JAAS

Journal of Asia Adventist Seminary

10.2
2007

ssn 1908–4862

JOURNAL OF ASIA ADVENTIST SEMINARY (ISSN 1908–4862)
formerly *Asia Adventist Seminary Studies* (ISSN 0119–8432)
Theological Seminary
Adventist International Institute of Advanced Studies
Volume 10 ▪ Number 2 ▪ 2007

EDITORIAL STATEMENT

The *Journal of Asia Adventist Seminary (JAAS)* is a biannual peer-refereed academic journal that publishes, in the context of a faith community, quality biblical-theological research, including studies in biblical theology, archaeology of the biblical world, systematic and historical theology, applied theology, and missiology. *JAAS* is indexed in *Index Theologicus* (Universität Tübingen, GERMANY), *International Review of Biblical Studies* (Brill, NETHERLANDS; Universität Paderborn, GERMANY), *Religious and Theological Abstracts, Old Testament Abstracts, New Testament Abstracts, BiBIL* (Bibliographie biblique informatisée de Lausanne, SWITZERLAND), *Bulletin de Bibliographie Biblique*, and *THEOLDI* (Theological Literature Documented In Innsbruck, AUSTRIA). The ideas expressed in the articles, research notes, book reviews, and thesis and dissertation abstracts are the sole responsibility of the authors and do not necessarily represent the thinking of the Theological Seminary of the Adventist International Institute of Advanced Studies.

ISSN 1908–4862 Printed in the Philippines

Journal of Asia Adventist Seminary 10.2 (2007): 107–134

On the Biblical Hebrew Verbal System: A Linguistic Critique in Defense of the Mostly Traditional

David Kummerow, Th.D. cand.
Sydney Missionary and Bible College, Sydney, Australia

The following study is an extensive review of Rolf J. Furuli, *A New Understanding of the Verbal System of Classical Hebrew: An Attempt to Distinguish between Semantic and Pragmatic Factors*. Oslo: Awatu, 2006. Pp. 508. ISBN 82-994633-4-3. US$ 59.00.

Key Words: Hebrew grammar, syntax, pragmatics, semantics, verbal system

1. Introduction

The monograph under review is the publication of the identical dissertation defended at the University of Oslo on May 24, 2005. As the title of the volume suggests, this work presents a new understanding of the verbal system of Classical Hebrew utilizing a linguistic methodology distinguishing between semantic and pragmatic factors. "New" is indeed an appropriate adjective to describe the work as Furuli has undertaken research which has never before been conducted: he has analyzed the 74,574 finite and infinite verbs of the Hebrew Bible, Dead Sea Scrolls, Ben Sira, and the Hebrew Inscriptions (4,261 verbs from 2,106 passages are discussed and analyzed in the volume); he has used a linguistic methodology previously unused on Classical Hebrew; and he challenges almost every aspect of grammatical tradition regarding the verbal system of Biblical Hebrew (BH), including a substantial challenge to previous scholarship on the wider Semitic linguistic milieu.

As will soon be apparent, I disagree with Furuli at almost every point. The aim of this review is to provide a brief overview of the work and the associated problems with it since Furuli's "new understanding" is not without consequence: he himself sees an outcome of the acceptance of his work as that it "will mean that thousands of verbs [in the Hebrew Bible] are in need of a retranslation as far as the choice of English tense and aspect is concerned; the same is true for other modern languages" (p. 467). As will be demonstrated, the application of the chosen linguistic methodology directly

influences the results of the work, but is itself faulty. As such, this review will primarily focus on issues of linguistic methodology.[1]

2. Overview and Discussion

The monograph comprises 508 pages divided into nine chapters. In order to help the reader understand the work and retrieve information, a definition of linguistic terms (pp. 471–73) and (primarily) a taxonomy of cited biblical texts (pp. 479–91) are provided. The actual database is unfortunately not provided, though this is becoming increasingly common both in linguistic typology[2] as well as research on BH.[3]

Chapter one ("Viewpoints regarding the number of conjugations and their meaning") is an overview of previous research on the Biblical Hebrew verbal system (BHVS) under two headings: "theories viewing *waw* as more than a conjunction" and "theories viewing the *waw* as a normal conjunction". Furuli thus takes the theoretical division regarding the conjunction *waw* here to be determinative of a two-component view of the verbal system (his "theories viewing the *waw* as a normal conjunction") vis-à-vis a more-than-two-component view (his "theories viewing *waw* as more than a conjunction"). In reality, though, most Hebraists have moved on from the old "*waw*-inversive/conversive" theory, and acceptance or not of the existence of the "*waw*-consecutive" is in fact independent of ascertaining how many conjugations there are.[4] However, Furuli's aim here is to demonstrate

1 This review has its origin in the one posted on the B-Hebrew email forum at the following address: http://lists.ibiblio.org/pipermail/b-hebrew/2007-March/031723.html. I am grateful for the comments of Janson Condren on this lengthier review. Since the linguistic methodology is foundational, I have chosen to center here; but much further discussion could be entered into over individual textual examples, etc. However, I have no intention of replicating Pardee's (infamous) review of Tropper's *Ugaritische Grammatik*.

2 For example, Martin Haspelmath et al., eds., *The World Atlas of Language Structures* (Oxford: Oxford University Press, 2005).

3 Steven W. Boyd, "A Synchronic Analysis of the Medio-Passive-Reflexive in Biblical Hebrew" (Ph.D. diss., Hebrew Union College, 1993); Nicholas P. Lunn, *Word-Order Variation in Biblical Hebrew Poetry: Differentiating Pragmatics and Poetics* (Paternoster Biblical Monograph Series; Milton Keynes: Paternoster, 2006).

4 For example, for Rainey it is the presence of short and long prefix verbs which account for his "more-than-two conjugation" model of the verbal system rather than the presence of *waw*-consecutive *per se* (Anson F. Rainey, "The Ancient Hebrew Prefix Conjugation in the Light of Amarnah Canaanite," *HS* 27 [1986]: 4–19; idem, "The Prefix Conjugation Patterns of Early Northwest Semitic," in *Lingering Over Words: Studies in Honor of William L. Moran* [ed. Tzvi Abusch, John Huehnergard, and Piotr Steinkeller; Atlanta: Scholars Press, 1990], 407–20; idem, "The *yaqtul* Preterite in Northwest Semitic," in *Hamlet on a Hill: Semitic and Greek Studies Presented to Professor T. Muraoka on*

that while the consensus basically maintains that the BHVS is comprised of more than two conjugations (most commonly, four), there are those who deny the "converting" power of the *waw*—viz. Simonis, Barker, and Bellamy[5]—and so propose a two-component verbal system—viz. Lee, Bate, Weir, and Barnes.[6] Furuli suggests that the "[w]eight of authority has mostly silenced these voices, and today there is almost universal agreement that the verbal system of classical Hebrew has four conjugations" (p. 23)—a view which he sets out to challenge throughout the remainder of the work.

Chapter two ("Methodology, definitions, and text") moves to methodological issues. Furuli critiques the modern tendency, at least in biblical studies, towards discourse analysis, suggesting that an approach similar to that of the natural sciences in which the smallest independent language units are studied is preferable. He argues that "[t]here is no reason to believe that what is stored in the mind are clauses or sentences or higher units, but rather single concepts, each one being signaled by one word" (p. 28). Furuli here seems oblivious to work, particularly in construction grammar, which demonstrates that constructions themselves are also mentally stored alongside lexical stock traditionally associated with the mental lexicon.[7] Blindly,

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the Occasion of His Sixty-Fifth Birthday [ed. M. F. J. Baasten and W. Th. van Peursen; OLA 118; Leuven: Peeters, 2003], 395–407), while Anstey proposes his "more-than-two conjugation" model even though he denies the existence of the consecutive *waw* (Matthew P. Anstey, "Towards a Functional Discourse Grammar Analysis of Tiberian Hebrew" [published Ph.D. diss., Vrije Universiteit Amsterdam, 2006]).

5 Johannes Simonis, *Introductio grammatico-critica in linguam Hebraicam* (Halle: Waisenhaus, 1753); William H. Barker, *A Plain Grammar of the Hebrew Language: Adapted to the Use of Schools with Biblical Examples* (Carmarthen: John Ross, 1773); John Bellamy, *Bible with Commentary: Genesis–Song of Songs: Holy Bible Newly Translated* (London: Luzac & Company, 1818–1841).

6 Samuel Lee, *A Grammar of the Hebrew Language Comprised in a Series of Lectures Compiled from the Best Authorities, and Principally from Oriental Sources, for the Use of Students in Universities* (3rd ed.; London: Duncan & Malcolm, 1841); Julius Bate, *A Hebrew Grammar Formed on the Usage of the Words of the Inspired Writers Being an Attempt to Make the Learning of Hebrew Easy* (London: J. Hodges, 1756); D. H. Weir, "Observations on the Tenses of the Hebrew Verb," *Journal of Sacred Literature* 4 (1849): 308–34; Oswald L. Barnes, *A New Approach to the Problem of the Hebrew Tenses and Its Solution without Recourse to Waw-Consecutive: Illustrated by New Translations of Various O.T. Passages with an Analysis of Each Verb* (Oxford: J. Thornton & Son, 1965).

7 Cf. the wide array of representative works: Charles J. Fillmore and Paul Kay, *Construction Grammar Coursebook, Chapters 1 thru 11 (Reading Materials for Ling. X20)* (Berkeley: University of California, 1993); Charles J. Fillmore, Paul Kay, and Mary Catherine O'Connor, "Regularity and Idiomaticity in Grammatical Constructions: The Case of *Let Alone*," *Language* 64 (1988): 501–38; Paul Kay and Charles J. Fillmore, "Grammatical Constructions and Linguistic Generalizations: The *What's X Doing Y?* Construction," *Language* 75 (1999): 1–33; Adele E. Goldberg, *Constructions at Work: The Nature of Linguistic Generalization in Language* (Oxford: Oxford University Press, 2006); idem, *Con-*

then, Furuli proceeds to outline the nature of lexical mental conceptualization without any reference to grammatical constructions. He states that "[i]t seems psycholinguists are correct when they say that the central part, or the nucleus, of [the mental concept triggered by a lexical word] tends to be relatively clear, but the concept becomes more dim or fuzzy the further away from the nucleus we proceed" (p. 28). As will be demonstrated further below, Furuli's (partially-true) psycholinguistic insight here is actually in conflict with his advanced methodology. Moreover, it is even to some extent erroneous: moving away from the prototypical meaning of a word to non-prototypical meaning (Furuli's "dim" and "fuzzy" above) does not *have* to entail that the prototypical meaning (Furuli's "nucleus") is retained in such non-prototypical uses.[8] In other words, meaning is not static, and it is not simply non-referentiality which produces linguistic fuzziness (pp. 28–29) but also the related issues of grammaticalization;[9] constructional narrowing,

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structions: A Construction Grammar Approach to Argument Structure (Chicago: University of Chicago Press, 1995); idem, "Constructions: A New Theoretical Approach to Language," *Trends in Cognitive Sciences* 7 (2003): 219–24; idem, "The Relationship between Verbs and Constructions," in *Lexical and Syntactical Constructions and the Construction of Meaning* (ed. Marjolijn Verspoor, Kee Dong Lee, and Eve Sweetser; Amsterdam Studies in the Theory and History of Linguistic Science 150; Amsterdam: John Benjamins, 1997), 383–98; Adele E. Goldberg and Ray Jackendoff, "The English Resultative as a Family of Constructions," *Language* 80 (2004): 532–68; Ray Jackendoff, "Twistin' the Night Away," *Language* 73 (1997): 534–59; George Lakoff, *Women, Fire and Dangerous Things: What Categories Reveal about the Mind* (Chicago: University of Chicago Press, 1987); Knud Lambrecht, "'What, Me Worry?': 'Mad Magazine Sentences' Revisited," *Berkeley Linguistic Society* 16 (1990): 215–28; Joan L. Bybee, *Morphology: A Study of the Relation between Meaning and Form* (Typological Studies in Language 9; Amsterdam: John Benjamins, 1985); William Croft, *Radical Construction Grammar: Syntactic Theory in Typological Perspective* (Oxford: Oxford University Press, 2002); William Croft and D. Alan Cruse, *Cognitive Linguistics* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 2004). Indeed, within Construction Grammar lexical words and syntactic constructions are *both* deemed to be instances of constructions but differing in terms of their complexity and schematicity, and standing at opposite ends of a continuum (see, e.g., Croft, *Radical Construction Grammar*, 17; idem, "Logical and Typological Arguments for Radical Construction Grammar," in *Construction Grammar: Cognitive Grounding and Theoretical Extensions* [ed. Jan-Ola Östman and Mirjam Fried; Constructional Approaches to Language 1; Amsterdam: John Benjamins, 2005], 273–314; Croft and Cruse, *Cognitive Linguistics*, 255). This syntax–lexicon continuum is sometimes termed a "construct-i-con" by analogy with the traditional lexicon (Goldberg, "Constructions").

[8] Cf., e.g., Croft and Cruse, *Cognitive Linguistics*, ch. 4; Dirk Geeraerts, "Cognitive Grammar and the History of Lexical Semantics," in *Topics in Cognitive Linguistics* (ed. Brygida Rudzka-Ostyn; Amsterdam Studies in the Theory and History of Linguistic Science 50; Amsterdam: John Benjamins, 1988), 654–55.

[9] See, e.g., Martin Haspelmath, "The Geometry of Grammatical Meaning: Semantic Maps and Cross-Linguistic Comparison," in *The New Psychology of Language: Cognitive*

widening, or even neutralization of prototypical meaning;[10] and some semantic regions which seem typologically prone to multifunctionality (a large number of examples is provided towards the end of the review). It is thus important to note that when Furuli relates his lexical discussion to what he calls "morphosyntactic words"—instances of which are verbal conjugations—by saying that they are "non-referential" and as such "their concepts ... [are] much more fuzzy" (p. 28), what he means by this is *not* that prototypical meaning can be altered—as is actually admitted in prototype theory in psycholinguistics!

From this basis, the chapter moves to a discussion of methodology proper. Here Furuli states (pp. 31–32):

> In the study of the verbal system of a dead language, informants are lacking, so the question is: By what means can we hope to find the meaning of the smallest units of this verbal system as the Hebrews understood it? When we choose a methodology, it is extremely important to differentiate between the parts that have an intrinsic meaning that never change, and those parts whose meaning is dependent upon the context and are changeable. So we should differentiate between semantics and pragmatics.

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and Functional Approaches to Language Structure: Volume 2 (ed. Michael Tomasello; Mahwah: Lawrence Erlbaum, 2003), 211–42; William Croft, Hava Bat-Zeev Shyldkrot, and Suzanne Kemmer, "Diachronic Semantic Processes in the Middle Voice," in *Papers from the 7th International Conference on Historical Linguistics* (ed. Anna Giacalone Ramat, Onofrio Carruba, and Giuliano Bernini; Amsterdam Studies in the Theory and History of Linguistic Science 48; Amsterdam: John Benjamins, 1987), 179–92; Christian Lehmann, *Thoughts on Grammaticalization* (Lincom Studies in Theoretical Linguistics 1; München: Lincom, 1995).

10 Cf., e.g., Sonia Cristofaro, *Subordination* (Oxford Studies in Typology and Linguistic Theory; Oxford: Oxford University Press, 2003); Martin Haspelmath and Müller-Bardey, "Valence Change," in *Morphologie: Ein internationales Handbuch zur Flexion und Wortbildung* (ed. Geert Booij et al.; Handbücher zur Sprach- und Kommunikationswissenschaft 17/2; Berlin: de Gruyter, 2004), 1130–45; Goldberg, *Constructions*; idem, "The Relationship between Verbs and Constructions"; William Croft, "Event Structure in Argument Linking," in *The Projection of Arguments: Lexical and Compositional Factors* (ed. Miriam Butt and Wilhelm Geuder; Center for the Study of Language and Information Lecture Notes 83; Stanford: CSLI, 1998), 21-63; idem, "The Structure of Events and the Structure of Language," in *The New Psychology of Language: Cognitive and Functional Approaches to Language Structure* (ed. Michael Tomasello; Mahwah: Lawrence Erlbaum Associates, 1998), 67–92; Laura A. Michaelis, "Entity and Event Coercion in a Symbolic Theory of Syntax," in *Construction Grammars: Cognitive Grounding and Theoretical Extensions* (ed. Jan-Ola Östman and Mirjam Fried; Constructional Approaches to Language 3; Amsterdam: John Benjamins, 2005), 45-88; Andrew Koontz-Garboden, "Aspectual Coercion and the Typology of Change of State Predicates," *Journal of Linguistics* 43 (2007): 115–52.

Just why such a differentiation is "extremely important" remains unstated. More significantly, it is simply *assumed* that "intrinsic meaning that never change[s]" is a linguistic reality, and remains throughout the work as an unsubstantiated assumption. However, the corollary of admitting to lexical fuzziness within linguistics is generally that there is not necessarily an attribute or set of attributes which is applicable across the uses of any given lexical item (or syntactic construction, etc.) such that non-prototypical uses may only *optionally* carry an attribute or set of attributes essential to more central use(s).[11] In other words, "they may show what is often called *family resemblances* or a *radial structure*, i.e., each meaning is linked by resemblance to some other meaning, but the network of meanings may be so large that meanings at different ends of it show no traces of similarities."[12]

It is here we see that Furuli's admittance to linguistic fuzziness is in conflict with his stated methodology of differentiating between semantics and pragmatics. Later, he speaks of making a "scrupulous distinction between semantic meaning (uncancellable meaning) and conversational pragmatic implicature (cancellable meaning)" (p. 47; also 46, n. 43, 49, 70, 77, *et passim*). What he means by this in relation to the BHVS is "that the features of the verbal system that cannot be changed or cancelled by the context represent *semantic meaning*, while features that can be changed or cancelled, represent *conversational pragmatic implicature*" (p. 33 [emphasis original]). So, as Furuli states, "[t]he aim of this dissertation, therefore, is to find those parts of the verbal system of classical Hebrew where this distinction can be made, and on this basis find the number of conjugations and their semantic meaning" (pp. 33–34). The great error, then, of the work stems from this assumption that intrinsic meaning exists and can be identified. It is not so much that this search for intrinsic meaning is wrong *per se*,[13] but it is the assumption that it *must exist*, rather than allowing for the possibility that not everything in language has an uncancellable attribute.[14]

[11] Cf. Geeraerts, "Cognitive Grammar", 654–55.

[12] Martin Haspelmath, "The Semantic Development of Old Presents: New Futures and Subjunctives without Grammaticalization," *Diachronica* 15 (1998), 31 [emphasis in original].

[13] Cf. William Croft, *Typology and Universals* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 2003), 269.

[14] Of course, Furuli allows for *some* cancellation of meaning—but only in the sense, following Grice (H. P. Grice, "Logic and Conversation," in *Speech Acts* [ed. Peter Cole and Jerry L. Morgan; Syntax and Semantics 3; New York: Academic Press, 1975], 43–58), whereby "semantic meanings may not be cancelled without contradiction" (p. 33). This is simply false and the principle cannot account for the data raised below. Admitting to linguistic fuzziness is again at odds with the view presented and so it is not

The remainder of chapter two is a discussion of "procedural traits" (what is defined as "the kind of action that is seen by the interplay of the verb and its arguments, adverbials etc." [p. 36, n. 30]), *Aktionsart* (what is seen as "the kind of action of a single verb" [p. 36, n. 30]), and aspect (perfective, imperfective, etc.).[15] The discussion of procedural traits and *Aktionsart* touches issues of durativity and punctuality (Furuli's "punctiliarity"), telicity and non-telicity, and dynamicity and stativity. A privative model is proposed whereby if a particular verb is marked for a feature, say +telicity, then this feature is unable to be cancelled because of its +telic marking. However, the reality of language is much more complex than Furuli allows such that a prototype model is able to accord better with the linguistic facts whereby a feature such as telicity can be prototypically associated with a given verb without having to go as far as to say that the feature must be present in every occurrence. In fact, such "semantic marking" is simply better taken to be due to frequency of use—again, producing prototypical meaning—without implying that there may not be some variability (or even a lot!) from the more frequent or entrenched meaning(s).[16] Hence Furuli's uncancellable "marked" features have actually been demonstrated to show variability,[17] which is a problem for his methodology but not for one committed only to the existence of prototypical meaning.

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surprising that the work essentially neglects treatment on this in the remainder of the work.

