C. Mervyn Maxwell explains:

In Bible times the words "father" and "son" were often used to denote *character* relationship even where no genealogical relationship existed. For example, Paul referred to Abraham as "the *father*" of everyone who believes in Jesus. Romans 4:16. Jesus said to men who were filled with a devilish spirit, "You are of your *father* the devil." John 8:44. Conversely, troublemakers were often called "*sons of Belial*," a phrase in which "Belial" was a personification of wickedness. The idiom was common. First Samuel 2:12, K.J.V., for instance, says that "the sons of Eli [their actual father] were sons of Belial [their character father]." It is possible that Belshazzar was called a "son" of Nebuchadnezzar because both men were characterized by extraordinary pride.⁶

¹Gleason L. Archer, "Daniel," *The Expositor's Bible Commentary*, ed. Frank E. Gaebelen (Grand Rapids: Zondervan, 1976-92), 7:16.

²Scholars are unanimous in their opinion that this person was the queen mother, rather than the queen herself. See, e.g., W. H. Shea, "Nabonidus, Belshazzar, and the Book of Daniel: An Update," *AUSS* 20 (1982): 137.

³Upon his arrival in the banqueting hall, Daniel does not greet Belshazzar in the customary way: "O King! Live forever!"

⁴Many commentators think that neither the queenmother, nor Daniel were invited to attend Belshazzar's feast.

⁵Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, Tyndale OT Commentaries (Downers Grove, IL: InterVarsity, 1978), 23.

⁶C. Mervyn Maxwell, *God Cares*, vol. 1, *The Message of Daniel for You and Your Family* (Mountain View, CA: Pacific Press, 1981), 86. For a list of contrasts between the two kings, see my "Thematic Links Between the Historical and Prophetic Sections of Daniel," *AUSS* 27 (1989): 121-27.

In summary, one can say that non-literal or figurative understandings of “father” and “son” in Dan 5 are well supported by evidence from the Bible and outside of it.

An Additional Piece of Evidence

Scholars are correct when they state that Belshazzar’s father Nabonidus was not a legitimate heir to the Babylonian throne.¹ In fact, both Nabonidus and his mediate predecessor Neriglissar were usurpers of the throne. It is a known fact that usurpers, popularly known as “nobody’s son(s),”² longed to be recognized as those who legitimately continued the lines of the founders of their empires or of their most famous dynasties.³ This is very true of Nabonidus, and is likely also in the case of his son Belshazzar.

Some documents from the reign of Nabonidus reveal this king’s strong propaganda machinery aimed to convince the subjects in Babylon that he was the legitimate successor of king Nebuchadnezzar. Of these, the most important for our study here is the Istanbul Stela, where in part five one can read the following words credited to Nabonidus: “I am the real executor of the wills of Nebuchadnezzar and Neriglissar, *my royal predecessors!*”⁴ These words clearly show that Belshazzar’s father liked to relate his reign to the glorious founder of Neo-Babylon, king Nebuchadnezzar. This piece of evidence is very valuable because it sheds additional light on the background to the words “father” and “son” in Dan 5.

It seems best to consider that Belshazzar’s relationship to king Nebuchadnezzar was not necessarily genealogical, and that the meaning of “father” and “son” in Dan 5 may easily be understood as figurative or non-literal. This, however, should not detract from the historicity of the events and persons described in the book.

¹Hartman and Di Lella, 186.

²The best example is a reference to Hazael who murdered his lord Ben-Hadad and seized the throne in Damascus (2 Kgs 8:7-15). The Assyrian royal annals of Shalmaneser III call him “son of a nobody,” which is to say “one without royal parentage.”

³Hazael of Damascus named his son Ben-Hadad after his lord from whom he seized the throne (2 Kgs 13:24-25).

⁴H. J. B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3d ed. (Princeton: Princeton University Press, 1969), 309. Emphasis supplied. The original Akkadian text does not have the word “fathers” here, but another expression which reads “kings going before me,” i.e., “my royal predecessors.” I thank Roy Gane of Andrews University, Berrien Springs, MI, for graciously sending me a copy of the Akkadian text.

A BRIEF INTRODUCTION TO THE ESCHATOLOGY OF THE REFORMERS: SECOND COMING, RESURRECTION OF THE DEAD, AND FINAL JUDGMENT

HUMBERTO R. TREIYER

The term “eschatology” is relatively new in theological parlance, not more than 150 years old,¹ but its object of study began many centuries before through the utterances of the biblical writers themselves. As the “doctrine of the last things,” according to its etymological meaning, it covers an important area of the vast field of theology. In the words of an authoritative dictionary, “the doctrine of the last or final things” includes “death, resurrection, immortality, the end of the age, the second advent of Christ, judgment and the future state.”²

Today the noun “eschatology” is used with two main meanings: in the narrower sense, it means the doctrine of the end of history and the beginning of the time of eternal salvation. In the broader sense, it refers to a future in which the circumstances of history will be totally changed, giving way to an entirely different state of things, not necessarily outside the framework of history.³

This article focuses on three aspects of the Reformers’ eschatology: the second coming of Christ, the resurrection of the dead, and the final judgment. A difficult decision has been to leave out the eschatological interpretations of the pre-Reformation writers; but as their thoughts exerted a powerful influence upon the Reformers, this omission is only partial.

It has been stated that eschatology did not represent a main concern in the minds of the Reformers because soteriological and ecclesiological questions were the most pressing issues they had to face in the religious convulsions of the sixteenth century. However, this is not totally right. It is true that the basic question underlying the theology of the Reformation was, “How shall a sinner be justified before God?” or more directly, “What shall I do to be saved?” Nevertheless, this crucial question cannot be fully answered apart from the eschatological hope.

¹According to the available information the term was coined in 1838, by Heinrich Klee, during a theological discussion, and soon afterward it appeared in his book *Lehrbuch der Dogmengeschichte*. Later, it was used again by G. Bushes, *Anastasis* (1844), and by Johann Heinrich Oswald in his monograph *Eschatology* (1868).

²*Webster’s New International Dictionary of the English Language* (1948), s.v. “Eschatology.”

³E. Jenni, “Eschatology of the OT,” *The Interpreter’s Dictionary of the Bible*, ed. George A. Buttrick (New York: Abingdon, 1962), 2:126.

On the other hand, in the field of ecclesiology the Reformation had to face a confrontation by opposed eschatological conceptions. The spiritual condition of the Christian church in that time made it very clear to the Reformers that the church could not be the kingdom of Christ, as was then generally believed. The hierarchical system ruling over Christendom was seen by many as the embodiment of the Antichrist. Further, the nominalistic teaching of corresponding realities, widely accepted in the latter Middle Ages, combined ecclesiology and eschatology in the conception of two entities developing along parallel lines, the kingdom of God in heaven and the kingdom of Christ in the Church. Any dramatic or decisive intervention of God in history was considered very remote. They were faced with an alternative of eschatological dimensions: to accept the present state of things as the final fulfillment of the biblical hope, or to change the situation of the Church drastically in order to bring in the postponed concretion of the establishment of the kingdom of Christ. So, "the occasion of the Reformation was an eschatological question."¹ The Reformers reacted against these views restoring the hope in a more or less imminent Parousia.

Two quotations from James P. Martin's published doctoral dissertation are especially helpful:

The Reformation had to do primarily with the soteriological problem of the understanding of the Gospel which arose out of its resolution . . . Luther's *theologia crucis* became of decisive eschatological importance because of its emphasis, in contradistinction to the *gloria* of Rome, on the hidden nature of the Church, the servant form of Christ's rule, and the power and authority of Satan on earth. When considered together, these brought a renewed sense of tension between the now and the eschatological future.²

The theology of the Reformers was eschatologically oriented because it demanded faith in the *hidden* glory of Christ and His Kingdom along with a living hope in its future revelation.³

This article reviews the eschatological understandings of the Reformers in the three aspects already specified and, in so doing, considers their confessional formulations. The first part focuses on Martin Luther and his main followers; then the focus is on some of the main theologians of the Reformed tradition in Continental Europe. The final section deals with eschatological statements as expressed in the original documents of the Reformed tradition. A subsequent article will deal with the development of eschatology in Great Britain and elements of the eschatological hope of the Radical Reformation.

Eschatology in the Lutheran Reformation

The eschatological dimension was always present in the mind of Martin Luther (1483-1546). He constantly lived under the conviction that the end of the world,

¹J. E. Fison, *The Christian Hope* (London: Longmans, Green, 1954), 75, 76.

²James P. Martin, *The Last Judgment: From Orthodoxy to Ritschl* (Grand Rapids: Eerdmans, 1963), 11.

³*Ibid.*, 12.

the Last Day, was very near. Thus, while translating the Bible into German, his preoccupation was on working hard and fast enough to have it completed before the coming of the Lord. It is true that he kindly reproached his dear friend Michael Stiefel, who after elaborate calculations had set a date for the end of the world,¹ but he also expressed himself in the sense that the Parousia could happen at any moment.

It is also true that more than once the great Reformer tried to calculate the time span from his own day until the Last Day, though not always showing consistency in his calculations. He wrote variously about 50, 100, 200, 300, or 400 years as the time remaining before the return of Christ.² In so doing he was reacting to the different and difficult circumstances which he was facing in his exciting life.

Reformation thought was on the whole rather pessimistic in its outlook on the future. Luther in answer to the Bull of 1520 wrote: "Our Lord Jesus that yet liveth and reigneth, who, I firmly trust, will shortly come, and slay with the spirit of His mouth, and destroy with the brightness of His coming, that Man of Sin." He gave various estimates of the time the human race would endure. Thus at one time he said: "God forbid the world should last fifty years longer. Let Him cut matters short with His last judgment."

The following is also from *Table Talk*: The wickedness of the world is risen to that height that I dare presume to say that the world cannot continue many hundred years longer." Again: "I persuaded myself verily that the day of judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer."³

The references to the Last Day are many in Luther's writings. He was well aware of the prophetic interpretations of his predecessors. Rome was the last of Daniel's four world empires, and after its breakup the Antichrist would appear. For some time he wavered on the identification of that religious power. In his opinion two powers, the Turkish empire and the Papacy, could be the character described by St. John. Nevertheless, even before 1530 he reached the conclusion that only the Papal hierarchy met the specifications. Here it seems appropriate to observe that, while for the pre-Reformers the Papacy was the very Antichrist because of its conduct and life, for Luther this was so because of its doctrines. In his words,

¹See Luther's letter of 24 June 1533 to Michael Stiefel. Martin Luther, *Letters of Spiritual Counsel*, ed. Theodore Tappert, Library of Christian Classics, vol. 18 (London: SCM, 1955), 301-2.

²"I hope the last day will not tarry over 100 years, because God's word will be taken away again and a great darkness will come for the scarcity of ministers of the Word." *Dr. Martin Luther's Sämmlische Schriften*, ed. Johann Georg Walch (St. Louis: Concordia, 1881-1910), 22: col. 16, quoted in LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers* (Washington, DC: Review & Herald, 1948), 2:278. "This world will not last any more, if God wills it, than another hundred years." *Schriften*, 22:col. 1334, quoted in Froom, 2:278.

³T. Francis Glasson, *His Appearing and His Kingdom* (London: Epworth, 1953), 146.

I do not think Mohammed is the antichrist. He does things too obviously; that black devil is so easily recognized that neither faith nor reason can be deceived. He is like a pagan who persecutes the church from outside it, as the Romans and other pagans have done. But the pope of our time is the true antichrist. He has a very crafty, beautiful, and glorious devil who sits inside the church.¹

In the interpretation of Dan 2, Luther followed the exegesis common among the Reformers. No other world empire would emerge after the fall of the Roman Empire and before the end of the world.² Since the Roman empire was almost totally destroyed in his time, the end could not be too far away.³ Again, in Luther's words,

The first kingdom is the Assyrian or Babylonian kingdom; the second, the Medo-Persian; the third, the great kingdom of Alexander and the Greeks; and the fourth, the Roman Empire. In this the whole world agrees, and history supports it fully in detail.

But the prophet has the most to say about the Roman Empire, . . . the legs, the feet, and the toes. The Roman Empire will be divided. Spain, France, England, and others emerged from it, some of them weak, others strong, and although it will be divided there will still be some strength, as symbolized by the iron in it . . . This empire shall last until the end; no one will destroy it but Jesus Himself, when His kingdom comes.⁴

What events would be connected with the Last Day? The world's condition would worsen more and more until the sudden intervention of God, who would dramatically change even the physical structure of the earth.

Now that the end of the world is approaching, the people rage and rave most horribly against God, and blaspheme and damn God's Word, though they well know that it is God's Word and the truth.⁵

Another proof of the nearness of the end for Luther was the false spiritual life of his time, anticipated by the apostle Paul in 2 Tim 3:1-5,⁶ and manifested in the corruption of the clergy and the multiplication of criminals, the "saints" of the devil.⁷

Thus when the Last Day breaks all of a sudden, in one moment there will be nothing but fire. Everything in heaven and on earth will be reduced to powder

¹Martin Luther, *D. Martin Luthers Werke* (Weimar: Hermann B. Nachfolge, 1920), 53:394, quoted in Paul Althaus, *The Theology of Martin Luther*, trans. Robert C. Schulz (Philadelphia: Fortress, 1966), 421.

²Martin Luther, "Preface to the Prophet Daniel, 1530," *Works of Martin Luther (WML)* (Philadelphia: Muhlenberg, 1932), 6:421.

³Martin Luther, "On War Against the Turk, 1529," *WML*, 6:118.

⁴*Schriften*, 6:898-99.

⁵Martin Luther, "Preface to the Prophet Jeremiah, 1532," *WML*, 6:410.

⁶*Ibid.*, 6:472.

⁷Martin Luther, "On Psalm 101," trans. Martin H. Bertram et. al., *Luther's Works (LW)*, (St. Louis: Concordia, 1958-1967), 13:188.

and ashes. Everything must be changed by fire, just as the waters changed everything at the time of the Flood.¹

The apparent delay of Jesus' return should not be a reason for discouragement: the Lord would come "when men least think it,"² because He has a different perception of time than men.

Now since before God there is no reckoning of time, before Him a thousand years must be as one day. Therefore Adam, the first man, is just as close to Him as the man who will be born last before the Last Day. For God does not see time longitudinally; He sees it transversely, as if you were looking transversely at a tall tree laying before you. Then you can see both ends at the same time. This you cannot do if you look at it longitudinally.³

Luther also wrote at length about the resurrection of the dead. Troubled as he was in his youth regarding the popular teaching about Purgatory and Hell, he anxiously searched the Bible trying to understand what it teaches about these subjects. He arrived at the conclusion that there is no scriptural foundation for belief in the unconditional immortality of the soul. In the words of William Maxwell Blackburne: "Luther espoused the doctrine of the sleep of the soul, upon a Scripture foundation, and *then* he made use of it as a confutation of purgatory and saint worship, and continued in that belief to the last moment of his life."⁴

Luther, with a greater emphasis on the resurrection, preferred to concentrate on the scriptural metaphor of sleep. "For just as one who falls asleep and reaches morning unexpectedly when he awakes, without knowing what has happened to him, so we shall suddenly rise on the last day without knowing how we have come into death and through death." "We shall sleep until He comes and knocks on the little grave and says, Doctor Martin, get up! Then I shall rise in a moment and be happy with Him forever."⁵

These were Luther's explanations concerning the resurrection of the dead. First, death can be compared with sleep, undetected in its beginning, and the resurrection with the awakening in the morning after a good night of sleep. "We depart, and we return on the Last Day, before we are aware of it. Nor do we know how long we have been away."⁶ Second, our physical nature will be different in the resurrection because we "will have a flesh that is pure, without any passions or evil desires."⁷ Third, the resurrected life will be a spiritual one, and the body will not perform any "natural or physical functions." It "will live without food and

¹Martin Luther, "Sermons on Second Peter," trans. Martin H. Bertram, *LW*, 30:195.

²Luther, *WML*, 6:432.

³Luther, *LW*, 30:196.

⁴Francis Blackburne, *A Short Historical View of the Controversy Concerning an Intermediate State and the Separate Existence of the Soul between Death and the General Resurrection, Deduced from the Beginning of the Protestant Reformation to the Present Times* (London: F. Field, 1765) 14, quoted in LeRoy Edwin Froom, *The Conditionalist Faith of Our Fathers* (Washington, DC: Review & Herald, 1965), 2:74.

⁵T. A. Kantonen, *The Christian Hope* (Philadelphia: Muhlenberg, 1954), 37.

⁶Luther, "Lectures on Genesis," *LW*, 8:318.

⁷Luther, "Lectures on Galatians, 1535," *LW*, 27:11, 97.

drink, will not beget children, digest, throw off waste matter, and the like.”¹ Fourth, the brightness of the new body will be greater than even the sun’s, not only in the outward appearance but “everything will be made perfect, so that the whole of human nature, body and soul, will live in a pure and everlasting obedience toward God.”²

Two things, among others, impress the researcher very much in Luther’s eschatology: first, his total assurance about the imminent triumph of the Church of God with the coming of Christ and the destruction of the Antichrist; and second, his strong belief in the resurrection of the dead as the real and final reward, or punishment, for human beings. But in this, he was not an innovator: he continued in the same line of eschatological thought that many had started and built before him against the popular interpretations of his time.

Well, on hand, Luther was deeply influenced by the popular apocalyptic literature so abundant at the end of the Middle Ages, literature proceeding from Wycliff, from England, from the Taborites, the Bohemians, and especially the numerous successors of Joachim of Fiore and the brethren; on the other hand, in his formation Luther was much molded by the philosophy and theology of the Scholastics, conceiving eternity as a *totum simul* [alike in all], or all in only one block, so that in writing his commentary on Peter and Jude, it was extremely difficult for him to think of any *duration* or *time* in the kingdom of God. In consequence, apocalyptic for Luther didn’t place the accent on the establishment of the kingdom of God in history, but rather in the abrupt end of history.³

Melanchthon, Luther’s disciple and colleague, shared his views regarding eschatology, but in his interpretation he introduced a new element: the old teaching of a 6,000 year period allotted for the whole of human history. In his words,

The words of the prophet Elias should be marked by everyone . . . 6.000 years shall this world stand and after that be destroyed; 2.000 years without the law; 2.000 years under the law of Moses; 2.000 years under the Messiah; and if any of these years are not fulfilled, they will be shortened (a shortening intimated by Christ also) on account of our sins.⁴

The same interest in the prophecies was evidenced by other Lutheran theologians, as the following summary shows: Andreas Osiander or Hosemann (d. 1552) calculated the end of the world to come some time around the end of the seventeenth century; Nicolaus von Amsdorf (d. 1565) wrote extensively about the signs of the approaching end, interpreting them from Luke 21 and Matt 24; Johann Funck (d. 1566), Matthias Flacius (d. 1575), Michael Stiefel (d. 1567), Andreas Musculus (d. 1581), Nicolaus Selnecker (d. 1592), Georg Nigrinus (d. 1602), and David Chytraeus, the last of the “Fathers of the Lutheran church” (d. 1600), all wrote with conviction concerning the power they considered corrupting

¹Luther, “Sermons on the First Epistle of Peter,” *LW*, 30:11-2.

²Luther, “Selected Psalms. On Psalm 110,” *LW*, 13:291.

³T. F. Torrance, *Les Réformateurs et la Fin d s Temps*, trans. Roger Brandt (Neuchatel: Delachaux et Nietlé, 1955), 15. English translation provided.

⁴See Glasson, 146.

Christendom, and how it would be destroyed by the second coming of Christ at the end of the world.¹

In the same century several confessional documents were issued by the Lutheran theologians. Among them, two contain clear eschatological references: the *Augsburg Confession* and the *Smaller Catechism of Luther*, the more prestigious and relevant for the Lutheran church. The first one, the work of Melancthon, was read before Emperor Charles V and a select group of princes, counselors, and representatives of the cities, in the small episcopal palace chapel in Augsburg during the Diet summoned for the purpose of reuniting Catholics and Protestants against the common foe, the Turks (June 25, 1530).

Two of the articles (3,17) of the influential *Augsburg Confession* deal with the eschatological hope. Their statements express the belief in the soon return of Christ, the work of judgment, the resurrection of the dead, and the eternal reward or punishment connected with that event.² Art. 17 includes a strong condemnation of two doctrines: the final destruction of the wicked and the devil, and the establishment of the earthly kingdom of the saints.³

The second document, the *Smaller Catechism*, was written by Martin Luther in 1529, with the purpose of providing an instrument to correct the state of ignorance and corruption that he found in his inspection of the churches of Saxony. There was another very important reason behind the preparation of the *Enchiridion*, as Luther called it—the religious instruction of children. In Part II: The Creed, art. 3, the following statement is found: “. . . and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.”⁴

After this brief review of the eschatological formulation of the formative period of the Lutheran Reformation, some conclusions are useful.

1. The Lutherans had a clear and definite personal and apocalyptic eschatology, characterized by the hope of a just judgment, the resurrection of the dead, and the final and eternal reward. Joyful expectation would be an appropriate description of their attitude toward the future.

2. They had a prophetic or historical eschatology in harmony with the understanding of the majority of the pre-Reformers, which identified many signs anticipating the nearness of the end of history.

3. Their cosmic eschatology was not too well defined, including the purification of the whole earth by fire and the rejection of the belief in any earthly millennial kingdom of Christ.

¹See Froom, *Prophetic Faith*, 2:295-306, 308-318, 320-322.

²Philip Schaff, *The Creeds of Christendom* (New York: Harper & Bros., 1877), 3:9, 10, 17, 18. “Art. 3: Of the Son of God . . . The same Christ shall openly come again, to judge the quick and the dead, according as the Apostles’ Creed declareth these and other things.” *Ibid.*, 3:9, 10. “Art. 17: Of Christ’s Return to Judgment. Also they teach that, in the consummation of the world [at the last day], Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect eternal life and everlasting joys; but ungodly men and the devils shall he condemn unto endless torments. *Ibid.*, 3:17.

³“They condemn the Anabaptists who think that to condemned men and the devils shall be an end of torments. They condemn others also, who now scatter Jewish opinions, that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being every where suppressed [the saints alone, the pious, shall have a worldly kingdom, and shall exterminate all the godless].” *Ibid.*, 3:17,18.

⁴*Ibid.*, 3:80.

However, even during that important century, the strong hope that characterized Luther and his immediate followers was slowly pushed to a secondary place by other more pressing doctrinal issues. Thus eschatology is strangely absent in the *Formula of Concord* (1577), and in the following century it was almost forgotten among Lutherans. In the words of Paul Althaus,

Christians at the time of the Reformation were aware of their position and knew where they stood in the midst of the history of the world and eagerly desired the coming of the day of Christ.

In the seventeenth century, however, this emphasis recedes into the background. To a large extent piety becomes a private matter. Christians are concerned with their personal and individual salvation.¹

Eschatology in the Reformed Tradition in Continental Europe

Major Reformers

The origin of the Reformed Churches was the work of several outstanding leaders, including Zwingli, Oecolampadius, Bucer, Bullinger, Calvin, Beza, Knox, and others. Each one made his own contribution to the definition of doctrines and to the territorial expansion of the movement. Nevertheless, Zwingli and especially Calvin deserve a place of particular importance because of their decisive contributions to the theology and ecclesiastical discipline of their respective traditions.