15 While Furuli criticises some scholars for not maintaining a rigid distinction between aspect and *Aktionsart*, it is interesting to note, as pointed out by Lehmann (Christian Lehmann, "Aspectual Type(s)," in *Concise Encylopedia of Grammatical Categories* [ed. Keith Brown, Jim Miller, and R. E. Asher; Amsterdam: Elsevier, 1999], 43), that the introduction of the term *Aktionsart* by Brugmann (Karl Brugmann, "Griechische Grammatik," in *Handbuch der klassischen Altertumswissenschaft: Band II* [ed. Iwan Müller; Munich: Beck, 1885], 1–126) covered all of what Furuli differentiates as *Aktionsart* as well as aspect, the differentiation only coming in Agrell (Sigurd Agrell, "Aspektänderung und Aktionsartbildung beim polnischen Zeitworte: Ein Beitrag zum Studium der indogermanischen Präverbia und ihrer Bedeutungsfunktionen" [Ph.D. diss., Lunds University, 1908]). Another interesting fact pointed out by Lehmann ("Aspectual Type(s)," 48) is that aspectually rich languages display little lexical aspectual distinction (Samoan), while languages with rich lexical aspectual distinction tend to be aspectually deficient (German), with mixed systems in between (Modern Greek).

16 Martin Haspelmath, "Against Markedness (and What to Replace It With)," *Journal of Linguistics* 42 (2006): 25–70.

17 See, e.g., Leonard Talmy, "The Relation of Grammar to Cognition," in *Topics in Cognitive Linguistics* (ed. Brygida Rudzka-Ostyn; Amsterdam Studies in the Theory and History of Linguistic Science 50; Amsterdam: John Benjamins, 1988), 165–205; idem, "Rubber-Sheet Cognition in Language," *Chicago Linguistic Society* 13 (1977): 612–28; Robert Botne, "*To Die* across Languages: Towards a Typology of Achievement Verbs," *Linguistic Typology* 7 (2003): 233–78; Ronald W. Langacker, *Foundations of Cognitive*

Aspect is then addressed following the model constructed by Olsen in which the theoretical terminology of "event time", "reference time", and "deictic center" are introduced and explicated based primarily on English language data.[18] "Event time" is the time between the beginning and end of a given situation; "reference time" is the point of reference from which a given situation is viewed (often speech time); and "deictic center" is "the relationship between a vantage point (often speech time) from which an event or state is viewed, and the event or state itself" (p. 40, n. 32). With this model Furuli suggests that a scrupulous distinction can be drawn between uncancellable meaning and conversational pragmatic implicature, where, by eliminating pragmatic meaning, the number of conjugations can be identified and semantic meaning ascertained. In this way, his hypothesis that BH has only two aspectual conjugations—viz. imperfective *yiqtol, weyiqtol,* and *wayyiqtol* and perfective *qatal* and *weqatal*—can be tested. The trouble, he says, is that "[w]e can only hope to find the semantic meaning of a [verbal] form in situations where a particular sense *only* can be caused by the [verbal] form itself and not by other factors in the context" (p. 49, n. 49). Tense is denied outright as the semantic meaning of the verbal conjugations, with Furuli (p. 55, n. 61) favorably quoting Waltke and O'Connor, who questioned, "How can forms each of which 'represent' all three English major tenses have a primarily temporal value?"[19] The problem is that rarely does anyone from the "aspectual camp" address the equally valid reverse question, i.e., How can verbal forms, each of which "represent" perfective and imperfective aspect, have a primarily aspectual value? Furuli, to his credit, is acutely aware of this problem (pp. 56–58)[20] and so suggests that "both the imperfective and the perfective aspect are found in the Hebrew verbal system, though with a nature quite different from that of the English aspects" (p. 58). He claims that Olsen's model of aspect is "hardly universal" and that "because aspect is a kind of viewpoint, it is not obvious that it has the same nature in the different aspectual languages of the world" (p.

Grammar: Volume 1: Theoretical Prerequisites (Stanford: Stanford University Press, 1987), 258-262; Croft, "Event Structure"; idem, "Structure of Events"; Michaelis, "Entity and Event Coercion"; Ping Li and Yasuhiro Shirai, *The Acquisition of Lexical and Grammatical Aspect* (Studies in Language Acquisition 16; Berlin: de Gruyter, 2000).

18 Mari B. Olsen, *A Semantic and Pragmatic Model of Lexical and Grammatical Aspect* (Outstanding Dissertations in Linguistics Series; New York: Garland, 1997).

19 Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), 460.

20 Cf. also pp. 279–80; and Randall Buth, *Living Biblical Hebrew for Everyone* (2 vols.; Jerusalem: Biblical Language Center, 2003), 2:337–44; Yoshinobu Endo, *The Verbal System of Classical Hebrew in the Joseph Story: An Approach from Discourse Analysis* (SSN 32; Assen: Van Gorcum, 1996), 47–49.

49). In light of this, Furuli redefines the traditional aspectual categories to suit BH (p. 69):

> The imperfective aspect is a close-up view of a small section of the event where the progressive action is made visible. The perfective aspect is a view, as if from some distance, of a great part of, or of the whole of the event, where the progressive action is not made visible.

He explains:

> While the end is not the final decisive factor in Hebrew as it is in English, it is important, because in most cases the imperfective aspect makes visible a small section before the end, and the perfective aspect includes the end. Because the area of focus of the imperfective aspect is so small, we will not expect that it includes both the beginning and the end, and if it includes the end of an event, it does not include the end of the resulting state. Because the focus of the perfective aspect is so broad, in most instances it includes the end of the event. Therefore the end is also important for the Hebrew aspects, but is in no way decisive.

It seems to me, however, that Furuli's definition is too elastic. Indeed, later in the work he says that the BH imperfective and perfective verbs are "not mutually exclusive" (p. 438) and that "if an overall picture [in any given context] is enough, different forms can be used with the same meaning" (p. 460)! The vagueness of definition breeds unbridled flexibility. Furuli is aware of this criticism, but suggests that his concepts of event time, reference time, and deictic centre "represent a sound scientific approach" (p. 465). However, others have used these *same* methodological concepts with respect to BH and arrived at vastly different conclusions,[21] which suggests to me that subjective interpretation of the data is still required. In any case Furuli has not even established whether his claim that the values traditionally assigned to verbal aspect as being "hardly universal" is indeed valid. Now I am fully aware of the non-universal nature of supposedly universal features of language.[22] This does not mean, though, that there are not typo-

[21] Cf. John A. Cook, "The Biblical Hebrew Verbal System: A Grammaticalization Approach" (Ph.D. diss., University of Wisconsin-Madison, 2002); Tal Goldfajn, *Word Order and Time in Biblical Hebrew Narrative* (Oxford Theological Monographs; Oxford: Clarendon, 1998); Galia Hatav, *The Semantics of Aspect and Modality: Evidence from English and Biblical Hebrew* (Studies in Language Companion Series 34; Amsterdam: John Benjamins, 1997); Max Rogland, *Alleged Non-Past Uses of* Qatal *in Classical Hebrew* (SSN 44; Assen: Van Gorcum, 2003).

[22] So, e.g., William Croft, "Parts of Speech as Language Universals and as Language-Particular Categories," in *Approaches to the Typology of Word Classes* (ed. Petra M. Vogel and Bernard Comrie; Empirical Approaches to Language Typology 23; Berlin: de Gruyter, 2000), 65–102; idem, *Radical Construction Grammar*; idem, *Typology and Universals*; idem, "Logical and Typological Arguments"; idem, "Word Classes, Parts of Speech, and Syntactic Argumentation," *Linguistic Typology* 9 (2005): 431–41; idem,

logical generalizations with explainable exceptions.[23] Dahl and Velupillai's recent study of 222 languages (of which 101 made a traditional perfective | | imperfective opposition),[24] in which a reanalysis of the traditional definitions of aspect was not required, would suggest that the typological tendency of language, if an aspectual opposition is made, conforms functionally to the traditional view. Furuli's divergent claim requires functional justification in light of the strong typological tendency.[25]

Chapter three ("When did Classical Hebrew get four conjugations?") begins the search for the uncancellable meaning of the BH verbal conjugations. Furuli's hypothesis regarding the BH prefix verbs is that the verbal forms *yiqtol*, *weyiqtol*, and *wayyiqtol* together represent the one imperfective conjugation. Since this is extremely contentious, this requires elaboration, encompassing chapters three through six. Chapter three moves from a discussion of a diachronic approach vis-à-vis a synchronic approach, where he sides with a synchronic approach based upon his assessment that he has detected no change in meaning between early, classical/standard, and late Hebrew (both that of the Hebrew Bible as well as that of DSS and Ben Sira). Somewhat surprisingly this position is advanced even though diachronic treatment is in no way exhaustive. For example, the encroaching rise of the suffix verb into the paradigm of prefix verbs is not at all discussed,[26] even

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"Syntactic Theories and Syntactic Methodology: A Reply to Seuren," *Journal of Linguistics* 40 (2004): 637–54; idem, "Beyond Aristotle and Gradience: A Reply to Aarts," *Studies in Language* 31 (2007): 409–30; Matthew S. Dryer, "Are Grammatical Relations Universal?" in *Essays on Language Function and Language Type: Dedicated to T. Givón* (ed. Joan Bybee, John Haiman, and Sandra A. Thompson; Amsterdam: John Benjamins, 1997), 115–43; William A. Foley and Robert D. van Valin, Jr., "On the Viability of the Notion of 'Subject' in Universal Grammar," *Berkeley Linguistics Society* 3 (1977): 293–320; Martin Haspelmath, "Pre-Established Categories Don't Exist: Consequences for Language Description and Typology," *Linguistic Typology* 11 (2007): 119–32; regarding BH, something of the sort is acknowledged by Francis I. Andersen, review of David J. A. Clines, ed., *The Dictionary of Classical Hebrew: Vol. 1* א, *ABR* 43 (1995): 50–71.

[23] Cf. esp. Croft, *Radical Construction Grammar*; idem, *Typology and Universals.*

[24] Östen Dahl and Viveka Velupillai, "Tense and Aspect," in *The World Atlas of Language Structures* (ed. Martin Haspelmath et al.; Oxford: Oxford University Press, 2005), 266–81.

[25] This point perhaps requires some clarification. I am not saying that a perfective :: imperfective opposition in any given language must necessarily be exactly the same as another (cf. Haspelmath, "Against Markedness", 53–54); rather, the typological prototypical meaning of the opposition is that of the traditional explanation, which in a particular language may have some functionally-motivated distributional variance from the typological prototype. But to dispense with this entirely, as Furuli has done, is to dispense with aspectual meaning altogether.

[26] However, see Anson F. Rainey, "Reflections on the Suffix Conjugation in West Semitized Amarna Tablets," *UF* 5 (1973): 235–62; idem, *Canaanite in the Amarna Tablets:*

though this has significant bearing upon the issue of determining the semantics and paradigmatic contrasts of the verbal system (it *is* a "system" is it not?!).[27] In this respect, Myhill's detection of the encroachment of *qatal* upon *wayyiqtol* should especially have received some treatment by Furuli.[28] Moreover, if the BHVS solely grammaticalizes aspect, as is argued by Furuli, and if *wayyiqtol* and *(we)yiqtol* together constitute the imperfective aspect, what conjugation expressed the perfective aspect when *qatal* was not part of the verbal system *per se*? This issue has significant bearing upon the position advanced, but is not addressed. What follows, though, is a discussion centering on the relevance of cognate language elucidation of the BHVS. Specifically, Furuli questions the often-expressed view that the BH *wayyiqtol* conjugation has its origins in an old short prefix verb, with Furuli's argument moving from Akkadian to Amarna Canaanite to Ugaritic to Phoenician and Punic to Aramaic to Proto-Semitic. The argument here is primarily (a) to demonstrate how previous scholarship has not made a "scrupulous distinction" between "past tense" (i.e., meaning which would be uncancellable) and "past reference" (i.e., meaning which would be context-dependent and so cancellable); and (b) demonstrating inconsistent labels used by scholars and the debate between them. It seems to me that the endeavour here is to muddy the grammatical waters and thus be able to paint a fuzzy cognate language picture so that BH *wayyiqtol* can be posited to have no connection. Thus Furuli is able to claim that the *wayyiqtol* conjugation is a Masoretic invention, a contention which is based on (a) what Furuli claims is lack of evidence of *wayyiqtol* in DSS; and (b) the lack of evidence for *wayyiqtol* in the Hexapla.

Due to the considerable complexity of analysis and issues here, I can only offer a few remarks. First, secondary literature which has significant bearing upon the issues remains unreferenced and untreated.[29]

A Linguistic Analysis of the Mixed Dialect Used by Scribes from Canaan (4 vols.; Handbuch der Orientalistik; Leiden: Brill, 1996), 2:365–66; idem, "The Suffix Conjugation Pattern in Ancient Hebrew: Tense and Modal Functions," *Ancient Near Eastern Studies* 40 (2003): 3–42; idem, "*yaqtul* Preterite", 407; Rudolf Meyer, *Hebräische Grammatik* (4 vols.; Berlin: de Gruyter, 1992), 2:96–110, 3:39–57; Hans-Peter Müller, "Zur Geschichte des hebräischen Verbs: Diachronie der Konjugationsthemen," *BZ* 27 (1982): 34–57; and John M. Myhill, "A Study of Aspect, Word Order, and Voice" (Ph.D. diss., University of Pennsylvania, 1984), for some discussion.

27 Significantly, even though Furuli's work as he presents it is a work regarding the Classical Hebrew verbal *system*, he explicitly sets out to eschew paradigmatic analysis (pp. 34–35).

28 Myhill, "A Study of Aspect"; cf. also Rainey, "*yaqtul* Preterite", 407.

29 E.g., Joshua Blau, "כינוי נסתר ונסתרת בנ' ובלעדיה בעברית המקרא [Pronominal Third Person Singular Suffixes with and without נ in Biblical Hebrew]," *Eretz-Israel* 14 (1978): 125–31; idem, "Marginalia Semitica III," in *Topics in Hebrew and Semitic Linguistics* (Jerusalem:

Second, scholars' arguments are unfairly represented. For example, Hatav's[30] view that *wayyiqtol* advances the reference time is argued to be unsatisfactory since "contradictory examples are seen in biblical books that were not part of her corpus, but there are similar examples in the books she used as well" (p. 287). Thus it is made out that Hatav presents an ignorant and inaccurate representation of her subject matter. But Hatav is fully aware of exceptions to her proposal, being able to explain some and actually leave others as not being analyzable as sequential.[31] Consequently, it

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Magnes, 1998; repr. from *IOS* 7 [1977]: 14–32), 247–65; idem, "Studies in Hebrew Verb Formation," in *Topics in Hebrew and Semitic Linguistics* (Jerusalem: Magnes, 1998; repr. from *HUCA* 42 [1971]: 133–58), 155–80; Hélène Dallaire, "The Syntax of Volitives in Northwest Semitic Prose" (Ph.D. diss., Hebrew Union College, 2002); Amikam Gai, "The Reduction of the Tense (and Other Categories) of the Consequent Verb in North-West Semitic," *Or* 51 (1982): 254–56; Robert Hetzron, "Third Person Singular Pronoun Suffixes in Proto-Semitic," *Orientalia Suecana* 8 (1969): 101–27; Robert D. Holmstedt, "The Phonology of Classical Hebrew: A Linguistic Study of Long Vowels and Syllable Structure," *ZAH* 13 (2000): 145–56; Mayer Lambert, "De l'emploi des suffixes pronominaux avec *noun* et sans *noun*," *Revue des etudes juives* 46 (1903): 178–83; David O. Moomo, "The Meaning of the Biblical Hebrew Verbal Conjugation from a Crosslinguistic Perspective" (D.Litt. diss., University of Stellenbosch, 2004); idem, "The Imperfective Meaning of *weqatal* in Biblical Hebrew," *JNSL* 31 (2005): 89–106; Takamitsu Muraoka, "The Nun Energicum and the Prefix Conjugation in Biblical Hebrew," *AJBI* 1 (1975): 63–71; Myhill, "A Study of Aspect"; Rainey, "Reflections on the Suffix Conjugation"; idem, "*yaqtul* Preterite"; Rogland, "*Alleged Non-Past Uses of* Qatal"; idem, "Remarks on the Aramaic Verbal System," in *Hamlet on a Hill: Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of His Sixty-Fifth Birthday* (ed. M. F. J. Baasten and W. Th. van Peursen; OLA 118; Leuven: Peeters, 2003), 421–32; Ahouva Shulman, "The Use of Modal Verb Forms in Biblical Hebrew Prose" (Ph.D. diss., University of Toronto, 1996); idem, "The Function of the 'Jussive' and 'Indicative' Imperfect Forms in Biblical Hebrew Prose," *ZAH* 13 (2000): 168–80; Hermann-Josef Stipp, "Narrativ-Langformen 2. und 3. Person von zweiradikaligen Basen nach *qalY* im biblischen Hebräisch," *JNSL* 13 (1987): 109–49; David Talshir, "על ייחודי תחביר בלשון המקרא המאוחרת [Syntactic Patterns in Late Biblical Hebrew]," in *Proceedings of the Ninth World Congress of Jewish Studies Jerusalem, August 4-12, 1985. Division D, Volume 1: Hebrew and Jewish Languages, Other Languages* (Jerusalem: World Union of Jewish Studies, 1986), 1*–8*; idem, " התפתחות מערכת העתיד המהופך בויקה אל המערכת המודאלית [The Development of the Imperfect Consecutive Forms in Relation to the Modal System]," *Tarbits* 56 (1987): 585–91; idem, "The Reinvestigation of the Linguistic Relationship between Chronicles and Ezra–Nehemiah," *VT* 38 (1988): 165–93; Anssi Voitila, "The Perfect Indicative in the Greek Pentateuch and the Hebrew Qatal," in *Verbum et Calamus: Semitic and Related Studies in Honour of the Sixtieth Birthday of Professor Tapani Harviainen* (ed. Hannu Juusola, Juha Laulaineen, and Heikki Palva; StudOr 99; Helsinki: Societas Orientalis Fennica, 2003), 415–23; Tamar Zewi, *A Syntactical Study of Verbal Forms Affixed by -n(n) Endings in Classical Arabic, Biblical Hebrew, El-Amarna Akkadian and Ugaritic* (AOAT 260; Münster: Ugarit-Verlag, 1999); the significance of some of these to be mentioned below.

30 Hatav, *Semantics of Aspect and Modality*.

31 Ibid., 62–70.

seems that Hatav does not assume that even some outright exceptions negate her proposal, a fact unacknowledged by Furuli in his criticism of her view and one that challenges his own methodological assumptions regarding uncancellable meaning; rather, *wayyiqtol* is seen to be prototypically sequential, but this is not its sole nor uncancellable function—and it was never claimed to be so by Hatav.[32]

A further example is of Furuli's criticism of Rainey's treatment of EA 292:17–26,[33] specifically the following text (EA 292:22–26):[34]

a-nu-ma iṣ-ṣú-ru ù a-nu-ma iš-te-mu	"Now I am guarding and now I am
UD.KAM-ma ù mu-ša a-wa-te^{meš} *ša*	heeding day and night the words of
LUGAL EN-ia	the king, my lord."

Furuli (pp. 99–101) suggests that Rainey is simply wrong here in taking the *yaqtulu* prefix verbs—viz. *iṣ-ṣú-ru* and *iš-te-mu*—as indicating continuous or iterative actions. Instead, he says that this is a contextual nuance derived from the adverbial "day and night." However, Rainey's argument cannot be reduced so simplistically, and it is noteworthy that Furuli picks this one example from this one work to supposedly debunk Rainey's entire argument, whereas elsewhere Rainey adduces many more examples—even ones without such adverbials as the cited text.[35] The adverbial in the example may be taken as optional and its use makes explicit what was already implicit by the *yaqtulu* verbal conjugation. The tension here highlights the "efficiency and complexity" of language.[36]

Third, of the morphological characteristics traditionally deemed to characterize the short prefix verb vis-à-vis the long prefix verb, Furuli briefly treats the morphology of hollow verbs, Hiphils, and, at greater length, III-ה verbs. As such, the third-person pronominal suffixes augmented with *nun* receive no treatment. This is a significant oversight, since it has been argued that these suffixes may only be attached to indicative *yiqtol* and never to the

[32] Anstey ("Towards a Functional Discourse Grammar Analysis", 187, n. 12) provides a helpful observation: "simple counterexamples to sequentiality are often provided to disprove a particular view of the TH [Tiberian Hebrew, DK] Verbal system, when in fact the counterexamples should be instead alerting us to the instabilities between narrative and event temporality."

[33] Rainey, "Prefix Conjugation Patterns", 409–10.

[34] Furuli incorrectly lists the text as EA 296:17–26.

[35] Compare, e.g., Anson F. Rainey, "Morphology and the Prefix-Tenses of West Semitized El-Amarna Tablets," *UF* 7 (1975): 395–426; idem, *Canaanite*, 2:232–33.

[36] Cf. John A. Hawkins, *Efficiency and Complexity in Grammars* (Oxford: Oxford University Press, 2004).

jussive or *wayyiqtol*[37]—even though *wayyiqtol* in the first-person inherits, perhaps by analogy with the suppletive and composite volitive paradigm, the cohortative form, which does bear the pronominal suffixes augmented with *nun*. Similarly, the fact that paragogic *nun* is only ever used with indicative *yiqtol* and never with the jussive or *wayyiqtol* is untreated by Furuli,[38] even though it is one more added morphological trait which points to a prefix verb morphology making a consistent distinction: the long prefix verb used for present-future/imperfective and a short prefix verb used as a narrative past tense. Additionally, even his conclusions regarding III-ה verb morphology are questionable since he lumps plurals into the results (pp. 129–35) when the forms that receive apocopation—outside of the first-person with its complicating morphological characteristic mentioned above which is perhaps dialectical[39]—are 3ms, 3fs, and 2ms.[40] As a result, the fact that 98.7 percent of all 3ms *wayyiqtols* (Furuli's statistic, p. 131) that can be apocopated actually are apocopated is glossed over, whereas this statistical dominance of an apocopated prefix verb being used as a narrative past tense vis-à-vis a non-apocopated prefix being used as a present-future/imperfective points strongly to the validity of the traditional explanation: that these are, in fact, two prefix verbs with different prototypical functions and different morphology. Further, Joüon and Muraoka's observation regarding the preference for the long prefix verb before a guttural or

[37] Cf. Anstey, "Towards a Functional Discourse Grammar Analysis", 124, 135, idem, "Towards a Typological Presentation of Tiberian Hebrew," *HS* 46 (2005), 102–3, 114; Blau, "ביגוי נסתר ונסתרת בנ' ובלעדיה בעברית המקרא"; John Huehnergard, "The Early Hebrew Prefix-Conjugations," *HS* 29 (1988): 19–23; Lambert, "De l'emploi des suffixes pronominaux avec *noun* et sans *noun*"; Anson F. Rainey, "The Ancient Hebrew Prefix Conjugation in the Light of Amarnah Canaanite," *HS* 27 (1986): 4–19. The exceptions concerning *wayyiqtol* are dealt with by Lambert ("De l'emploi des suffixes pronominaux avec *noun* et sans *noun*," 180–82) and Muraoka ("Nun Energicum", 64–65).

[38] For a statement of the exact morphophonological conditioning, see W. Randall Garr, "The Paragogic *nun* in Rhetorical Perspective," in *Biblical Hebrew in Its Northwest Semitic Setting: Typological and Historical Perspectives* (ed. Steven E. Fassberg and Avi Hurvitz; Jerusalem: Magnes, 2006), 67–68.

[39] See Miles V. Van Pelt, "III-ה in Biblical Hebrew: A Study of Short and Long Forms with Special Attention to the *Wayyiqtol* Conjugation" (Ph.D. diss., Southern Baptist Theological Seminary, 2005).

[40] Cf. Shulman, "Use of Modal Verb Forms", 4; idem, "Function of the 'Jussive' and 'Indicative' Imperfect Forms", 169; Henry Churchyard, "Topics in Tiberian Biblical Hebrew Metrical Phonology and Prosodics" (Ph.D. diss., University of Texas, 1999), 724–30; E. J. Revell, "Stress and the *waw* 'Consecutive' in Biblical Hebrew," *JAOS* 104 (1984), 442; idem, "The System of the Verb in Standard Biblical Prose," *HUCA* 60 (1989), 13; Richard L. Goerwitz, "The Accentuation of the Hebrew Jussive and Preterite," *JAOS* 112 (1992): 198–203; Van Pelt, "III-ה in Biblical Hebrew"; Stipp, "Narrativ-Langformen 2. und 3. Person".

with a disjunctive accent is neither mentioned nor integrated within the analysis.[41] Similarly Hetzron's proposal influencing the discussion of the existence of a *yaqtulu* form is unreferenced.[42]

Fourth, Furuli does not take into account in his analysis the complicating factor of word order as raised, for example, by Qimron.[43] The data examined by Qimron suggests that it is possibly word order (i.e., verb-first—Qimron's "consecutive" and "conjunctive imperfect") which begins to select the short prefix verb vis-à-vis the long prefix verb when morphologically possible. It seems, then, that with word-order determining jussive vis-à-vis indicative,[44] there is some confusion for speakers about what to do when placing an indicative prefix verb verb-first since verb-first defaults to the morphological short prefix verb when morphologically possible due to the preference of verb-first volitive word order. Similarly, the confusion exists when, in parallelism with a preceding jussive clause, the normal jussive word order is inverted.[45]

Fifth, it is in error to move from saying that "in unpointed texts, only two conjugations are visible" to claiming "that the Masoretes were the inventors of the four-component verbal model, not necessarily a semantic four-component model, but probably a pragmatic one" (p. 76). That is, how can we move backwards from a more elaborate orthography to a less differentiated orthography and claim that the forms actually elaborated by the more elaborate orthography cannot be found in the less elaborate? The methodology simply cannot work in such a situation. Using this methodol-

41 Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (SubBi 14; Rome: Pontificio Istituto Biblico, 1993), §79m.

42 Hetzron, "Third Person Singular Pronoun Suffixes in Proto-Semitic." This even if the proposal is likely incorrect; see Blau, "ביניי נסתר ונסתרת בנ' ובלעדיה בעברית המקרא," 129–30.

43 Elisha Qimron, "Consecutive and Conjunctive Imperfect: The Form of the Imperfect with *waw* in Biblical Hebrew," *JQR* 77 (1986–1987): 149–61.

44 See John A. Cook, "The Hebrew Verb: A Grammaticalization Approach," *ZAH* 14 (2001): 117–43; idem, "Biblical Hebrew Verbal System"; Vincent DeCaen, "On the Placement and Interpretation of the Verb in Standard Biblical Hebrew Prose" (Ph.D. diss., University of Toronto, 1995); Holmstedt, "Phonology of Classical Hebrew"; idem, "The Relative Clause in Biblical Hebrew: A Linguistic Analysis" (Ph.D. diss., University of Wisconsin–Madison, 2002); Alviero Niccacci, "A Neglected Point of Hebrew Syntax: *Yiqtol* and Position in the Sentence," *Liber Annuus* 37 (1987): 7–19; Revell, "System of the Verb"; Shulman, "Use of Modal Verb Forms"; idem, "Function of the 'Jussive' and 'Indicative' Imperfect Forms"; Peter J. Gentry, "The System of the Finite Verb in Classical Biblical Hebrew," *HS* 39 (1998): 7–39; Buth, *Living Biblical Hebrew*, 2:349.

45 Cf. Andy Warren, "Modality, Reference, and Speech Acts in the Psalms" (Ph.D. diss., Cambridge University, 1998), 193–95.

ogy, we could, if we so desired, claim that pre-Masoretic Hebrew had no vowels whatsoever because they are not apparent from the orthography! In any case, the comparison of the allomorphs of the definite article with that of *wayyiqtol* and *weyiqtol* (pp. 126–27) simply misses the fact that regarding the different forms of the definite article no meaning difference is intended (thus the forms being allomorphic), while the difference between *wayyiqtol* and *weyiqtol* prototypically equates to the meaning difference of narrative past tense and present-future/imperfective respectively (previous paragraph notwithstanding). That is, the definite article /*haμ-*/, with phonologically conditioned allomorphs [*haμ*], [*hɔ-*], and [*hɛ*], simply cannot be compared to /*wayyiqtol*/ and /(*we*)*yiqtol*/.[46]

Chapter four ("The infinitive forms and their use") covers the use of the infinitive (construct and absolute), with some discussion of the active and passive participle. The main contention here is that the "infinitive absolutes with past reference function in the same way as *wayyiqtol*s" (pp. 155–56) and that the infinitive absolutes can function as narrative verbs (pp. 156–57). Furuli argues (p. 156):

> [I]f the fact that the *wayyiqtol*s portray similar events [as to the examples raised of the infinitive] is taken as proof that the form *wayyiqtol* represents perfectivity, the same must be true regarding the two kinds of infinitive as well. But this is definitely not true.

And (p. 156):

> The fact is that in Phoenician, and to some extent in Ugaritic and in the Amarna letters, the infinitive absolute is used as a narrative verb. ... No one would argue that these infinitive absolutes have an intrinsic past tense or are perfective.

In response, I take it that even if the examples discussed lead to the conclusion that *wayyiqtol* represents perfectivity, this does not have to entail that this is true of the infinitive also. That is, these uses of the infinitive are in no way prototypical, whereas they are for *wayyiqtol*. It is thus misleading to suggest that they "function in the same way." The reduced infinitive verb in all of the examples raised by Furuli, even in the Karatepe inscription, can still be taken as a dependent verb form which still requires constructional elaboration of tense, aspect, and mood. Gai is unfortunately unreferenced and unassimilated into the discussion, and requires synthesis with the important typological research of Cristofaro.[47]

[46] The IPA realization here follows that proposed in Anstey, "Towards a Functional Discourse Grammar Analysis", chapter 3; idem, "Towards a Typological Presentation".

[47] Gai, "Reduction of the Tense"; Cristofaro, *Subordination*.

Chapter five ("The *yiqtols*") is a detailed discussion of the *yiqtol* verbal conjugation as well as *wayyiqtol*, since Furuli takes the two as designating the imperfective aspect (hence the use of "*yiqtol*" here is ambiguous as both *yiqtol* and *wayyiqtol* are really discussed): non-sentence-initial *yiqtol* with pre-past reference; "sentence-initial *yiqtols*"; "clusters of *yiqtols* in prose texts"; the most common verbs indicating "that *yiqtol* and *wayyiqtol* belong to the same conjugation"; "semelfactive *yiqtols* with past reference"; "telic *yiqtols* with past reference"; and "pre-past and present-completed events expressed by *yiqtols*." The contention is that "[t]o know that a particular characteristic is an intrinsic part of a verb form, we need to find situations where we can eliminate any other factor as a cause for that characteristic, except the conjugation of the verb" (p. 280). So begins the search for uncancellable meaning proper and in earnest. As mentioned above, the underlying methodological assumptions of the entire analysis here are in error, and are addressed below.

Nevertheless, a few comments here are in order. First, I find it difficult to see how Furuli has achieved what he has stated, viz. that he has found situations where factors for the cause for a verb's meaning have been eliminated except for the conjugation of the verb itself, by which I take it he means in regards to verbal aspect, etc. The problem as I see it here is that the BH verbs are "tiered"[48] in that they simultaneously encode—aside from person, number, and gender—both Binyan as well as aspect/tense. However, Furuli provides minimal discussion of this issue, and as a result I am unsure if he has indeed entirely isolated aspectual meaning, since BH verbal meaning is a complex interaction of Binyan, verbal complements and adjuncts, and aspect/tense.[49] For instance, his discussion of what he terms "pre-past and present completed events expressed by *yiqtols*" (p. 278) is in reality a good example of the possible complex interaction between Binyan and the *yiqtol* conjugation, where most examples can in fact be taken as present–future with the resultative meaning being supplied alongside by the particular Binyan. Further examples are either hypothetical/conditional, present–future (despite Furuli's classification as present), or involve negation. Moreover, Furuli's contention that "in many cases the force of the im-

[48] Cf. A. J. C. Verheij, *Bits, Bytes, and Binyanim: A Quantitative Study of Verbal Lexeme Formations in the Hebrew Bible* (OLA 93; Leuven: Peeters, 2000), 23–29.

[49] Stuart Creason ("Semantic Classes of Hebrew Verbs: A Study of *Aktionsart* in the Hebrew Verbal System" [Ph.D. diss., University of Chicago, 1995], 415) states clearly the requirement for research in this area.

perfective aspect is resultative" (p. 413) is patently contradicted by typological research.[50]

Second, while a long analysis of telic *yiqtol*s (most actually *wayyiqtol*s in reality, since *yiqtol* and *wayyiqtol* are lumped together) in past contexts is provided, a concomitant analysis of telic *yiqtol*s in future contexts is not. Just such an analysis would be beneficial because telicity and aspect interact in grammaticalization to produce future verbs and in this way the future favors a default perfective construal.[51] This linguistic reality cuts against Furuli's contention that *yiqtol* and *wayyiqtol* are solely imperfective. Removing the complicating factor of modals from Furuli's statistics (p. 179) shows that 21% of non-modal *yiqtol*s are presents and 57% are futures. There are 7% gnomics and 12% pasts, although this category would include both past habitual/iterative as well as archaic short prefix verbs, which Furuli does not recognize. All of these facts combine to suggest that *yiqtol* was once an imperfective,[52] but whose use in BH was being restricted to the future, most likely due to the rise of the progressive aspect participle being used for present tense signification[53] in line with the grammaticalization path elaborated by Haspelmath.[54] Its imperfective heritage is still apparent in its gnomic and past habitual/iterative uses, but in the future it is aspectually perfective with telic situations, thus becoming a true future. In this regard, it is significant, even though the numbers are relatively small, that *yiqtol* is restricted to the temporal adverb מָחָר "tomorrow" whereas under an aspectual(-prominent)

50 See, e.g., Vladimir P. Nedjalkov and Sergej J. Jaxontov, "The Typology of Resultative Constructions," in *Typology of Resultative Constructions* (ed. Vladimir P. Nedjalkov and Bernard Comrie; Typological Studies in Language 12; Amsterdam: John Benjamins, 1988), 3–62; Jurij S. Maslov, "Resultative, Perfect, and Aspect," in *Typology of Resultative Constructions* (ed. Vladimir P. Nedjalkov and Bernard Comrie; Typological Studies in Language 12; Amsterdam: John Benjamins, 1988), 63–85; Li and Shirai, *Acquisition of Lexical and Grammatical Aspect*.

51 Cf. Haspelmath, "The Semantic Development of Old Presents"; Bernard Comrie, "The Typology of Tense-Aspect Systems in European Languages," *Lingua e Stile* 25 (1990): 264.

52 So esp. Cook, "The Biblical Hebrew Verbal System."

53 Cf. Mark S. Smith, "Grammatically Speaking: The Participle as a Main Verb of Clauses (Predicative Participle) in Direct Discourse and Narrative in Pre-Mishnaic Hebrew," in *Sirach, Scrolls, and Sages: Proceedings of a Second International Symposium on the Hebrew of the Dead Sea Scrolls, Ben Sira, and the Mishna, held at Leiden University, 15–17 December 1997* (ed. T. Muraoka and J. F. Elwolde; Leiden: Brill, 1999), 278–332; Jan Joosten, "Do the Finite Verbal Forms in Biblical Hebrew Express Aspect?" *JANES* 29 (2002): 49–79; Buth, *Living Biblical Hebrew*.

54 Haspelmath, "Semantic Development of Old Presents."

analysis perfective *qatal* would have been predicted, at least with telic situations.[55]

Chapter six ("The *wayyiqtol*s") addresses *wayyiqtol* systematically: the issue of the function of infinitives in the Phoenician Karatepe inscription; the problem of non-sequential *wayyiqtol*; the *way(y)-* prefix being the simple conjunction; future and present reference of *wayyiqtol*; imperfective *wayyiqtol*s;[56] and "the intersection of event time by reference time in *wayyiqtol*s with past reference." Again, my main disagreement here is the assumption that there must be some component of meaning indicated by every *wayyiqtol* verb that necessarily must be uncancellable. This methodological assumption underpins the entire discussion in this chapter and directly influences its results, viz. the conclusion from chapters 3–6 that *yiqtol*, *weyiqtol*, and *wayyiqtol* collectively express the imperfective aspect in BH (though, imperfective aspect as redefined by Furuli). Important secondary literature is again neglected.[57]

Chapter seven ("The *qatal*s and the *weqatal*s") is a treatment of the BH suffix verb lead by an initial comparison of *qatal*s and *yiqtol*s with present reference and followed by a lengthier treatment of *qatal*s with present reference. The so-called prophetic perfect (*qatal*s with future reference) then receives treatment. The analysis then moves to center on *weqatal*, where the related issues of *waw*-relative, *waw*-copulative, and stress patterns are dealt with. The conclusion here is that *qatal* cannot be prized apart into two separate grammaticalized verbs, *qatal* and *weqatal*, but are better taken to be a single conjugation. Prophecies with *qatal* and *weqatal* are then discussed. The end result is that the uncancellable meaning of (*we*)*qatal* is perfective aspect, but perfective aspect redefined so that "the form can signal events

55 This is pointed out clearly by Buth (*Living Biblical Hebrew*, 2:338–39) and Anstey ("Towards a Functional Discourse Grammar Analysis", 214–15).

56 One of the functions discussed here by Furuli is that of resultative. A good discussion of this issue which outlines a typology consistent with taking *wayyiqtol* to be prototypically a narrative past tense and *qatal* to be prototypically a past tense is provided by Vladimir Plungian and Johan van der Auwera, "Towards a Typology of Discontinuous Past Marking," *Sprachtypologie und Universalienforschung* 59 (2006): 317–49.

57 Viz. Randall Buth, "Hebrew Poetic Tenses and the Magnificat," *JSNT* 21 (1984): 67–83; idem, "The Taxonomy and Function of Hebrew Tense-Shifting in the Psalms (qāṭal–yiqṭol–yiqṭol–qāṭal, Antithetical Grammatical Parallelism)," *Selected Technical Articles Related to Translation* 15 (1986): 26–32; idem, "Methodological Collision Between Source Criticism and Discourse Analysis: The Problem of 'Unmarked Temporal Overlay' and the Pluperfect/Nonsequential *wayyiqtol*," in *Biblical Hebrew and Discourse Linguistics* (ed. Robert D. Bergen; Dallas: SIL, 1994), 138–54; John M. Myhill, "Word Order and Temporal Sequencing," in *Pragmatics of Word Order Flexibility* (ed. Doris L. Payne; Typological Studies in Language 22; Amsterdam: John Benjamins, 1992), 265–78; idem, John M. Myhill, "Non-Emphatic Fronting in Biblical Hebrew," *Theoretical Linguistics* 21 (1995): 93–144.

and states that are open (where the end is not included), and events and states that are closed (where the end is included)" (p. 409).

I agree with Furuli that the traditional view of *qatal* and *weqatal* being two separate verb forms cannot be maintained, as has been convincingly demonstrated by Cook and Garr.[58] However, one does not have to abandon a traditional approach and follow Furuli with his modified aspectual view of perfectivity. In fact, Furuli seems unaware that his postulation of *qatal* as perfective aspect requires further functional elaboration in light of the typological tendency of the incompatible combining of perfective aspect with stative verbs without the concomitant grammaticalizing of perfective aspect to a past tense.[59] Instead, in a work unreferenced by Furuli, Roland has demonstrated that none of the uses as put forward by Furuli as negating the view that *qatal* is a past tense actually disqualify *qatal* from being taken as a past tense.[60] Moreover, a constructional analysis of *qatal* accepting multifunctionality leads to the conclusion that *qatal* prototypically represents past tense[61] or at the very least anteriority,[62] though Anstey mounts a sound case for past tense. Furuli for his part collapses everything into simple taxonomy, not even noting, for example, performative and conditional uses of *qatal*, whereas a constructional analysis is able to demonstrate systematic pairings of form to meaning.[63] For example, the seemingly aberrant use of *weqatal* to express the future is fully explainable as a cosubordinate or paratactic construction inheriting its tense, mood, aspect, and illocutionary force from the preceding main clause. This use is both diachronically explainable[64] and typologically comparable due to cross-linguistic similarity,[65]

58 Cook, "Hebrew Verb"; idem, "Biblical Hebrew Verbal System"; idem, "The Semantics of Verbal Pragmatics: Clarifying the Roles of *wayyiqtol* and *weqatal* in Biblical Hebrew Prose," *JSS* 49 (2004): 247–73; W. Randall Garr, "Driver's *Treatise* and the Study of Hebrew: Then and Now," in Introduction to *A Treatise on the Use of the Tenses in Hebrew and Some Other Syntactical Questions, by S. R. Driver* (Grand Rapids: Eerdmans, 1998), lxxiii–lxxxiv.

59 See, e.g., Li and Shirai, *Acquisition of Lexical and Grammatical Aspect.*

60 Rogland, *Alleged Non-Past Uses of* Qatal; see also the review: Cynthia L. Miller, Review of Max Rogland, *Alleged Non-Past Uses of Qatal in Classical Hebrew*, *CBQ* 67 (2005): 123–25.