Ulrich Zwingli

Ulrich Zwingli (1484-1531) "represents the first stage of the Reformed Church in Switzerland. He began what Calvin and others completed."² After a short but very intensive career, he lost his life while fighting for the freedom of his city, Zurich, on the battlefield of Cappel. A few months before his tragic end, he wrote *The Exposition of the Christian Faith to King Francis I*, "the swan song of Zwingli," in the words of his close friend Bullinger. In it "he gives an able exposition of the two natures in the one person of Christ, his death, resurrection, ascension, and return to judgment."³ One of the statements of that work reflects clearly his eschatological views: The disembodied souls of the departed will be with Christ until His return in glory, he taught; then they will receive bodies again, and immediately after the resurrection, the final judgment will take place.⁴ He states:

This same Christ of ours has ascended unto heaven and taken seat at the right hand of the Father, as I believe unhesitatingly. He promises that we also who

¹Althaus, *Theology*, 422-23.

²Schaff, 1:360.

³Ibid., 1:369.

⁴Zwingli did not mention what happens with the souls of the ungodly dead until the recovering of their bodies.

hasten thither as soon as we die, shall one day enjoy everlasting bliss there also in the body. And as He sitteth there until He shall come for the general judgment of the whole world, so our souls and those of the blessed are with Him without bodies until the aforesaid judgment, at the beginning of which we shall all put on again the garment of the body, that we have laid aside, and with it depart either to the everlasting marriage of our bridegroom or to the everlasting torments of the enemy, the devil.¹

There are at least two other statements from the pen of Zurich's Reformer which express his hopes regarding the Parousia and final judgment, both in his treatise *On the Lord's Supper* (1526). The references they contain regarding these events are only indirect: the Bible declares that Christ is at the right hand of God the Father, and He will not leave that place until the last day, when He will return in judgment. For this reason, it is a theological contradiction to claim His presence in the Lord's Supper. It seems that Zwingli was the only one among the Reformers to use such an argument in relation to discussions about the claimed presence of Christ in the Eucharist.²

It is quite evident that eschatology did not play an important role in Zwingli's written works. This can be attributed to at least two reasons: first, his short ministry was almost entirely absorbed by the task of the organization of his church and the pressing issue of defining the meaning of baptism and the Lord's Supper; and second, his life was truncated at the age of forty-seven, before he could produce a mature and complete doctrinal expression of his thought. However, the whole work of Zwingli reveals that a distinct eschatological understanding led him to the conviction that the establishment of Christ's kingdom was still in the future, closely connected with the Parousia, the resurrection of the dead, and the final judgment.

John Calvin

After the death of Zwingli, the progress of the cause of the Reformation was momentarily checked in German Switzerland, but almost at the same time a new door was opened in French Switzerland, thanks to the precursory works of Farel, Viret, and Froment. The more difficult task of organization was left to John Calvin (1509-64). During his long ministry in the city of Geneva, this "Aristotle of Protestantism," as he was sometimes called,³ had the opportunity to write extensively. His influence was multiplied and extended through the work of missionaries whom he sent to different countries and through the many confessions

¹William John Hinke, ed., *The Latin Works of Huldreich Zwingli* (Philadelphia: Heidelberg, 1922), 2:246.

²"Second, we point out that until the last day Christ cannot be anywhere but at the right hand of God the Father. . . . And that is the basis of the third article in the Creed: 'From thence he shall come to judge the quick and the dead.' This article requires that he shall not come from thence until he come to judge." G. W. Bromiley, ed., *Zwingli and Bullinger*, Library of Christian Classics, vol. 24 (London: SCM, 1953), 216.

³"But if he is present in the bread, or if the bread is the body of Christ, then the last day has already come, he is already present, he is already seated on the judgment throne. But if the last day has not yet come, he is not present in the flesh: for when he does come in the flesh, he will sit in judgment." *Ibid.*

³Schaff, 1:446.

that bear the stamp of his theological formulations. In the opinion of Philip Schaff, John Calvin can be considered as "the greatest theologian and disciplinarian of the giant race of the Reformers, and for commanding intellect, lofty character, and far-reaching influence one of the foremost leaders in the history of Christianity."¹ All this fully justifies the several statements quoted in the following paragraphs.

What was the eschatological hope of this outstanding exegete of the sixteenth century? Three of his numerous works, more than any other, clearly express his thoughts regarding the future: *Psychopannychia* (1534), *Institutes of the Christian Religion* (first edition in 1536, and last edition by Calvin in 1559), and the *Catechism of the Church of Geneva* (final form in 1545), a kind of summary for popular use of the *Institutes*.

The eschatology of Calvin was strongly influenced by his conception of the nature of man. Very soon after his conversion, he wrote about the soul, and until his death maintained the same anthropological conception:

The spirit or soul of man is a substance distinct from the body. . . . The soul, after the death of the body, still survives, endued with sense and intellect. And it is a mistake to suppose that I am here affirming anything else than the immortality of the soul.²

This statement is taken from a work he wrote in 1534, his first theological work, against the Anabaptist belief in soul sleep. The complete title of that work is revealing in itself: "Psychopannychia: Or a refutation of the error entertained by some unskilled persons, who ignorantly imagine that in the interval between death and the judgment the soul sleeps, together with an explanation of the condition and life of the soul after this present life." Some quotations from this treatise will prove helpful for understanding the position that determined the composition of not less than thirty confessions of faith.

We are more miserable than all men if there is no Resurrection, because, although we are happy before the Resurrection, we are not happy without the Resurrection.³

Christ is our Head, whose kingdom and glory have not yet appeared. . . . We shall follow our Prince when he shall come in the glory of his Father, and sit in the seat of his majesty. . . . Why are they [the Christians who died], nevertheless, happy? Because they both perceive God to be propitious to them, and see their future reward from a distance, and rest in the same hope of the blessed Resurrection.⁴

Accordingly, in the same book [Revelation] John has described a twofold Resurrection, as well as a twofold death; namely, one of the soul before judgment, and another when the body will be raised up, and when the soul also will be raised up to glory.⁵

¹Ibid., 1:423.

²John Calvin, *Tracts and Treatises* (Grand Rapids: Eerdmans, 1958), 3:427.

³Ibid., 3:472.

⁴Ibid., 3:466.

⁵Ibid., 3:446.

He reigns, I say, even now, when we pray that his kingdom may come. . . . But his kingdom will properly come when it will be complete. And it will be complete when he will plainly manifest the glory of his majesty to his elect for salvation, and to the reprobate for confusion.¹

Two years later, Calvin published the first edition of his extraordinary theological work, the *Institutes of the Christian Religion*. Scattered through its four books are many references to the resurrection, the events connected with the Last Day, and the final judgment. The following mosaic of quotations will show with greater clarity the eschatological understanding of the great theologian of Geneva. Concerning the second coming of Christ, He wrote:

Christ gives to his own people clear testimonies of his very present power. Yet his Kingdom lies hidden in the earth, so to speak, under the lowness of the flesh. It is right, therefore, that faith be called to ponder that visible presence of Christ which he will manifest on the Last Day.²

It is for us to hunger for, seek, look to, learn, and study Christ alone, until that great day dawns when the Lord will fully manifest the glory of his Kingdom and will show himself for us to see him as he is. And for this reason this age of ours is designated in the Scriptures as the “last hour,” the “last days,” “the last times,” that no one should delude himself with a vain expectation of some new doctrine or revelation.³

For he will come down from heaven in the same visible form in which he was seen to ascend. And he will appear to all with the ineffable majesty of his Kingdom, with the glow of immortality, with the boundless power of divinity, with a guard of angels. From thence we are commanded to await him as our Redeemer on that day when he will separate the lambs from the goats, the elect from the reprobate. No one—living or dead—shall escape his judgment. The sound of the trumpet will be heard from the ends of the earth, and by it all will be summoned before his judgment seat, both those still alive at that day and those whom death had previously taken from the company of the living.⁴

For though we very truly hear that the Kingdom of God will be filled with splendor, joy, happiness, and glory, yet when these things are spoken of, they remain utterly remote from our perception, and, as it were, wrapped in obscurities, until that day comes when he will reveal to us his glory, that we may behold it face to face.⁵

Calvin admits that not all things can be fully understood at the present, but this fact must not preclude the hope of the Christians.

Now it is neither lawful nor expedient to inquire too curiously concerning our souls' intermediate state. . . . Concerning the place, it is not less foolish and futile

¹Ibid., 3:465.

²John Calvin, *Institutes of the Christian Religion*, trans. Ford Lewis Battles (Philadelphia: Westminster, 1977), II, 16, 17.

³Ibid., IV, 18, 20.

⁴Ibid., II, 16, 17.

⁵Ibid., III, 25, 10.

to inquire, since we know that the soul does not have the same dimension as the body. . . . Meanwhile, since Scripture everywhere bids us wait in expectation for Christ's coming, and defers until then the crown of glory, let us be content with the limits divinely set for us: namely, that the souls of the pious, having ended the toil of their warfare, enter into blessed rest, where in glad expectation they await the enjoyment of promised glory, and so all things are held in suspense until Christ the Redeemer appear. The lot of the reprobate is doubtless the same as that which Jude assigns to the devils: to be held in chains until they are dragged to the punishment appointed to them.¹

In several other statements in the same book, Calvin recognizes that the "how" of the resurrection and of the transformation of the living ones are both mysteries lying far beyond the reach of human understanding.² However, he considers it a monstrous error to imagine that the souls will have different bodies than those they had when they were on earth.³ One thing was clear to him: the souls of the departed believers are resting in the presence of the Lord, and at the appointed time will receive bodies again. For this reason he strongly opposed two different tenets: that the souls sleep until the Parousia, and that they receive different bodies in heaven.⁴ Calvin stated further that the final decision regarding one's eternal destiny will be in direct relationship to what each person did while still in the body.⁵ In all his expectations the Christian has a powerful consolation: the final judgment will be conducted by One who died for him, who is now in charge of his protection and who intercedes for him.⁶ "To conclude in a word: if believers' eyes are turned to the power of the resurrection, in their hearts the cross of Christ will at last triumph over devil, flesh, sin and wicked man."⁷

Some years after the publication of the second edition of the *Institutes*, Calvin again expressed his convictions regarding the future, now in the *Catechism of the Church of Geneva*, which consists of a review and summary of the doctrines presented in the former work, in the form of a dialogue between a master who asks and a student who answers. There are no new eschatological formulations in this *Catechism*, but just the expression of the former in a simpler language.⁸

¹Ibid., III, 25, 6.

²Ibid., III, 25, 8.

³Ibid., III, 25, 7.

⁴Ibid., III, 25, 26.

⁵Ibid., I, 15, 2.

⁶Ibid., II, 16, 18.

⁷Ibid., III, 10, 6.

⁸The section under consideration reads as follows:

"M. In what order will this resurrection take place?

S. Those who were formerly dead will recover their bodies, the same bodies as before, but endued with a new quality, that is, no longer liable to death or corruption. (1 Cor 15:53.) Those who survive God will miraculously raise up by a sudden change.

M. But will this be common to the righteous and the wicked?

S. There will be one resurrection of all, but the condition will be different: some will rise to salvation and blessedness, others to death and extreme misery." Calvin, *Tracts and Treatises*, 2:52, 53.

"S. 'From thence he will come to judge the quick and the dead.' The meaning of these words is, that he will come openly from heaven to judge the world, just as he was seen to ascend. (Acts 1:11.)

M. As the day of judgment is not to be before the end of the world, how do you say that

As it has been already mentioned, the influence of Calvin is seen in all of the most important confessions of the Reformed Churches. He was a "consummate logician and dialectician,"¹ endowed with a special gift for precise and clear expression of thought. "Luther and Zwingli cut the stones from the quarry; Calvin gave them shape and polish, and erected a magnificent cathedral of ideas with the skill of a master architect."² In the words of Schaff,

The Huguenots of France, the Protestants of Holland and Belgium, the Puritans and Independents of England and New England, the Presbyterians of Scotland and throughout the world, . . . the whole Anglo-Saxon race . . . bear the impress of his genius, and show the power and tenacity of his doctrines and principles of government.³

Other Swiss Writers

With very few variations, similar eschatological beliefs were shared by other Swiss writers of his time. Leo Juda (d. 1542), Zwingli's friend, held that the papal Antichrist would reach his end at the coming of Christ and the final judgment. Johann Oecolampadius (d. 1531), the leading Reformer in Basel, was totally convinced that the reign of the Antichrist was approaching its end. Theodor Bibliander (d. 1564), the "Father of Biblical Exegesis in Switzerland," the successor of Zwingli as a teacher in Zurich, held the view that the 6000-year period for the history of the earth, was about to be fulfilled. Heinrich Bullinger (d. 1575), the successor of Zwingli in the pastorate of the Great Minister in Zurich, wrote extensively about the book of Revelation, following the same criterion as the Reformers on the identification of the Antichrist, and expressing time and again his hope in the soon return of Christ and the resurrection of the dead. Lambert Daneau (d. 1595), juriconsult, theologian, and pastor at Geneva, strongly opposed every attempt to identify Mohammed as the Antichrist. He wrote that the seat of this power was Rome, and that the Antichrist's reign would come to an end around the year 1666, when the Parousia had to happen. In the many illustrations drawn by Tobias Stimmer (d. 1584), the same ideas found graphic expression. But not

some men will then be alive, since it is appointed unto all men once to die? (Heb 9:27.)

S. Paul answers this question when he says, that those who then survive will undergo a sudden change, so that the corruption of the flesh being abolished, they will put on incorruption. (1 Cor 15:51; 1 Thess 4:17.)

M. You understand then that this change will be like death, that there will be an abolition of the first nature, and the beginning of a new nature?

S. That is my meaning.

M. Does it give any delight to our consciences that Christ will one day be the judge of the world?

S. Indeed singular delight. For we know assuredly that he will come only for our salvation.

M. We should not then tremble at this judgment, so as to let it fill us with dismay?

S. No, indeed; since we should only stand at the tribunal of a judge who is also our advocate, and who has taken us under his faith and protection." *Ibid.*, 2:49, 50.

¹Schaff, 1:436.

²*Ibid.*

³*Ibid.*, 1:444-45.

one of these authors and interpreters had the importance and influence of John Calvin, and second to him, of Ulrich Zwingli.¹

Martin Bucer

Special mention should be made of Martin Bucer (d. 1551), the Reformer of Strassburg. Very early, in 1518, while still a Dominican monk at Heidelberg, he felt the influence of Martin Luther, and from then on the shadow of the German Reformer always accompanied him. Bucer also influenced Calvin, and was influenced by him. Nevertheless, he can be considered an independent thinker, well gifted to write and preach with powerful and convincing argumentation. How should this Reformer be classified? He was neither completely Lutheran nor totally Reformed, but a kind of link between these two traditions of the Reformation. He also influenced the process of the Reformation in England. It is true that Bucer seemed more inclined toward the Reformed Church, probably because of his friendship with Calvin, but a moderating position is more consistent with the leaning of his whole work. Reference is made here to only one of his works, *The Kingdom of Christ* (1550), dedicated to the young English monarch Edward VI, whom he strongly advised how to establish a Christian commonwealth, a *republica Christiana*.² Here and there through his lengthy arguments, there are some statements of eschatological content regarding the imminent destruction of the Antichrist,³ the coming of the Lord, and the fulfillment of the hope in the resurrection from the dead. However, concerned as he was with an earthly Christian kingdom, the Parousia became a remote possibility in time, deprived of its significance.⁴

The following two quotations illustrate Bucer's belief in the resurrection of the dead. Like Luther he believed in the spiritual nature of the resurrected bodies, in contrast to Calvin's insistence that the resurrected bodies would be identical in nature to those of the present existence.⁵

That is, he made us, through faith in himself and his Son, participants in a blessed, heavenly life, and certain of our hoped-for resurrection and translation into heaven, when we may fully enjoy this life of God.⁶

He [Paul, in 1 Cor 15:50] means that while we are yet burdened with the flesh and blood, we cannot perceive our accomplished salvation and our restoration, by

¹Froom, *Conditionalist Faith*, 2:333-49.

²"I shall indicate how your Majesty can and should establish, foster, and encourage the full restoration of the kingdom of Christ among his subjects." Wilhelm Pauck, ed., *Melanchthon and Bucer*, Library of Christian Classics, vol. 19 (London: SCM, 1969), 176.

³He used the expression "Antichrists," in plural, meaning "the pseudobishops and clergy, following their head, the supreme Roman Antichrist." *Ibid.*, 174, 209.

⁴Due to the scarcity of available material written by Bucer, the evaluation of the thought of this Reformer is partial.

⁵There is no opposition between these Reformers, but as Luther emphasized the spiritual nature of the resurrected bodies, to the point of denying every physical function in them, the contention of Calvin was centered in the total identity of the resurrected ones with their former bodies.

⁶*Ibid.*, 179.

which God is all things to us; and for this reason we must first be renewed by corporal death and a blessed resurrection and become completely spiritual.¹

Conclusion

In conclusion, the following points summarize our findings thus far:

1. In their historical eschatology, the Swiss Reformers had no doubts concerning the identity of the Antichrist and of his destruction at the second coming of Christ. At the same time, the sense of urgency and imminence related to the Parousia, so definite in the writings of the Germans, is almost absent in their works.

2. In common with the Germans, the Swiss looked forward to the final judgment with anticipated joy, and saw it as a source of consolation, comfort, and encouragement for the Christians.

3. One point in which Luther and Calvin differed in emphasis is that, while the Lutheran eschatology is mainly one of judgment, going back to the first Latin Fathers such as Cyprian, the eschatology of the Reformed tradition centers essentially in the resurrection with its roots in the formulations of the first Greek Fathers.²

4. While the eschatology of Calvin was mostly personal, that of Luther emphasized the historical and apocalyptic aspects.

5. Medieval Roman Catholic thought saw in transubstantiation a symbol of the final transformation of the whole world. On the other hand, Zwingli based in eschatology his denial of the doctrine of the real presence of Christ in the bread. Christ will come, but only at the end of the world, and only then will the final transformation take place.

6. In spite of these apparent differences, both the Germans and the Swiss believed in the simultaneity of three events—the second coming of Christ, the resurrection of the dead, and the final judgment.

Confessions and Catechisms

The doctrinal documents of the Reformed tradition are much more numerous than those of the Lutherans because the influence of the Reformed Church extended to more countries. Because their geographical and national peculiarities impressed their stamp upon some aspects of the faith, different formulations were necessary. The Reformed confessions are not less than thirty, though not all have the same degree of authority and recognition, and none holds the commanding position of the *Augsburg Confession* in the Lutheran Church. The most influential are the *Heidelberg* or *Palatinate Catechism*, the *Thirty-nine Articles*, and the *Westminster Confession*. Equally significant, though less adapted for popular use, are the *Second Helvetic Confession* and the *Canons of Dort*. The dates of these documents indicate that the formative period of the Reformed Church lasted up to the middle of the seventeenth century, with some of its most important confessions written decades earlier than when the Lutheran Church reached its credal climax in the *Formula of Concord* (1577).

¹Ibid., 224.

²Torrance, 10, 11.

These documents “are the work of an intensely theological and polemical age, when religious controversy absorbed the attention of all classes of society.”¹ Several of them reflect the conflict with the Roman Catholic Church; others, internal differences on some doctrinal definitions. But what were the common eschatological expectations in that time of political convulsions and theological disputations? The answer is sought in what follows, though it can be anticipated that it will not be too different from what was considered in the previous section, due to the influence of the same Swiss Reformers on these confessional and catechetical formulations.

First Helvetic Confession

In the *First Helvetic Confession* (1536), a work of the Zwinglian Reformation, the certainty of the final judgment found emphatic expression:

We look for His coming at the end of all ages as the true and righteous Judge, and for His passing sentence upon all flesh, which shall first have been raised up for that judgment, and that He will carry the pious above the sky, and will condemn the impious, body and soul, to everlasting destruction.²

Belgic Confession

Twenty-five years later, Guido de Bres (d. 1567), with the cooperation of other theologians, wrote an important document (1561) which was adopted by several local synods until its general approval at the great Synod of Dort (1619). This document is known as the *Belgic* or *Belgian Confession*. It contains one of the most elaborate and detailed eschatological statements found in all the confessional documents of the Reformation. The main points expressed in its long and last Article 37, “Of the Last Judgment,” are the following:

1. At the appointed time, unknown to men, the Lord will return to the earth, corporally and visibly, as the Judge of all human beings.
2. The dead will be raised, and their souls will be united with the same bodies which they formerly inhabited. The living ones will be instantly transformed.
3. The consciences, “the books,” will be opened to searching and evaluation by the judgment. The consequent reward or punishment will be eternal.
4. The earth will be purified by fire.
5. That day is joyfully expected by the Christians, but feared by the ungodly.³

¹Schaff, 1:209.

²John T. Darragh, *The Resurrection of the Flesh* (London: SPCK, 1921), 215.

³Finally, we believe, according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended with great glory and majesty, to declare himself Judge of the quick and the dead, burning this old world with fire and flame to cleanse it. And then all men will personally appear before this great Judge, both men and women and children, that have been from the beginning of the world to the end, thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies in which they formerly lived. As for those who shall then be living, they shall not

One aspect of this document, not mentioned in any other confessional statement of the Reformation, is especially worthy of notice—the identification of the “books” to be examined at the judgment with the consciences of men.

Catechism of Heidelberg

As already noted, the most important confessional document of the Reformed tradition is the *Catechism of Heidelberg* (1563), which represents the work of scholars of Heidelberg University, both German and Swiss Reformers of the second generation, Zacharias Ursinus (d. 1583) and Kaspar Olevianus (d. 1585). This is why in this *catechism* there is more of nurturing and ripening, than of plowing and planting. They harvested the inheritance of the Swiss Reformers, producing this “acknowledged masterpiece, with few to equal and none to surpass it.”¹ Together with the *Smaller Catechism of Luther* and the *Shorter Catechism of Westminster*, it is one of the “most popular and useful catechisms that Protestantism has produced.”²

Six of its articles contain eschatological references in relation to the resurrection of the dead and the judgment. These may be summarized:

1. The resurrection of Christ is the guarantee of the resurrection of the believers.
2. When His work of intercession in behalf of man is completed, He will return as a Judge.
3. The joy, assurance, and comfort of His coming is repeatedly stressed.³

die as the others, but be changed in the twinkling of an eye, and from corruptible become incorruptible.

“The books (that is to say, the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil. Nay, all men shall give an account of every idle word they have spoken, which the world only counts amusement and jest; and then the secrets and hypocrisy of men shall be disclosed and laid open before all.

“And, therefore, the consideration of this judgement is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and the elect; because then their full deliverance shall be perfected, and there they shall received the fruits of their labor and trouble which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed, and tormented them in this world; and who shall be convicted by the testimony of their own consciences, and, being immortal, shall be tormented then in the everlasting fire which is prepared for the devil and his angels. But on the contrary, the faithful and elect shall be crowned with glory and honor; and the Son of God will confess their names before God his Father, and his elect angels; all tears shall be wiped from their eyes; and their cause, which is now condemned by many judges and magistrates as heretical and impious, will then be known to be the cause of the Son of God. And, for a gracious reward, the Lord will cause them to possess such a glory as never entered into the heart of man to conceive.

¹Ibid., 1:540.

²Ibid., 1:543.

³“Question 23: What are these Articles? . . . ‘from thence he shall come to judge the quick and the dead.’”

“Question 45: What benefit do we receive from the *resurrection* of Christ? . . . Thirdly, the resurrection of Christ is to us a sure pledge of our blessed resurrection.”