61 See Anstey, "Towards a Functional Discourse Grammar Analysis," chapter 5.

62 Cf. Rogland, *Alleged Non-Past Uses of* Qatal; Ziony Zevit, *The Anterior Construction in Classical Hebrew* (SBLMS 50; Atlanta: Scholars, 1998); Hatav, *Semantics of Aspect and Modality*; Goldfajn, *Word Order and Time.*

63 Again, see Anstey, "Towards a Functional Discourse Grammar Analysis," chapter 5.

64 See, e.g., Rainey, *Canaanite*, 2:365–66; idem, "Suffix Conjugation Pattern."

65 See esp. Cristofaro, *Subordination*; Hanna Pishwa, "A Cognitive View of the Coordination of Predicates," *Functions of Language* 12 (2005): 241–73; cf. also William A. Foley and Robert D. van Valin, Jr., *Functional Syntax and Universal Grammar* (Cambridge

though the range of usages is remarkable. Further research, of course, needs to be done here, but some foundation has been laid by Winther-Nielsen, Anstey, Dallaire, Diehl, Givón, Baayen, and Talstra.[66] The examples below illustrate the point, with the first example inheriting its future tense from the preceding main clause, while in the second the *weqatal*-clause inherits mood and illocutionary force:

וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל אַל־יִפֹּל לֵב־אָדָם עָלָיו עַבְדְּךָ יֵלֵךְ וְנִלְחַם עִם־הַפְּלִשְׁתִּי הַזֶּה

And David said to Saul, "No one must lose heart on account of him. Your servant will go and will fight this Philistine" (1 Sam 17:32).

וְעַתָּה הִשָּׁבְעוּ־נָא לִי בַּיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חָסֶד וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת אֱמֶת .

"And now, please swear to me by Yahweh, for I have shown kindness to you, and please show—also you—kindness to the house of my father, and please give me a reliable sign" (Josh 2:12).

Chapter eight ("Linguistic convention and the use of verbs") is an attempt (a) to trace any "clear patterns in the use of the different [verbal] forms"; and (b) to trace "the basis for the apparent lack of pattern when different forms are used interchangeably" (p. 411). This is achieved through a discussion, firstly, of "the linguistic background for a similar use of different forms"; secondly, "situations with similar or almost similar use of the [verbal] forms" (e.g., poetic parallelism, etc.); thirdly, "situations where the use

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Studies in Linguistics 38; Cambridge: Cambridge University Press, 1985); Christian Lehmann, "Towards a Typology of Clause Linkage," in *Clause Combining in Grammar and Discourse* (ed. John Haiman and Sandra A. Thompson; Typological Studies in Language 18; Amsterdam: John Benjamins, 1988), 181–225; Martin Haspelmath, "Coordination," in *Language Typology and Syntactic Description* (2nd ed.; ed. Timothy Shopen; Cambridge: Cambridge University Press, forthcoming); Robert E. Longacre, "Sentences as Combinations of Clauses," in *Language Typology and Syntactic Description: Volume II: Complex Constructions* (ed. Timothy Shopen; Cambridge: Cambridge University Press, 1985), 235–86.

66 Nicolai Winther-Nielsen, *A Functional Discourse Grammar of Joshua: A Computer-Assisted Rhetorical Structure Analysis* (ConBOT 40; Stockholm: Almqvist & Wiksell, 1995), 53–62, 270–77; Anstey, "Towards a Functional Discourse Grammar Analysis," 115–16; idem, "Towards a Typological Presentation," 94–95; Dallaire, "Syntax of Volitives"; Johannes F. Diehl, *Die Fortführung des Imperativs im Biblischen Hebräisch* (AOAT 286; Münster: Ugarit-Verlag, 2004); T. Givón, "The Evolution of Dependent Clause Morpho-Syntax in Biblical Hebrew," in *Approaches to Grammaticalization: Volume 11: Focus on Types of Grammatical Markers* (ed. Elizabeth Closs Traugott and Bernd Heine; Typological Studies in Language 19; Amsterdam: John Benjamins, 1991), 257–310; R. Harald Baayen, "The Pragmatics of the 'Tenses' in Biblical Hebrew," *Studies in Language* 21 (1997): 245–85; Eep Talstra, "Tense, Mood, Aspect and Clause Connections in Biblical Hebrew: A Textual Approach," *JNSL* 23.2 (1997): 81–103.

of the imperfective aspect is significant" ("resultative situations where the action ended some time in the past"; "one event or state intersected by another event"; conative and ingressive events"); and finally, the "linguistic conventions and patterns", i.e., "the broad patterns of the finite [verb] forms" and "the logic of this model from a linguistic point of view."

A few comments are in order here. First, Furuli attempts to present the analogy of phonology (pp. 414–15) to clarify his understanding of the BHVS. However, the analogy is inaccurate because the three allophones of /p/ as presented by Furuli are just that—there is no meaning difference between them despite their different phonetic realization. However, regarding the BHVS (and verbal systems in general), there is a discernable meaning difference between the conjugations such that Furuli's statement that "difference in meaning [between the BH verbal conjugations] is not made visible when the requirement for precision is low" (p. 415) is a distortion of linguistic reality. So, too, the statement that "[w]hen ... [verbal] forms are used in a way that seems to signal exactly the same meaning, the specific characteristics of each verb form are not conflated, but they are simply not made visible" (p. 415). Instead, it is better to say that there is some functional overlap, with the meaning of the verbal forms being prototypical, but that this does not deny extension of meaning and non-prototypical use.

Second, an effect of this, then, is that while Furuli thinks that he has indeed found situations which allow him to find the uncancellable meaning of the verbal conjugations—viz. the intersection of events/states, conative and ingressive events, etc.—these situations are instead additional constructional usages that do not allow for the pinpointing of "uncancellable meaning" any more than more "regular" uses disqualified by Furuli. The discussion here by Furuli misses any sort of constructional elaboration and could be informed by the typological treatment of subordination strategies as detailed by Cristofaro.[67] In any case, none of Furuli's examples here are at odds with still taking the BHVS to prototypically designate tense, i.e., *wayyiqtol* is prototypically a narrative verb; *qatal* is prototypically a past tense; *yiqtol* is prototypically a future tense; and predicative *qotel* in direct speech is prototypically a present tense—prototypical being the operative word, since all of the verbal conjugations, as in all languages, display constructional variance from the prototype (for diachronic reasons, politeness strategies, rhetorical emphasis, etc.).

The final chapter ("Concluding remarks"), chapter nine, presents a summary of the findings of the research, with some additional comments, viz. "the explanatory power of the [aspectual] definitions" assigned to the

[67] Cristofaro, *Subordination*.

BH verbal conjugations; "the application of the conclusions in practical work"; and "the Hebrew verbal system and the cognate languages."

3. Further Discussion on Methodology

I now raise two important questions related to the methodology of the monograph. First, is making a scrupulous distinction between uncancellable meaning and cancellable meaning linguistically tenable? This assumption lies behind the research of the entire volume, yet remains an assumption as Furuli does not demonstrate its linguistic sustainability. Here I raise evidence pointing to the fact that the assumption cannot be rigorously maintained (at least in the area of semantics—phonology, for example, is a different issue). I raise the evidence from the system of Binyanim as well as grammaticalization evidence (all of this could be multiplied endlessly due to diverse multifunctionality inherent in language).

Regarding the system of Binyanim, this area has proven just as difficult an area of research as the "verbal system" itself. Furuli states that "Waltke/O'Connor (1990: 396–409) argues [sic] convincingly in favor of a resultative and factitive application of many Piel verbs." However, the important thing to realize in connection here is that this is not the *only* function of the Piel; rather, the other main function of the Piel is that of verbal plurality.[68] What is the uncancellable meaning of the Piel, then? The methodology advanced by Furuli fails as the meaning of the Piel is multifunctional, being a factitive/resultative/causative/estimative (mostly of stative verbs) as well as verbal plurality. The Niphal as well is multifunctional, typologically aligning with what is known cross-linguistically as a middle–passive verb.[69] What is the uncancellable meaning of the Niphal? Furuli's methodology would force us to choose between the two, when the reality is that the Niphal is multifunctional, encompassing a range of meanings from middle to passive. Exceedingly problematic for Furuli's methodological assumption is

[68] Abdelkader Fassi Fehri, "Verbal Plurality, Transitivity, and Causativity," in *Research in Afroasiatic Grammar II: Selected Papers from the Fifth Conference on Afroasiatic Languages, Paris, 2000* (ed. Jacqueline Lecarme; Amsterdam Studies in the Theory and History of Linguistic Science 241; Amsterdam: John Benjamins, 2003), 151–85; Joseph H. Greenberg, "The Semitic 'Intensive' as Verbal Plurality," in *Semitic Studies in Honor of Wolf Leslau: On the Occasion of His Eighty-Fifth Birthday, November 14th, 1991* (ed. Alan S. Kaye; Wiesbaden: Harrassowitz, 1991), 577–87.

[69] So Boyd, "Synchronic Analysis of the Medio-Passive-Reflexive"; Anstey, "Towards a Functional Discourse Grammar Analysis"; cf. Croft et al., "Diachronic Semantic Processes in the Middle Voice"; Suzanne Kemmer, *The Middle Voice* (Typological Studies in Language 23; Amsterdam: John Benjamins, 1993); Donna B. Gerdts and Donna E. Hurari, "The Halkomelem Middle: A Complex Network of Constructions," *Anthropological Linguistics* 48 (2006): 44–81.

the fact that multifunctionality is all-pervasive across languages: conjunctions with multiple functions;[70] demonstrative, interrogative, and relative pronoun multifunctionality;[71] demonstrative and anaphoric multifunctionality;[72] pronominal intensification and reflexive multifunctionality;[73] multifunctional person, number, and gender marking;[74] indefinite and interrogative pronominal multifunctionality;[75] multifunctionality in modality;[76] in-

70 Andrej L. Malchukov, "Towards a Semantic Typology of Adversative Contrast Marking," *Journal of Semantics* 21 (2004): 177–98.

71 Catherine Showalter, "Pronouns in Lyele," in *Pronominal Systems* (ed. Ursula Wiesemann; Schriftenreihe zur Linguistik 5; Tübingen: Gunter Narr 1986), 205–16.

72 Holger Diessel, "The Diachronic Reanalysis of Demonstratives in Cross-Linguistic Perspective," *Chicago Linguistic Society* 33 (1997): 83–97; idem, *Demonstratives: Form, Function, and Grammaticalization* (Typological Studies in Language 42; Amsterdam: John Benjamins, 1999); Nikolaus P. Himmelmann, *Deiktikon, Artikel, Nominalphrase: Zur Emergenz syntaktischer Struktur* (Linguistische Arbeiten 362; Tübingen: Max Niemeyer, 1997); Petra M. Goedegebuure, "Reference, Deixis and Focus in Hittite: The Demonstratives *ka-* 'This', *apa-* 'That' and *asi* 'Yon'" (Ph.D. diss., University of Amsterdam, 2003); D. N. S. Bhat, "Third-Person Pronouns and Demonstratives," in *The World Atlas of Language Structures* (ed. Martin Haspelmath et al.; Oxford: Oxford University Press, 2005), 178–81; Bernard Comrie, "Pragmatic Binding: Demonstratives as Anaphors in Dutch," *Berkeley Linguistics Society* 23 (1997): 51–61; Francis Cornish, *Anaphora, Discourse, and Understanding: Evidence from English and French* (Oxford: Oxford University Press, 1999); Jeanette K. Gundel, Nancy Hedberg, and Ron Zacharski, "Cognitive Status and the Form of Referring Expressions in Discourse," *Language* 69 (1993): 274–307; Irina Nikolaeva and Maria Tolskaya, *A Grammar of Udihe* (Mouton Grammar Library 22; Berlin: de Gruyter, 2001), 753–62; Lesley Stirling, "The Multifunctionality of Anaphoric Expressions: A Typological Perspective," *Australian Journal of Linguistics* 21 (2001): 7–23.

73 Ekkehard König and Peter Siemund, "Intensifiers and Reflexives: A Typological Study," in *Reflexives: Forms and Functions* (ed. Zygmunt Frajzyngier and Traci S. Curl; Typological Studies in Language 40; Amsterdam: John Benjamins, 2000), 41–74; idem, "Intensifiers and Reflexive Pronouns," in *The World Atlas of Language Structures* (ed. Martin Haspelmath et al.; Oxford: Oxford University Press, 2005), 194–97; Ekkehard König and Volker Gast, "Focused Assertion of Identity: A Typology of Intensifiers," *Linguistic Typology* 10 (2006): 223–76.

74 Michael Cysouw, *The Paradigmatic Structure of Person Marking* (Oxford Studies in Typology and Linguistic Theory; Oxford: Oxford University Press, 2003); Johannes Helmbrecht, "Personal Pronouns: Form, Function, and Grammaticalization" (Habilitationschrift, University of Erfurt, 2004); D. N. S. Bhat, *Pronouns* (Oxford Studies in Typology and Linguistic Theory; Oxford: Oxford University Press, 2004); Anna Siewierska, *Person* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 2004); Greville G. Corbett, *Gender* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 1991); idem, *Number* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 2000).

75 Martin Haspelmath, *Indefinite Pronouns* (Oxford Studies in Typology and Linguistic Theory; Oxford: Oxford University Press, 1997); idem, "Geometry of Grammatical

strumental and related multifunctionality;[77] temporal and spatial multifunctionality;[78] ... and the list could go on, each demonstrating the linguistic inapplicability and inappropriateness in making a scrupulous distinction between uncancellable and cancellable meaning in the area of semantics.[79]

However, the methodology is also contradicted by the evidence of grammaticaization (which is nevertheless related to the issues of multifunctionality raised above) where a linguistic entity, be it "lexical" or "syntactic," may enlarge and extend its functions, but not necessarily retain commonality between functions. For example, a reflexive may extend its meaning, as outlined clearly by Haspelmath,[80] to additionally express the function of grooming/body motion, to then additionally express anticausative, to then additionally express generic passive, to then additionally express passive. There is thus strong similarity between "nearby" functions; for example, between anticausative, generic passive, and passive on the one hand, and reflexive and grooming/body motion on the other. However, there is little similarity between grooming/body motion and passive, even though Russian *-sja* expresses, *inter alia*, these twin functions.[81] The meaning of any given linguistic item, consequently, is therefore only prototypical, not uncancellable. In regards to verbal meaning, Haspelmath raises some interesting diachronic observations,[82] particularly that progressive/present

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Meaning", 220–23; idem, "Indefinite Pronouns," in *The World Atlas of Language Structures* (ed. Martin Haspelmath et al.; Oxford: Oxford University Press, 2005), 190–93.

76 Johan van der Auwera and Vladimir A. Plungian, "Modality's Semantic Map," *Linguistic Typology* 2 (1998): 79–124; Johan van der Auwera and Andreas Ammann, "Overlap between Situational and Epistemic Modal Marking," in *The World Atlas of Language Structures* (ed. Martin Haspelmath et al.; Oxford: Oxford University Press, 2005), 310–13.

77 Haspelmath, "Geometry of Grammatical Meaning", 211–15, 226–30.

78 Martin Haspelmath, *From Space to Time: Temporal Adverbials in the World's Languages* (Lincom Studies in Theoretical Linguistics 3; München: Lincom Europa, 1997).

79 Even more extreme examples may be adduced such as "morphological reversals" (Matthew Baerman, "Morphological Reversals," *Journal of Linguistics* 43 [2007]: 33–61) and deliberate pronominal confusion (Jeffrey Heath, "Pragmatic Disguise in Pronominal-Affix Paradigms," in *Paradigms: The Economy of Inflection* [ed. Georg Bossong and Bernard Comrie; Empirical Approaches to Language Typology 9; Berlin: de Gruyter, 1991], 75–89; idem, "Pragmatic Skewing in 1 <-> 2 Pronominal Combinations in Native American Languages," *International Journal of American Linguistics* 64 [1998]: 83–104), to name a couple.

80 Haspelmath, "Geometry of Grammatical Meaning", 223–26.

81 See Anstey ("Towards a Functional Discourse Grammar Analysis", 96–100) regarding the Hithpael and Boyd ("Synchronic Analysis of the Medio-Passive-Reflexive") regarding the Niphal; cf. also Mark A. Arnold, "Categorization of the Hithpa'el of Classical Hebrew" (Ph.D. diss., Harvard University, 2005).

82 Haspelmath, "Semantic Development of Old Presents."

meaning can extend to both habitual meaning as well as future meaning, the verbal form being then multifunctional and expressing habitual, progressive/present, and future meaning. There is thus often futility in attempting to "box" a particular verbal form into either an aspectual category or a tense category. Rather, the linguistic reality is that most often multifunctionality is extant such that it is better to simply delineate prototypical meaning. Haspelmath goes on to outline how progressive/present meaning can be eroded over time to the extent that the verb form can be left expressing habitual and future meaning alone. As stated above, this process seems to be at play within BH; however, a methodology making a scrupulous distinction between uncancellable and cancellable meaning is unable to explain and adequately outline this. A problem, then, with Furuli's methodology is the binary opposition between uncancellable and cancellable meaning, which admits to no fuzziness of meaning or continuums (despite Furuli's claim that he accepts linguistic fuzziness) as a particular contextual meaning must be classified as either cancellable or uncancellable. Nothing by definition exists between these opposites. But the evidence of grammaticalization is that meaning shifts, often slowly, such that incomplete grammaticalization frequently exists. What this means is that meaning is extended or lost and that when a stage of incomplete grammaticalization is present there will not necessarily be nice, neat uncancellable and cancellable meaning differentiation—yet the basic premise of the monograph is that the meaning of a linguistic item must be one or the other! As such, I am unconvinced that the methodology, rigorously followed, is able to produce fruitful results in existent linguistic multifunctionality and whether the area of investigation exhibits incomplete grammaticalization—which verbal systems typically do.

Tied closely to this is the related question: Is the search for isolated syntactic environments to pin down uncancellable verbal meaning linguistically tenable? In other words, does the less frequent function(s) of a verbal conjugation wholly inform the more frequent function(s)? Furuli states, for example, that "[t]o demonstrate that *wayyiqtol* is a semantically independent conjugation, one has to show ... that the widespread use of *wayyiqtol* with past reference is due to the semantic meaning of the form, and not just to linguistic convention" (p. 48). From the perspective of psycholinguistic research, this is a nonsensical statement: linguistic convention (i.e., the regular choice of speakers to use the same linguistic token[s]) does in fact define meaning.[83] In other words, the entrenchment of meaning is directly related

[83] See, e.g., William Croft, "Linguistic Evidence and Mental Representation," *Cognitive Linguistics* 9 (1998): 151–73; idem, *Typology and Universals*, 110–17; Croft and Cruse, *Cognitive Linguistics*, ch 11; Martin Haspelmath, "Explaining the Ditransitive Person-

to linguistic frequency. The prizing apart here of "semantic meaning" and "linguistic convention" results in the conducted search for contexts in which uncancellable meaning of the verbal conjugations may be ascertained. In contrast to Furuli, then, *wayyiqtol* may be taken as an independent conjugation due to (a) the clear prototypical function of *wayyiqtol* as a narrative verb form paradigmatically contrasting with *yiqtol*, *qatal*, *qotel*, etc.; and (b) the clear evidence of the regular choice of *wayyiqtol* as a narrative verb in BH. As a result, the functions outlined by Furuli identified in his isolated syntactic contexts are all better taken to be non-prototypical in relation to the narrative function of *wayyiqtol* rather than diagnostic and determinative. *Mutatis mutandis*, this is the same for *qatal*, *yiqtol*, *qotel*, etc.

4. Conclusion

In conclusion, let me say here that I am in admiration of Furuli for his large-scale research over an extended period of time on the BHVS. He has followed his methodology to the utmost extent—even to the point where very little of tradition regarding the BHVS remains unchallenged and verbal aspect has been required to undergo redefinition in order to be wholly applicable to BH.

However, it is just here that, as I have argued above, Furuli has gone astray in that his methodology has in fact assumed too much: it is better to outline prototypical meaning than to assume the linguistic reality of uncan-

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Role Constraint: A Usage-Based Approach," *Constructions* 2 (2004): 1–71; idem, "Against Markedness"; idem, "Creating Economical Morphosyntactic Patterns in Language Change," in *Language Universals and Language Change* (ed. Jeff Good; Oxford: Oxford University Press, forthcoming); idem, "Frequency vs. Iconicity in Explaining Grammatical Asymmetries," *Cognitive Linguistics* 18 (forthcoming); Bybee, *Morphology*; idem, "Mechanisms of Change in Grammaticization: The Role of Frequency," in *Handbook of Historical Linguistics* (ed. Richard Janda and Brian Joseph; Malden: Blackwell, 2003), 602–23; idem, *Phonology and Language Use* (Cambridge Studies in Linguistics 94; Cambridge: Cambridge University Press, 2001); Joan L. Bybee and Paul Hopper, eds., *Frequency and the Emergence of Linguistic Structure* (Typological Studies in Language 45; Amsterdam: John Benjamins, 2001); Michael Barlow and Suzanne Kemmer, eds., *Usage-Based Models of Language* (Stanford: CSLI, 2000); Rens Bod, Jennifer Hay, and Stefanie Jannedy, eds., *Probabilistic Linguistics* (Cambridge: MIT, 2003); Michael Tomasello, *Constructing a Language: A Usage-Based Theory of Language Acquisition* (Cambridge: Harvard University Press, 2003); Holger Diessel, "Frequency Effects in Language Acquisition, Language Use, and Diachronic Change," *New Ideas in Psychology* 25 (2007): 108–27; idem, *The Acquisition of Complex Sentences* (Cambridge Studies in Linguistics 105; Cambridge: Cambridge University Press, 2004); Langacker, *Foundations of Cognitive Grammar*; Goldberg, *Constructions*.

cellable meaning.[84] The value of Furuli's research, I suggest, is not to be found in his "new understanding" but rather in the helpful extended cataloguing of what I take to be non-prototypical and construction-dependent functions of the verbal conjugations of BH.

[84] Incidentally, the same methodological problems are encountered with Rodney J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (Studies in Biblical Greek 10; New York: Peter Lang, 2001), who makes use of the same methodology of making a rigid distinction between uncancellable and cancellable meaning.

Journal of Asia Adventist Seminary 10.2 (2007): 135–152

κτίσις IN ROMANS 8:18–23 IN LIGHT OF ANCIENT GREEK AND ROMAN ENVIRONMENTAL CONCERNS: A SUGGESTION

SHERALEE N. THOMAS, PH.D. CAND.
Adventist International Institute of Advanced Studies, Silang, PHILIPPINES

Despite a great deal of study on the meaning of the word κτίσις *in Romans 8:18–23, there is no consensus as to the meaning Paul ascribed to the word in this passage. There are three main views: that* κτίσις *may be referring to humanity only; that* κτίσις *may be referring to both human and non-human creation; that* κτίσις *may be referring to non-human creation only. In addition to reviewing the arguments set forth in favor of each view, this article seeks to bring to light pertinent factors drawn from the field of historical environmentalism, hitherto ignored by scholarship, which may lend added weight to the view that* κτίσις *refers to non-human creation.*

Key Words: creation, Epistle to the Romans, Rom 8:18–23, historical environmentalism, nature, environment

1. Introduction

In Romans 8:18–23 Paul says:

> The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.[1]

Some of the key data concerning the use and meaning of the term found in *TDNT* can be summarized in the following way:

> κτίσις (creation), a feminine noun, may indicate any one of the following meanings: the act of founding, establishing, or building; creation as the act of creating, creation; creation as the thing created (individual things or beings); a converted person (after a rabbinical usage referring to a

[1] All biblical quotations cited in this study are from the NIV, unless otherwise indicated.

man converted from idolatry to Judaism); the sum or aggregate of things created; or institution, ordinance.[2]

We may ask the question, What did Paul mean when he used the word κτίσις here? Three main answers to this question have been suggested: that κτίσις may refer to humanity only; that κτίσις may refer to both human and non-human creation; or that κτίσις may refer to non-human creation only.

This article seeks to briefly review the arguments presented in favor of each of these views. In addition, it will focus particularly on the hitherto ignored historical-environmental context of the biblical author, in order to discover possible influences from Paul's physical and intellectual environment upon his use of the term κτίσις.[3]

2. κτίσις as a Reference to Humanity Only

In support of the view that κτίσις is used by Paul in this passage to refer to man only, Hildebrecht Hommel points out similarities between Rom 1 and the passage under scrutiny. Both Rom 1 and Rom 8 have a subject which is relegated to ματαιότης "vanity." In Rom 1 it is a consequence of the Gentiles' rejection of God, while Rom 8 only mentions the state of subjection, not the reason. Another similarity is that in both passages God is the actor who brings about the subjection. Hommel argues that οὐχ ἑκοῦσα "not willing" in 8:20 is the counterstatement of παρέδωκεν αὐτοὺς ὁ θεός "God gave them over" in Rom 1:24, 26, and 28. Based on these parallels between Rom 1 and Rom 8, τὸν ὑποτάξαντα "the one who subjected" in 8:20 is therefore considered to be God and κτίσις should at least include humanity.

To strengthen his argument, Hommel shows the use Paul makes of Virgil's 4th *Eclogues*. He suggests that Virgil (as well as Paul) knew and possibly borrowed from, or were influenced by, the Jewish Sibylline Oracles. Hommel and John Gager in fact regard Virgil's passage as the "key" to the meaning of κτίσις in Rom 8.[4] In *Ecl.* 4.50–52 the entire creation is shown to be participating in the joyful expectation of the new generation which will soon descend from heaven: "Behold the world bowing with its massive dome-earth and the expanse of sea and heaven's depth! Behold how all

[2] Werner Foerster, "κτίζω, κτίσις," *TDNT* 3:1027–28; cf. also Joseph Henry Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids: Baker, 1977), 363.

[3] This article is based upon a M.A. in Religion thesis of the same title, completed by the author in October 2006 at the Theological Seminary of the Adventist International Institute of Advanced Studies, Philippines.

[4] Hildebrecht Hommel, *Schöpfer und Erhalter: Studien zum Problem Christentum und Antike* (Berlin: Lettner, 1956), 17–21. Compare also John G. Gager, Jr., "Functional Diversity in Paul's Use of End-Time Language," *JBL* 89 (1970): 325–37.

things exult in the age that is at hand!"[5] However, Gager and Hommel point out that it is clear that Virgil is actually referring primarily to "the people of his own generation." They insist that the context of the passage shows that human beings, including the author, had to experience this longing as creatures first. They argue that in this passage of Virgil, and nowhere else, is the longing of a non-Christian for a new era of the whole cosmos so well shown.[6] Hommel[7] as well as Gager conclude that the word κτίσις refers to non-believing humans.[8]

To further support the view as to why κτίσις should refer to man only is a discussion of how the word is used in the NT. The New Testament uses κτίσις to primarily refer to humanity (see 2 Cor 5:17 and Gal 6:15), thus leading to the conclusion that everything Paul says in our passage when using the word "creation" should be applied to man. For Karl Barth, creation in the New Testament refers to man in general and therefore Rom 8:18–23 is using the word in the same way. He does admit that a secondary meaning can refer to sub-human life, but first and foremost the word should refer to man.[9] Also, because of Paul's interpretation of κτίσις with slavery—the opposite of the free sons of God—Hommel believes that Paul is referring to humanity here, especially in light of 2 Cor 5:17: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!"

James Coffman cites Mark 16:15 ("Go into all the world and preach the good news to all creation") and Col 1:23b (This is the gospel that you heard and that has been proclaimed to every creature under heaven . . .) where κτίσις is used in both cases to refer to humans only and has no reference whatsoever to animals or inanimate portions of creation. He argues that there is no reason why Paul should suddenly use this word in a way not used before.[10] Again, there is an admission that a secondary meaning can refer to sub-human life, but first and foremost the word should refer to man.[11]

5 *Virgil in Two Volumes: I. Eclogues, Georgics, Aeneid II–VI* (transl. H. R. Fairclough; LCL; Suffolk: Richard Clay, 1986), 4:33.

6 Gager, Jr., "Functional Diversity in Paul's Use of End-Time Language," 328–29.

7 Hommel, *Schöpfer und Erhalter*, 17–21.

8 Gager, "Functional Diversity in Paul's Use of End-Time Language," 328–29.

9 Karl Barth, *A Shorter Commentary on Romans* (London: Oxford University Press, 1968), 99.

10 James Burton Coffman, "Commentary on Romans 8," n.p. [cited 10 January 2008]. Online: http://www.studylight.org/com/bcc/view.cgi?book=ro&chapter=008.

11 Barth, *A Shorter Commentary on Romans*, 99.

Also supporting the interpretation that κτίσις in Rom 8 is referring exclusively to humanity, but following a different tack, William H. Bell Jr. argues against the use of personification to support the interpretation of κτίσις as referring to the environment. He believes that κτίσις is referring exclusively to humanity because this chapter is thus far dealing exclusively with the state of humanity. He therefore asserts that κτίσις refers rather to "rational, intelligent mankind" in need of deliverance from sin and death.[12] Likewise, Rich Deem asks the question as to why Paul would suddenly begin using allegory in a passage which is entirely focused on the role of the Holy Spirit in the lives of people. He therefore concludes that Paul must be referring to humans only in this passage.[13]

3. κτίσις as a Reference to both Human and Non-human Creation

Supporting a more moderate view that κτίσις is referring to both man (either saved and/or unsaved) and non-human creation, Geoffrey Lampe and Leon Morris assert that κτίσις here focuses on how non-human creation forms the backdrop for the redemption of humanity. Lampe says that man, having a body, is also part of that creation and that the created world is inexorably connected with man.[14]

This view relies on the clear reference to Gen 3:17 which does not seem to deal only with man, but with the entire creation. In agreement with Lampe and Morris, John Gibbs points out that this verse is indicating solidarity between man and creation. He also believes that this view is based on the precedent found in Jewish literature indicating an understanding of solidarity between man and non-human creation.[15] Apocalyptic and Old Testament prophecy indicate that creation suffers because of humanity's sin and then appeals to God. Gibbs therefore asserts that "the creation may be

[12] William H. Bell, Jr., "The Illusion of the Conclusion: Another Look at Romans 8:18–23," n.p. [cited 10 January 2008]. Online: http://www.preteristarchive.com/Preterism/bell-william_p_07.html.

[13] Rich Deem, "Does Romans 8:19–22 Refer to the Cursed Creation?," paragraph 8 [cited 27 January 2004]. Online: http://www.godandscience.org/youngearth/romans8html.

[14] G. W. H. Lampe, "The New Testament Doctrine of κτίσις," *SJT* 17 (1964): 455; Henry M. Morris, *The Biblical Basis for Modern Science* (Grand Rapids: Baker, 1988), 212.

[15] John G. Gibbs, *Creation and Redemption: A Study in Pauline Theology* (Leiden: Brill, 1971), 40. See especially Isa 24:5; 34:4, 9; Ezek 38:19b–23; Joel 3:15; Zech 14:12–17; *4 Ezra* 6:55; 7:11; *1 Enoch* 1:6–7; 2–5:3; 7:5–6; 41:8; 54:7–10, 65, 83–90, 101; *Sibylline Oracles* III; *Assumption of Moses* 1:12; 10; Mark 13:19; Rev 1:6, 13, 19; 8:5–12; 9:3–6; 16:3–4, 17–19; 18:8; *Apocalypse of Peter*; *Apocalypse of Paul* 3–6, and the *Apocalypse of Thomas*.

taken to mean the entire creation"[16] which includes both man and non-human creation.

Franz Leenhardt says that this passage is dealing with the "realization of the redemptive plan." Κτίσις therefore indicates "the world in so far as it is distinct from the church, the world as the sphere in which the saving action embodied in Christ and believers is exercised."[17]

Believing that Paul teaches a "redemption that affects God's entire creation," Peter Stuhlmacher directs our attention to passages such as Isa 11:1–9 and Rev 22 which he believes imply that "creation is not to be limited to humanity, but includes the entire world created by God, which encircles and influences mankind."[18]

Susan Eastman also believes that κτίσις is referring to both man and creation and supports her view with three arguments, the first being that the wording of v. 23 does not exclude *non*-believing humanity in the term κτίσις. Second, she argues that humanity was not subject to futility "willingly" since this is contradictory to Paul's thoughts as expressed in Rom 1:18–32 and Rom 9–11. She suggests that Paul is inferring the futility spoken of is a result of "being delivered over to sinful behavior and shut up into disobedience, in order to become an object of mercy."[19] Third, she cites other passages where birth pangs are associated with the "woes of Israel."[20] She believes that ὠδίνω from συνωδίνω "to be in birth pangs," when used in the LXX, refers most often to the woes of the daughter of Zion (see Mic 4:10; Isa 26:17; 66:8–9; Jer 4:31; 6:24). The fate of both Israel and all creation are intertwined with one another. As a result, it is believed that κτίσις in this passage should be interpreted as including both the natural world, as well as humanity.[21]

4. κτίσις as a Reference to Non-Human Creation Only

Proponents of the view that κτίσις is being used to refer to non-human creation only, that is, the environment, often point to the use of κτίσις in the Septuagint, the New Testament, and Paul. κτίσις is used sixteen times in the

16 Gibbs, *Creation and Redemption*, 40.

17 Franz J. Leenhardt, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988), 219.

18 Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary* (Louisville: Westminster/John Knox, 1994), 134.

19 Susan Eastman, "Whose Apocalypse? The Identity of the Sons of God in Romans 8:19," *JBL* 121 (2002): 263.

20 Ibid.

21 Ibid.

Septuagint[22] and usually it indicates "that which has been brought into being: the universe."[23] In three of the occurrences it refers to humanity only (Ps 73[74]:18; Wis 5:17; Sir 16:17) and six times it means non-human creation (Tob 8:15; Ps 103[104]:24; Wis 2:6; 16:24; 19:6; Sir 43:25). The remaining seven times κτίσις may be referring to both human and non-human creation, excluding the possibility of reference to non-human creation only (Tob 8:15; Jdt 9:12; 16:14; Sir 49:16; 3 Macc 2:2, 7; 6:2). In Tob 8:15; Wis 19:6, Sir 43:25 and Jdt 16:14 we find that πᾶσα ἡ κτίσις, the exact phrase found in Rom 8:22, is used to refer exclusively to animals,[24] except in the case of Jdt 16:14 which may refer to both but does not exclude the possibility reference to non-human creation only.[25]

Κτίσις occurs nineteen times in the New Testament, thirteen of those by Paul, with four of these occurring in our passage (Mark 10:6; 13:19; 16:15; Rom 1:20, 25; 8:19, 20, 21, 22, 39; 2 Cor 5:17; Gal 6:15; Col 1:15, 23; Heb 4:13; 9:11; 1 Pet 2:13; 2 Pet 3:4; Rev 3:14).[26] Depending on the context, κτίσις can be translated as "creation" or "creature."[27] Examples of its use with the meaning "creation" are Heb 4:13, Col 1:15, and Rom 1:25[28] as well as the passage under study.[29] Examples of its use with the meaning of "creature," referring to non-believers, are found in Mark 16:15, Col 1:23, and Heb 4:13.[30]

22 Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (including the Apocryphal Books)* (2nd ed.; Grand Rapids: Baker, 1998), 795–96.

23 Takamitsu Muraoka, *A Greek-English Lexicon of the Septuagint, Chiefly of the Pentateuch and the Twelve Prophets* (Louvain: Peeters, 2002), 334.

24 Harry H. Hahne, "The Birth Pangs of Creation: The Eschatological Transformation of the Natural World in Romans 8:19–22," 2 [cited 10 January 2008]. Online: http://www.balboa.software.com/hahne/BirthPangs/pdf.

25 Since κτίσις is rare in the LXX, the apocrypha have been included without necessarily implying that Paul gave special attention to those books.

26 *Computer Concordance to the Novum Testamentum Graece* (ed. Institute for New Testament Textual Research and the Computer Center of Münster University with the collaboration of H. Bachmann and W. A. Slaby; 2nd ed.; Berlin: Walter de Gruyter, 1985), 1071.

27 Henry George Liddell and Robert Scott, *Greek-English Lexicon with a Revised Supplement* (Oxford: Clarendon, 1996), 1003.

28 Frederick William Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (based on the 6th edition of Walter Bauer's *Griechisch-Deutsches Wörterbuch*; 3rd ed.; Chicago: University of Chicago Press, 2000), 573.

29 G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (Edinburgh: T. & T. Clark, 1981), 260; J. B. Smith, *Greek-English Concordance to the New Testament: A Tabular and Statistical Greek-English Concordance Based on the King James Version with the English to Greek Index* (Scottsdale: Herald, 1981), 209; Danker, *A Greek-English Lexicon*, 573.

30 W. E. Vine, "κτίσις," in *An Expository Dictionary of New Testament Words with Their Precise Meanings for English Readers* (London: Oliphants, 1961), 255.

The phrase πᾶσα ἡ κτίσις, apart from its use in the Septuagint to refer to non-human creatures, occurs only twice more in the New Testament (Mark 16:15 and Col 1:23), both times referring to unbelievers.[31] Paul, outside of our passage never uses the word κτίσις to refer to sub-human creation alone. It seems, however, that the frequent use of κτίσις in the LXX as a reference to non-human creation is a strong indicator that κτίσις in Rom 8:18–23 may very possibly be used to refer to the natural world alone, rather than to humanity or a combination of the two.

A method of elimination is often used to determine what is included in the term κτίσις as used by Paul in this passage. We know that good angels and heaven are not included here for they are not subject to corruption.[32] The demons and unbelievers are not included because they do not "long for the revealing of the sons of God."[33] Besides this, if Paul meant to include unbelievers, it would mean that he believed that all people will one day be exempted from the consequences of sin, which, in the larger context of the NT, is not the case (John 5:29). Those living outside of the will of God do not have a "joyful anticipation" of Christ's second coming, but instead anticipate it with fear and trembling (Isa 33:14; Heb 10:27).[34] Even Christians must be excluded because Paul contrasts v. 23 "not only so but we ourselves also," with v. 19 in which the creation "waits ... for the sons of God to be revealed," and v. 21 in which the creation benefits from the freedom gained by the "children of God."[35] What remains then? Only the non-human creation.[36] Thus, by a process of elimination, the view that κτίσις here refers only to non-human creation is firmly supported.

Because nature is often referred to with personifying language (e.g., Isa 24:4–7; Jer 12:4), proponents of the view that κτίσις refers to non-human creation in Rom 8:18–23 emphasize the use of personification in Scripture.[37]

[31] Adam Clarke, *Romans-Revelation* (Clarke's Commentary; New York: Abingdon, 1977), 6:98.

[32] Charles Ernest Burland Cranfield, *Romans* (ICC 1; Edinburgh: T. & T. Clark, 1985), 411–12.

[33] William Newell, "Romans 8: Expository Notes Verse by Verse," paragraph 3 [cited 10 January 2008]. Online: http://preceptaustin.org/romans8:18-39.htm.

[34] Mark Dunagan, "Romans Chapter 8:19–23," n.p. [cited 10 January 2008]. Online: http:// http://www.ch-of-christ.beaverton.or.us/Romans82.htm.

[35] Cranfield, *Romans*, 408; Hahne, "Birth Pangs," 2; Dunagan, "Romans Chapter 8:19–23," paragraph 10.

[36] Cranfield, *Romans*, 408; John Albert Bengel, *New Testament Word Studies* (3 vols.; Grand Rapids: Kregel, 1971), 2:94; Robert Murray, *Epistle to the Romans*, 130; Thayer, *Thayer's Greek-English Lexicon*, 363; Kenneth Barker and Douglas Moo, *Romans 1–8* (The Wycliffe Exegetical Commentary; Chicago: Moody, 1991), 552.

[37] Cranfield, *Romans*, 408; Eastman, "Whose Apocalypse?," 263.

The various parts of nature are often described as having emotions, a will, intellect and capable of feeling pain or sorrow because of sin. Nature can cry in pain and sorrow (Gen 4:11; Isa 24:4, 7; Jer 4:28; 12:4), joy (Pss 65:12–13; 98:4, 7–9; Isa 14:7–8; *1 Enoch* 7:6; 9:2; 87:1; 88:2; *4 Ezra* 6:14–16; 7:55–56; 8:2–3; 10:9; 11:46; 12:43; *Apocalypse of Moses* 29:14), can experience fear in God's presence (Pss 77:16; 97:4–5; 114:3–8), have fear about eschatological disasters (*1 Enoch* 1:6; *4 Ezra* 6:14–16), feel joy when the righteous are in the messianic kingdom (Isa 55:12), have consciousness and intellectual understanding (Isa 1:2), experience hope of eschatological deliverance (*4 Ezra* 11:46), and be obedient to God (*1 Enoch* 5:2–3; 75:2; 101:6–7; *2 Baruch* 21:4; 48:8–10, 46). The Old Testament refers to how nature suffers because of sin (Gen 3:17; Isa 24:4–7; 33:9; Jer 4:4, 11, 26–28), and also to its eschatological renewal (Isa 11:6–9; 65:17–25; 66:22–23).[38]

Regarding the argument that Paul was influenced by Virgil's 4th *Eclogue*[39] (4.50–52), there is no reason for insisting that such influence indicates that Paul is using κτίσις to refer to humanity alone. In *Ecl.* 4.50 the entire creation is shown participating in the joyful expectation of the new generation which will soon descend from heaven: "Behold the world bowing with its massive dome-earth and expanse of sea and heaven's depth! Behold, how all things exult in the age that is at hand!"[40] This passage may clearly be regarded as yet another example of personification of non-human creation, which indeed, instead of negating the view that κτίσις in Rom 8:18–23 refers to non-human creation only, in fact, supports it.