“Question 46: How dost thou understand the words, *He ascended into Heaven?* That

Second Helvetic Confession

With the experience gathered from writing the *First Helvetic Confession*, Henry Bullinger produced a second document, the remarkable *Second Helvetic Confession* (1566), surpassed only by the *Heidelberg Catechism* in the Reformed tradition of Continental Europe. It is one of the very few confessions in which a specific reference is made to the Antichrist and his work. It also contains a double condemnation: one against those who deny the resurrection, and one against those who hold chiliastic expectations. A whole chapter is devoted to the burial of the faithful, some superstitions regarding their state, and the hope of the resurrection.¹

Canons of Dort

The last important document to be discussed in this section is known as the *Canons of Dort* (1619). Surprisingly enough, it does not contain a specific section on eschatology. Two reasons could explain this omission: first, this document

Christ, in sight of his disciples, was taken up from the earth into heaven, and in our behalf there continues, until he shall come again to judge the living and the dead.”

“Question 52: What comfort is it to thee that Christ *shall come again to judge the quick and the dead*? That in all my sorrows and persecutions, with uplifted head, I look for the self-same One who has offered himself for me to the judgment of God, and removed from me all curse, to come again as Judge from heaven; who shall cast all his and my enemies into everlasting condemnation, but shall take me, with all his chosen ones, to himself, into heavenly joy and glory.”

“Question 57: What comfort does the *resurrection of the body* afford thee? That not only my soul, after this life, shall be immediately taken up to Christ its Head, but also that this my body, raised by the power of Christ, shall again be united with my soul, and make like unto the glorious body of Christ.”

“Question 123: What is the second petition? *Thy kingdom come*. That is: So govern us by the Word and the Spirit that we may submit ourselves unto thee always more and more; . . . until the full coming of thy kingdom, wherein thou shalt be all in all.” Schaff, 3:321-22, 324-26, 352-53.

“Chapter XI: Of Jesus Christ, being true God and man, the only Saviour of the world.” “And out of heaven the same Christ will return unto judgment, even then when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly waste the Church with fire and bloodshed. Now Christ shall return to redeem his, and to abolish Antichrist by his coming, and to judge the quick and the dead (Acts 17:31). For dead shall arise, and those that shall be found alive in that day (which is unknown to all creatures) ‘shall be changed in the twinkling of an eye’ (1 Cor. 15:51,52). And all the faithful shall be taken up to meet Christ in the air (1 Thess. 4:17); that thenceforth they may enter with him into heaven, there to live forever (2 Tim. 2:11); but the unbelievers, or ungodly, shall descend with the devils into hell, there to burn forever, and never to be delivered out of torments. (Matt. 25:41.)

“We therefore condemn all those who deny the true resurrection of the flesh, and those who think amiss of the glorified bodies . . . Moreover, we condemn the Jewish dreams, that before the day of judgment there shall be a golden age in the earth, and that the godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot . . .”

“Chapter XXVI: Of the burial of the faithful, and of the care which is to be had for such as are dead; of purgatory, and the appearing of the saints.

“The Scripture directs that the bodies of the faithful, as being temples of the Holy Spirit, which we truly believe shall rise again at the last day, should be honorably, without any superstition, committed to the earth.” Ibid., 3:850, 852, 853, 902.

represents the last attempt of the rigid Calvinistic orthodoxy to answer the objections raised against the doctrine of predestination, so that is its main subject; second, the same assembly officially accepted the *Belgic Confession*, with its clear and lengthy Article 37 already discussed. However, the hope in the resurrection is stated in chapter 3, "Of the Corruption of Man, his Conversion to God, and the Manner thereof" (arts. 11, 12).¹

Summary

In a brief summary, the Reformed Confessions in Continental Europe, among which these five are the best exponents, reflect without exception the thoughts of the two great inspirers of the Swiss Reformation, Zwingli and (mainly) Calvin. Personal eschatology is the aspect of the Christian hope most often repeated; however, prophetic or historical eschatology is not totally absent, and the cosmic purification of the earth by fire is also mentioned.

The Reformation in England followed more closely the Swiss than the German pattern. The eschatology of the English Reformation will be explored in a subsequent article.

¹See William A. Curtis, *A History of Creeds and Confessions of Faith* (Edinburgh: T. & T. Clark, 1911), 242-48.

REFLECTIONS ON REVELATION

RON BISSELL

During the 1990s there has been much debate in the Seventh-day Adventist (SDA) Church concerning the extent to which, if any, historical-critical methods of biblical interpretation might be used by SDA theologians.¹ This debate has focused attention on questions about the nature and function of revelation and inspiration.

Three books have been of particular significance. The first, written by Alden Thompson, uses historical-critical methodology and has been at the center of much of the debate.² The second, consisting of a number of essays by conservative SDA scholars, came as a strong negative response to Thompson's book.³ The third book, written by Samuel Koranteng-Pipim, is the most recent major conservative contribution to the debate.⁴

Revelation Defined

What is revelation? The term has been used to express several different ideas. It may refer to (1) the *means* by which God makes Himself and His will known to human beings; (2) the *uninterpreted content* of what is made known; (3) the *correctly interpreted meaning* of that which is made known; or (4) the entire *process* by which God makes Himself and His will known.

Given these possibilities, it would not be surprising if disagreements sometimes arose over issues in revelation simply because the parties involved were not really talking about the same thing. To avoid confusion, a clear, concise, and comprehensive definition seems essential. The following definition is suggested:

¹Debate increased significantly in 1990-91 with the publication of several articles in the *Journal of the Adventist Theological Society* by conservative SDA scholars opposed to the use of historical-critical methods.

²Alden Thompson, *Inspiration: Hard Questions, Honest Answers* (Hagerstown, MD: Review & Herald, 1991). Publication of this book by an official publishing house of the SDA Church, which has traditionally been known for conservative biblical scholarship, has been criticized by a number of conservative SDA scholars, pastors, and administrators. Others have expressed strong support.

³Frank Holbrook and Leo Van Dolson, eds., *Issues in Revelation and Inspiration* (Berrien Springs, MI: Adventist Theological Society Publications, 1992).

⁴Samuel Koranteng-Pipim, *Receiving the Word: How New Approaches to the Bible Impact Our Biblical Faith and Lifestyle* (Berrien Springs, MI: Berean Books, 1996). One primary thesis of this book is that debate in the SDA Church over a number of lifestyle issues constitutes a spiritual identity crisis. In Koranteng-Pipim's view, this crisis has been brought about by the use of historical-critical methods of biblical interpretation by a number of "liberal" SDA scholars.

Revelation is God making known His existence, attributes, character, and will to intelligent beings so they might experience relationship and enjoy fellowship with Him. This definition views revelation as a process which includes means, content, and meaning.

Characteristics of Revelation

The above definition identifies the fundamental purpose of revelation and provides a basis for exploring its nature. It also suggests implications concerning what some of the characteristics of revelation might be.

Revelation is an evidence of God's love. "God is love," according to 1 John 4:8. God making Himself known to intelligent beings in order to have fellowship with them is consistent with the nature of love. Love requires an object. It desires a loving response from and fellowship with the one(s) loved. If this response is to contribute to meaningful fellowship, it must come from beings who possess intelligence, knowledge, and the ability to choose whether or not to respond positively. Fellowship can only exist where there is at least some degree of mutual knowledge and understanding. God reveals His existence, attributes, character, and will to human beings so they can respond positively to His love and enter into fellowship with Him if they are willing to do so.

Revelation is both cognitive and experiential. In order to make God known, revelation must include information about Him. It is cognitive and propositional in the sense that this information can be understood and communicated to others in declarative statements which describe Him, tell of what He has done, and make known to others what He has revealed concerning His will. Revelation also includes a non-rational dimension. This may be experienced as a personal encounter with the Infinite, and helps to develop fellowship at an emotional level.

In revelation, the cognitive and experiential dimensions are complementary. Though not necessarily conceptual, any encounter with God results in concepts. The cognitive dimension is experience perceived, defined, and understood. Conversely, concepts may evoke emotion. Both the rational and non-rational elements are necessary in order for beings with both emotions and intellect to enjoy fellowship. How can fellowship occur in an emotional void or be meaningful in a conceptual vacuum?

Revelation is trustworthy. By definition, "revelation" reveals: it makes known. If it is not trustworthy and true—if it conveys misinformation—it does not make known, and cannot be truly called revelation. This applies, however, only to the ultimate *message* of revelation. That which is *not* true may be, and often was, used in Scripture as a *means* of revelation or as the *uninterpreted content* of revelation.

Examples abound in the Bible. Figures of speech, parables, allegories, and most dreams and visions used in the Scriptures are not literally or factually true, yet they are used to convey important perceptions of truth.¹

¹Daniel in vision saw a struggle between two animals in which a he-goat defeated a ram (Dan 8). What he saw was not actually happening, did not happen, and will not happen *literally*. According to the interpretation given in Dan 8, the ram represented Medo-Persia and the he-goat represented Grecia.

Revelation is progressive. The various means by which revelation comes to human beings may be described as “revelation events.” Considered individually, and even collectively, they do not present all that is true, but only segments of what is true, which are given within and appropriate *first* to a particular context of time, place, and circumstances. As time passes, new understandings of truth are made known through new revelation events, or are derived from applying principles implied in past revelation events to new circumstances.

Basic principles do not change,¹ but the revelation, understanding, and application of what is true does. God makes Himself and His will known at different times, to different persons, under different circumstances, and in different ways.

Perceptions of what is true which are revealed by and about God through time are cumulative. At the very best, however, revelation on this earth will always be incomplete. Now, we only “see through a glass darkly.” The finite can never fully comprehend the infinite.

Revelation must be correctly understood. If revelation, by definition, means to make someone or something known, it must be understood in order to be “revelation.” To the extent that it is not understood, or is misunderstood, it conceals rather than reveals and can hardly be truly called “revelation.”

Elements of Revelation

The process of revelation is fundamentally that of communication. The same elements are involved in both. These include (1) one who wishes to communicate a message, (2) the intended message, (3) a means of communication, (4) the content of the message sent, (5) an intended receiver, (6) the message received, and (7) the message as it is understood by the receiver. Problems with any one of these elements may prevent communication—and revelation—from being completed. Each of the elements is important, but of special importance to the debate among SDAs are the means, the content, and the meaning of revelation.

The means of revelation. According to Alden Thompson, revelation “suggests some kind of special input from God, a message from Him to His creatures on earth.” This may include visions, dreams, a voice from heaven, “a wrestling match and a dislocated hip (Jacob); a wet/dry fleece (Gideon); words chiseled in stone by God’s finger (Moses); and finally, the ultimate revelation of God in Jesus Christ.”² “When a prophet says ‘The word of the Lord came to me,’ or ‘I saw,’” Thompson declares, “we know we are dealing with revelation.” But in his opinion, this is not true of insights gained through other means, such as research. When Luke apparently read, compared, and used oral or written sources relating the events of Christ’s life in writing his gospel, he explains, “we are dealing with Spirit-led research, *not* revelation in the technical sense.”³

Thompson’s definition of revelation as “a visible or audible intervention by God (a ‘vision’)”⁴ seems to be based on viewing revelation primarily in terms of

¹The idea that truth never changes does not apply in every situation. The assertion “it is raining in Manila” is only true when it *is* raining in Manila. When it is not, the assertion is false. In this instance, truth is changing and dynamic rather than static and unchanging.

²Thompson, 47.

³*Ibid.*, 48.

⁴*Ibid.*, 57.

means. This may be why Raoul Dederen observes about *Inspiration* that “one finds no precise definition of revelation in the book,” but that “no such ambiguity exists regarding the *means* of revelation.”¹

Lack of a clear distinction between the *means*, the *content*, and the *meaning* of revelation may be one reason why Thompson appears to see a dichotomy between research and revelation, and states that not all of Scripture came by way of revelation.² Another reason may be the implication that revelation consists only of *supernatural* phenomena. Thus, according to Thompson, information that came to Bible writers through means other than direct, miraculous intervention by God was not revelation at all, or at best, only a much lower level of revelation. This raises the question of what means should appropriately be regarded as a part of the process of revelation.

General and special revelation. Many theologians divide revelation into two categories, “general,” and “special.” “General” revelation is seen primarily as “natural,” while that which is “special” is “supernatural.” These terms seem usually to refer more to the *means* by which revelation is communicated than to the content or meaning of revelation, though these may be involved to some extent.

The psalmist was referring to “natural” revelation when he exclaimed, “The heavens declare the glory of God; and the firmament showeth His handiwork” (Ps 19:1). Paul may have had this passage in mind when he insisted, “The invisible things of Him [God] from the creation are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom 1:20).

“Special” revelation is given by God for several reasons. First, it explains that distortions and cruelty in nature are the result of sin, not aspects of nature created by God. This helps to prevent questionable conclusions about the character of God. Second, it gives many specific details about God, His will, the existence, nature, and consequences of sin, and the means of salvation He has provided which are important to salvation but cannot be communicated through “natural” revelation. Third, the effects of sin upon human nature make correct interpretation of “natural” revelation impossible without divine assistance. Defective human reason needs the guidance of the Holy Spirit.

While the term “special” revelation is often used to refer primarily to supernatural revelatory intervention such as prophetic dreams and visions and the direct voice of God, it is also used with reference to the Bible as a whole. This fact suggests several questions. Most of the Bible was not communicated by means of dreams, visions, or a voice from heaven. Much of it consists of accounts and exhortations based upon oral or written historical records, research, observation,

¹Raoul Dederen, “On Inspiration and Biblical Authority,” in *Issues in Revelation and Inspiration*, ed. Frank Holbrook and Leo Van Dolson (Berrien Springs, MI: Adventist Theological Society Publications, 1991), 93. The fact that Thompson wrote in a popular style may explain the lack of a precise definition, but when his book is read by scholars, this lack makes it more difficult to determine his views concerning revelation.

²This may also be why Dederen finds some of Thompson’s assertions to be “surprising, even stunning.” Dederen cites several references in which Ellen White affirms that the Bible in its entirety is God’s revealed word. Yet he concedes that Thompson’s thesis is “not without merit,” and seems in some degree to share his understanding of revelation when he declares, “I do not want to convey the impression that, in my view, everything in the Bible is the outgrowth of revelation.” *Ibid.*, 97-98.

study, reflection, and meditation. Does the Bible give any evidence that these sources of information should not be regarded as means of revelation? Or does their use in the Bible make these more "mundane" sources of information "special" revelation? Is the distinction between "general" and "special" revelation always crystal clear? Might *all* revelation ultimately be "special," since human reason needs the guidance of the Holy Spirit to correctly understand all revelation?¹

Various means of revelation used. The means by which God "spoke" to human beings, as reported in the Bible, were many and varied. He seems to have spoken face-to-face with Adam and Eve (Gen 3). Both Enoch (Gen 5:22) and Noah (Gen 6:9) are said to have "walked" with God. In Genesis, the "Lord" in human form appeared and spoke to Abraham, Lot, and Jacob. The voice of God thundered from Mt. Sinai, overwhelming the people of Israel (Exod 19:14-20:19; Deut 5:1-27). Moses spoke with God "face to face" (Exod 33:11; Deut 34:10). Yet God also made known His will to Moses through his father-in-law Jethro, revealing the plan for leaders to be chosen as judges for the people (Exod 18:1-26).

Relatively "unspectacular" means of revelation were apparently used to make spiritual perceptions of truth known to the authors of Joshua, Judges, Ruth, the books of Samuel, Kings and Chronicles, Ezra, Nehemiah, Esther, and others. Revelation came to the psalmist through observation and reflection upon the starry heavens (Ps 8:3-9). Significant literary dependence seems evident between Kings and Chronicles. Although revelation content came to Daniel through dreams and visions (Dan 2, 7, 8), and through an angel (Dan 9:20-27), it also came through research into the writings of Jeremiah (Dan 9:1-2).

There is much evidence to suggest that the writers of the Gospels received part of what was revealed to them through a study of the OT Scriptures and much from either oral or previously written accounts of the life of Christ. Matthew frequently presents events in Christ's life as fulfillments of OT prophecies, which he cites. Tradition holds that Mark gained most of the information for writing his gospel from Peter at Rome. Luke was aware of, and may have used other written materials for his Gospel (Luke 1:1-4). Many Bible scholars believe that Matthew and Luke used Mark and a hypothetical source of oral or written sayings and teachings of Jesus designated as "Q" in writing their gospels.² Information about problems at Corinth which were addressed by Paul in 1 Corinthians was revealed to him through members of the household of Chloe (1 Cor 1:11). Most of the exhortations and admonitions in Paul's writings, in fact, seem not to have come through dreams or visions but through the guidance of the Holy Spirit as he reflected upon issues and problems confronting the various churches to which he wrote.

Were these "less spectacular" sources of information and truth not valid means of revelation? Should they be regarded as any less valuable, less inspired, or less authoritative means of revelation than the more dramatic "supernatural" means?

¹Like a number of other theological distinctions, the distinction between "general" and "special" revelation is useful and may be necessary for theological and/or philosophical analysis and discussion. From the layman's point of view, however, the difference may sometimes seem less than clear.

²Some scholars believe that Matthew was written first, then Luke, and that both were conflated by Mark. Evidence relating to the "Synoptic problem" is very complex. There is, however, quite general agreement among Bible scholars that there was some kind of interdependence among these three Gospels.

The content of revelation. While dreams, visions, study, observation, reflection, and meditation may be used as *means* of revelation, they do not constitute revelation in its fulness. The same is often true of the *content* of revelation. Although the content may sometimes require little interpretation, this is often not the case. The *content* of Pharaoh's dreams which was related to Joseph, and the *content* of the visions of Daniel were not the sum and substance of the revelations which came to them. When Peter was told in vision to arise, slay, and eat "unclean" animals (Acts 10:11-16), the *uninterpreted content* of the vision was not the revelation. The vision was not given to teach that the OT distinction between clean and unclean meats had been canceled, but rather that he should preach the gospel to Cornelius and other uncircumcised, "unclean" Gentiles at Caesarea (Acts 10:19-28).

The meaning of revelation. It is ultimately the *correctly interpreted meaning* of revelation that completes the process and constitutes the fulness of revelation. It should be noted, however, that a particular revelation event in which content is presented through some means of revelation may sometimes have multiple meanings and/or applications. Peter applied Joel's prediction that God would "pour out" His Spirit in the last days to events on the Day of Pentecost (Joel 2:28-29; Acts 2:14-18). Yet along with many other Christians, SDAs have generally held that this prophecy will receive a further and more complete fulfillment just before the second advent of Christ.

Biblical instructions often take on new and different meanings as the principles upon which they were based are applied to new situations. The biblical requirement of circumcision during OT times meant *physical* circumcision. Under the New Covenant, it means *spiritual* circumcision of the heart. Knowing what revelation *meant* when it was given is important. Knowing what it *means* in the context of our time, place, and circumstances may be of equal or even greater importance.

Revelation and Inspiration

Inspiration is generally seen as something related to revelation, but not always as a part of revelation. The definition of inspiration as "the Spirit's special urging of a messenger to speak or write ('a fire in the bones')"¹ is a case in point. This definition implies that there is some relationship between revelation and inspiration, but does not explain the connection or identify the purpose of inspiration.

If revelation is indeed a *process*, as these reflections on revelation suggest, then inspiration is an integral part of that process. Both the intimate connection between the two and the purpose for inspiration seem clearly evident in the definition that *inspiration is God, through the Holy Spirit, preserving the spiritual essence of revelation while motivating and superintending the transmission of revelation content through human channels.*

Perhaps the most explicit and comprehensive biblical passage concerning inspiration is 2 Tim 3:15-17. According to this passage, the Scriptures were given by inspiration of God, (1) to make one wise unto salvation through faith in Christ; (2) to present trustworthy and authoritative doctrine, reproof, correction, and

¹Thompson, 57. This definition immediately follows his definition of revelation.

instruction in righteousness; and (3) to help believers become “perfect [mature], thoroughly furnished unto all good works.” The idea that revelation must be trustworthy requires that significant biblical revelation content concerning salvation, doctrine, reproof, correction, and instruction in righteousness must have been communicated accurately through the Scriptures.

One of the more sensitive questions debated among some SDA scholars is whether minor errors or factual discrepancies in the Bible would prove that it was not inspired. Thomson’s book is based on the premise that a number of such “mistakes” are found in the Bible, but that these are not of such a nature as to put its inspiration in doubt. One of his primary purposes in writing the book, in fact, was to encourage development of a broad understanding of inspiration which can retain faith in the inspiration of the Scriptures in spite of these “problems.”¹

Thompson’s views are troubling to a number of conservative SDA theologians. Koranteng-Pipim repeatedly expresses what for most SDAs is a legitimate and important concern—the need for belief in the full inspiration, trustworthiness, and authority of the Scriptures must be maintained. However, his apparent belief that any inaccuracies whatever in the original manuscripts of the books of the Bible would compromise the credibility and authority of the Scriptures² raises a number of questions.

Is reporting various events related in the Bible with total historical, chronological, and mathematical accuracy in every detail a crucial purpose of biblical inspiration? Would such precision prove conclusively that the Scriptures were inspired and a lack of it prove that they were not?³ Does the Bible claim inerrancy for itself or for inspiration? Is it necessary in order for the spiritual message of the Bible to be trustworthy?

Upholding the perfect accuracy of the *original manuscripts* seems to be based more upon theological presuppositions than upon practical considerations or evidence. We do not have the original manuscripts. We only have what we have—copies which appear to have minor errors. If inerrancy is terribly important, should not all copies and translations which we have of the original manuscripts be without any errors as well?

If the answer to these questions is no, and there are minor errors or discrepancies, insistence that the Bible is free from all mistakes could lead to unrealistic expectations and result in eventual disillusionment if mistakes can be shown. Or it could foster so great a sense of need to resolve perplexing problems that questionable explanations might be accepted, however illogical or unconvincing they might seem to others.

¹Thompson’s premise and purpose are clearly evident in his preface, in his inclusion of two documents by Ellen White discussing inspiration at the very beginning, and throughout his book. For the material from Ellen White, see Ellen G. White, *Selected Messages* (Washington, DC: Review & Herald, 1958, 1980), 1:15-23, and the “Introduction” to *The Great Controversy Between Christ and Satan* (Washington, DC: Review & Herald, 1950), v-xii. *Selected Messages* presents a balanced approach. On one hand it firmly upholds the Bible as the revealed word of God. Yet it also recognizes imperfections in the Bible arising from the human limitations of its various authors, who, Ellen White declares, were “God’s penmen, not His pen.”

²Koranteng-Pipim, 244-45.

³According to the Bible, the proof of its inspiration seems to lie elsewhere. Among the evidences it gives are God’s ability to foretell the future (Isa 46:8-10) and the effect of inspired writings upon the human heart (Heb 4:12; 1 Pet 1:22-23).

Revelation and Illumination

The ultimate test of revelation, like that of communication, is whether the spiritual message it attempts to convey is correctly and clearly understood by the one(s) for whom it is intended. Contrary to a popular cliché, the medium is not the message when it comes to revelation. Often the uninterpreted content is not the message, as has been demonstrated above. Interpretation is frequently needed when revelation content is given. And it is also often needed at later times when changing circumstances call for new and different applications of spiritual principles presented in previous revelation.

One question which has brought controversy among Christians and has been debated in recent years among SDAs is the extent to which revelation and inspiration may be culturally conditioned.¹ To some, the idea that they might be culturally conditioned is incompatible with faith in the trustworthiness and authority of the Scriptures. It seems clear, however, that some things in the Bible were very much related to time and place, and were not permanent or universal. One example is the setting up of cities of refuge in Israel.² These cities were important in a society in which a person had the right to avenge the death of a relative, but when later systems of justice were established, they were no longer needed. Was the command to establish these cities culturally conditioned? Yes. Was it inspired? Yes. Was it meant to be for all times and places among God's people? Evidently not.