None of the verses which use personification, however, can support a restoration of the environment at the return of Christ. As it will be completely destroyed and recreated at the second coming (Matt 24:35; 2 Pet 3:1–13; Rev 21:1) and that there will be no eternal reward for the animals (2 Pet 2:12).

To argue that personification is out of place in this passage would be to deny Paul's intimate knowledge of the Old Testament and other sources which would naturally have influenced him when thinking of and writing about the natural world, sources which so often referred to the natural world in the language of personification.

To further establish Paul's use of κτίσις as referring to non-human creation only, we may explore the relationship between Rom 8:18–23 and Gen 3:17. The language of subjection and futility (τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη) combined with the qualification οὐχ ἑκοῦσα "not willingly" indi-

38 Hahne, "Birth Pangs," 2.

39 Hommel, *Schöpfer und Erhalter*, 17–21.

40 *Virgil in Two Volumes*, 4:48.

cates a connection to Gen 3:17[41] which shows that Adam's sin corrupted not only his own nature, but also that of the environment because, as a result, God cursed the ground. It cannot be said that humanity was subjected not of its own will, since Adam made the choice to act contrary to God's will, something the environment did not do.[42]

Genesis 3:17 shows that not only man but also the world in which man lives is subject to the curse and to death. Adam's sin dragged the creation down into corruption. Just as man must be redeemed because of the fall, so creation must be redeemed because, through the fall of man, it was subjected to futility and frustration.[43]

Those opposed to the idea that κτίσις in this passage refers to non-human creation only[44] emphasize this solidarity between humans and creation, insisting that κτίσις here refers to *both* humanity and non-human creation, not to non-human creation only. It is clear, however, that, throughout Scripture, non-human creation has formed a backdrop to the history of salvation involving humanity and humanity's relationship with God. In Rom 8:18–23 we see again the role of non-human creation in salvific history. Because of man's sin and subsequent behavior, non-human creation suffers and "groans" as it waits for the culmination of the story of salvation. There is no reason to insist that κτίσις in Rom 8:18–23 refers to both humanity and non-human creation. Non-human creation and humanity are mentioned separately, without denying the solidarity between them.

5. κτίσις and Paul's Physical Milieu

No theologian, in discussing the interpretation of κτίσις, has gone into any depth concerning the influence Paul's physical and intellectual environment may have had on his writing, though slight allusions have been made.[45] This section will attempt to show that Paul very possibly could have seen, in the natural events and environmental trends of his day, the confirmation of God's expression of inspiration.

41 Cranfield, *Romans*, 408.

42 Ibid.; Eastman, "Whose Apocalypse?," 263; Bengel, *New Testament Word Studies*, 2:94.

43 F. F. Bruce, *The Epistle of Paul to the Romans: An Introduction and Commentary* (TNTC 6; Grand Rapids: Eerdmans, 1976), 169; J. A. Fitzmyer, *Romans* (AB 33; Garden City: Doubleday, 1987), 505–6; K. S. Wuest, *Romans in the Greek New Testament for the English Reader: Wuest's Word Studies* (Grand Rapids: Eerdmans, 1976), 137.

44 Lampe, "The New Testament Doctrine of κτίσις," 455; Morris, *The Biblical Basis for Modern Science*, 212.

45 Fitzmyer, *Romans*, 505, 507.

The word *Ecology* is taken from the Greek roots οἶκος "home" or "house" (and by extension the whole inhabited earth) and λόγος "reason" or "study." Ecology is therefore "a rational study of how mankind interrelates with the home of the human species, the earth; with its soil and mineral resources; with its water, both fresh and salt; with its air, climates, and weather; with its many living things, animals and plants, from the simplest to the most complex; and with the energy received ultimately from the sun."[46]

It is often incorrectly assumed that serious environmental degradation did not begin until the industrial revolution. The field of environmental history has shown especially in the Middle East, that a great deal of environmental degradation took place in the centuries leading up to and during the time of Paul.[47]

Until approximately 4,000 years ago, most land was in a natural or semi-natural condition. Since that time populations grew and agricultural activities increased and diversified into lands previously untouched and/or which were vulnerable to damage from such activities. Often coastal forests were cleared in the interests of ship building, pottery kilns, and ore smelting. These activities, especially in times of drought, exploitation of vulnerable land, and population movements during the Roman period, easily led to land degradation.[48] In fact, the destructive effects of human activity covered large parts of the Roman Empire, many of which may have been noticed by Paul. Some of the factors which led to this environmental degradation will be discussed in detail in what follows.

Population Increases. After approximately 500 B.C., the population in the Greek colonies which had been established in the northern and southern coasts of the Mediterranean increased. With the onset of Roman power, this growth continued with more and more marginal land coming under cultivation. Along with this cultivation came environmental modifications such as drainage, the damming of rivers, and water transfer. An increasing number of highland people moved down to the lowlands, intensifying populations in these areas and placing greater stress on the land.[49]

[46] J. Donald Hughes, *Ecology in Ancient Civilizations* (Baltimore: The Johns Hopkins University Press, 1994), 3.

[47] George Perkins Marsh, *Man and Nature, or, Physical Geography as Modified by Human Action* (New York: C. Scribner, 1869), 9.

[48] N. J. Yassoglou, "History of Desertification in the European Mediterranean," n.p. [cited 15 July 2005]. Online: http://www.desertification.it/doc/ASINARA%20WEB/03yassoglou.htm.

[49] Ibid.

Agriculture. About the time of Christ, land settlements were moving from the hardier "bottomland" to the more vulnerable hilly lands which were more susceptible to erosion.[50] The coastal areas of ancient Greece suffered as a result, with most of the soil horizons being severely eroded. Irrigation agriculture was practiced in the Euphrates and Tigris basins, bringing about soil erosion and salinization (i.e., a high concentration of toxic salt in the soil because of evaporation), which both contributed to desertification in the area.[51] The agriculturalist Columella (who was born around the start of the first millennium and died ca. A.D. 70) remarked that the growing infertility of the land was due to poor husbandry.[52]

Deforestation. Plato (427–347 B.C.), Theophrastus (c. 370–280 B.C.), Eratosthenes (276–194 B.C.), and Pliny the Elder (A.D. 23–79) all described desert-like conditions. Deforestation of coastal areas led to accelerated erosion on the limestone slopes which in turn led to desertification. Plato wrote in *Critias* (360 B.C.):

> What now remains compared with what then existed is like the skeleton of a sick man, all the fat and soft earth having wasted away, and only the bare framework of the land being left. But at that epoch the country was unimpaired, and for its mountains it had high arable hills, and in place of the "moorlands," as they are now called, it contained plains full of rich soil; and it had much forest-land in its mountains, of which there are visible signs even to this day; for there are some mountains which now have nothing but food for bees, but they had trees not very long ago, and the rafters from those felled there to roof the largest buildings are still sound. And besides, there were many lofty trees of cultivated species; and it produced boundless pasturage for flocks. Moreover, it was enriched by the yearly rains from Zeus, which were not lost to it, as now, by flowing from the bare land into the sea; but the soil it had was deep, and therein it received the water, storing it up in the retentive loamy soil; and by drawing off into the hollows from the heights the water that was there absorbed, it provided all the various districts with abundant supplies of spring waters and streams, whereof the shrines which still re-

[50] Bottomland is "low-lying, level land, usually highly fertile. The term signifies a grassy lowland formed by the deposition of alluvium along the margin of a watercourse; an alluvial plain or a flood plain; the floor of a valley." Alberta Government, "Canada-Alberta Environmentally Sustainable Agriculture Agreement (CAESA): Soil Inventory Project Procedures Manual-Data Dictionary," paragraph 8 [cited 20 December 2007]. Online: http://www.agric.gov.ab.ca/$department/deptdocs.nsf/all/sag6175.

[51] Yassoglou, "History of Desertification in the European Mediterranean."

[52] J. Donald Hughes, *Pan's Travail: Environmental Problems of the Ancient Greeks and Romans* (Baltimore: Johns Hopkins University Press, 1996), 99.

> main even now, at the spots where the fountains formerly existed, are signs which testify that our present description of the land is true.[53]

Eratosthenes accused the copper and silver smelting industries of causing the reduction of Cyprian coastal forests.[54]

Gods and goddesses supposedly lived in mountainous and wooded areas and so places of special beauty were selected for the location of temples and holy places. Such places were protected from human and animal activities such as agriculture, hunting, grazing, and sometimes even fishing. These sacred groves were protected by the resident priests who may even have acted as forest rangers.[55]

Although both the Greeks and the Romans kept these sacred groves of trees from being cut down, that is where their conservation of timber stopped. The great forests of Babylon, Greece, Lebanon (Phoenicia) and Italy were stripped. Due to this deforestation, some coastal cities, such as Leptis Magna in Libya with a population of 100,000,[56] became landlocked with siltation filling in the bays and mouths of rivers.[57] Large marshes and swamplands formed allowing mosquitoes to breed and entrance of the related disease of malaria into Greece in the fourth century B.C.[58]

Wood was needed in abundance for almost every conceivable activity, from the construction of buildings, carts, and chariots, to works of art, not to mention the constant use of wood for fuel. Homer (eighth century B.C.) wrote of the forests resounding with the sounds of the iron axes of Greek loggers, with no tree, no matter how tall or broad, able to escape them.[59]

Evidence of a wood energy crisis can be found in the way the Greeks used passive solar energy by orienting their homes and cities toward the sun. The Romans, however, simply imported wood over greater distances, even from as far away as the Black Sea,[60] Macedonia, and Chalcidice.[61]

Before human settlement began to significantly affect the landscape of ancient Israel, it used to be extensively forested. By ca. 1200 B.C., the begin-

53 Plato, *Timaeus, Critia, Cleitophon, Menexenus, Epistles* (trans. R. G. Bury; LCL; Cambridge: Harvard University Press, 1989), 273, 275.

54 Peter Coates, *Nature: Western Attitudes since Ancient Times* (Berkeley: University of California Press, 1998), 28.

55 Ibid., 31.

56 Marsh, *Man and Nature*, 9.

57 Environmental History Timeline, "Ancient Civilizations," n.p. [cited 10 January 2008]. Online: http://www.radford.edu/~wkovarik/hist1/1ancient.html.

58 Hughes, *Ecology in Ancient Civilizations*, 70.

59 Ibid., 68.

60 Environmental History Timeline, "Ancient Civilizations."

61 Hughes, *Ecology in Ancient Civilizations*, 71.

ning of the biblical period, forests had begun to give way to human activities, with "hills becoming bare of soil, or terraced for the purposes of agriculture, or covered with bushes and scrub."[62] Before deforestation took place, the heavy rainfall from October to April was cushioned by the roots of trees and much of the moisture was retained. After deforestation, however, erosion ensued.

Destruction of Wildlife. Hunting was the pastime of the Greek nobility. There were also professional hunters who supplied markets with wild meat for food and skins for clothing. Often, wild animals were killed to protect domesticated ones. The larger predators such as lions and leopards were decimated and wolves and jackals were confined to the mountains.[63]

The Roman games or *ludi* were the cause of a large-scale destruction of wild animals. In a series of twenty-six bouts, a total of 3,500 animals were killed under the auspices of Augustus (31 B.C.–A.D. 14). Nero (A.D. 54–68) once flooded an arena with salt water and filled this "sea" with polar bears and seals. In honor of Titus' dedication of the Colosseum (A.D. 80), 9,000 animals were killed in 100 days, 5,000 in one day alone.[64] The Roman military often was used to collect these animals from the far reaches of the empire, leading to the disappearance of the zebra, hippopotamus, rhinoceros, elephant, and lion from North Africa, as well as the tiger and lion from the Near East.[65]

Herd Animals. Shepherds, in an attempt to create larger grazing areas for their flocks, set forest fires and left them to burn uncontrolled. Trees were often girdled to allow grass to grow easier. Regeneration of the forest was retarded by indiscriminate grazing habits. Pigs, goats, and even sheep and cattle which do not ordinarily eat leaves and twigs were pastured in the forests. Goats did the greatest damage by eating any new saplings and climbing into large trees to eat their foliage.[66] With the disappearance of the forests, the heavy seasonal rains washed away the soil causing erosion and destroying any chance for the regrowth of trees. It can be said that this grazing of domesticated animals was the "most consistent and widespread force of environmental degradation in ancient Greece."[67]

Air Pollution. Contrary to what is commonly believed, air pollution did exist before the industrial revolution. In fact, the sight of smoke indicated to

62 John William Rogerson, *Atlas of the Bible* (New York: Facts on File, 1985), 63.

63 Ibid., 72.

64 Coates, *Nature: Western Attitudes since Ancient Times*, 37.

65 Ibid.

66 Hughes, *Ecology in Ancient Civilizations*, 69.

67 Ibid., 75.

Greek authors the presence of human habitation.[68] Large towns were commonly plagued with pollution from dust, wood smoke, animal manure, and tanneries.[69] The Roman poet Quintus Horatius Flaccus, or Horace (65–68 B.C.), spoke of "the smoke, the wealth, the noise of Rome ...," as did others of his contemporaries. Romans, living in the largest city in the world at the time, called the air pollution *gravioris caeli* "heavy heaven" or *infamis aer* "infamous air." The air was fouled by the odors from garbage and sewage runoff and industries such as smelting and tanning.[70]

Water Pollution. Although water pollution was not as severe in some areas, such as in Jewish and Hindu cities because of their strict religious codes concerning cleanliness, ancient Rome (as well as other major ancient cities from Babylon to Athens) was infamous for its sewage-filled streets.[71] Human waste and garbage was thrown out into the city streets and rivers.

Occupational Disease, Metals, and Mining. Herodotus (484–425 B.C.) once said that an entire mountain had been thrown upside down because of mining. Even today, scars from Greek mines are visible on the landscape. Slaves were used, their life span predictably short due to poisonous substances like mercury and lead and extremely poor working conditions.[72] Quarrying, a major activity in Greece, also led to a great deal of environmental destruction. Limestone, marble, conglomerate, and granite were used for temples and other buildings. The scarring of the landscape and the resultant erosion are still noticeable today.[73]

Ancient Rome was well acquainted with occupational disease. According to the Roman engineer Vitruvius (70–25 B.C.), the lead and mercury mines and smelters caused many of the workers to suffer from exposures to the metals.[74] The Greek physicians Hippocrates (460–377 B.C.) and Galen (A.D. 131–201) noted the effect of the occupation on health. Galen specifically mentions the dangers to copper miners of acid mists. The mines also affected many parts of the Mediterranean by contaminating the water courses with mercury, lead, and arsenic.[75] Nicander (197–130 B.C.), a Greek physician and poet, condemned "deadly white lead" used for paint and cosmetics.[76] Lead was used also for water pipes, tableware, medications,

68 Ibid., 84.

69 Environmental History Timeline, "Ancient Civilizations."

70 Ibid.

71 Ibid.

72 Hughes, *Ecology in Ancient Civilizations*, 74.

73 Ibid., 75.

74 Environmental History Timeline, "Ancient Civilizations."

75 Coates, *Nature: Western Attitudes since Ancient Times*, 25.

76 Environmental History Timeline, "Ancient Civilizations."

cosmetics, and in wine, causing stillbirths, sterility, and mental degeneracy.[77]

Climate Changes. Aristotle (384–322 B.C.) already had observed climate changes, but his student Theophrastus (371–286 B.C.) actually gathered information pointing to the cause of these changes, such as the draining of marshes, deforestation, and changing the course of a river.[78]

War. War had a devastating impact on the environment. War was not merely waged against the enemies' army, but also against his homes, resources, and crops.[79] Theophrastus (ca. 371 B.C.) observed that, after an army had marched over a piece of land, nothing was left and that the following year crops would be stunted. Where the actual battle took place, however, crops the following year might be unusually good due to the spilled blood. Invading armies would burn forests, chop down olive orchards, and burn all vegetation in the area.[80] As Tacitus, the first century A.D. Roman historian, quoted a British chieftain as saying: "They make a desert and call it peace."[81]

6. κτίσις and Paul's Intellectual Milieu

A discussion of Paul and his intellectual milieu is necessary to show that he was intelligent, scholarly, well traveled, and sensitive to his physical milieu. Without the possibility of his exposure to the writings and thoughts of the philosophers and authors mentioned earlier in this study and a sensitivity to the environmental degradation prevalent before and during his lifetime, the basic premise of this study would be invalid. Herewith follows a discussion of some factors which may have led Paul toward a greater sensitivity to the "groaning" of creation.

[77] Jerome O. Nriagu, *Lead and Lead Poisoning in Antiquity* (New York: John Wiley, 1983), viii, 253, 262, 318–78, 399–415.

[78] Hughes, *Ecology in Ancient Civilizations*, 66.

[79] This was not a new development of the Roman period. Ancient Near Eastern cultures generally considered warfare as a means for the complete destruction of the enemy's infrastructure, including wells, fields, and cities. Cf., most recently, Michael G. Hasel, *Military Practice and Polemic. Israel's Laws of Warfare in Near Eastern Perspective* (Berrien Springs: Andrews University Press, 2005); Thomas M. Bolin, "Warfare," in *The Biblical World* (2 vols.; ed. John Barton; London: Routledge, 2002), 2:33–52; Michael G. Hasel, "The Destruction of Trees in the Moabite Campaign of 2 Kings 3:4–27: A Study in the Laws of Warfare," *AUSS* 40 (2002): 197–206; and idem, "A Textual and Iconographic Note on *prt* and *mnt* in Egyptian Military Accounts," *Göttinger Miszellen. Beiträge zur ägyptologischen Diskussion* 167 (1998): 61–72.

[80] Hughes, *Ecology in Ancient Civilizations*, 86.

[81] Ibid., 126.

Tarsus. Paul grew up in and was the citizen of Tarsus—a great city typical of Greco-Roman civilization. Tarsus was the metropolis of Cilicia and "distinguished for the culture of Greek literature and philosophy, so that at one time, in its schools and in the number of its learned men, it was the rival of Athens and Alexandria."[82] Strabo (ca. 63/64 B.C.–A.D. 24), a Greek historian, geographer, and philosopher, said that "Tarsus was the metropolis of Cilicia and a center of educational and cultural institutions."[83] Paul was proud of being a citizen of Tarsus (Acts 21:39). We do not know whether Paul actually studied at the university[84] but there was certainly opportunity for it, either after completing his studies with Gamaliel or during the years after his conversion, and for him to become better equipped for his mission to the Gentiles. His writings do show some influence from other thinkers such as Menander (1 Cor 15:33), Cleanthes repeated by Aratus, a native of Tarsus (Acts 17:28), Epimenides (Titus 1:12), Plato (the expression τὰ διὰ τοῦ σώματος in 2 Cor 5:10), stoicism and cynicism (αὐτάρκειαν in 2 Cor 9:8), Seneca, and others. Whether or not Paul studied in Tarsus, he was an intelligent man from a prominent family living in a city infused with Greek learning and history.[85] At the very least, he would have picked up what any Jew in his position, living in such a city, would have gained of Greek literature.[86]

Jewish Environmental Perspectives. Yet, no matter how much Paul may have known of Greek and Roman ideas, he remained a Jew through and through. In Phil 3:5 he proudly describes his lineage, claiming to be a Hebrew of the Hebrews. He was the son of a Pharisee and studied with Gamaliel (Acts 23:6).[87]

Being a Pharisee, Paul would have been intimately acquainted with what Scripture said concerning the environment. The Hebrew Bible abounds with such references. Jews related differently to the environment than did the Greeks and the Romans. One of the most important laws relating to the environment prohibits needless destruction. There are also laws which prohibit causing animals pain and which command giving the land sabbatical and jubilee years, both of which guard against erosion and exhaustion of the land. The grazing of sheep and goats in Israel was discour-

82 Harold Weiss, *Paul of Tarsus: His Gospel and Life* (Berrien Springs: Andrews University Press, 1986), 3.

83 *The Geography of Strabo VI* (transl. H. L. Jones; LCL; Cambridge: Harvard University Press, 1989), 347.

84 W. Ward Gasque, "Tarsus," *ABD* 6:333, calls it explicitly a "university."

85 Hans Dieter Betz, "Paul (Person)," *ABD* 5:187.

86 Weiss, *Paul of Tarsus*, 3.

87 Ibid.

aged because of the destruction the animals caused.[88] Josephus mentions that the Jews were offended by the pitting of wild animals against one another for public entertainment.

Paul's acquaintance with Scripture would also have helped him understand that God has compassion on the environment. The book of Jonah describes how the animals of the city of Nineveh are also included in the fast of repentance ordered by the king and draped in sackcloth (Jonah 3:7–9). The actions of man affect the animals under their control. At the end of the book of Jonah, God indicates his compassion on the people as well as on the animals of the city by expressing his concern for the many animals there (Jonah 4:11).[89]

Paul was definitely well acquainted also with Scriptures pointing to the restoration of the natural environment such as Isa 35:1–2, 6–7: "The arid desert shall be glad, the wilderness shall rejoice and shall blossom like a rose. It shall blossom abundantly, it shall also exult and shout. It shall receive the glory of Lebanon, the splendor of Carmel and Sharon," "for waters shall burst forth in the desert, streams in the wilderness. Torrid earth shall become a pool; parched land, fountains of water; the home of jackals, a pasture; the abode of ostriches, reeds and rushes."[90]

Extensive Travel. Besides all the learning which he may have acquired in Tarsus, as well as at the feet of Gamaliel, Paul traveled extensively, visiting many of the major cities of the Mediterranean including Athens and Rome. Throughout all his travels he surely would have noticed the environmental degradation that had occurred and was occurring and possibly heard anecdotes from friends and church members of environmental changes which were taking place or were causing increased hardship of some kind as outlined above.

7. Conclusion

In order to add greater weight to arguments already presented in favor of the view that κτίσις in Rom 8:18–23 refers to non-human creation only, we have turned to the field of historical environmentalism to gain greater in-

[88] This is based on the data presented and discussed in Manfred Gerstenfeld, "Jewish Environmental Perspectives No. 1: A New Field," n.p. [cited 25 August 2005]. Online: http://www.jcpa.org/art/jep1.htm.

[89] Elmer A. Martens, "Yahweh's Compassion and Ecotheology," in *Problems in Biblical Theology. Essays in Honor of Rolf Knierim* (ed. H. T. C. Sun, L. L. Eades, J. M. Robinson and G. I. Moller; Grand Rapids: Eerdmans, 1997), 237.

[90] Manfred Gerstenfeld, "Jewish Environmental Perspectives: The Tanakh (Hebrew Bible) and the Environment, no. 3, Tevet 5762/January 2002," n.p. [cited 25 August 2005]. Online: http://www.jcpa.org/art/jep3.htm.

sight into the meaning Paul may have had in mind when using this word. Environmental factors which may have influenced Paul include: population increases, poor agricultural practices, deforestation, destruction of wildlife, the farming of herd animals, air pollution, occupational disease, metals and mining, climate changes, and war. We may also consider Paul's intellectual milieu as a factor, due to its possible relation to his understanding of his physical milieu during the time of writing. This includes the fact that he grew up in Tarsus, a major Greek city of learning, the perspectives held by Jews concerning the environment, and his extensive travel which enabled him to view firsthand the environmental degradation then occurring.

Although existing studies of Rom 8:18–23 are extensive and thorough, agreement on the meaning of κτίσις in this passage has not been reached. Arguments in favor of each of the three above-mentioned views are strong and valuable, but none takes into consideration the possible influence Paul's knowledge of environmental degradation may have had on his writing. When due consideration of this previously ignored aspect is made, the view that Paul is indeed referring to non-human creation when he uses the word κτίσις in Rom 8:18–23, comes to have greater weight and strength than previously.

Journal of Asia Adventist Seminary 10.2 (2007): 153–176

THE BEAST OF REVELATION 17: A SUGGESTION (PART II)

EKKEHARDT MÜLLER, TH.D., D.MIN.
Biblical Research Institute, General Conference of SDA, Silver Spring, USA

The first part of the article has attempted to lay a foundation for the interpretation of the scarlet beast of Rev 17. It has also studied the connection of the sea beast with the abyss and has seen similarities and differences between the sea beast of Rev 13 and the scarlet beast. Its affinity to the abyss suggests that the scarlet beast is Satan working through political powers. The second part of the article studies the phases of the sea beast, looks at its characteristics and deals with the seven heads and the ten horns of the beast. It suggests that the phases of the scarlet beast and the subdivisions of the heads are not parallel. The heads begin with the Egyptian empire. From the "is not" phase onward, the phases of the scarlet beast represent Satan's fate in connection with the Millennium (Rev 20). The horns represent political powers at the end of human history.

Key Words: Revelation, beast, Rev 17, scarlet beast, Satan, Babylon, seven heads, ten horns

1. Introduction

Revelation's mysterious scarlet beast has already been discussed in the first part of this article.[1] The close connection between the beast and the abyss as well as it being a parody of God suggests that it represents Satan. But how should we understand the descriptions of its phases? How does the beast relate to its seven heads? Who are they and who is the eighth head? How should one interpret the ten horns, and what is the time frame for their specific activity? These are some questions that will be dealt with in this part of the article. A conclusion will summarize the results.

2. The Scarlet Beast

2.1. The Phases of the Beast

The beast "was, and is not, and will come out of the abyss and goes to destruction." The beast is described similarly three times in Rev 17:8 and 11.

[1] Ekkehardt Müller, "The Beast of Revelation 17: A Suggestion (Part I)," *JAAS* 10 (2007): 27–50.

(1)	It was	AND IS NOT	*and is about to come up out of the abyss*	*AND GOES TO DESTRUCTION*
(2)	It was	AND IS NOT	*and will come*	—
(3)	It was	AND IS NOT	*and is an eighth and is of the seven*	*AND GOES TO DESTRUCTION*

Table 1: The Phases of the Beast

A major question, when considering the phases of the beast, is, How should we understand these different phases? At what time do they take place? Or, more specifically, Does the "is not" phase describe the time of John in the first century A.D., our present situation or the future?

Preterist expositors relate the "is not" state to the first century and sometimes connect it to the *Nero redivivus* myth.[2] Thomas, however, suggests "to locate the 'is not' state of the beast entirely in the future and make that the point of reference for the total description." He goes on to say: "Verse 8 is a part of the chapter that is purely prophetic, but vv. 9–11 are an injected explanation to help in understanding the prophecy."[3] Although we basically agree with his assessment here, his end-time scenario differs widely from ours since he takes a dispensationalist approach to the interpretation of Revelation. On the other hand, Kistemaker asserts: "The beast today is not." Concerning the meaning of the "is not" phase he comes to the following conclusion: "God revealed himself as the 'I am' (Exod. 3:14) who is without beginning and without end. But Satan is a creature with a beginning whose end is perdition. He can never be the 'I am' (John 8:58), even though his stated goal is to occupy God's place (2 Thess. 2:4)."[4] This quotation not only contains a helpful theological insight, but also seems to imply that Satan is the beast of Rev 17 standing in opposition to God. But if this is true, then it is not possible for him not to exist today. Later Kistemaker calls the beast the Antichrist with Satan being in the background.[5]

We suggest, for the following reasons, that the "it was" phase should refer to historic time, while from the "is not" phase onward we are dealing with eschatology:

(1) The "is not" phase can be understood as a future development, because in Revelation the present tense oftentimes stands for the future (see, e.g., Rev 16:15; 17:11–13). Furthermore, the phrase "it goes to destruction"

2 Pierre Prigent, *Commentary on the Apocalypse of St. John* (Tübingen: Mohr Siebeck, 2004), 491.

3 Robert L. Thomas, *Revelation 8–22: An Exegetical Commentary* (Chicago: Moody, 1995), 293.

4 Simon J. Kistemaker, *New Testament Commentary: Exposition of the Book of Revelation* (Grand Rapids: Baker, 2001), 469.

5 Ibid.

in the very same sentence is also used in the present tense, although it refers to the end of the beast.[6]

(2) More importantly, however, Rev 17 is a description of the future judgment on the harlot. The perspective from which John observes the beast is that of the sixth and seventh plagues (cf. Rev 17:1). In Rev 12 and 13 evil powers are engaged in a war against the saints. However, Rev 17 does not deal with this war or the persecution of the saints. It only mentions in passing that the harlot is drunk with their blood. The focus is on one of the angels with a bowl showing John the judgment on the harlot and those involved with her (Rev 17:1). Therefore, the "is not" phase relates to judgment and from our present perspective is still future.[7] Strand argues:

> To seek fulfillment in history, for example, for the 'is not' phase of the beast of Rev 17, when that phase is obviously a view of judgment, is illogical. Or to treat the whole of chapter 17 as having historical, rather than eschatological, fulfillment is to miss the very point of the chapter and of the whole second part of the book of Revelation in which it occurs. This is not to say, however, that there are absolutely no historical reflections in chapter 17.[8]

(3) Rev 4 through 14 contains recapitulation.[9] To some extent recapitulation is also found from Rev 15 onward. Strand points out that Rev 17 is a recapitulation of the sixth and seventh plagues, while the "portrayal in chapter 20 of Satan in the 'bottomless pit' or 'abyss' for a thousand years, of his release and revived activity thereafter, and of the final destruction be-

[6] The following chart shows that, after the initial imperfect, only present tenses are used in Greek, although μέλλω with the infinitive expresses a future action; but so does the futuristic present in the phrase "goes to destruction" and probably in the statement "is not." The use of tenses in the description of the different phases of the beast may point to a hiatus between "was" and the rest of the description which should be understood as referring to the future:

The beast...was	*and is not*	*and will come up out of the abyss*	*and goes to destruction*
Τὸ θηρίον... ἦν	καὶ οὐκ ἔστιν	καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου	καὶ εἰς ἀπώλειαν ὑπάγει
imperfect	present tense	present tense and a present infinitive	present tense

It should be noted that the phases of the beast listed at the end of verse 8 use a future tense, while the phases listed in verse 11 begin with an imperfect followed by verbs in the present tense only.

[7] Cf. Kenneth A. Strand, *Interpreting the Book of Revelation: Hermeneutical Guidelines, with Brief Introduction to Literary Analysis* (Naples: Ann Arbor Publishers, 1982), 54. He also points to the shifting of crowns with the different animals in Revelation. The dragon has crowns on his heads, the sea beast has them on its horns, and the beast out of the abyss has no crowns. While the first two are subsequently reigning in history, the beast from the abyss is viewed from a final judgment perspective.

[8] Ibid., 54–55.

[9] Cf. Ekkehardt Mueller, "Recapitulation in Revelation 4–11," *Journal of the Adventist Theological Society* 9.1–2 (1998): 260–77.

falling him and his armies furnishes a sort of recapitulation"[10] of the fate of the scarlet beast.

(4) According to Rev 17:3 John sees the harlot sitting on the scarlet beast. According to Rev 17:7 this beast carries the harlot Babylon. In both cases present tenses are used, as is true also of the statement that the beast "is not." However, it is not possible that the harlot sits on a beast that is not. Neither is it possible that heads and horns of the beast exist, when the beast itself does not exist. According to Rev 13:3 one of the heads of the sea beast was mortally wounded, which means that the entire beast was mortally wounded (Rev 13:14). A part stands for the whole. Likewise in Rev 17 the heads or horns cannot exist without the beast, and the harlot cannot sit on a non-existent beast. These observations strongly point to the fact that from the "is not" phase onward the phases of the beast must be seen as eschatological developments which are related to judgment and have not yet taken place.

After having discussed the "is not" phase of the beast, we turn to the phase when the beast comes out of the abyss. The question is whether the Book of Revelation explains this incident and, if so, how. In Revelation events and actions are being introduced that are later explained in more detail. For instance, Rev 11:18 foreshadows the rest of the Book of Revelation: The fury of the nations is described in Rev 12–13, the judgment of God in Rev 14–18, the reward for God's servants in Rev 21–22, and the destruction of the destroyers of the earth in Rev 19–20. The sixth and seventh plagues point to the fall of Babylon and the battle of Armageddon which are spelled out in more detail in Rev 17–19. The waters of Rev 16:12 are found again in Rev 17:15. Kistemaker observes:

> We note that chapter 20 presents a picture that is concurrent with preceding chapters that relate repetitive scenes on the judgment. Thus, the twenty-four elders announce the time of judgment (11:18) and the Son of Man inaugurates the Judgment Day (14:14–20). God pours out his wrath in anticipation of the final judgment (16:17–21), the rider on a white horse judges with justice to defeat his enemies (19:11–21), and God opens the books to judge each person at the last judgment (20:11–15).[11]

These "repetitive scenes" are, however, not just parallels, but contain additional information and elements of progression. As mentioned above, Strand calls them "recapitulation" and suggests that recapitulation of the latter phases of the beast takes place in Rev 20.[12] We mentioned earlier that in Rev 17 the heads, horns, waters, and the harlot were further explained

[10] Strand, *Interpreting the Book of Revelation*, 49.

[11] Kistemaker, *Exposition of the Book of Revelation*, 532.

[12] Cf. Strand, *Interpreting the Book of Revelation*, 49.

and identified. The beast was not. A reason may be that additional information on the beast would follow later. Furthermore, we have tried to show that the scarlet beast is Satan. That means that the same concepts and in part the same language[13] occur in Rev 17:8, 11 and Rev 20.

Rev 20 describes the beast's future coming up out of the bottomless pit as Satan's release from the abyss prison. In other words the phase dealing with the beast coming up out of the abyss and its subsequent destruction depicts events that follow the Millennium. Then the phase "is not" should be understood as the time during the Millennium. The first phase, describing the beast as "it was" refers to historical time and ends with the beginning of the Millennium. It is the time which points to Satan's activity during human history until Christ's second coming. The heads would basically fall into this time, whereas the horns seem to come on the scene only at the very end of time. However, John's special focus is on the judgment and thus on events taking place in conjunction with and after Christ's second coming.

THE BEAST (Rev 17)			
It was.	*It is not.*	*It is about to come out of the abyss.*	*It goes to destruction.*
SATAN (Rev 20)			
He existed and worked.	*He is imprisoned in the abyss; no deception is possible* (Rev 20:1–3).	*After the Millennium he is released, gathers the resurrected opponents of God, and attacks the Holy City* (Rev 20:7–9).	*After the Millennium he will be thrown into the lake of fire and will perish* (Rev 20:9–10).
Historical Time	**In connection with the second coming**	**After the Millennium**	After the Millennium

Table 2: The Phases of the Beast and Rev 20

It has been objected that the dragon of Rev 20 is not called θηρίον "beast" while the scarlet beast receives this designation. However, in Revelation a number of beings are introduced with different names and symbols. For instance, Jesus is the lion and the lamb, the male child and most probably Michael.[14] Satan is also introduced with different names and symbols. He is the dragon, the serpent, and the devil (Rev 12:9). One should not a priori postulate that he cannot be introduced with the image of a beast.

[13] For example, the abyss appears in both cases. In Rev 17:1 and 20:4 the same term κρίμα designates the judgment, whereas Rev 18 and 19 also use the term κρίσις, which is neither found in Rev 17 nor Rev 20. Those whose names were not written in the book of life occur in Rev 17:8 and 20:12, 15.

[14] Compare in more detail Michael Onyedikachi Akpa, "The Identity and Role of Michael in the Narrative of the War in Heaven: An Exegetical and Theological Study of Revelation 12:7–12" (Ph.D. diss., Theological Seminary, Adventist International Institute of Advanced Studies, 2007).

Normally in the OT and the NT the term "beast" does not function as a broad term for the entire animal kingdom but refers to wild animals or land animals. However, the term occasionally was used to include insects and birds "and later any 'animal'."[15] In Acts 28:4 Paul was bitten by a "snake." He shook off the "beast." Although another word for snake is used in Acts (ἔχιδνα) rather than the one used in Rev 12 (ὄφις), the concept is the same. A snake can be a beast.

Beasts in Revelation are the wild beasts (Rev 6:8), the beast out of the abyss (Rev 11:7; 17:3, 7, 8, 11, 12, 13, 16, 17), the sea beast (13:1–4, 12 [2×], 14 [2×], 15 [3×], 17, 18; 14:9, 11; 15:2; 16:2, 10, 13; 19:19, 20 [2×]; 20:4, 10), the beast out of the earth (13:11), and possibly every unclean beast in Rev 18:2, if this reading is retained. Undoubtedly, the most frequently mentioned beast is the sea beast. As shown above, the sea beast and the beast from the abyss are different entities. Since the abyss is again and again associated with Satan, he should be understood to be this beast, as well as the angel of the abyss, the king of the locusts, the Ἀβαδδών, and Ἀπολλύων of Rev 9:11.[16]

2.2. Other Characteristics of the Beast

The color of the beast of Rev 17 has already been mentioned. It is similar to the color of the dragon. On the other hand, the harlot and the beast on which she sits share to some extent the same color. Scarlet was one of the colors of the sanctuary (Exod 26:1; Num 19:6; 2 Chron 3:14).[17] It described the attraction of Solomon's bride (Songs 4:3). It was the color of luxurious garments (Jer 4:30) and the robe put on Jesus to mock him as a king (Matt 27:28–29). However, in Isa 1:18 scarlet is compared to sin. In Rev 17:3–4; 18:16 it is the color of evil powers and in Rev 18:12 part of the luxurious merchandise of Babylon. Kistemaker concludes that "in Revelation it stands for evil exhibited by demonic power."[18] Although the color may originally point to an imitation of God's institutions, it also manifests luxury, seduction, sin, and evil. "The scarlet color of the beast is linked directly to the

[15] Werner Forester, "θηρίον," *TDNT* 3:133.

[16] Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (7 vols.; Washington, D.C.: Review & Herald, 1957), 7:851, acknowledges: "Accordingly, the beast itself may be identified as Satan working through those political agencies, in all ages, that have submitted to his control."

[17] Margaret Barker, *The Revelation of Jesus Christ which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation 1.1)* (London: T & T Clark, 2000), 284, notes that "the harlot is dressed like the temple; arrayed in purple and scarlet; bedecked with gold and jewels and pearls." She is a parody of divine realities. This is also true for the beast.

[18] Kistemaker, *Exposition of the Book of Revelation*, 464.

prostitute 'drunk from the blood of the saints and from the witnesses of Jesus' (Rev. 17:6). The color is very appropriate for the oppressive character of the beast in relation to God's people."[19] Nichol describes it as pointing to "the epitome of evil."[20]

The heads of the sea beast contain blasphemous names (Rev 13:1), and the sea beast blasphemes God, his house, and those who dwell in heaven (Rev 13:5-6). However, the scarlet beast is completely covered with blasphemous names,[21] suggesting some type of intensification. The noun βλασφημία describes slander (Matt 15:19; Eph 4:31; Rev 2:9). It was also used by Jesus' adversaries who charged him with blasphemy because he claimed to be God. In Rev 17:3 the scarlet beast may be charged with absolute blasphemy because it attempts to take God's place. This fits Satan best.[22] Prigent, talking about "perfect opposition" to the true God by the beast that was, is not, and will come out of the abyss, and goes to destruction, connects it to the Roman Empire.[23] However, "perfect opposition" is most clearly seen in God's main adversary, Satan, with whom Michael had to engage in battle and who was cast out of heaven. Limiting this imagery to the first century A.D. situation does not do justice to the scope of the Apocalypse.

The scarlet beast has an interesting relationship with the harlot. At first, the harlot sits on the beast, and the beast carries her. It looks as if the harlot controls the beast.[24] However, the end of Rev 17 shows that this is not the case, at least not permanently. The harlot cannot control the beast. The alliance breaks apart, and the beast and its horns turn against the harlot and destroy her. Again this is a fitting example for Satan himself who uses human instrumentalities for his purposes and in the end ruins them. Therefore Jesus calls Satan "a murderer from the beginning" (John 8:44) and Peter compares him to a roaring lion (1 Pet 5:8). Satan used Judas to betray Jesus (John 13:2), who then felt remorse but committed suicide (Matt 27:3–5).