Because of the need for an accurate understanding of the content of revelation, and because fallen human nature is unable to fully grasp spiritual realities (1 Cor 2:12-14), the guidance of the Holy Spirit is necessary to ensure correct interpretation. For the purposes of these reflections on revelation, this guidance or "illumination" may be defined as *God, through the Holy Spirit, enlightening the minds of human beings so they might correctly interpret, understand, and apply the spiritual message of revelation.* Without this illumination, revelation is incomplete.

Revelation and Reason

As essential as the guidance of the Holy Spirit is in helping fallen human beings to understand the content of revelation, God does not as a rule bypass the cognitive, reasoning faculties with which He endowed beings whom He created in His image.

Such counsel as "there is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov 14:12), and Paul's insistence that human wisdom is foolishness with God (1 Cor 2:20-25) stand as warnings against undue reliance upon unaided human reason. These warnings have been echoed, perhaps amplified, by a number of SDA scholars, especially with respect to the use of

¹This question has been especially important to Christians who believe, according to the instruction of Paul (1 Cor 11:3-10), that women's heads should be covered in public worship. It has also been significant in SDA discussions concerning the role of women in the church and whether they may be ordained to the gospel ministry.

²Num 35:6-33. If one person who accidentally killed another fled to one of these cities before an avenging relative could kill him, he could remain under protection until it could be established that the death was indeed accidental, not murder.

historical-critical biblical hermeneutics. Faith in the Scriptures must stand above reason, it is said, and the “methodological doubt” associated with historical-criticism is to be avoided at all costs. One must start from a position of faith.

Such warnings are important and necessary, but it is possible to go too far. Uncritical acceptance of anything and everything that claims to be inspired will surely lead to confusion and deception. The Bible is not alone in claiming to be inspired. If it is regarded as inspired simply because it claims to be so, on what grounds should other works making such claims be rejected?

While a negative “methodological doubt” rooted in unbelief would not be a fair or reasonable mind set from which to approach the Scriptures, a positive, open-minded “methodological doubt” that seeks evidence before and upon which to establish belief seems not only appropriate but necessary. This may be one reason why evidence has been given upon which to base faith in the Scriptures. External sources such as archaeology and history have confirmed the essential accuracy of much of the Bible. While this does not prove the inspiration of the Bible, a total lack of such evidence would raise serious questions about its veracity.

The Bible itself presents the fulfillment of predictive prophecy as evidence of its inspiration (Isa 41:21-23; 42:9; 46:9-10). And the effects of the message and teachings of the Bible may be seen in changed human lives. These and other evidences for the inspiration of the Bible are given to appeal to reason. It thus seems clear that the use of human reason is important in weighing the evidences for belief in the Bible.

Reason is also essential for interpreting the Bible. It has been and must be used—in humility and under the guidance of the Holy Spirit—to develop hermeneutical principles for interpreting, evaluating, and applying the content of revelation. The Holy Spirit is given as a Guide to human reason, but not as a substitute for human reason.

Conclusion

Reflecting upon recent and current debates in the SDA Church about revelation and inspiration has suggested to me a number of tentative conclusions. First, revelation is a process, not just an event. The process is that of communication: it includes all the elements of communication. Second, the means, the content, and the meaning of revelation are three essential elements of this process. It is incomplete without all three. Third, terms used in discussion and debate on revelation and inspiration should be defined clearly, concisely, and comprehensively. The definitions suggested above are given with the hope that they will help to point the way toward even better definitions which may not bring agreement on all the issues involved but may at least help to clarify them. Fourth, reason and a certain amount of positive, open minded “methodological doubt” are not inimical to developing faith in the inspiration, trustworthiness, and authority of the Scriptures. Reason is necessary for both weighing the evidences for belief in the inspiration of the Scriptures and for interpreting the Bible. Finally, the ultimate purpose of revelation is to make known God’s existence, His attributes, His character, and His will so that human beings may choose to accept and enjoy fellowship with Him. It is given as one of the greatest evidences that God is love.

THE SANCTUARY TERMINOLOGY IN HEBREWS

EDWIN REYNOLDS

As one reads various translations of chaps. 8-10 of the Epistle to the Hebrews, one is struck with the diversity of the translations that are used for the Greek term τὰ ἄγια and its variant forms with reference to the sanctuary. Either there is a lot of uncertainty about what the term means, or it is simply being translated to suit particular theological views. We prefer to assume the former.

A 1967 study by A. P. Salom¹ used a broad statistical study of τὰ ἄγια in the LXX as a basis for determining the meaning of τὰ ἄγια in Hebrews.² Whether or not one agrees with his conclusions, his methodology seems to be problematic. When one evaluates the context of each use and discovers that the majority have nothing to do with the sanctuary per se or its apartments,³ he or she realizes that the statistics themselves prove nothing for the book of Hebrews, and a different approach needs to be taken to produce a more viable result.

A very brief 1981 study by Norman H. Young⁴ also failed to produce a fully satisfactory result, since he did not take into account any evidence outside of the book of Hebrews to see how the term would have been understood by the readers of the book based on the terminology commonly used during that period.

The purpose of this article is to explore anew the literature that may shed light on the use and meaning of τὰ ἄγια and related terms for the sanctuary used in the Epistle to the Hebrews. Specifically, I study the sanctuary terminology used in the LXX and the writings of Philo and Josephus, in the hope that we may with more certainty be able to translate the terms in Heb 8-10 correctly.⁵ In order to do this

¹A. P. Salom, "Τὰ ἄγια in the Epistle to the Hebrews," *Andrews University Seminary Studies* 5 (1967): 59-70.

²Salom did have one sentence summarizing the use by Philo and Josephus. *Ibid.*, 63.

³Most uses refer to holy or consecrated things, such as vessels, furnishings, sacrifices, etc., not to the structure itself, as in Hebrews.

⁴Norman H. Young, "The Gospel According to Hebrews 9," *New Testament Studies* 27 (1981): 198-99.

⁵It would be well to point out that τὰ ἄγια does not appear outside of the book of Hebrews in the NT, and all but three uses are found in Heb 9. Since the term appears only once outside

better than the previous studies, a more careful and consistent methodology must be used. Rather than considering every use of the term τὰ ἅγια irrespective of its context and uses, as Salom did, we will consider only those passages that refer specifically to the sanctuary itself or its apartments. In the LXX, I have chosen to focus on the sections of Exodus and Leviticus which discuss the establishment of the wilderness tabernacle, reflecting the earliest terminology for the sanctuary and forming a significant theological background for the Epistle to the Hebrews. In addition, I consider also the passages in Kings and Chronicles which deal with Solomon's temple and reflect the terminology of the Second Temple period. Special attention is also given to those passages in Philo and Josephus that discuss the sanctuary/temple, since they were written in the first century A.D., very close to the time the Epistle to the Hebrews was written, and therefore would be expected to use a similar terminology.¹

Once I have reviewed the pertinent literature and drawn conclusions, then I do a brief exegesis of the relevant passages in Heb 8-10 to determine how this meaning suits the local context and whether or not the conclusions aid in interpreting the text.

The goal of this study is to contribute to a better understanding of the work of Christ in the heavenly sanctuary by providing a more careful methodology for understanding the meaning of the sanctuary terminology in Hebrews.

The Terminology of the Sanctuary

In Heb 9:1-5 there is given a succinct description of the earthly sanctuary and its furnishings in which the author uses two titles, or proper names, for the two parts or apartments of the sanctuary which he describes. The first apartment (σκηνή . . . ἡ πρώτη) he titles Ἄγια (v. 2), while the second apartment (μετὰ δὲ τὸ δευτερον καταπέτασμα σκηνή) he titles Ἄγια Ἁγίων (v. 3). The fact that these are titles is made clear not only by the use of the introductory phrases ἥτις λέγεται and ἡ λεγομένη, respectively, which are clearly naming formulas,² but also by the fact that they are given in anarthrous form.³

of chaps. 8-10, namely, in 13:11, I confine my study to Heb 8-10, with a footnote reference dealing with 13:11.

¹Much has been written concerning possible relationships between the writings and thought of Philo and the thought of the book of Hebrews. See Ronald Williamson, *Philo and the Epistle to the Hebrews* (Leiden: Brill, 1970), for a discussion of the issue. While I believe too much has been made of this, one should not be surprised to see a similar terminology used for the sanctuary/ temple.

²For examples of ἡ λεγομένη and its variants as naming formulas, see Matt 27:17,22; Luke 22:1; John 4:5,25; 5:2; 11:16; 19:17; Acts 3:2; 6:9; Eph 2:11; Col 4:11. These are synonymous with the Lucan expression τὸν καλούμενον and its variants (see Luke 23:33; Acts 9:11; 27:8,16). Ἅτις λέγεται likewise finds its parallel in Luke's ἥτις καλεῖται (see Luke 2:4).

³Compare the titles and proper names which follow the naming formulas cited in the previous note.

Thus one would expect to see these titles reappear in his subsequent discussion of the heavenly sanctuary if he intends to draw a correspondence between the two. The surprising thing is that this does not turn out to be the case. Only in 9:24 do we find anarthrous ἅγια, and here it is clearly not a title or proper noun, for it is qualified by two anarthrous words, the adjective χειροποίητα and the appositive substantive ἀντίτυπα. Furthermore, it clearly has a plural sense, as indicated not only by the two above qualifiers, which are also plurals, but especially by the use of τῶν ἀληθινῶν ("the genuine ones") of which they are ἀντίτυπα.

Elsewhere we find either τὰ ἅγια or τῶν ἁγίων, except in 9:1 where the singular τὸ ἅγιον appears. Since τῶν ἁγίων is merely the genitive form of τὰ ἅγια, it should not be treated as a different term.¹ Thus, besides the two titles, Ἄγια and Ἄγια Ἁγίων, τὸ ἅγιον in 9:1, and ἅγια in 9:24, τὰ ἅγια is the term used for the sanctuary in Hebrews (8:2; 9:8,12,25; 10:19; 13:11). Τὰ ἅγια is the plural of τὸ ἅγιον, which means literally "the holy place" or "the sacred place." It is basically a generic term which may in some cases become a technical term, depending on how it is used.

Before we attempt exegesis of the τὰ ἅγια passages in Hebrews, we need to trace the use of the term and its cognates in the LXX, Philo, and Josephus to see if there is a discernable pattern in Jewish use of certain terms for the sanctuary and its two apartments.

Sanctuary Terminology in the LXX

The LXX is the proper starting place to seek an understanding of the meaning of Greek terms for the sanctuary and its two apartments. Since the author of Hebrews used the OT heavily in buttressing his theological arguments,² and since he relied on the LXX to some extent as a source for his OT quotations,³ we must consider it to be a primary source in understanding his use of sanctuary terminology. What is the nature of that terminology in the LXX?

¹The oblique case forms are not treated separately in this study. The lexical forms are used.

²Richard Reid, "The Use of the Old Testament in the Epistle to the Hebrews" (Th.D. diss., Union Theological Seminary, 1964; Ann Arbor, MI: University Microfilms International, 1978), 33, 35-38.

³Note the use of Ps 40:6-8 in Heb 10:5-7, for example, which uses the reading of the LXX as opposed to the reading of the MT. Harold W. Attridge, "The Uses of Antithesis in Hebrews 8-10," *Harvard Theological Review* 79 (1986): 9; Luke T. Johnson, *The Writings of the New Testament: An Interpretation* (Philadelphia: Fortress, 1986), 422; J. C. McCullough, "The Old Testament Quotations in Hebrews," *New Testament Studies* 26 (1980): 363-64; cf. George Wesley Buchanan, "The Present State of Scholarship on Hebrews," in *Christianity, Judaism and Other Greco-Roman Cults: Studies for Morton Smith at Sixty*, ed. Jacob Neusner, Studies in Judaism in Late Antiquity, vol. 12 (Leiden: Brill, 1975), pt. 1, 316-17.

The First Definitive Passage

Let us consider those texts which are definitive. One of these is Exod 26:33-35. There we find God's instructions to Moses in the building of the wilderness sanctuary. God is very clear, in describing the two apartments of the sanctuary, that a veil shall divide between τοῦ ἁγίου and τοῦ ἁγίου τῶν ἁγίων. Which apartment is which is also very clear because vv. 33-34 describe the ark of the testimony being placed ἐν τῷ ἁγίῳ τῶν ἁγίων, "within the veil," and v. 35 describes the candlestick and the table "without the veil." Since τοῦ ἁγίου and τῷ ἁγίῳ are simply other case forms of τὸ ἅγιον, it can be said that the outer apartment is here called τὸ ἅγιον ("the Holy Place") and the inner apartment is called τὸ ἅγιον τῶν ἁγίων (literally, "the Holy of Holies," but more colloquially, "the Most Holy Place"¹). This pattern is fairly consistent, though τὸ ἅγιον is used also for the sanctuary as a whole, as will be shown below, creating some ambiguity and confusion in certain texts.

The Most Holy Place

Another LXX passage which is very significant for terminology is 3 Kgs (1 Kgs)² 6:16-21. There are several terms used here. Οἶκος (house) seems to refer to the whole structure. Ναός, usually translated "temple," seems to be used here for the Holy Place as opposed to the Most Holy Place.³ The Most Holy Place is referred to by two different terms here. The more common one is δαβίρ, actually a transliteration of the Hebrew דַּבָּר (oracle), the place from which God speaks. Though this term is never used in relation to the wilderness sanctuary, occurring only in 3 Kings and 2 Chronicles, it normally refers to the inner shrine, the Most

¹This is the clear sense of the phrase, as may be observed by the use of the same phrase in Exod 30:36; Lev 2:3; Num 4:4; and a similar phrase in the plural (τὰ ἅγια τῶν ἁγίων) in Exod 30:29; Lev 2:10; 24:9; 2 Chr 31:14; plus the anarthrous forms ἅγιον ἁγίων (Lev 27:28) and ἅγια ἁγίων (Lev 6:17,25,29,31 [7:1],36 [7:6]; 1 Chr 23:13). In each case the reference is to things that are considered "most holy." All Greek forms are an attempt at translating the Hebrew דַּבָּר, which follows the Semitic method of emphasizing a certain quality, in this case that of holiness. Of those things that are holy, it is the most holy. One might say "holiest of holy things/places." Thus some translators render it "Holiest of all."

²Where the LXX reference differs from the English, the English reference is given in parentheses (or brackets) following the LXX reference the first time such a reference is cited.

³Note vv. 17-19, where the ναός is said to be forty cubits long in front of the δαβίρ in the midst of the οἶκος within. There is some confusion of the text here, however, and the MT reads somewhat differently, though preserving the forty cubit length of the ναός, still identifying it with the Holy Place. That the δαβίρ itself was only twenty cubits long is clear from v. 20 and 2 Chr 3:8, and that the whole οἶκος was sixty cubits long is clear from 2 Chr 3:3 (3 Kgs 6:2 erroneously gives it as forty cubits, but the margin points out that the MT and Codex Alexandrinus give it as sixty cubits, in agreement with 2 Chr 3:3).

Holy Place of the sanctuary.¹ The other term is τὸ ἅγιον τῶν ἁγίων (v. 16), the same as in Exod 26:33-34. Though its syntactical relationship to δαβίρ in this verse appears a bit vague, it is made clear by a comparison with the parallel passage in 2 Chr 3:8,10, where τὸ ἅγιον τῶν ἁγίων is described in the same way that δαβίρ is described in 3 Kgs 6:20,23.² Further, in 3 Kgs 7:50, the innermost part of the house is called τὸ ἅγιον τῶν ἁγίων, again using the very same terminology for the Most Holy Place.

Interestingly, however, τὸ ἅγιον τῶν ἁγίων is not the only form of this phrase for the Most Holy Place in the LXX. Though 3 Kgs 6:16 and 7:50 call it by this singular appellation, there is a shift of terms a few verses later, for 8:6 calls it first δαβίρ, then τὰ ἅγια τῶν ἁγίων, the same plural form used anarthrously as a title in Heb 9:3.³

Again we find the same phenomenon in 2 Chronicles where, after observing the singular τὸ ἅγιον τῶν ἁγίων in 3:8,10, the plural τὰ ἅγια τῶν ἁγίων appears in 4:22 and again in 5:17. The reason for this use of the plural will be discussed below.

Aside from 1 Chr 6:49, which is somewhat ambiguous,⁴ these are the only places where τὸ ἅγιον τῶν ἁγίων or τὰ ἅγια τῶν ἁγίων are used of the Most Holy Place in the LXX passages covered in this study.⁵ And except for Lev 16, the only other term clearly used specifically of the Most Holy Place is δαβίρ, which is used only with reference to the temple, never of the wilderness tabernacle.

¹This is evidenced in part by the description of its dimensions and furnishings. See 3 Kgs 6:5,16,19,20,22,23,31; 7:49; 8:6,8; 2 Chr 3:16; 4:20; 5:7,9.

²The MT is more clear in 1 Kgs 6:16, where the "oracle" and the "most holy place" are in apposition (לְכַבֵּיר לְקֹדֶשׁ הַקֹּדֶשִׁים).

³The only appearance of the anarthrous form found in the LXX in this study was in 1 Chr 23:13, where it is used as a subject accusative with the infinitive of purpose τοῦ ἁγιασθῆναι, with the probable sense, as indicated by the usual translation, of "most holy things." It is certainly not used here as a title, as in Heb 9:3.

⁴Here τὰ ἅγια τῶν ἁγίων could be translated either "Most Holy Place" or "most holy things," though the former is generally preferred.

⁵There are three other passages in which these two phrases have occasionally been translated as Holy of Holies or Most Holy Place, but the context suggests that this is an incorrect translation. In Num 4:19, the reference is to the sons of Kohath approaching τὰ ἅγια τῶν ἁγίων, but at this time the veil to the Most Holy Place has been taken down in preparation for moving the tabernacle (v. 5), the articles of furniture from both apartments have been covered (vv. 6-15), and the sons of Kohath are led by the sons of Aaron to their posts for carrying the various articles of furniture (v. 19). A comparison with vv. 15,20 suggests that τὰ ἅγια τῶν ἁγίων should be translated either "the most holy things" or "the holy things of the sanctuary." In similar fashion, Num 18:10 speaks of Aaron and his sons eating their portion of the sacrificial offerings ἐν τῷ ἁγίῳ τῶν ἁγίων. That this could not be the Most Holy Place should be obvious, for only the high priest could enter there, and that only on the Day of Atonement. Even if the sons of Aaron were here understood in the same way as in 1 Chr 6:49-53, where it signifies the genealogy of the high priesthood, the context is the eating of the daily offerings brought to the sanctuary, and this cannot be envisioned as taking place in the Most Holy Place. A comparison with Lev 10:17-18 suggests that the proper translation should be, "in the Holy Place of the sanctuary."

Before considering the use in Lev 16 of special terminology in connection with the Day of Atonement services, we must first consider the terms used for the Holy Place.

The Holy Place

Except for the general term for the sanctuary, ἡ σκηνὴ τοῦ μαρτυρίου (the tent/tabernacle of witness),¹ which often appears to refer to the Holy Place because that is where the daily ministration takes place, the only explicit term for the Holy Place in the LXX is the one noted above in Exod 26:33: τὸ ἅγιον.² This study found no example where the plural form τὰ ἅγια was used to indicate the Holy Place.³ These forms were always used of the sanctuary in general or of the two apartments conceived of together ("holy places"). Therefore it is unclear from the LXX where the author of Hebrews derives the title Ἄγια for the Holy Place in Heb 9:2.

The Terminology of Lev 16

In Lev 16 the most common term used in connection with the service of the Day of Atonement is τὸ ἅγιον.⁴ On the basis of its use there, some have argued

¹The term appears over 160 times in the LXX, half of these in Exodus and Leviticus. It refers to the tent or enclosure which housed the two sacred apartments, as a reference to the tabernacle in general.

²There is another phrase which has often been interpreted to speak of the Holy Place, but this is questionable. The phrase is ἐν τοπῷ ἁγίῳ. Literally it means "in a holy place," and that is no doubt how it should generally be translated, signifying any place within the tabernacle enclosure as opposed to outside the sacred enclosure. This seems required by such passages as Lev 6:16 and 8:31, which speak of boiling and eating the flesh of certain sacrifices ἐν τοπῷ ἁγίῳ, i.e., in the court (αὐλή) of the tabernacle, and Lev 14:13, which commands that the lamb be killed in the place where they kill the whole burnt offerings and the sin offerings. By comparison with 1:11 and 4:4,5,7,14-16, the latter may be determined to be in the court on the north side of the altar of burnt offering. Lev 10:17-18 at first appears to be a contradiction of 6:16 and 8:31, but comparison with 10:12 reveals that there is no contradiction. The mention of blood being brought into τὸ ἅγιον tends to cloud the issue. It is less confusing in the Hebrew, which places "within" (פְּנִימָה) with the bringing of blood into the sanctuary rather than with the eating. It is also true, however, at least in Lev 16:24, that ἐν τοπῷ ἁγίῳ may indeed refer to the Holy Place.

³Salom, 62, indicates six such occurrences in his statistical summary chart, but there is no indication which texts he is referring to, so there is no way of challenging his statistics. Admittedly, his sampling includes the whole of the OT, so that could explain the difference, but the note under his chart also allows for interpretation: "The accuracy of these figures is, of course, subject to such factors as variant readings, doubtful uses, and the human factor" (ibid.).

⁴It appears in vv. 2,3,16,17,20,23,27. The use of τὸ ἅγιον τοῦ ἁγίου in v. 33 will be discussed below.

that it becomes the term to describe the Most Holy Place.¹ This seems to many to be a valid judgment, especially when considering the way in which it appears to be used as a separate entity from ἡ σκηνὴ τοῦ μαρτυρίου in vv. 16,20,23,33.² Still, the distinctive use of τὸ ἅγιον for the inner apartment here in contrast to the terminology used everywhere else for the Most Holy Place raises questions. Could there be a reasonable explanation?

In fact, in all of the above cited references to either the Most Holy Place or most holy things outside of Lev 16, with the exception of the use of δαβίρ, the Hebrew uses $\text{מִשְׁכַּן שְׁנַי} \text{ or } \text{מִשְׁכַּן שְׁנַי}$. The fact that this term never appears in the MT of Lev 16 may suggest that the author consciously avoided the term for a particular reason, and may also explain why the LXX likewise does not use any of the familiar terms for the Most Holy Place in this chapter.

One fact which some commentators either overlook or ignore in connection with the Day of Atonement is that, while it was only on that day that the high priest entered the Most Holy Place, most of the services of the day were held outside of the Most Holy Place. A careful review of the chapter reveals that only in vv. 12-17 is the high priest actually in the Most Holy Place.³ The rest of the chapter is taken up with a discussion of what took place in the court and in the Holy Place, even outside the camp. There was an atonement made for τὸ ἅγιον (vv. 16,20), or τὸ ἅγιον τοῦ ἁγίου, as it is called in v. 33.⁴ In harmony with its use elsewhere, τὸ ἅγιον seems to indicate the sanctuary in general as sacred space,⁵ but may represent a particular aspect of the sanctuary when further modified. In v. 2 it is modified by the phrase ἐσώτερον τοῦ καταπετάσματος (within the veil) to denote the Most Holy Place. In v. 33 it is modified by τοῦ ἁγίου, where it may be translated “the Holy Place of the sanctuary” or perhaps “the sacred space of the sanctuary.”

There was also an atonement made for ἡ σκηνὴ τοῦ μαρτυρίου, which, as shown above, is the regular designation for the physical tent or tabernacle in general (vv. 16,20,33), and for the altar of incense (vv. 18-20,33), as well as for the

¹Young, 198; F. F. Bruce, *The Epistle to the Hebrews: The English Text with Introduction, Exposition and Notes*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1964), 194. Bruce admits here, however, that τὸ ἅγιον should be translated “the holy place” and that it is only the qualifying expression “within the veil before the mercy seat” in v. 2 which excludes ambiguity and shows that the Most Holy Place is in view (*ibid.*).

²See, for example, the argument by M. L. Andreason, *The Sanctuary Service*, 2d ed., rev. (Washington, DC: Review & Herald, 1947), 174-75.

³However, vv. 2,17,20,23,27,33, and possibly also v. 3, make passing reference to what takes place within the Most Holy Place, assuming that τὸ ἅγιον indicates the Most Holy Place in all of these verses.

⁴This is the only example found in this study where the genitive singular τοῦ ἁγίου is used in a compound construction instead of the plural τῶν ἁγίων. It translates the unusual Hebrew form $\text{מִשְׁכַּן הַשְּׁנַי}$, and should probably be translated “the Holy Place of the sanctuary,” though the Hebrew itself is better translated “the holy sanctuary.” It is significant that it avoids the regular titular form for the Most Holy Place, τὸ ἅγιον τῶν ἁγίων.

⁵The New International Version translates τὸ ἅγιον as “the sanctuary area” in v. 3.

priests (vv. 6,11,17,24,33) and for all the congregation (vv. 17,24,30,33,34). Of a long series of events comprising the atonement for the priests and the congregation, only the sprinkling of the blood of the sin offerings had specifically to do with cleansing or making atonement for τὸ ἅγιον, ἡ σκηνὴ τοῦ μαρτυρίου, and the altar of incense (vv. 14-20).

What is noteworthy here is that the whole sanctuary was involved in this service, not just the Most Holy Place. It is not accurate to conceive of the Day of Atonement services as being primarily restricted to a Most Holy Place ministry, though that was certainly the high point of the festival.

Rather than use standard terminology for the two apartments with reference to the Day of Atonement services, the author of Leviticus repeatedly uses the phrase ἐσώτερον τοῦ καταπέτασμετος (“within the veil”) every time he describes the high priest entering the Most Holy Place (vv. 2,12,15). This suggests that it is this act that has significance in the service, not the relative sacredness of the two apartments. The sanctuary is conceived of as a whole unit with a dividing veil which must be penetrated to open a way of access to God.¹

Whether or not it is proper to translate τὸ ἅγιον as “the Holy Place,” “the Most Holy Place,” or “the sanctuary” in Lev 16 will be determined by some of the pre-understandings brought to the passage. It should be borne in mind, however, that the Most Holy Place itself was not polluted by sin, since no blood was transferred to the Most Holy Place during the year, so that it would not be correct to understand atonement as being made for the Most Holy Place. Atonement was made *in* the Most Holy Place, but not *for* it. This understanding could affect one's translation. Τὸ ἅγιον no doubt refers to the sacred space inside the sanctuary, while the structure as a whole is represented by ἡ σκηνὴ τοῦ μαρτυρίου. These were in need of atonement.

In any case, as Salom points out, each use of τὸ ἅγιον in Lev 16 is singular, while in Hebrews, with the exception of 9:1,² the terms are plural (τὰ ἅγια).³ So it is unlikely that the use in Hebrews reflects borrowing from the terminology of Lev 16, as some would like to conclude.

The Sanctuary As a Whole

By far the most common expression for the sanctuary as a whole in the LXX is τὸ ἅγιον.⁴ This seems to be the sense of texts like Exod 28:3; 29:29; 30:24;

¹This seems to be the message also of Heb 10:19-20.

²Here there is no problem, since there is unanimity in reading τὸ ἅγιον as “the sanctuary” in a general sense. Even Young, 198, who holds that τὸ ἅγιον is the usual term for the Most Holy Place in Lev 16 (LXX), admits that in Heb 9:1 it “clearly refers to the whole sanctuary.” Cf. Salom, 59.

³Salom, 62.

⁴Contra Salom, 60, who indicates that the plural form appears more than twice as frequently as the singular. This would be true if its uses to refer to “holy things” and not just to the sanctuary were included, but this would not be an accurate reflection of the terminology used for the sanctuary.

35:21; 36:6; 39:19 (41); Lev 4:17; 22:12; 27:3, which speak of the sanctuary in general terms, not specifically of the Holy Place. Even where it has been translated to signify the Holy Place, it does not always mean to specifically indicate the outer apartment.¹

Besides τὸ ἅγιον, the plural τὰ ἅγια is also used in speaking of the sanctuary as a whole, probably with the sense of both apartments in mind (“the holy places”). This appears to be the meaning in Exod 29:30; 36:8 (39:1); Lev 5:15 (cf. Exod 30:24); 21:12; and Num 4:12. It also provides a background for τὰ ἅγια in Hebrews. While Salom claims one possible occurrence of τὰ ἅγια in the LXX which refers to the inner compartment,² no such text was found in the passages referring to the sanctuary per se in this study. The only occurrences of τὰ ἅγια in the LXX found in this study signified either “holy things” or the sanctuary as a whole, though the latter might be translated “holy places.”

Having looked at evidence for the terminology of the sanctuary in the LXX, let us now turn to Philo of Alexandria, a source very close in time to the writing of Hebrews.

Sanctuary Terminology in Philo

Our study of the terminology in Philo will be far less extensive than that in the LXX. It will not be so much determinative as comparative with what we have already seen in the LXX, since Philo was a commentator on Scripture and specifically a student of the LXX version.³

This study found five occurrences in Philo of the term τὰ ἅγια τῶν ἁγίων. Four of those refer clearly to the Most Holy Place,⁴ while one is used differently, referring to the separation of “sanctities from sanctities.”⁵ Interestingly, the references in *Leg. All.* 2.15 and *Quis Her.* 16 are part of commentaries on Lev 16:1,17, respectively, and the one in *Som.* 2.28 is found in a purported quotation from Lev 16:17. This means that Philo apparently understood τὸ ἅγιον in Lev 16:17 to refer to the Most Holy Place, but it also is significant that Philo felt it necessary to change the term so that his readers would know what he was talking

¹For example, 3 Kgs 8:10 speaks of a cloud filling the house (οἶκος) when the priests came out of τὸ ἅγιον. This might seem at first to be speaking of the Holy Place, but v. 6 reveals that the priests brought the ark into the Most Holy Place and left it there, so that they are not so much viewed as coming out of the Holy Place per se as from the sanctuary as a whole.

²Ibid., 62. Since he does not provide any supporting texts for this statistic, this claim is difficult to verify.

³Samuel Sandmel, *Philo of Alexandria: An Introduction* (New York: Oxford University Press, 1979), 50-51, 168-69. Sandmel indicates, however, that perhaps the expression “Septuagintal type” would better describe what Philo used, since some evidence suggests that Philo may have used other versions of the Greek OT than just the LXX (ibid., 168-69).

⁴*Leg. All.* 2.15; *Quis Her.* 16; *Som.* 2.28, 33.

⁵*Mut.* 35. It does, however, offer an insight into the meaning of the phrase, since Philo goes on to add, “like the veil in the midst of the tabernacle.” The translation is by F. H. Colson and G. H. Whitaker, Loeb Classical Library (5:241).

about, suggesting that τὸ ἅγιον would not normally have been understood as a reference to the Most Holy Place, but that the usual term for it in Philo's day was τὰ ἅγια τῶν ἁγίων.

Philo's use of terminology for the Holy Place is really unclear, because in every instance where either τὸ ἅγιον or τὰ ἅγια appears, it can be translated "the sanctuary" just as well as or better than "the Holy Place." There are five places where the translator has translated "the Holy Place," but all of these are questionable.¹ What is clear in Philo is that the use of the plural τὰ ἅγια is far more common than the use of the singular τὸ ἅγιον. Philo seems to have viewed the sanctuary primarily as a unit composed of two sacred subdivisions rather than as an undivided unit or as two separate apartments with distinctive elements.

Having briefly surveyed Philo's use of sanctuary terminology, let us turn now to that of Josephus.

Sanctuary Terminology in Josephus

As with that of Philo, we will survey Josephus's use of sanctuary terminology only briefly, comparing his terminology with that already identified in the LXX.

In two places Josephus speaks definitively of the sanctuary in terms of its various parts. The first, not in terms of composition but of OT sanctuary history, is in *Ant.* 3.6.4. There he describes the construction of the wilderness tabernacle, how the length of the tabernacle (σκηνή) was divided into three portions, and at ten cubits from the innermost part (μυχός) four pillars were set up. The area within the pillars he calls ἄδυτον, literally, "not to be entered," a term used for the innermost shrine of a sanctuary.² He goes on in *Ant.* 3.6.4 to describe the curtains which covered the four pillars that divided the two apartments (νεών) and screened off the ἄδυτον. The whole temple (ναός), he says, was called ἅγιον, and its inaccessible shrine (ἄβατον) within the four pillars was called τοῦ ἁγίου τὸ ἅγιον. The latter is equivalent to τὸ ἅγιον τοῦ ἁγίου, since the order in Greek is insignificant.³ This makes it comparable to Lev 16:33, which suggests that the

¹In *Leg. All.* 3.43, "sanctuary" may be read. In *Post.* 49, "sanctuary" should be read. In *Plant.* 12, "a holy thing" should be read. In *Mig.* 18, "sanctuary" should probably be read. And in *Som.* 1.37, "sanctuary" should definitely be read. In this last passage, we have another instance of a commentary on Lev 16 (v. 4), in which he speaks of the high priest going εἰς τὰ ἐσώτατα τῶν ἁγίων (into the innermost parts of the sanctuary).

²This is Josephus' usual term for the Most Holy Place, translated "adytum" by H. St. J. Thackeray, Ralph Marcus, Allen Wikgren, and L. H. Feldman in the Loeb Classical Library (LCL) series. See especially *Ant.* 3.6.4-5; 7.13.10; 8.3.3, 8.3.7, 8.4.1; *Bell.* 5.5.7. He avoids to a large degree the LXX terms τὸ ἅγιον τῶν ἁγίων and τὰ ἅγια τῶν ἁγίων.

³The possible argument that τοῦ ἁγίου goes with the preceding word, κισίωνων (pillars), must be rejected since the resulting appellation for the "inaccessible shrine" would be identical with that of the "whole temple" (ἅγιον). Clearly, this is not the intent of the passage. Neither is τοῦ ἁγίου needed as a qualifier for κισίωνων, since the context makes its abundantly clear which pillars are being spoken of. The only noteworthy factor is that the title for the Holy Place is given anarthrosly with the naming formula ἐκαλεῖτο, similar to Heb 9:2,3, while the title

latter may have been understood by Josephus to signify the Most Holy Place rather than “the Holy Place of the sanctuary.” This terminology, however, is different from the normal τὸ ἅγιον τῶν ἁγίων or τὰ ἅγια τῶν ἁγίων of the LXX, which always have the plural in the second element.

In *Ant.* 8.3.3, we find another definitive statement by Josephus, this time dealing with the construction of Solomon's temple. Here Josephus describes Solomon as dividing the temple into two parts. The inner house (τὸν ἔνδοθεν οἶκον), of twenty cubits, Solomon made into an ἄδυτον, while “the rest, forty cubits long, he designated [ἄπέδειξεν] as the Holy Temple [ἅγιον ναόν].”¹ Here again we see the anarthrous use of a title used with a naming formula, in this case, ἀπέδειξεν. These formulaic statements provide the safest clues to the use of specific names for the sanctuary and its various parts by way of comparison with those in Heb 9:2-3.

One other passage in Josephus deserves special note. In *Bell.* 5.5 there is an extended description of Herod's temple, which was destroyed in A.D. 70. Again we find that specific names are given to the various parts of the temple. After describing the foundations and the cloisters, Josephus describes passing from the outermost court, the court of the Gentiles, through some cloisters into a second court which had notices posted forbidding foreigners to enter. This court had a partition delineating a special place of worship for Jewish women. In this description, Josephus includes the court of women as a part of the court of Israel, with only a partition separating the women from the men. Josephus says of it, τὸ γὰρ δεύτερον ἱερὸν ἅγιον ἐκαλεῖτο (for the second temple enclosure was called a holy place).² He goes on to describe ten gates on this court, nine of silver and gold and one of Corinthian brass. Then he describes “the sacred edifice [ναός] itself, the holy temple [τὸ ἅγιον ἱερόν]” which was in the midst of the inmost court.³ Finally, after describing the curtains and the furniture in the Holy Place, he comes to the inmost part of the temple, which was twenty cubits long and was separated from the Holy Place by another curtain. This place was “unapproachable, inviolable, invisible to all.”⁴ Josephus writes, Ἁγίου δε ἅγιον ἐκαλεῖτο (“Now it was called Holy of Holy”).⁵ Worthy of note is the use of the naming formula again with the anarthrous title as in Heb 9:2-3. As also in *Ant.* 3.6.4, both elements are singular and the genitive form precedes the nominative; unlike that usage, the title is anarthrous here.

for the Most Holy Place has the article without the naming formula, though the latter is implicit in the structure of the text.

¹The translation is by Thackeray and Marcus, LCL, 5:609.

²*Bell.* 5.5.2.

³*Ibid.*, 5.5.4 (Thackeray, LCL, 3:263). Here ἅγιον is in attributive relation to τὸ ἱερόν, whereas in 5.5.2 it was predicative, so the translation cannot be the same.

⁴*Ibid.*, 5.5.5 (Thackeray, LCL, 3:267).

⁵*Ibid.*

Elsewhere in Josephus both τὸ ἅγιον and τὰ ἅγια are used of the sanctuary in general, and the frequency of singular versus plural is about equal. Nowhere, however, did this study ever find either τὸ ἅγιον or τὰ ἅγια alone used for the Most Holy Place in Josephus.¹ Evidence for use of terminology for the Holy Place, aside from that in the above definitive passages, is difficult to substantiate due to the fact that the name for the Holy Place was the same (ἅγιον) as the name used for the whole temple building and, since most of the activities in the sanctuary involved only the Holy Place, there was no need to make a separate identification. There is no place, however, where the plural τὰ ἅγια seems to refer specifically to the Holy Place in particular. This fact has significance for our study of τὰ ἅγια in the Epistle to the Hebrews.

Summary

In reviewing the data concerning the use of sanctuary terminology in the LXX, Philo, and Josephus, several facts emerge:

1. Due to the vagueness of the context in so many passages that use τὸ ἅγιον and τὰ ἅγια and their various forms, resulting in an imprecision that has produced a great variety of translations, a statistical summary becomes too simplistic a basis for determining terminology accurately.
2. A selection of definitive passages produces a much safer and more conclusive result. These definitive passages generally are found in the context of a description of the building of the sanctuary or temple, with explicit descriptions of the separate apartments of the sanctuary. Another key element of the definitive passages is the use of the naming formula in connection with the appellations given to the sanctuary and its compartments, like that found in Heb 9:2-3.
3. Except for the passage in Lev 16, which is not one of the definitive passages, strictly speaking, the Most Holy Place is almost invariably referred to by either a special term not directly related to ἅγιον, such as δαβίρ or ἄδυτον, or one of the forms of τὸ ἅγιον having a double element with superlative force. Of the latter, several forms are found. The most common form in the LXX is τὸ ἅγιον τῶν ἁγίων. The most common form in Philo is τὰ ἅγια τῶν ἁγίων. In Josephus, the form is either τοῦ ἁγίου τὸ ἅγιον or the anarthrous ἁγίου ἅγιον.
4. In Lev 16, which is significant primarily because it is the main OT passage which deals with the Day of Atonement and its Most Holy Place ritual, the singular term τὸ ἅγιον is used to speak of the sanctuary in general, though it is clarified in v. 2 by the phrase "within the veil" to distinguish it clearly from the Holy Place or the sanctuary as a whole, which are the usual places referred to by that term elsewhere. Once, in v. 33, the term τὸ ἅγιον τοῦ ἁγίου appears, but as shown above, this does not refer to the Most Holy Place and should be translated either as "the Holy Place of the sanctuary" or "the sacred space of the sanctuary. What

¹In *Bell.* 1.1.10, where τοῦ ναοῦ τὸ ἅγιον has been translated "the Holy of Holies," this appears to be a poor translation. In fact, the marginal note reads, "The holy [place] of the sanctuary."

is no doubt more significant for our study is that neither plural form, τὰ ἅγια or τῶν ἁγίων, is present in Lev 16.

5. The normal term for the Holy Place is τὸ ἅγιον. It is difficult, if not impossible, to establish definitively that the plural τὰ ἅγια is ever used for the Holy Place as a separate apartment. However, the evidence suggests that the Holy Place was not viewed independently from the whole temple,¹ though the Most Holy Place was looked upon as a sacrosanct enclosure within the larger structure. Thus the Holy Place is representative of the whole and might conceivably be referred to at times by either appellation for the whole, though evidence for such use is far from clear, if not lacking.

6. Both τὸ ἅγιον and τὰ ἅγια generally refer to the sanctuary or temple structure which houses the two apartments. The former seems to be used when the sanctuary is being conceived of as a whole, while the latter seems to envisage more often the sanctuary as comprised of two holy apartments. This subtle distinction is not always clear, however.² What is fairly clear is that generally τὰ ἅγια should be taken as a reference to the whole sanctuary rather than to either apartment separately, and certainly there is no precedent whatever for applying it to the Most Holy Place *per se*.

7. The terminology for the sanctuary is everywhere neuter. Never is it masculine or feminine.

Sanctuary Terminology in Heb 8-10

Having looked at the backgrounds to the use of the sanctuary terminology in the LXX, Philo, and Josephus, we must now approach the texts in Heb 8-10 in their context and see how those backgrounds may shed light on an understanding of the use of these terms in Hebrews. We will take each of the nine occurrences of τὸ ἅγιον or τὰ ἅγια separately and evaluate it in its context.

Heb 8:2

In Heb 8:2 the term τὰ ἅγια appears in the genitive. It is used with reference to the place of Christ's ministry "on the right hand of the throne of the Majesty in the heavens" (v. 1). There should be no question as to its reference to the heavenly sanctuary as a whole, since it is connected by an expegetic καὶ³ to τῆς σκηνῆς τῆς ἀληθινῆς ("the true tabernacle"), "which the Lord pitched, and not man." Thus, in the very first appearance in Hebrews of the term τὰ ἅγια, we find a

¹See Exod 26:1-37; 36:8-38; 3 Kgs 6:1-21; 7:50; 2 Chr 3:3-10; 4:22; Philo *Som.* 1.37; Josephus *Ant.* 3.6.4; 8.3.3; *idem*, *Bell.* 5.5.4.

²E.g., Exod 30:24; Lev 5:15.

³Salom, 65, concurs in this.

conclusively certain use of the term with reference to the whole sanctuary rather than to one of its apartments.¹ This is noteworthy for subsequent interpretation.

Heb 9:1

Heb 9:1 uses τὸ ἅγιον to speak again of the sanctuary as a whole. Since this use is not really debated, it is not necessary to present a long defense. It is speaking both of the sacred structure and the ordinances of service associated with it which were a part of the first covenant. B. F. Westcott says that τὸ ἅγιον here “appears to give naturally the general notion of the sanctuary without regard to its different parts.”² It is speaking of the earthly sanctuary, specifically of the tabernacle in the wilderness, as clearly indicated by v. 2. The separate aspects of the tabernacle will be enumerated subsequently.

Heb 9:2

Heb 9:2 speaks of a tent (σκηνή) being pitched which was called “Ἅγια. It is described as “the first” (ἡ πρώτη), and its contents are described as the lampstand, the table, and the presence of the loaves. Clearly this is the Holy Place. If, however, this description is compared with that of Exod 26:1-37; 36:8-38; 3 Kgs 6:1-21; and 2 Chr 3:3-17, one can get the impression that the first tabernacle is the whole tabernacle, or house, of which the Holy Place and its furnishings constitute the substance, while the second, inner apartment of the Most Holy Place is a subsection which takes its identity from the “second veil” (Heb 9:3), which constitutes it a separate tent or σκηνή. Thus the “first tabernacle” is the larger and encompasses the smaller, inner apartment. This may help to explain how the author of Hebrews can use the plural “Ἅγια as a title for what we tend to limit to the “first apartment” in v. 2, even though it is somewhat unusual.

It should not be concluded that ἅγια here is feminine singular rather than neuter plural, since this would be inconsistent with all other uses of the term. The pronoun ἡτις refers to σκηνή, not to ἅγια.

Heb 9:3

Heb 9:3 is the only example in the NT of the use of the double element “Ἅγια Ἅγίων, which represents the superlative form, “the Most Holy Place.” Clearly, from the context, this is what is being spoken of, for it is “after the second veil”

¹Brooke Foss Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays* (Grand Rapids: Eerdmans, 1955), 214, states that “no local distinction can be pressed in regard to the heavenly antitype (archetype),” meaning that “the general thought is that of the immediate Presence of God (τὰ ἅγια), and the scene of His manifestation to His worshippers (ἡ σκηνή).” This is probably carrying the generality too far, though 9:24 can be read in such a way as to support this thesis.

²Ibid., 244.

and contains the ark of the covenant and those things that pertain to it. That the author of Hebrews uses this title for the Most Holy Place rather than τὸ ἅγιον, as found in Lev 16, should leave the reader without doubt as to his choice of terminology. Again, he is speaking of the earthly sanctuary as it was constructed in the wilderness under the first covenant.

Heb 9:8

Heb 9:8 is a very difficult passage, which must be seen in the context of vv. 6-7. Verse 6 describes the priests, after the two tents or apartments mentioned in vv. 2-5 were thus erected and furnished (κατεσκευασμένων), going "always" into the "first tabernacle" (τὴν πρώτην σκηνὴν),¹ accomplishing the service of God. "But," v. 7 adds, "into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Clearly vv. 6-7 refer to the services administered in connection with the two apartments of the wilderness tabernacle described in vv. 2-5.

Verse 8 begins with a demonstrative pronoun (τοῦτο) that refers to the main clause which follows as a conclusion. Τοῦτο is connected with a genitive absolute construction in which there is a time relationship with the infinitive πεφανερώσθαι, which functions as the main verb, with τὴν ὁδὸν functioning as the subject. The time relationship is defined by the tense of the participle (δηλοῦντος) in the genitive absolute. Since δηλοῦντος is in the present tense, the time relationship is contemporaneous. The same is true for a second genitive absolute construction found in the second half of the verse. Further, it should be noted that the whole passage from v. 4 onward is rendered in the historical present tense so that the verbs in the present tense may be translated as past tense and those in the perfect may be translated as past perfect. Thus the verse may be translated, "The Holy Spirit all the while disclosing the fact that the way into [the holy places of] the sanctuary [τὰ ἅγια] had not yet been revealed while the first tabernacle [τῆς πρώτης σκηνῆς] still had a status."

There has been considerable debate as to whether or not "the first tabernacle" here is the same as in vv. 2,6. In the context of those two verses, it would seem that it should carry the same meaning here. Young argues that vv. 6-10 form one periodic sentence, so it would be "intolerable" for the meaning to fluctuate unannounced within such close context. Besides, he adds, a shift from the spatial reference in vv. 2,6 to a temporal reference here would be "unnecessarily harsh."² F. F. Bruce, on the other hand, argues for a change of meaning whereby the author now uses the phrase to mean the sanctuary of "the first covenant," comprising the Holy Place and the Holy of Holies together.³ Bruce does not attempt to defend his assertion, and it comes across as weak.

¹Cf. σκηνή . . . ἡ πρώτη in v. 2.

²Young, 200.

³Bruce, 194-95.

A definitive conclusion may be impossible, but one may wonder if it is really necessary. If both the first and second apartments of the earthly sanctuary lost their status at the Cross when "Christ our Passover" was "sacrificed for us" (1 Cor 5:7) and the veil of the temple was rent from top to bottom (Matt 27:51; Luke 23:45), then it really makes little theological difference whether it means "the first apartment" or "the first sanctuary." The point is, as v. 9 says, that the former means of approach to God was futile, serving only as a figure or parable (παραβολή) for the time then present (εἰς τὸν καιρὸν τὸν ἐνεστηκότα), since those gifts and sacrifices were unable to make the supplicant perfect as pertaining to the conscience (cf. 10:1-4). Those rites were imposed only until the "time of reformation" (v. 10), when Christ came and entered in once by His own blood into the sanctuary (τὰ ἅγια) not built with human hands, having obtained eternal redemption for us (vv. 11-12). Verse 24 tells very plainly where Christ entered: "into heaven itself, now to appear in the presence of God for us."

The parallel with 10:19-20 cannot be overlooked. There we are told that we may now have boldness for an entrance (εἰσοδοῦν) into the sanctuary (τὰ ἅγια) by the blood of Jesus, which (entrance) He innovated (ἐνεκαίτισεν) for us, a new and living way through the veil, that is, through His flesh.¹ This passage suggests that the significant aspect of the sanctuary is behind the veil, where the presence of God is. Jesus has entered within the veil as our "forerunner" (6:19-20), preparing the way for us.² This He has done as high priest, suggesting a possible allusion to the Most Holy Place. However, it must be noted that, just as in Lev 16, any identification of the Most Holy Place comes, not from the fact that the location is explicitly named, but from other identifying factors such as the mention of the entrance within the veil along with other corroborative details in the narrative. It is worthy of note that the only specific reference to the Most Holy Place by name in Hebrews is in connection with the earthly sanctuary. Every reference to the heavenly sanctuary uses τὰ ἅγια. Could it be that the author of Hebrews makes no distinction in his mind between apartments in the heavenly sanctuary corresponding to those he has described in the earthly sanctuary? He is concerned only with access to God, not with heavenly topography. This is not to deny that there may be two apartments in the heavenly sanctuary, on which the earthly was

¹While some would prefer τῆς σαρκὸς αὐτοῦ ("his flesh") to function as a genitive in apposition to ὁδὸν ("way"), this is not natural. Given the explanatory nature of the construction (τοῦτ' ἔστιν), it is best treated as another object of the preposition διὰ ("through") in apposition with τοῦ καταπετάσματος ("the veil"). To try to take διὰ as an ablative of means here is not precise. Ὁδὸν is in apposition to εἰσοδοῦν. The entrance to the sanctuary, to heaven and the presence of God (9:24), is the way through the veil, not by means of the veil. The means is the blood of Jesus. The veil represents His flesh, which was rent so that a way of direct access to God might be provided.

²George E. Rice, "Hebrews 6:19: Analysis of Some Assumptions Concerning *Katapetasma*," *Andrews University Seminary Studies* 25 (1987): 65-71, argues against the veil being the inner veil leading to the Most Holy Place, but sees it rather metaphorically representing the sanctuary from which Jesus dispenses the blessings of the Abrahamic covenant. This view has not received wide acceptance, though it does have some points to commend it.

patterned, but to suggest that they may not be significant in the theology of the author of Hebrews, who is more interested in showing the superiority of Christ over the cultic rituals of the old covenant.

Coming back to 9:8, we are now in a position to see that, when our author stated that the way into the (heavenly) sanctuary was not yet disclosed while the first tabernacle, the earthly *παράβολή*, still had its status, he was pointing out the efficacy of the veil as a means of preventing the sinner's direct access to God. Only the priests could enter the sanctuary, and even they were not allowed to penetrate the veil. Only once (*ἅπαξ*) a year was even the high priest permitted to pass through the veil into the place of God's presence, and that not without blood to offer for his errors and the errors of the people (v. 7). Such was the inaccessibility which the earthly sanctuary offered into God's presence even at its best.¹ But all this changed with the sacrifice of Christ. A new and living way was provided. This is the message of this part of Hebrews.

Heb 9:12

Reference has already been made to Heb 9:12 in the context of v. 8 above. We need only to clarify what was there stated. Verse 11 speaks of Christ being come as a high priest of coming good things by means of a greater and more perfect tabernacle which is not of human construction. It would seem that the tabernacle (*σκηνή*) here is conceived of as a whole structure, not one of two apartments. Thus when v. 12 speaks of His entering once (*ἐφ' ἅπαξ*) into *τὰ ἅγια*, having obtained eternal redemption for us, the author probably has a similar concept in mind. Some have argued that because the blood of goats and calves is mentioned in v. 12, the author must have a Day of Atonement scene in mind,² but this seems to compartmentalize the text beyond what is natural.

Beginning in v. 11, the sacrifice and ministry of Christ is compared with that of the priests in the earthly sanctuary in their daily ministry (cf. 10:11-12). Verses 9-10 speak of both gifts and sacrifices brought by the worshipers, as well as washings and carnal ordinances imposed until the time of reformation. Verse 13 adds to the blood of bulls and of goats the ashes of the red heifer for ritualistic tests of purity. This is compared with the blood of Christ in v. 14, but is certainly not part of the Day of Atonement ritual. Verses 19-21 speak of the sprinkling of blood at the ratification of the old covenant, and this service is compared with the purification of heavenly things with the blood of Christ when He entered into the heavenly sanctuary (vv. 23-24). So it is not imperative because of the mention of

¹Westcott has a similar view of *τὰ ἅγια* in 9:8. He states: "It is evident that this phrase 'the Holy place' must include 'the Holy of holies,' the symbolic Presence of God (v. 12; 24f.; x. 19), even if it does not mean this exclusively. Perhaps however a general phrase is chosen by the Apostle to include both the scene of worship and the scene of the Divine revelation. The people had no way into the Holy place which was open to the priests only: the priests had no way into the Holy of holies which was open to the High-priest alone" (Westcott, 252).

²Bruce, 200; Westcott, 258.

goats and calves (or bulls) that the Day of Atonement service only be seen as in view here. A careful review of Lev 4 quickly reveals that these were also daily offerings, not only yearly offerings. A better reason for seeing the Most Holy Place here would be the parallel with verses like 6:19-20; 9:24; and 10:19-20, which connect entrance into τὰ ἅγια with passing within the veil into the presence of God. But this view is still based on the inadequacy of the earthly type, where God's presence was limited to a place behind a curtain in the Most Holy Place, a situation that may very poorly reflect heavenly realities.¹ It seems preferable to do as the author of Hebrews has done and use generalizing terminology to refer to the sanctuary as a whole.²

Heb 9:24-25

Heb 9:24 is located between two different contexts. It was noted above that vv. 18-21 refer to the sprinkling of blood in the ratification of the old covenant. It is noteworthy that the blood of calves and of goats was used in this ceremony too, according to v. 19.³ Verse 23 states that it was necessary that the patterns of things in the heavens be purified with these animal sacrifices, but the heavenly things themselves with better sacrifices than these. At this point, Christ's entry into "heaven itself" is placed in stark contrast with what he has not entered, namely a sanctuary (ἅγια) "made with hands." Here the reference is to the earthly sanctuary as a whole, not to a part of it. Christ's entry into "heaven itself" is clearly set in parallel with "the greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (v. 11). "Now to appear in the presence of God for us" (v. 24) could be seen in the light of v. 25, which goes on to speak of the yearly entrance into τὰ ἅγια by the high priest with the blood of others, clearly a reference to the Day of Atonement service. It should be remembered, however, that the Day of Atonement service was not limited to the Most Holy Place. Blood was carried into and used in both apartments of the sanctuary on that day. So, even though the reference is clearly Day of Atonement imagery, it is not necessary to translate τὰ ἅγια by "the Most Holy Place." It is preferable to retain the more

¹Bruce, 201, n. 82, warns against the dangers of basing doctrine too strongly on types, instead of using types to illustrate securely based doctrines.

²Both Bruce, 200, n. 79, and Westcott, 258, note that the plurals used for the animal sacrifices are generalizing, detracting from the specificity that they themselves would like to give to them. Continued reference to τὰ ἅγια is similarly generalizing when it is recognized that the author could have used τὰ ἅγια τῶν ἁγίων, ἅγια ἁγίων, or another specific term for the Most Holy Place instead.

³Bruce, 214, and Westcott, 267, note that the sacrifice of goats is not mentioned in the Mosaic narrative in Exod 24, though that does not exclude the possibility. Westcott sees them as partaking of the patriarchal type, much like Abraham's original covenant sacrifice (Gen 15:9). Young, 205, sees in Heb 9:19-21 an amalgamation of various other OT rituals, including the Day of Atonement.

generalizing translation, “the sanctuary,” in harmony with the usual use of the term τὰ ἅγια and parallel to the use of τὸ ἅγιον in Lev 16.¹

Heb 10:19

Heb 10:19 has also been referred to above. We need only to review what was noted above and draw a final conclusion.

This verse is part of our author's conclusion to this section of his homily. From 9:25 to 10:14 he speaks of the contrast between the “day after day” and “year after year” rounds of sacrifices that took place “often” under the old covenant, which were unable to take away sins or make the worshippers perfect, and the once-for-all-time (ἐφάπαξ) sacrifice of Christ which “perfected forever them that are sanctified” (10:14). In vv. 15-17, our author reminds the reader of the new covenant promises already quoted from Jer 31 in 8:10,12, which closes by saying, “And their sins and iniquities will I remember no more.” He concludes with the statement that “where remission of these is, there is no more offering for sin” (v. 18).

What we find beginning in 10:19 is exhortation based on this good news. “Having therefore, brethren, boldness to enter into the Holiest [read ‘the sanctuary’ (τὰ ἅγια)] by the blood of Jesus, . . . and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith,” the author writes in vv. 19-22.² The purpose of this passage is to provide hope and assurance to the reader of ready access into God's presence, symbolized here by τὰ ἅγια, the sanctuary. This access is provided through the blood of Christ (v. 20), which opens a new and living way through the veil by the rending of the veil of His flesh.³ To pass through the veil is to gain access to God's presence. This could be seen as entering the Most Holy Place, as noted above, but this may not be necessary, since the heavenly sanctuary does not have to parallel the limitations of the earthly type. Heb 10:24 suggests that “heaven itself” is equivalent to “the presence

¹Interestingly, the parallel with v. 25 is not found so much in Christ's entrance into the presence of God in v. 24 as in the death of Christ on the Cross in vv. 26-28. This is made abundantly clear in 10:1-14.

²“The house of God” in 10:21 is undoubtedly to be seen as equivalent to τὰ ἅγια here in 10:19, affirming the suggested generalizing translation, “the sanctuary.”

³Some have objected to the idea that the veil which kept humankind from beholding the glory of God represents Christ's flesh, but this must be seen from a biblical perspective. In Christ the glory of God was veiled in human flesh so that humans could look upon Him and live (John 1:14), yet He could perfectly reveal God to mankind (14:7,9). It is sin that separates people from God (Isa 59:2), and this sin has infected human nature (Rom 7:14-24). Christ came in the likeness of sinful flesh, to deal with the problem of sin in the flesh (Rom 8:3). Though He knew no personal sin, on the Cross He became sin for us (2 Cor 5:21), like the serpent on the stake (John 3:14). Thus God condemned sin in the flesh (Rom 8:3), so that sin was put away by Christ's sacrifice of Himself (Heb 9:26). The piercing of His flesh to condemn sin in the flesh opened the way for man to be reconciled to God and to come once again into the divine presence through the merits of Christ's substitutionary death.

of God,” so that no apartment concept may be valid in terms of being able to enter the presence of God.

Summary

It would appear that, with the exception of Heb 9:2-3, which clearly speaks of the two apartments of the wilderness tabernacle, the passages in Heb 8-10 which use the terms for the sanctuary use them in a general sense in which the sanctuary is viewed as a whole. Local context may in some cases point to a Day of Atonement setting, but this is probably not as prevalent as often suggested. Even where a Day of Atonement setting can be fairly clearly substantiated, as in 9:25, it must be remembered that even the Day of Atonement did not involve solely a Most Holy Place ministry.¹ Also, Lev 16 does not use τὰ ἅγια, so it is difficult to establish any precedent for limiting τὰ ἅγια to the Most Holy Place.

When τὰ ἅγια refers to the heavenly sanctuary (8:2; 9:12; 10:19) it is roughly equivalent to “heaven itself” or “the presence of God.” This does not preclude apartments in the heavenly sanctuary, but it tends to overlook them for a more generalizing view.²

Conclusion

As one reviews the use of the Greek terminology for the sanctuary in the LXX, Philo, and Josephus, it becomes evident that there are no fixed forms which are used throughout. Certain patterns of use do emerge, however. These patterns will not be repeated here, since they have been outlined in the summary at the end of that section above, but a couple of key points may be highlighted.

The use of the superlative form, the doubled use of τὸ ἅγιον or τὰ ἅγια, is standard for the Most Holy Place. The major exception to this pattern is Lev 16, for unknown reasons. Lev 16 regularly uses the usual term for the whole sanctuary, τὸ ἅγιον, qualifying it in v. 2 by the expression ἐσώτερον τοῦ καταπετάσματος to refer to the Most Holy Place, and using the expression ἡ σκηνὴ τοῦ μαρτυρίου to refer to the sanctuary structure as a whole. Only once (v. 33) does the doubled form appear, and that in the singular in both elements, unlike Heb 9:3. It cannot refer to the undefiled Most Holy Place, for atonement

¹Heb 13:11 may also fall in this category. The reference is to the bodies of those beasts whose blood is brought into the sanctuary by the high priest as a sacrifice for sin. The bodies are burned outside the camp. While there are other sin offerings whose bodies are burned outside the camp (Exod 29:14; Lev 4:11-12,21; 8:17; 9:11), their blood is not taken into the sanctuary (τὰ ἅγια) by the high priest for sin as here. That was done only on the Day of Atonement. Once, again, however, it is well to note that the blood was taken in and sprinkled in both the Holy Place and the Most Holy Place. Again, there is no reason not to take τὰ ἅγια as representing the sanctuary as a whole.

²The recurring idea of the veil beyond which one must enter to reach the presence of God (6:19; 10:20) carries with it a sense of the architecture of the typical sanctuary, though it does not have to match the type in every respect.

is never made for the Most Holy Place, but is best rendered, "the Holy Place of the sanctuary" or "the sacred space of the sanctuary."

The use of τὸ ἅγιον and τὰ ἅγια refers primarily to the sanctuary as a whole, though the former is also used specifically of the Holy Place. Τὰ ἅγια, the usual form in most of the Hebrews passages, is not used of either apartment by itself, judging from the context of each use. Rather, it seems to represent primarily the sanctuary as a whole entity.

When understood in this light, the references to τὰ ἅγια in Hebrews must be viewed first with an eye to a more generalized conception of the sanctuary, then the context must be allowed to guide in arriving at conclusions that are not based on false notions of what the terms signify. When each passage is thus studied, it becomes clear that it is not necessary to see τὰ ἅγια as referring strictly to the Most Holy Place in these passages. Even where a Day of Atonement context is suggested by the language of the text, it helps to remember that the Day of Atonement was not itself strictly a second apartment service. The whole sanctuary, including both apartments, was integrally involved in the service. Thus it is more natural to see τὰ ἅγια as representing the sanctuary as a whole in each case rather than trying to alter its meaning with each new context. The fact that the author of Hebrews clearly sets forth his terms for the two apartments of the earthly sanctuary in 9:1-3, then abandons them when he begins discussing the heavenly sanctuary, should suggest that he is moving away conceptually from a sanctuary that is compartmentally divided as was the old covenant sanctuary.

To attempt to determine the meaning of τὰ ἅγια in Hebrews without a study of the use of sanctuary terminology in the LXX and contemporary writings like Philo and Josephus would seem to be an exercise without adequate controls. This kind of study helps to provide the controls which should yield a result that is more sure and satisfactory in the long run.

AIAS THEOLOGICAL SEMINARY

DOCTORAL DISSERTATION ABSTRACTS

THE DIVINITY AND THE PERSONALITY OF THE HOLY SPIRIT IN THE WRITINGS OF ELLEN G. WHITE

Researcher: **Steven Jonah Rantung**, Ph.D., 1997

Advisor: **Humberto R. Treiyer**, Ph.D.

This study explores the historical development and theological understanding of the divinity and the personality of the Holy Spirit, as presented in the writings of Ellen Gould White, a prominent pioneer of the Seventh-day Adventist (SDA) church. Specifically, the study answers four questions: (1) Is there a basic and consistent agreement between her statements on the Holy Spirit and the Bible? (2) Are there detectable inconsistencies within her writings concerning this subject? (3) Was there any progression in Ellen White's understanding of both the full divinity and the personality of the Holy Spirit? and (4) How should her several references to the Holy Spirit which use the impersonal pronoun "it" be understood?

Chapter 1 describes the general plan for the dissertation. It states the problem and delineates the dissertation's purpose, the method to be followed, and the significance of the study.

The background study in chapter 2 begins with a brief overview of Ellen White's personal background and then proceeds to her theological methodology. These provide the framework within which one may understand Ellen White's view of the nature of the Holy Spirit.

Chapter 3 investigates the role of Ellen White in the development of the doctrine of the Holy Spirit in the SDA Church. It presents the development of the doctrine in her writings through several discernable periods of her life. The chapter is divided into two main sections: the use of the pronoun "it" in referring to the Holy Spirit in the writings of Ellen White, and an exploration of the historical development of her understanding of the divinity and personality of the Holy Spirit. The chapter is primarily historical and developmental in nature.

An analysis of the divinity and the personality of the Holy Spirit as presented in the writings of Ellen White is presented in chapter 4. The analysis is not intended to fully explain the nature of the Holy Spirit in the writings of Ellen White but rather to determine whether her writings on the subject are in harmony with biblical perspectives. At the same time the chapter reviews the SDA Church's understanding of pneumatology in the light of her writings and presents the degree to which the SDA Church has grasped, accepted and assimilated what Ellen White has written about the divinity and the personality of the Holy Spirit.

Chapter 5 presents the summary and conclusion of the study. It is concluded that the writings of Ellen White on the divinity and the personality of the Holy Spirit are in full harmony with the testimony of the Bible concerning the subject. The study also confirms that Ellen White has contributed greatly to the SDA understanding of the divinity and the personality of the Holy Spirit.

BIBLICAL PERSPECTIVE ON THE NATURE OF GOD'S CALL: A CASE STUDY

Researcher: **Nemuel Mortel Tambalque, D.P.Th., 1997**
 Advisor: **G. T. Ng, Ph.D.**

This case study centers on the issue of the nature of God's call. The main concern addressed in this study is: How is a person called to the ministry? Related to this main issue are subissues: a) What does it mean to be called to the pastoral ministry? and b) How is pastoral ministry related to the lay ministry?

The study attempts to provide a biblical and pastoral approach to answer the issues. Research procedures used in this study are description, analysis, interpretation, and pastoral action. The description section includes the presentation of the case, and the introduction. The analysis section includes three chapters. The first focuses on the socio-cultural dynamics, followed by the Filipino family dynamics, and the third describes the ecclesiastical problems. The interpretation section provides biblical exposition on the nature of God's call in the Bible, the Christian priesthood, and the doctrine of spiritual gifts. The last chapter is a pastoral action based on the synthesis of the preceding chapters.

Chapter 3 is a discussion on different features of Filipino culture that are actively operating in the given case. One feature is acceptance. For a Filipino, acceptance is highly valued. He becomes responsible in a group where he feels a part of it. Another is getting along well with others, or *pakikisama*. A Filipino enjoys togetherness in a group by maintaining smooth interpersonal relationships.

Filipino family dynamics are discussed in chapter 4. It provides information on the relationship among families in the Philippines and how their members support, cooperate with, and respect each other. Filipino families are close-knit, extended, and traceable by lineage.

Chapter 5 presents the basic problems the church faces today. Members generally believe that only by becoming a pastor can a member take part in the life and ministry of the church. Further, they believe that their participation in church activities is not necessary. The pastor does the work of the church while the members remain passive and inactive.

Chapter 6 is a biblical survey of the nature of God's call. Its approach is to differentiate a general call from a specific call. The general call is God's call to the body of Christ, the church. In that body, He gives specific calls to individuals to become pastors who, in turn, equip members for their ministry. The calls of some patriarchs, prophets, and apostles are considered to shed light on the characteristics of the nature of God's call.

The discussion on Christian priesthood is contained in chapter 7. The OT priesthood halted at the death of Christ. His death gives a new dimension to

priesthood. In that priesthood, the throne of God becomes accessible to every believer without a human mediator. Thus, Christian priesthood makes every member of the church a minister, or priest, to other members and to the world as a whole. As such, every follower of Christ is entrusted with the Great Commission.

Chapter 8 is devoted to the discussion of the doctrine of spiritual gifts. The Holy Spirit is a gift to the church members to equip them for ministry. Gifts are tools to be used for the finishing of the work of the church to fulfill the Great Commission to the world. Every believer has at least one gift, and each gift represents a ministry; therefore, every possessor of a gift is a minister.

Chapter 9 contains the pastoral action based on the synthesis of the previous chapters. If properly implemented, the pastoral action will bring members of the church into active participation in its work. Three groups are envisioned to be reached by this pastoral action: the lay members, the pastors in the field, and the ministerial students at the college level. A seminar on the theology of laity will give them a wider perspective of their calling and ministry.

TOWARD A WHOLISTIC STRATEGY TO REACH THE ETHIOPIAN ORTHODOX PEOPLE WITH THE SEVENTH-DAY ADVENTIST MESSAGE: A CASE STUDY

Researcher: **Gebre Worancha, D.P.Th., 1997**

Advisor: **Carlos G. Martin, Ph.D.**

The case study addresses the issue of how to reach the Ethiopian Orthodox people in suburban/urban areas with the Seventh-day Adventist message. The main purpose of this study is to develop a workable strategy to reach these people with the gospel message. The study is based on the following two questions: (1) How will the Orthodox people be reached with the Seventh-day Adventist (SDA) message? and (2) What is the most workable strategy to open the heart doors of these people? Amenech's case has been chosen for this study to illustrate the situations of both the Ethiopian Orthodox believers and the Adventist work in Ethiopia. The study involves the following four procedures: (1) description, (2) analysis, (3) biblical theological interpretation, and (4) action plan.

Part I: Description

The case in chapter 1 revolves around Amenech, a pastor whose background was strongly Orthodox and bound to the traditional understanding of Orthodox Christianity. Ethiopian Orthodox Christianity is perceived by the members as the original, oldest, and only true Christian religion on earth. The case reveals two major problems: (1) the negative attitude of the Ethiopian Orthodox people toward other Christians, and (2) the lack of new approaches and the misunderstanding of varied approaches by the pastoral office in the SDA church in Ethiopia.

Part II: Analysis

This part of the study examines the problems by reviewing the historical literature and analyzing the economical, sociocultural, and religious dynamics of the Ethiopian Orthodox people. The analysis indicates that these dynamics have strongly influenced the Ethiopian Orthodox people, who are bound to their "old

religion” and maintain their unfavorable attitude toward other Christians. The study also indicates that there are a number of hindering factors to the Ethiopian Orthodox people becoming SDA. The understanding of the Orthodox background motivates Pastor Amenech to work out a practical solution to evangelize the Ethiopian Orthodox people.

Part III: Interpretation

The biblical/theological interpretation based on both Scripture and the writings of Ellen G. White reveals a wholistic ministry as a practical and workable way to address the problem included in the case. The wholistic ministry is shown and illustrated in the Old and New Testaments. The wholistic aspect of man as an indivisible entity has been explained in the word study. The original words translated as “body,” “soul,” “spirit,” and “heart” express the wholeness of man. Jesus’ ministry on earth teaches the essence of a whole ministry to the whole man. This wholistic ministry concept has been inherited and used by the SDA Church since its inception. Various missiological views also encourage a wholistic approach for a competent evangelism.

Part IV: Pastoral Action Plan

Pastoral strategies are reached through both biblical and theological interpretation and the survey analysis of the problems revealed by the case. The end result of this study reveals that a wholistic approach is the best and workable method to win the Orthodox people. Six strategic entry events are suggested and organized in the form of seminars and workshops for the pastoral action. The study concludes by underlining the conception of the church members as God’s chosen instruments to do the work of evangelism. Equipping them and delegating responsibilities to them are duties the pastor needs to fulfill.

THE SLAMETAN CEREMONY IN COMMUNICATING THE GOSPEL TO THE JAVANESE: A CASE STUDY

Researcher: **Eddy Sarmun Kartagi, D.P.Th., 1998**
 Advisor: **Reuel U. Almocera, D.P.S.**

This case study addresses the issue of the *slametan* ceremony in communicating the gospel to the Javanese. It revolves around a case in which an Adventist Christian evangelist used an “unchristian *slametan* ceremony” in communicating the gospel truth to his Javanese audience. The basic questions asked in the study are as follows: Can the *slametan* ceremony be used as an avenue to communicate the gospel to the Javanese? If the answer is yes, how can it be adapted so it may become compatible with Bible truths and principles?

The central purpose of this study is to discover ways to communicate the gospel to the Javanese in an effective manner, without repudiating the uniqueness of their culture. The study is divided into four parts: description, analysis, interpretation, and pastoral action.

Part I: Description

The Adventist pastor in the story-case communicated the gospel to the Javanese by attending Javanese ceremonies like the *slametan* ceremony (communal holy meal) whenever he was invited by neighbors or friends. The pastor tried to explain to his Javanese friends that some elements in the *slametan* ceremony were similar to those which lead to salvation. Because he used the Javanese language at the *slametan* ceremony, his friends easily understood what he was saying and what he meant. As a result, several families requested him to tell Bible stories in their homes. When the mission leaders learned that the Pastor always attended the *slametan* ceremonies, they issued a warning to him and forbade him to attend the "unchristian" ritual, regardless of the reason.

Part II: Analysis

Part II probes the underlying reasons why the Javanese were more receptive to the gospel when the pastor used the *slametan* ceremony in contextualizing the gospel. This part also reveals that the Javanese's inner needs, concept of life, ideals, and expectations are heavily influenced by an overwhelming desire to obtain *slamet* or "peace" (*tatatentrem*). This Javanese universal concern is tangibly expressed in the *slametan* ceremonies. Thus, *slametan* ceremonies have become the central activity and practice in facing every crisis to meet their emotional and spiritual needs. By attending *slametan* ceremonies, and using them to introduce the gospel, the pastor succeeded in making the gospel more relevant to the Javanese. But crucial questions remain: Can the pastor's strategy be justified? and Is it in harmony with biblical truth and principles? These questions are addressed in the interpretation section of the study.

Part III: Interpretation

The word *slametan* (*slamet*), or *salaam*, means "peace," and it is translated as *damai* or *tatatentrem* in the Indonesian Bible. This word has its roots in the Arabic *salaam*, Hebrew *shalom*, and the Greek *eirene*, all of which mean "peace." The Hebrew cognate words for "peace" are *shalem* and *shelem*.

Shalem is used to explain the concept of completeness, wholeness, and harmony, as the normal state of all things before the entrance of sin. *Shelem* is used to explain the idea of "communion sacrifice," the *sh'lamin*, the free will offering or "peace offering." This peace offering in the OT is similar in concept and even in form to the *slametan* ceremony of the Javanese. The biblical survey indicates that the *slametan* is strongly correlated with biblical practice. It is concluded, therefore, that *slametan* can be used as an avenue for communicating the gospel to the Javanese, although *slametan* has some negative elements.

Part IV: Pastoral Action

Thus far, the study shows that the positive points of *slametan* can be used as a means in communicating the gospel to the Javanese because of the following facts: (1) *slametan* can be used as a cultural bridge to establish contact with neighbors on any level; (2) *slametan* can be used as a means of entering the natural network of the Javanese household and for building up friendship relationships; and (3) *slametan* can be used as a means to communicate the gospel through presence, proclamation, and persuasion evangelism in a natural way to the Javanese.

The most logical method which fits the Javanese is to begin with where they

are, then lead them step by step into the truth. Thus, the pastoral action section of the study suggests that a contextualized Christian *slametan* could possibly be used as an evangelistic approach in sharing the gospel truth with the Javanese.

THE NEW JERUSALEM MOTIF IN REVELATION 21:1-22:5

Researcher: **Edgar Novo Lloren, Ph.D., 1998**

Advisor: **Edwin E. Reynolds, Ph.D.**

In this study, the theology behind the New Jerusalem motif in the book of Revelation is understood against the broader framework of Scripture. It establishes the background of the motif from the OT, extrabiblical writings and the NT. It is observed that in record the scene of the New Jerusalem in Rev 21-22; John was strongly influenced by the OT tradition. He clearly demonstrates this by verbally and conceptually alluding to passages of the OT as he portrays the different images of the motif. The images relate to God's acts in the history of salvation for the people with whom He had established a covenant. It is observed that the images in the OT reflect God's high estimation of Jerusalem as a symbol of His covenant people throughout all generations. During the first century C.E., this positive view of Jerusalem was maintained by John, a NT Christian prophet who was in theological continuity with the OT prophets.

The analysis of the text in Rev 21:1-22:5 shows that John presented the motif in various interrelated images, namely, the New Creation, the City, the Bride, the Covenant Community, and the Kingdom, for the purpose of communicating his theology of the New Jerusalem.

Soteriologically, the images convey to John's readers God's plan of salvation throughout the history of God's people. Ecclesiologically, the images unveil God's will for His covenant people, both old Israel and the new Israel. Eschatologically, the images project the sense of the future reality of God's covenant promises which, although seemingly delayed, are certain.

In conclusion, John presents the New Jerusalem, in the images of the New Creation, the City, the Bride, the Covenant Community, and the Kingdom, which represent God's continuing covenant promises to save His people. In the New Creation, God will establish His everlasting kingdom. The New Jerusalem, the holy city, the Bride, and the capital of His kingdom, is the final reality of His promise to dwell with His people. This kingdom is inhabited by people who are the righteous of all ages, members of God's Covenant Community, who are subjects of the kingdom. In the ultimate realization of God's kingdom on earth, Christ and the saints will reign forever and ever. This must have been the most likely way that the first century Christians understood the motif and John's theology.

AN ALTERNATIVE APPROACH FOR THE CONVERSION AND BAPTISM OF BRAHMIN HINDUS IN SOUTH INDIA: A CASE STUDY

Researcher: **Selvaraj Muthiah**, DPh, 1998
Advisor: **Reuel Almocera**, D.P.S.,

The Brahmin community has greater resistance to Christianity than any other communities in India. There is almost zero percent response to the Gospel among the Brahmins. Once a Brahmin is baptized into Christianity, the community immediately ostracizes him, which in turn makes the convert invalid to witness as a Christian in his own community. The purpose of this study is twofold: (1) to find out the causes for the resistance to Christianity and (2) to find an alternative approach for the conversion, baptism, and nurture of the Brahmins in India. The study is organized into four parts: (1) description, (2) analysis, (3) interpretation, and (4) action plan.

Part I: Description

This section presents a description of the study. Vasu, the main character of the case, was a Brahmin Hindu converted through personal Bible study. He was baptized a few years after his first contact with Pastor Semu, a Seventh-day Adventist Christian pastor. Pastor Semu was hesitant to baptize Vasu for fear of communal violence. When Vasu was eventually baptized, his family ostracized him from their home. After many trials Vasu retreated back to his former faith and fold. Thus, Vasu ceased to be a witness to the Gospel in his community. The problem presented by the case is how to convert and baptize Hindu Brahmins without prompting ostracism by their community, and how to nurture the converts in the faith.

Part II: Analysis

This study examines the problem by (1) exploring the sociocultural and (2) religious dynamics of the Brahmins. What are the causes that make it difficult for the conversion and baptism of a Brahmin? What causes the community to ostracize the convert? The Analysis shows that caste identity, and social security is very important to the Brahmins. Therefore, the study concludes that an alternative approach in reaching Hindu Brahmins must include a strategy in which (1) a Brahmin convert need not change his sociocultural identity upon his conversion and (2) baptism, which is a visible symbol of becoming a Christian, should be delayed with the ulterior motive to stabilize the convert so as to witness and lead other Brahmins to the truth, possibly resulting in group or family conversions.

Part III: Interpretation

The interpretation probes whether the tentative approach suggested is theological sound and biblically based. This investigation begins with the biblical and theological understanding of the problem. Special attention is given to the understanding of Seventh-day Adventist writers and Ellen White on the subject of conversion and baptism of heathen such as the Brahmins in India. Further, the study explores biblical principles for conversion and baptism of the heathen. This is done by analyzing the conversion and baptism of selected heathens from the Old and New Testament experiences (era).

Part IV. Action Plan

This section provides an alternative approach for the conversion and baptism of Brahmin Hindus. The plan involves planting an indigenous church (*ashram*) exclusively for Brahmins over a period of three and a half years in a Brahmin community. Provisions are made in the plan whereby becoming a Christian will not be considered a westernization of Indian culture and being unpatriotic to the nation. The plan includes a contextualized worship service with culturally accepted practices, which will be a strength and support to those individuals who become Christians.

PASTORAL-THEOLOGICAL UNDERSTANDING OF SPEAKING IN TONGUES: A CASE STUDY ON TONGUES IN THE KOREAN SEVENTH-DAY ADVENTIST CHURCH

Researcher: **Nark Yong Park**, DPh, 1998

Advisor: **Jairyong Lee**, Th.D.

A question was posed by an Adventist woman, "Is contemporary speaking in tongues in harmony with the teaching of the Bible?" To answer this question a study has been made and the results written in this paper.

In the first two chapters of the case study the background and methodology of the study is covered. The woman in the case is a traditional Korean lady who is exposed to different cultural and religious backgrounds.

Chapters 3 and 4 depict the sociocultural and psychological dynamics of speaking in tongues. Speaking in tongues is perceived as a religious experience in Korea, but this phenomenon has its roots in Hanism and Shamanism. As Christianity spread throughout the Korean society, the common thread which bound Christianity to Hanism and Shamanism was the medium of speaking in tongues. It is similar to forms of ecstasy and phenomenal occurrences associated with Shamanism.

The main part, chapters 5, 6, and 7, explore the biblical and theological interpretation of speaking in tongues. Chapter 5 examines the Pentecostal position of speaking in tongues. Pentecostals believe that speaking in tongues is a sure manifestation of the baptism of the Holy Spirit which every believer is expected to seek and receive. The biblical position concerning speaking in tongues is studied in chapter 6. This chapter deals mainly with the phenomena of speaking in tongues from the biblical view point. It was found that speaking in tongues is one of the gifts of the Holy Spirit. Chapter 7 explores the position of Seventh-day Adventists with reference to speaking in tongues. They regard the gift of tongues as a gift of the Holy Spirit, but they do not make tongues-speaking a supreme test or give it priority over God's other gifts.

In the pastoral action, some integral strategic plans are made to provide opportunities for tongues-speakers to exercise their ardor for evangelism.

BOOK REVIEWS

George, Carl, and Robert Logan. *Leading and Managing Your Church*. Grand Rapids: Fleming H. Revell, 1994. 192 pp., paper.

Leading and Managing Your Church is a practical book on the “how” of pastoral leadership in the local church as it relates to the mobilizing of the laity for church ministries. The authors have good credentials, having served as pastors for years. Carl George is the director of the Charles E. Fuller Institute of Evangelism and Church Growth in Pasadena, California. A popular conference speaker and church consultant, George travels extensively in North America conducting church growth seminars. His co-author, Robert Logan, is the senior pastor of the 1,200-member Community Baptist Church in Alta Loma Linda, California.

The underlying premise of the book is that a “leaderless” church will not contribute to church growth, neither will it fulfill the biblical mandate of discipling the nations, including those who are already baptized. Church growth potential increases as a pastor leads his church to do its ministry rather than doing it himself.

Borrowing a definition of leadership from Peter Wagner, the church growth authority in the evangelical world, the authors spell out three main functions of a leader—setting goals, obtaining goal ownership, and equipping church members for the work of ministry.

The book is unique in the sense that it combines sound business management principles with biblical principles in the nurturing and training of church leaders. Tools for time management, goal setting, project planning, team building, delegation, conflict management, etc., have been “baptized” to adjust to the context of local churches as voluntary organizations.

Another contribution this book has made is in the area of leadership. Leadership, to the authors, is not the leader doing things by himself alone. Leadership implies teamwork and teambuilding. Two basic rationales are behind this emphasis: first, a team always outperforms an individual, and second, a leader’s performance capacity is always exceeded by the scope of responsibilities. As such, time and effort must be expended to equip current leaders and develop future leaders. The book ends with a chapter on the need of faith to persevere in times of difficulties. A leader may have the right attitude, organization, and tools, but he also needs to have strong faith to see him through the occasional turmoil of ministry. By way of illustration, the authors cite two examples of faith. Unfortunately, both examples are not related to management of a church. The authors may have done well in demonstrating the place of faith in their personal lives, but they would have done better had they also established how consistent and unwavering faith works in a pastor’s ministry in the context of the local church.

Taken as a whole, this is a good book for pastors to read. Many of the suggestions enumerated in this book can be practiced in the church in Asia, although some may have considerable difficulty applying time management principles. In cultures where time is to be enjoyed rather than kept, the value of time is relative. The chapter on spiritual gifts is too brief to give justice to the importance of the topic.

G. T. Ng

Goldstein, Clifford. *Between the Lamb and the Lion: A New View of Jesus in the Book of Revelation—from the Cross to His Coming*. Boise, ID: Pacific Press, 1995. 128 pp., paper.

Clifford Goldstein is a professional writer, not a Revelation scholar. He is a prolific author of popular religious books and articles, as well as a magazine editor. He is also a convert from Judaism, so he has a unique perspective on biblical backgrounds, including OT sanctuary/temple typology, which he addresses in this book. *Between the Lamb and the Lion* is presented in a highly readable, popular style, but with endnotes added at the end of each chapter for those interested in his sources and additional notes.

The title, including the subtitle, does not really give the reader an accurate picture of the main thrust of the book. Goldstein's purpose is to portray the activities of Jesus in the heavenly sanctuary between the Cross and the Second Coming, but this is not immediately evident to the reader, so he has to explain it in the first chapter. The Lamb represents Jesus in His sacrifice on the cross, while the Lion represents Jesus as conquering and reigning King. Between these two events, Jesus functions as our High Priest in the heavenly sanctuary, and it is this interim work of Christ that Goldstein describes in his book.

This is not a commentary on the book of Revelation. In fact, the content of the book of Revelation is not the major focus of study in this book. Rather, certain aspects of the structure of the visions of Revelation provide Goldstein with a framework for studying the work of Jesus Christ in the heavenly sanctuary from the Cross to the Second Coming. The major content of much of the study itself comes from the book of Hebrews rather than from Revelation. This is supplemented with texts from the Pentateuch, the book of Daniel, and elsewhere, then fitted back into the framework of Revelation.

Goldstein has done a good job of synthesizing the results of the scholarly research of others on the sanctuary and its role in Revelation in a summary, yet readable fashion. He draws from scholars like Jon Paulien, Richard M. Davidson, Kenneth Strand, Alberto Treiyer, and Angel Rodriguez. His own Jewish roots seem to place him at some advantage in dealing with the OT Hebrew sanctuary backgrounds that lie behind the books of Hebrews and Revelation.

There are a couple of minor points on which I would contest Goldstein's assertions, but most points he has clarified very well. In chapter 4 he makes a good case for an inauguration rather than a judgment scene. In chapter 7 he argues well for the reality of the heavenly sanctuary. In chapter 9 he builds an excellent

case for movement within the sanctuary. In chapter 10 he defends from the text John's emphasis on the law and wrath over mercy or atonement, signifying the close of human probation, the end of Christ's mediatorial role as High Priest.

As an editor, one would have expected Goldstein not to incorporate certain questionable features. For example, on p. 111 he twice refers to quotations or statements "from the Spirit of Prophecy." This is an especially egregious error for one who is writing on the book of Revelation. In the light of Rev 19:10, what is "the spirit of prophecy"? It is not a set of books by Ellen G. White, as some have come to misuse the phrase and as Goldstein uses it here. He limits the effectiveness of his work for those who are not aware of his special "insider" vocabulary.

There are a number of errors of an editorial nature that could use some attention, like the repeated misspelling of G. R. Beasley-Murray's name (34, 37, 44, 47), for example. The publisher will no doubt want to do some revision if any reprinting is considered.

Despite the few problems noted above, if you are not looking for a commentary on Revelation, if you are not expecting a treatise on the Lamb and the Lion in Revelation, this is a book I can highly recommend. It presents an excellent overview of the work of Jesus Christ as High Priest and Mediator in the heavenly sanctuary between His ascension and His return in glory, using the framework of the book of Revelation as a stage for the drama. That Revelation lends itself so well to this presentation is one of the highlights of this short and very readable book.

Edwin Reynolds

Gugliotto, Lee J. *Handbook for Bible Study: A Guide to Understanding, Teaching, and Preaching the Word of God*. Hagerstown, MD: Review & Herald, 1995. 462 pp.

Lee Gugliotto has served as a pastor, lecturer, and teacher, and has taught classes in biblical languages, theology, and hermeneutics at several seminaries. He compiled the material for this handbook during several years of personal study and public service.

Gugliotto's *Handbook for Bible Study* was awarded the Gold Medallion Book Award in the category of Bible study from the Evangelical Christian Publishers Association (ECPA) in 1996. The book competed for the award in one of 22 categories with 440 books from 47 publishers in the initial competition and with four finalists in the Bible study category.

The book is composed of three parts. Part I deals mainly with a "proven six-step procedure" (20) for exegesis: contextual analysis, structural analysis, verbal analysis, cultural analysis, theological analysis, and homiletical analysis. Part II explores these six steps in detail. Finally, Part III provides the appendices that help to make the procedures applicable for practice.

The author argues that biblical interpretation should not stop at the point where traditional interpretation is regarded as permanent. He maintains that biblical interpretation should be progressive in nature. Proper exegetical procedures or methods should be developed and practised so as to come to an accurate and

correct interpretation of the text. Accordingly, the “six-step procedure,” as suggested, is imperative for sound exegesis (21).

The sources that Gugliotto has employed are mostly primary sources. He provides the exact sources in his footnotes at the end of each chapter. He has ten pages of bibliography.

In his analysis throughout Part I, Gugliotto claims his arguments to be relevant. He states, “This approach [six-step procedure] to Bible study is both cumulative and progressive. Each step builds on the preceding one and leads to the next” (21). He endeavors to convince the reader to follow these steps in order to arrive at right conclusions. He allocates more space to cultural analysis than to the other steps (47 pages, while the others average 18 pages). In Part II, he furnishes the reader with a good number of examples and illustrations in detail to facilitate better understanding of the six procedures. In the appendices, he provides students with good practical applications by suggesting various types of questions and work sheets (appendix B).

The book contains several good points: (1) it is systematic, with diagrams and charts; (2) though the author focuses on hermeneutical principles, his work may be the best handbook for Bible study yet published by Seventh-day Adventists, because of its vast scope and thorough coverage of contents; and (3) it is particularly good for beginners in Bible study because it contains a lot of examples and illustrations.

It would improve the book if Part II could be better organized in order to match each step of Part I for better clarification and consistency (see table of contents).

As Gugliotto notes, this book is a “full range of tools” (19), not only for laity but also for professionals in digging in the mines of truth.

Ha Hong Pal

House, Raul R. *1, 2 Kings*. New American Commentary, vol. 8. Nashville: Broadman & Holman, 1995. 410 pp.

Raul R. House is Associate Professor of Old Testament and Chair of Biblical Studies, Christian Education, and Philosophy at Taylor University, Upland, Indiana. His other writings include *Zephaniah: A Prophetic Drama*, *The Unity of the Twelve*, *Old Testament Survey*, plus numerous articles for journals and periodicals. He has also been editor of and contributor to *Beyond Form Criticism*.

In the editors' preface there are several statements which, in describing the aims of the New American Commentary (NAC) series, anticipate some of the characteristics of House's book. This commentary series “is introduced to bridge the twentieth and twenty-first century,” with the purpose of primarily enabling “pastors, teachers, and students to read the Bible with clarity and proclaim it with power.” The New International Version of the Scriptures is “the standard translation” for this series because of its “faithfulness to the original languages and its beautiful and readable style.”

The commentary is presented as the continuation of *An American Commentary* edited by Alvah Hovey at the end of the nineteenth century. "authored and committed to the infallibility of the Scripture." "All NAC authors affirm the divine inspiration, inerrancy, complete truthfulness, and full authority of the Bible." Moreover, "the perspective of the NAC is unapologetically confessional and rooted in the evangelical tradition." Its writers "seek to illuminate both the historical meaning and the contemporary significance of the Holy Scripture."

The whole series is thus focused on two concerns: "the theological unity of each book and of Scripture as a whole"—in other words, the great hermeneutical principle of the unity of the Bible; and second, "the conviction that the Bible primarily belongs to the church"—that is, without ignoring the contribution of scholarship to the understanding of the Bible, this series "concentrates on theological exegesis, . . . providing practical, applicable exposition" to "build up the whole body of Christ," encouraging obedience and bringing "renewal to God's people."

From the very outset House recognizes that 1 and 2 Kings are books that have been neglected by both preachers and laymen—preachers find it difficult to prepare sermons on the books of the Old Testament, particularly the historical books, because they seem to offer very little material of a devotional character, and the laymen tend to question the relevance of events that transpired three millennia ago. To overcome these barriers House suggests the need of developing the ability to read the books' stories as mirrors of today's world. Historical situations such as war, poverty, political corruption, and oppression are permanent symptoms of the human condition. Likewise faithfulness, loyalty, and obedience remain marks of God's people. Also, crucial Bible doctrines like God's sovereignty, redemption, wrath, and love permeate 1, 2 Kings.

In his approach to the study of these two books House proposes a thorough "theological exegesis," being its main elements being "historical, literary, canonical, theological, and applicational concerns."

This approach aims to answer especially the needs of the "reading pastor" as a serious student and skilled communicator of the message of God's word. After explaining his hermeneutical methodology, House proceeds to an introductory outline divided in harmony with the concerns already detailed, in five parts: Introduction to Historical Issues (authorship, date, chronology, political situation, the text, and the miracles of 1 and 2 Kings), Introduction to Literary Issues (genre, structure, plot, and characterization of 1 and 2 Kings), Introduction to Canonical Issues (canonical placement and function of 1 and 2 Kings, and the usage of these two books in Scripture), Introduction to Theological Issues (monotheism vs. idolatry, central worship vs. high places, covenant loyalty vs. spiritual rebellion, true prophecy vs. lying spirits, God's covenant with David vs. dynastic disintegration, and God's sovereignty vs. human pride), and Introduction to Applicational Issues (addressed to how "to bridge this gap between the ancient text and the modern world" (82), "between the ancient story and the modern audience" (83).

The rest of the book is organized in seven sections: The Rise of Solomon (1 Kgs 1:1-2:46), Solomon's Reign (1 Kgs 3:1-11:43), The Divided Kingdom

(1 Kgs 12:1-16:34), Elijah's Opposition to Idolatry and Oppression (1 Kgs 17:1-2 Kgs 1:18), Elisha's Work as Prophet, Miracle Worker, and Kingmaker (2 Kgs 2:1-13:25), Israel Disintegrates (2 Kgs 14:1-17:41), and Judah Disintegrates (2 Kgs 18:1-25:30). Each of these seven main sections is divided into a good number of subsections in the discussion of the main events portrayed in these two OT books, but the principles of House's suggested thorough "theological exegesis" are consistently applied throughout his commentary—"historical, literary, canonical, theological, and applicational concerns."

House's commentary exhibits an excellent organization and is written in a very clear and appealing style. It is very useful as an expositional tool. There is, however, something missing in House's commentary: a suitable bibliography at the end of the book. It is true that at the beginning of the book the author provides a list of over 160 "commonly used sources," and that the footnotes provide complete bibliographical information of perhaps more than 200 books, but still a bibliography could have proven to be very useful for the reader.

Humberto R. Treiyer

Koranteng-Pipim, Samuel. *Receiving the Word: How New Approaches to the Bible Impact our Biblical Faith and Lifestyle*. Berrien Springs, MI: Berean Books, 1996.

Historically, the Seventh-day Adventist (SDA) Church has always had a firm belief in the full inspiration, trustworthiness, and authority of the Scriptures. By the 1960s, however, increasing numbers of SDAs were attending non-denominational universities and seminaries. Exposure to historical-critical methods of biblical interpretation led some to believe that not all of these methods should be flatly rejected, and raised questions about the nature of revelation and inspiration.

During 1990-1991, several articles opposed to historical-critical approaches were published in the conservative *Journal of the Adventist Theological Society (JATS)*. These articles, and the publication of *Inspiration: Hard Questions, Honest Answers* by Alden Thompson (Hagerstown, MD: Review & Herald, 1991), which employed historical-critical methodology, brought vigorous and open debate. Strong negative reactions to Thompson's views were published in *Issues in Revelation and Inspiration* (Frank Holbrook and Leo Van Dolson, eds. [Berrien Springs, MI: Adventist Theological Society Publications, 1992]). *Receiving the Word* is a recent and significant conservative addition to the debate.

The thesis underlying *Receiving the Word* is that an identity and spiritual crisis has come about in the SDA Church as a result of the adoption by some theologians and pastors of biblical hermeneutics based on historical-critical principles. The book is divided into four main sections: Section I: Background of the Crisis; Section II: Nature of the Crisis; Section III: Response to the Crisis; and Section IV: Appendices. The first three sections, each of which is divided into shorter chapters, are reviewed below.

In Section I, the author suggests that loss of faith in the Scriptures by those who have adopted historical-critical hermeneutics is the primary cause of increasing

disagreements among SDAs over such lifestyle issues as abortion, adornment, homosexuality, limited use of alcohol, "unclean" meats, women's ordination, and divorce. In the chapter "Crisis Over the Word," he implies that the inspiration, authority, and trustworthiness of the Scriptures extend to minute details of the biblical record. Doubt or acceptance of the details reveals whether one is a traditional SDA believing in the full inspiration of the Bible, or is employing "the contemporary liberal approaches collectively known as the historical-critical method," and believes in only the partial inspiration of the Bible.

Section II discusses "Quarreling over the Word," "Departing from the Word," and "Contending for the Word." The key issue again is unqualified belief in the full inspiration, trustworthiness, and authority of the Bible. "Departing from the Word" implies that there is a necessary conflict between belief that something may be culturally conditioned and that it is inspired. Belief in the Scriptures therefore means belief that no part of the Bible is culturally conditioned.

In Section III, Koranteng-Pipim concedes that there may be a few very minor copyist and translation errors in the Bible, especially in the New Testament. Citing John Wesley for support, however, he implies that any inaccuracy in the factual details presented in the original manuscripts, even though slight, would put the inspiration and trustworthiness of the Scriptures in serious doubt. He then presents principles for interpretation, offers solutions to some of the apparent difficulties in the Old and New Testaments, and reaffirms belief in the full inspiration, trustworthiness, and authority of the Scriptures.

Koranteng-Pipim is uncompromising in his insistence that there can be no middle ground between complete rejection of everything associated with the historical-critical method and acceptance of the method with all of its non-supernaturalistic presuppositions. In the words of a former historical-critical scholar, he declares that one can no more be partly historical-critical than partly pregnant.

Koranteng-Pipim's thesis and views suggest a number of questions. Is a limited use of historical-critical methodologies indeed impossible without the acceptance of presuppositions or interpretations which the SDA Church cannot accept and still retain its traditional emphasis upon the spiritual authority of the Bible? Is the use of historical-critical methodologies the primary cause for disagreements among SDAs over lifestyle issues, given the fact that some practices criticized in *Receiving the Word* are defended by Christians who believe that the Bible is fully inspired and authoritative but does not clearly, unambiguously, and consistently condemn these practices? Is the relationship between "liberal" hermeneutics and "liberal" practices always that of cause and effect respectively, or might the two sometimes be reversed? Is the belief that parts of the Bible may be culturally conditioned incompatible with the belief that it is fully inspired?

Most conservative Christians would agree that the ultimate purpose of the inspiration of the Scriptures is to make people "wise unto salvation," by presenting the gospel and providing "doctrine, reproof, correction, and instruction in righteousness." Does fulfillment of this purpose require absolute accuracy in every detail of events recounted in the Bible? Finally, would negative answers to several, or even one, of the above questions mean that one does not accept the full

inspiration, trustworthiness, and authority of the Scriptures in matters which relate to salvation?

Receiving the Word addresses issues which are of great significance to the future of the SDA Church. It should be read by anyone who wishes to be familiar with the ongoing debate concerning revelation and inspiration. It is well organized and sets out objectives for each major section, division, and subdivision. It clearly delineates the issues being debated, and seems to be well documented. It is comprehensive, but tends to be repetitive in places. One helpful addition would be a comprehensive index. Not all readers, even among conservative SDAs, will care to go as far as Koranteng-Pipim in some of the views presented in his book. But with respect to spiritual matters related to salvation, his emphasis on the importance of belief in the inspiration, trustworthiness, and authority of the Bible is to be commended.

Ron Bissell

Mathews, Kenneth A. *Genesis 1-11:26*. New American Commentary, vol. 1A. Nashville: Broadman & Holman, 1996. 528 pp.

Kenneth Mathews is an associate general editor of the New American Commentary (NAC) and teaches at present at Beeson Divinity School. The results of his doctoral dissertation work, written under the guidance of professor David Noel Freedman, were published by the American Schools of Oriental Research under the title *The Paleo-Hebrew Leviticus Scroll*.

Gen 1-11 is a section of the OT which poses a number of problems to a modern interpreter of the Bible, yet the amount of material produced in these chapters may be described as "legion" (23). Not long ago, for example, Victor Hamilton completed his second volume on Genesis (New International Commentary on the Old Testament, [Grand Rapids, 1990]), described by some as "a solid, thorough, and up-to-date evangelical explication" which includes a detailed commentary on chaps. 1-11. If one were to compare Mathews' work with that of Hamilton, Mathews' may be viewed as less technical, with smoother transitions from exposition to practical application.

It is worth mentioning that the NAC series espouses an unapologetic affirmation of biblical inerrancy and authority. Building on these premises, Mathews confidently asserts that "Genesis in its present, final form is a cohesive unit that shows thoughtful order and a self-consistent theology" (24). The rationale behind this is that "there is one mind that has shaped the book, whom we believe to have been Moses" (ibid.). In order to present the messages from Genesis as more appealing and normative for the Christian community, the author proposes that the Pentateuch "is prophetic, both as Moses' proclamation and in its eschatological perspective," and that "the Mosaic community was typological of the church" (53).

Another general presupposition set forth in the introduction is the historicity of the text of Genesis. Mathews affirms "that the creation narrative claims historicity," which means that there is "a general correspondence between Genesis' telling of the earth's origins and modern reconstructions, but the correlation of the

details cannot be worked out satisfactorily" (111). Likewise, in Gen 6-9 the author sees "that the narrative depicts the flood in the language of a universal deluge ('entire heavens')" (380).

Concerning the interpretation of particular passages, it is worth noting that, for Mathews, a mature reflection on Gen 3:15 "points to Christ as the vindicator of the woman (cp. Rom 16:20)" (247). In Gen 6 the title "sons of God" probably "refers to the Sethites" (330), while Ham's sin consisted of "his outspoken delight at his father's disgraceful condition" (419). The Babelites in Gen 11, before they were judged by God, had one "particular language" which they held in common (477).

One may say that Mathews' presuppositions and conclusions are not commonly found in much of scholarly writing today outside the evangelical circle. While the reader may wonder about the scholarly reaction to a number of Mathews' statements, one should keep in mind that the NAC series does not target primarily the scholars in the field, but rather the ministers and students of the Word. In any case, it is beneficial to all to have the evangelical positions on Gen 1-11 clearly spelled out.

This volume should be commended for giving a lot of room to the literary quality of the biblical text. In fact, the introduction to the volume opens with a section entitled "Literary Genesis." We can see once more that a change has taken place. We seem to be far from the days when historical and theological interests used to monopolize the introductions to the Bible and its books. On p. 81, Mathews explains his main reason for putting more emphasis on the literary aspect of the text instead of the historical, as was done in the past:

"Recently a new wave of synchronic literary approaches has begun to rival the diachronic methods. In biblical studies historical questions dominate both evangelical interpretation (grammatical-historical) and the historical-critical methods (source, form and tradition-history). But the new literary approaches are not interested in diachronic questions, at least not primarily. Their focal study is synchronic, that is, the final form of the text without reference to how or by whom the text came together."

In at least one place Mathews regrettably switches from exegesis to eisegesis and from a hermeneutic guided by biblical authority to an apologetic guided by a denominational system of beliefs. On p. 181 he claims that the weekly seventh-day Sabbath was "a foreshadowing of the eternal realities of the Lord and the church (Col 2:16-17)." This means that "Christians are circumcised in heart (Rom 2:29), undefiled by foods (John 15:3), and free to treat every day as sacred (Rom 14:5,12; 1 Tim 4:3-5). Sabbath has [therefore] given way to the realities of the 'Lord's day'—the resurrection of Jesus Christ (Acts 2:1; 1 Cor 16:1-2)."

Mathews seems undisturbed by the fact that the two statements—all days of the week are sacred, and the Lord's day is special—are mutually exclusive, nor that for a moment he trades his objective exegetical approach for the proof-text method, which in this case flatly contradicts the overall teaching of the Bible on this particular point.

In spite of some shortcomings, the author should be commended for producing this valuable resource which will serve both ministers and students of the Bible.

Naden, Roy C. *The Lamb among the Beasts*. Hagerstown, MD: Review & Herald, 1996. 300 pp.

Roy Naden is currently president of N. Associates, a consultation and research company. Recently retired as a professor of religious education at Andrews University in Michigan, USA, Naden is well known to many for his interest in and contributions to religious media and communications.

Although Naden is not a Revelation scholar, this is not his first attempt to exposit the book of Revelation, as his introduction points out (11). In this work, however, he seems to have two major goals in going beyond his previous efforts, as indicated by the comment on the title page: "A Christological Commentary on the Revelation That Unlocks the Meaning of Its Many Numbers." His primary goal is to find Jesus central in the messages of Revelation, and a secondary goal is to try to implement a system for interpreting the many numbers in Revelation that will form a viable hermeneutic for understanding the meaning of these numbers in the visions of the book.

The Lamb among the Beasts is not a typical commentary. It is neither exegetical nor homiletical, though it has elements of both mixed in here and there. Naden has certain interests, and his exposition of the book tends to highlight these interests, while generally trying to see the larger view in each vision, keeping the Lamb in focus while attempting to make the various numbers fit his system.

Chapter two is where he sets forth his hermeneutic, outlining five major interpretive principles: (1) anticipate the language to be symbolic; (2) understand references to OT local places and people as symbolic and worldwide when brought into the NT; (3) understand the numbers of the book first as symbols of qualities rather than quantities; (4) see Revelation as a symbolic presentation of Jesus' Olivet address, based on the writings of Daniel; (5) the Cross is central to everything John writes. His interpretation stands or falls to a large degree with the validity of these hermeneutical principles, which he applies as consistently as he can.

Naden's work is provocative in that he does not adhere to traditional Seventh-day Adventist interpretation in many areas, but freely goes his own way, trying to be faithful to his stated five-fold hermeneutic. He is also provocative in that his frequently creative interpretations stimulate the reader to stop and think. I found many areas of agreement, but also many areas that are arguable at best. No recent Seventh-day Adventist commentary on Revelation—admittedly, not many have been written—has provoked so many mixed feelings as I read it.

In his very first sentence Naden claims, "This commentary is written from the historicist point of view" (11). However, he "also seeks to note the importance of viewing the work from the point of view of the original readers at the end of the first century, as well as recognizing its devotional relevance for readers on the threshold of the twenty-first century" (ibid.).

Perhaps the most controversial aspect of Naden's hermeneutic is his interpretation of the numbers in the book. By always giving priority to the "qualitative" interpretation, which sees all numbers only as symbols, over the "quantitative," which treats numbers as having real numeric value, Naden detracts from the historicism that many of the numbers seem to imply and which he himself

claims to practice. For example, John is told regarding the beast with seven heads and ten horns in Rev 17 that the seven heads represent seven kings, five of whom have fallen, one is, and the other has not yet come, and when it comes it must remain only a short time (17:10). The ten horns are ten kings who rule all at the same time (v. 12). This implies seven real kingdoms in chronological sequence and ten powers that rule contemporaneously with one another. But Naden shies away from this traditional historicist interpretation in favor of a qualitative one in which the number seven "refers to the fact that the beast's power extends throughout the ages to the beginning of eternal Sabbath rest" (243), and the number ten "in this setting symbolizes the apparent completeness of the victories of antichrist" (ibid.). Although he allows that "some expositors also see a quantitative and sequential meaning" (ibid.), and he cites two different interpretations that have been put forward, he fails to direct the reader toward either of these, but finds "considerable merit" instead in "a third view" that is not a historicist view of the seven heads but makes the description of the beast "simply a parody on John's description of God" (244).

In the same vein, the 1260 days/42 months/3 1/2 times do not primarily represent a real historical time period during which the saints were oppressed by the Dragon through earthly powers which do his bidding, but they are "primarily qualitative, describing the persecution of the church throughout its entire pilgrimage from the Egypt of this world to the heavenly promised land" (186; cf. 173-74). This is closer to idealism than to traditional historicism.

There are a number of problems with the interpretation of the meaning of numbers in Naden's system. In the first place, he fails to establish a biblical basis for much of the system he develops ("3, unity; 4, universality; 7, rest; 10, completeness; and 12, the kingdom" [44]). Second, his basic system gets very complex when he tries to decide what to do with 5, 6, and 8, including 666, with 1/3, 1/10, and 3 1/2, and with 1000, 1260, 1600, 144,000, and 200 million. Six is incomplete rest, not 2 times 3, but 8 is either resurrection or 2 times 4. One third is broken unity (a broken 3), while 3 1/2 is broken rest (a broken 7), though the math is quite different. One thousand is not just a very large number, but is 10 times 10 times 10, "complete, complete, complete" (128, 277). The latter produces a "conundrum" in Rev 11:13, which tells of 7000 killed in the great earthquake when the city collapses, because "the 7000 ($7 \times 10 \times 10 \times 10$) is probably to remind us of the complete (10) victory of Jesus and the beginning of the eternal Sabbath rest (7)" (178). Third, though his system may tell him what the number should mean, it does not tell him how that meaning should relate to the text. That part becomes very arbitrary. For example, in the 1000 years of Rev 20, he states that it is the saint's joy that is "complete, complete, complete" (277), while it might well be something else entirely. The text does not mention joy. This type of interpretation happens frequently.

The layout and readability of the book could have been improved by putting the text of Revelation in boldface type to separate it from the exposition. There are frequent assertions made without any supporting references, weakening the arguments. A quick check of the in-text references to secondary sources reveals that primarily older commentaries are cited (Barclay, Carrington, Erdman, Farrar,

Hendrickson, Hengstenberg, Milligan, Swete, Tenney, Wordsworth, etc.), and there is no bibliography to suggest more current scholarship to the reader.

Much more could be said about this exposition of the book of Revelation, but suffice it to say that the reader will find it challenging to his thinking to think some new thoughts based on a proposed new hermeneutic for interpreting the book. Perhaps the finest point about Naden's work is his attempt to listen to the book from a different perspective, focusing on the Lamb and His message for us today and tomorrow rather than on trying to define past history in the symbols of the book. This emphasis is much needed and long overdue. Anyone interested in the book of Revelation will want to read this book, though not all will agree with Naden's new and provocative interpretations.

Edwin Reynolds

Parshall, Phil. *Inside the Community: Understanding Muslims through Their Traditions*. Grand Rapids: Baker, 1994. 240 pp.

Phil Parshall is more than a theoretical Islamic scholar. He has served as a missionary to the Muslims in Asia for thirty-two years. Since 1975 he has published six books on Islam: *The Fortress and the Fire* (1975), *New Paths in Muslim Evangelism* (1980), *Bridges to Islam* (1983), *Beyond the Mosque* (1985), *The Cross and the Crescent* (1989), and *Inside the Community* (1994). In *Bridges to Islam* and *Beyond the Mosque* he deals with the traditions (*Hadith*) of Islam, but not as much as in his latest book, *Inside the Community*.

In the introductory chapter of this book, Parshall delineates the procedure that he followed. First, he chose the nine-volume Arabic-English collection of Al-Bukhari's *Hadith*, which has 4,705 pages in it, as his basis for the book. Second, he read Al-Bukhari's *Hadith* twice. Third, he chose twenty-one specific topics to examine in this book.

In the following chapters, Parshall explores the attitudes of Muslims, based on *Hadith*, toward the Quran, salvation, Muhammad, miracles, prayer, fasting, pilgrimage, almsgiving, Jihad and violence, punishments for sin, judgment day, hell, paradise, the supernatural world, Jesus, women, Muhammad's wives, legalism, food, medicine, and a potpourri of teachings. Parshall concludes that Muslims accept *Hadith* as truth. If a problem arises in the text, Muslims either ignore it or seek to explain it away through questionable exegesis.

The strong points of this book are that in every chapter Parshall provides (1) a good explanation about the subject based on *Hadith*, the Quran, and Islamic theology, so the reader will have a clear understanding of the subject from the Muslim point of view; (2) critical questions about the subject to help the reader think in a context different from that of Muslims; and (3) practical guidelines for Christians on how to share a certain subject with the Muslims.

The weaknesses are that Parshall (1) provides critical questions on some subjects that may offend Muslim readers; (2) lacks support for his explanations about Islamic theology on some subjects; and (3) draws conclusions about the Quran and Muhammad that may offend Muslim readers.

In every respect this book deserves to be widely read by missions students in every seminary, as well as by church pastors and church members who live in Muslim countries. Indeed, Parshall must be congratulated and thanked for his achievement in producing such a unique book.

Praban Saputro

Pazmiño, Robert W. *By What Authority Do We Teach? Sources for Empowering Educators*. Grand Rapids: Baker, 1994. 160 pp.

Robert W. Pazmiño holds an Ed.D. degree from Columbia University. He serves as professor of religious education at Andover–Newton Theological School in Newton Center, Massachusetts. *By What Authority Do We Teach?* is the last in a theological trilogy for Christian and evangelical education. The first two books were *Foundational Issues in Christian Education* and *Principles and Practices of Christian Education*.

In underscoring the need for authoritative teaching in Christian education, Pazmiño discusses the sources of theological authority or authoritative teaching, such as, the Triune God and Scriptures (primary source), the Church (which draws insights from the Scriptures and church traditions), and personal experience. Teaching is a gift of the Spirit to people who can contribute to the advancement of the church. In the final chapter, the author grapples with the authority of truth in a pluralistic society, with its diverse religious and cultural orientations. How to maintain one's religious identity while relating to a pluralistic world is a challenge. The knowledge that all truth comes from God gives one a basis for authority.

In his book, Pazmiño stresses that God's authority is the starting point of any discussion of authority in the faith community. He proposes a trinitarian model of authority: God the Father (Creator/Educator), Jesus (Redeemer/Exemplar), and Holy Spirit (Sustainer/Tutor). Moreover, Pazmiño contrasts power and authority. The former is defined as "the ability to accomplish desired ends," while the latter is defined as "legitimate, recognized, and/or verifiable power that certain persons possess in various areas of life by virtue of their relationship with others" (18, 19). Being a minister and having the power of Jesus can be understood as servanthood to the world. As a matter of fact, Jesus took the plenipotentiary role, which implies "full representative authority and responsibility" (24).

After discussing the types and bases of authority, Pazmiño elaborates the three models for authority: heteronomy, also known as paternalism or maternalism (control and exercise of authority over others is the dominant interest); autonomy (individual identity and independence with a stance of authority within oneself prevails); and partnership (mutual care and companionship are emphasized, with the need for solidarity) (50-58). The third seems to be most ideal, since teachers are called to be partners with God first and then with others. The setback of the first appears to be tyranny (obedience is forced by those with illegitimate authority) and authoritarianism (abuse of authority by those in power).

Teaching and Christian spirituality are linked with the other-centeredness of

discipleship. Pazmiño stresses the implications of nurturing the spiritual life of teachers. These implications are based on Marianne Sawicki's four particulars on discipleship. These are the need to experience several things: a personal encounter with Christ, a call that must be responded to, a mission to share the message with others, and a commitment to follow Christ until death (65-68). Moreover, the ten qualities of Christian spirituality, as identified by the World Council of Churches, are discussed. Christian spirituality should be reconciling and integrative; incarnational; rooted in Scripture and nourished by prayer; costly and self-giving; life-giving and liberative; rooted in the community and centered around the eucharist, communion, or Lord's Supper; expressed in service and witness; awaiting God's surprising initiatives; unfolding the Lord's loving purposes on earth; and maintaining an openness to truth from the perspective of the wider Christian church (68-70). Finally, Pazmiño notes that Christian teaching's ultimate objective is to give glory to God and enjoy Him forever. Hence, the gift of teaching is viewed as "*the process of sharing God's revelation along with the calling for personal and corporate decision and obedience*" (71).

Some words in Pazmiño's book need to be carefully understood, such as authority and process. These words seem to be operationally used, since they differ from recent definitions. Perhaps, instead of using the word "process" to stress "the relational dimensions of authority where one positively influences others in achieving group goals, and developing the commitment of others" (47), it may be better to coin another term closer to innovative leadership. Another point that many need further clarification for some readers is that the written Word, as an authoritative source, demands interpretation which should be discerning and careful. The issue here is: Who must interpret the Scriptures? Should Bible teachers and students have the right to interpret the Word of God, or should the Bible interpret itself?

This is must reading for Christian teachers and ministers. The book is an excellent source for studies related to integration of faith and learning as well as advanced strategies for Bible teaching. The approach is deeply biblical. This book underscores the Master Teacher and the grace of God in Christ as the great sacrament. Perhaps the greatest contribution of Pazmiño is his insightful definition and perspective of authority in relation to the faith community. The rest of the discussions are basic to evangelical education.

Pazmiño's book incorporates aspects of insights which deserve attention, such as theonomy, critical and higher levels of thinking, dimensions of faith, Bloom's taxonomy, praxis (action/reflection), and other conceptual gold mines. This book is well-documented and scholarly.

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