Rev 13:3 declares that the whole earth was amazed to observe the healing of the deadly wound of the sea beast. As a consequence they worshiped the dragon and the sea beast (Rev 13:4, 8). The word "to be amazed/to wonder" is also used in Rev 17. Actually these two chapters are the only

19 Ranko Stefanovic, *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Berrien Springs: Andrews University Press, 2002), 507.

20 Nichol, *The Seventh-day Adventist Bible Commentary*, 7:851.

21 Kistemaker, *Exposition of the Book of Revelation*, 464.

22 Prigent, *Commentary on the Apocalypse of St. John*, 488, sees the difference between Rev 13:1 and 17:3. He also understands blasphemy as a claim to divinity. However, he takes Rev 17:4 as "an allusion to the cult of the emperors."

23 Ibid., 491.

24 Cf. Stefanovic, *Revelation of Jesus Christ*, 507.

ones in which θαυμάζω occurs. According to Rev 17:6 John was amazed/astonished when he saw the harlot. According to Rev 17:7 the angel asked him why he was amazed. Finally, the earth dwellers are amazed when they see the resurgence of the scarlet beast.[25] The last phase of the beast, namely going to destruction, is left out at the end of verse 7 which indicates that the inhabitants of the earth are not yet aware of the final ruin of the scarlet beast but are just amazed to see it again after it had not been.

The verb θαυμάζω does not necessarily indicate that the sea beast and the scarlet beast are the same power. Humans are amazed to see the recovery of the sea beast, the splendor and cruelty of harlot Babylon, and the resurgence of the scarlet beast. In Revelation θαυμάζω is not limited to one entity. Furthermore, universal worship as a consequence of the amazement is mentioned in Rev 13 and attributed to the dragon, the sea beast, and the image of the beast (Rev 13:5; 14:9) but is not referred to in Rev 17. The situation is also different as are the tenses of the verbs.[26] Whereas the sea beast makes war against the saints, the scarlet beast makes war against harlot Babylon, which obviously includes the sea beast.

3. The Seven Heads

3.1. Heads, Mountains, and Kings

The seven heads of the beast (Rev 17:3, 7) are described in a more detailed way in Rev 17:9–11. They are also called seven mountains and seven kings. Although the seven mountains are oftentimes associated with Rome,[27] this identification is far from certain. Barker, for instance, holds that "seven mountains were a feature of the mythic geography of Jerusalem."[28] Since

[25] Stephen Smalley, *The Revelation of John: A Commentary on the Greek Text of the Apocalypse* (Downers Grove: InterVarsity, 2005), 435, suggests that θαυμάζω in verse 8 should be understood as admiration, not "astonished perplexity" as in verses 6–7. Robert Wall, *Revelation* (NIBCNT; Peabody: Hendrickson, 1991), 207, states: "Perhaps the greater irony is that the inhabitants of earth, whose sinfulness refuses God's grace and shalom, continue to be fascinated by evil power, which will ultimately destroy them."

[26] In Rev 13:3 an aorist passive third person singular is found, in Rev 17:6 an aorist active first person singular, in Rev 17:7 an aorist active second person singular, and in Rev 17:8 a future passive third person plural.

[27] See the discussion at the beginning of this study.

[28] Barker, *The Revelation of Jesus Christ*, 285. Based on 1 Enoch 18:8 she suggests that the central mountain which reached to God was the one on which God's throne was placed. On its right and left side were three mountains each. "The harlot was enthroned in the temple, presumably sharing the heavenly throne as the consort of the base, just as Wisdom had shared the throne of the Lord (Wisd. 9.4)."

the term "mountain" is a symbol as much as "head" is and represents "kings," we should not look for literal mountains but "should look for the *scriptural* usage of the term 'mountain' in cases where the term is employed as a symbol."[29] Kistemaker argues that when the woman is said to sit on many waters (Rev 17:1, 15), on the beast (Rev 17:3), and on seven hills or mountains (Rev 17:9) all three places have to be understood symbolically.[30] Therefore, the seven mountains do not point to Rome but to world powers "that have their place in history."[31] Such an understanding also rules out the common identification of the heads with specific Roman emperors.

In Scripture, symbolic mountains stand for empires or kingdoms. The mountain in Dan 2:35 represents the everlasting kingdom of God (Dan 2:44–45). According to Jer 51:25 Babylon was a "destroying mountain." Barker maintains: "The Isaiah Targum knew that mountains were kingdoms so that 'You shall thresh the mountains and crush them, and you shall make the hills like chaff', becomes 'You shall kill the Gentiles and destroy [them] and make the kingdoms like the chaff' (Isa. 41.15)."[32] Likewise

[29] Kenneth A. Strand, "The Seven Heads: Do They Represent Roman Emperors?" in *Symposium on Revelation. Book 2* (Daniel and Revelation Committee Series 7; ed. Frank B. Holbrook; Silver Spring: Biblical Research Institute, 1992), 186; cf. Kistemaker, *Exposition of the Book of Revelation*, 470–71.

[30] (1) The harlot sits on many waters (Rev 17:1); (2) she sits on a scarlet beast (Rev 17:3); (3) she sits on seven mountains (Rev 17:9); (4) she sits on the waters which are "peoples and multitudes and nations and tongues" (Rev 17:15). Statements (1), (3), and (4) are part of angelic speeches, while statement (2) is a part of a vision. In the Apocalypse a person or an institution may be portrayed under different symbols due to a shift from a speech or audition to a vision. For instance, in Rev 5:5–6 Jesus is portrayed as lion and as lamb. Both symbols represent him. The 144,000 whose number John heard (Rev 7:4) seem also to be the great multitude that he sees (Rev 7:9). However, in Rev 17 the same principle may not be strictly applicable. In this chapter there is not only a shift from a speech to a vision but a shift from a speech to a vision and back to one or two speeches. This is a scenario different from that of the two examples just mentioned. The waters, the beast, and the heads/mountains are political powers opposed to God. This is the common denominator. The harlot attempts to use them. However, these entities are not completely synonymous. The heads are mentioned separately in the vision as well as in the angelic speech and should not be completely merged. The waters are specifically identified at the end of the chapter (verse 15) and are kept separate from the beast (verse 16). The same situation is already found in Rev 16. The water of the Euphrates river which dries up (Rev 16:12) is not to be confused with the dragon, the sea beast or the false prophet (Rev 16:13). What can be said with regard to the entities on which the harlot sits in Rev 17 is that, as political powers, they initially work together and, in one way or another, support the harlot. Cf. G. K. Beale, *The Book of Revelation* (NIGTC; Grand Rapids: Eerdmans, 1999), 848, who distinguishes between the multitudes and the beast.

[31] Kistemaker, *Exposition of the Book of Revelation*, 471.

[32] Barker, *The Revelation of Jesus Christ*, 285. Beale, *The Book of Revelation*, 868, shows that "in the Apocalypse it [the Greek term ὄρος] always means 'mountain' and is used

the kings have to be understood as kingdoms. The four kings mentioned in Dan 7:17 are not individual rulers but kingdoms (Dan 7:23).[33] Although in Dan 2:37–38 king Nebuchadnezzar is identified with the golden head, the next metal of the image is identified with a kingdom (Dan 2:39) which suggests that verses 37–39 do not refer to Nebuchadnezzar's kingship only but to the Babylonian kingdom.

3.2. The Division of the Heads

The seven heads are divided into three segments with an eighth element being added: (a) Five are fallen, (b) one is, (c) the other has not come yet, and (d) the eighth is the beast.

Five of the heads are fallen, one is. The phrase "one is" seem to relate to John in one way or the other. There is a specific time in which John is found and in which one of the seven heads also "is." The question is whether this time is the first century A.D., when John lived, or whether it refers to the time of events shown to him in the vision.

Some expositors have suggested that just as the sixth head (the one that "is") relates to John's time either in the first century or at a later time in vision, so the "is not" phase of the beast could also relate to John's time and therefore to past history rather than to a future event. In this case the phases of the beast and the heads would probably be parallel:[34]

The beast was	**and is not**	and is about to come out of the abyss.	and goes to destruction.
Five heads are fallen	**one is**	the other has not yet come, will remain a little while	the eighth.

Table 3: Attempt to Associate the Phases of the Beast with the Division of the Heads

Although it is tempting to associate the phases of the beast with the division of the heads, the text does not demand such a procedure. Even though both

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figuratively to connote strength.... This usage points beyond a literal reference to Rome's 'hills' and to a figurative meaning, 'kingdoms,' especially in the light of 8:8 and 14:1."

33 George Eldon Ladd, *A Commentary on the Revelation of John* (Grand Rapids: Eerdmans, 1991), 227–28, declares: "The four beasts of Dan. 7 were said to represent four kings (Dan. 7:17) when, more precisely, Daniel means the kingdoms over which they rule." Cf. Stefanovic, *Revelation of Jesus Christ*, 515. Kistemaker, *Exposition of the Book of Revelation*, 472, points out that even in verse 17 the LXX has already used βασιλεία in harmony with verse 23.

34 Cf. Doukhan, *Secrets of Revelation*, 162–63. Commenting on it he writes: "The second phase predicts a period of absence that corresponds to the fatal wound of the beast (verse 11)—the time of the sixth king. The prophet observes the paradoxical state of this king, who 'exists' even though he looks as if he is dead (Rev. 17:8, 10, 11; cf. 13:3)."

phrases use the present tense, it is hardly conceivable that at the same time the beast "is not" and one of its heads "is." Furthermore, we have shown above that statements related to the phases of the beast portray it from an end-time perspective and point to its future judgment beginning with the "is not" phase. Therefore, the "is not" phase of the beast does not connect this period to John's time.[35] It seems best and most consistent not to take the phases of the beast and the segments of the heads as strictly parallel accounts.

There is another line of argument which needs to be explored. The eighth head in Rev 17:11 connects the phases of the beast to the division of the heads. As shown on page 154, the phase "and is an eighth" is parallel to the phase when the beast is coming out of the abyss and relates to judgment. This phase follows the division of the heads into five plus one plus another one, because the heads are successive and seem to come in an uninterrupted sequence.[36] As already mentioned the "is not" phase of the beast can hardly fit the time periods of the five that are fallen, the one that is, or the one that has not come yet, because otherwise a head would be present, while the beast itself is nonexistent. This observation indicates that the "was" phase of the beast coincides with the divisions of the heads being followed by the "is not," the coming out of the abyss/being the eighth, and the destruction phases of the beast.

The Beast					
	It was		***and is not***	AND IS AN EIGHTH/ COMES OUT OF THE ABYSS	***and goes to destruction.***
The Heads					
Five are fallen	*one is*	*the other is not yet come*		AND IS AN EIGHTH	

Table 4: The Phases of the Beast and the Division of the Heads

The heads then relate to historic time. Strand states that "though John sees the vision from the 'is not' phase (judgment), the heads and horns are historical entities belonging to the 'was' phase."[37] This seems obvious when we look at the vision as a whole. Together with the beast the horns are involved in the downfall of the harlot just prior to the Millennium and the establish-

[35] If indeed the phases of the beast starting with the "is not" phase are related to the time during and after the Millennium, the seven heads should be placed in historical time, that is, the "was" phase of the beast. Otherwise during the Millennium a head-kingdom would need to survive while the beast "is not," and after the Millennium a seventh kingdom would need to follow.

[36] Cf. Strand, *Interpreting the Book of Revelation*, 56; Thomas, *Revelation 8–22*, 296, 297, 300.

[37] Strand, *Interpreting the Book of Revelation*, 55.

ment of God's glorious everlasting kingdom. The heads are not even mentioned in this connection.

3.3. John's Time

A natural understanding of Rev 17:10, "and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while" seems to imply that at the time John wrote the Book of Revelation five kingdoms had fallen and the sixth was ruling.[38] The two visions in Rev 17:3–6 are not dealing with this situation, nor are we told that John was transported into another time during the explanation given by the angel in Rev 17:7–18. Obviously, John lived during the period of the sixth head. In addition, the Book of Revelation was addressed to Christians living in the first century plus those living in later centuries. Probably early Christians would have understood verse 10 in such a way that the sixth head referred to the time they were living in. If we assume that the sixth head was not ruling when Revelation was penned and John had been taken to another time—although Rev 17:10 is part of an angelic explanation and not a vision—then we are not able to come up with any definite interpretation of Rev 17, because there is no way to determine in which time John was transported, whether he was in the first centuries A.D., the medieval ages, the time directly after 1798, or at an even later time. In such a case prophecy containing chronological statements would be almost meaningless. The only way to come up with a reasonable interpretation of the seven heads is to locate the sixth head in the first century A.D. Strand confirms this conclusion: "The explanation of the seven heads and ten horns . . . must be from the viewpoint of John at the time of his writing. After all how else can *explanation* be given than in terms of what exists, even though the vision itself is from the perspective of eschatological judgment when the beast *'is not'*?"[39]

3.4. Identification of the Heads

At the time of John, five heads were fallen and one existed. The existing one was the Roman Empire. The five preceding kingdoms start with Egypt and continue with Assyria, Babylon, Medo-Persia, and Greece.[40] Although this

[38] See Mounce, *The Book of Revelation*, 316.

[39] Strand, *Interpreting the Book of Revelation*, 55.

[40] Cf. Beale, *The Book of Revelation*, 875: "The attempt to identify the seven kings with particular respective world empires may be more successful [than the attempt to identify the heads with Roman emperors], since it is more in keeping with the 'seven heads' in Dan. 7:3–7 which represent four specific empires. The first five kings, who 'have fallen' are identified with Egypt, Assyria, Babylon, Persia, and Greece; Rome is

can be deduced logically once the kingdom existing at John's time is identified, there is additional information found in Revelation which points to Egypt as the first empire. Egypt is mentioned by name in Rev 11:8. Although this Egypt is a symbolical Egypt, because it is said that the LORD was crucified there, it still reminds us of the ancient empire of the Pharaohs. It is the earliest empire mentioned in Revelation. Furthermore, Strand has shown that the first five trumpets and the first five plagues are modeled after the Egyptian plagues. Therefore, he talks about the "Exodus from Egypt Motif" in Revelation.[41] Egypt as a world empire was followed by the Assyrians. After them the kingdoms known from Dan 2, 7, and 8 follow. The sixth head would be the Roman Empire and the seventh the Papacy.

Reynolds suggests understanding the sixth head as Rome in both pagan and papal forms. The seventh head would then be the beast coming up from the earth (Rev 13:11–18). In his opinion this interpretation would fit the phrase "he must remain a little while."[42] This is a viable suggestion. However, in Revelation pagan and papal Rome are kept separate. The dragon of Rev 12 worked through pagan Rome to do away with the Messiah.[43] Papal Rome is portrayed as a separate entity, namely the sea beast of Rev 13:1–10.[44] This is not to deny that it contains traces of pagan Rome as

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the one who 'is,' followed by a yet unknown kingdom to come." On page 560 he had stated: "Just as the kingdoms with seven heads in Dan 7:4–7 spanned history from Babylon to the end, so the seven-headed beast in Revelation 17 likewise spans many centuries and likely all of history...." Grant R. Osborne, *Revelation* (BECNT; Grand Rapids: Baker, 2002), 619, and Mounce, *The Book of Revelation*, 317, list the same empires. However, Mounce shows that Alford has identified the seventh head as "the Christian empire beginning with Constantine" (317). Kistemaker, *Exposition of the Book of Revelation*, 471, mentions the five empires that have perished: Babylonia, Assyria, Neo-Babylonia, Medo-Persia, Greco-Macedonia. The sixth head is Rome. The seventh are "all antichristian governments between the fall of Rome and the final empire of the antichrist" (472). Whereas Beale and Mounce mention this particular interpretation but follow others, Kistemaker seems to subscribe to the one presented here.

41 Cf. Kenneth A. Strand, "'Victorious-Introduction' Scenes," in *Symposium on Revelation: Introductory and Exegetical Studies. Book 1* (Daniel and Revelation Committee Series 6; ed. Frank B. Holbrook; Silver Spring: Biblical Research Institute, General Conference of Seventh-day Adventists, 1992), 67.

42 Edwin Reynolds, "The Seven-Headed Beast of Revelation 17," *Asia Adventist Seminary Studies* 6 (2003): 105.

43 He used King Herod, a ruler dependant on Rome, who attempted to kill Jesus (Rev 12:4). Palestine was part of the Roman Empire. Cf. Nichol, *The Seventh-day Adventist Bible Commentary*, 7:807. Aune, *Revelation 17–22*, 951, calls him a client king.

44 The sea beast is characterized by blasphemy, war against the saints, and the time span of 42 months (Rev 13:5–7). These features remind us of the little horn power in Dan 7:20–21, 25. There is a problem with the law in Dan 7:25, and there is a problem with

well as of other empires. Furthermore, Rev 12, 13, and 17 are based on Dan 7 rather than on Dan 8. The former distinguishes between the terrible beast itself and the little horn (Dan 7:19–27), whereas the latter has only one power, the small horn, following the Greek empire (Dan 8:8–9, 21, 23).

3.5. The Seventh Head and the Shortness of Time

The seventh head is said to remain for "a little [while]." Some have suggested that this cannot be applied to the Papacy, because the Papacy has already existed longer than several of the other kingdoms combined. The term used here to describe the little while is ὀλίγος, a term clearly distinguished from others that indicate time or shortness of time.[45] The word ὀλίγος "little," "small," "few," "short" is found four times in Revelation. In the messages to the seven churches it describes the quantity of things (Rev 2:14) and persons (Rev 3:4), whereas in Rev 12:12 and 17:10 it refers to time (ὀλίγον καιρὸν). Rev 12:12 is interesting because the text states that after Satan's fight with Michael and his defeat "the devil has come down to you, having great wrath, knowing that he has a short time." This "short time" has started with Christ's cross and still continues, consisting in the meantime of about two millennia.[46]

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the law in Rev 12–14, because the remnant are singled out as the ones who keep the law of God. The time frame in Dan 7, the connection to the fourth beast, as well as the little horn's character and activities point to the power of the Papacy. For further discussion of the sea beast see Nichol, *The Seventh-day Adventist Bible Commentary*, 7:816–17, Ángel Manuel Rodríguez, *Future Glory: The 8 Greatest End-Time Prophecies in the Bible* (Hagerstown: Review & Herald, 2002), 22–32.

45 In Rev 6:11 and 20:3 shortness of time is described with the phrase χρόνον μικρόν or μικρόν χρόνον. The martyrs have to wait for a while. Satan will be released for a short time. According to Rev 22:10 the time is near (καιρὸς γὰρ ἐγγύς). In any of these cases the shortness of time cannot be determined. The nearness lasts almost two millennia. Smalley, *The Revelation of John*, 505, commenting on Rev 20:3 suggest that "the idea of limited time and power in Revelation ... seems to be an image referring consistently to the bounds of the Christian age...."

46 Kistemaker, *Exposition of the Book of Revelation*, 472, makes a similar observation stating that "a little while ... in Revelation takes on a meaning of its own. For instance, cast out of heaven, Satan knows that his time is short (12:12). This short time ought not to be taken literally but symbolically, much the same as the reference to 1,260 days, forty-two months, and three and half years are understood figuratively (11:2–3; 12:6; 13:5). Hence, the term a little while is not a chronological period but functions within a comprehensive span of time." On the other hand, Beale, *The Book of Revelation*, 872, suggests "that the first six 'heads' (= kingdoms) last a long time, likely throughout history, in contrast to the seventh 'head.'" He supports his suggestion with Rev 20:3 when Satan is loosed "for a little time." However, Rev 20:3 uses different wording (μικρόν χρόνον) and therefore is not really comparable to Rev 17:10 (ὀλίγον) and Rev 12:12 (ὀλίγον καιρὸν).

> The length of time expressed by ὀλίγος is dependent upon that with which it is compared. In Rev 12:12 ὀλίγος defines the period of time from the casting out of Satan at the time of the crucifixion of Christ to the end of Satan's tyranny over the inhabitants of earth. This period of time is described as ὀλίγος in comparison with the more than 4,000 years preceding the crucifixion.[47]

Therefore, the "little [time]" of the seventh head does not exclude the Papacy as the fulfillment of the seventh head.

3.6. The Eighth

The eighth is neither called "head" nor "king." There are seven heads, seven kings, and seven mountains (Rev 17:9). The eighth is "from the seven" but not "*one* of the seven" as some translations suggest. The Greek text does not use the numeral "one" but just reads "of the seven" which may indicate that the beast relates to all seven heads but is not necessarily to be identified with any one of them. This is supported by the fact that the seven heads are introduced with a definite article ("the seven," "the five," "the one," "the other," "the seven" [Rev 17:9–11]) whereas the eighth lacks an article and is thus distinguished from the others. The idea seems to be that the eighth summarizes all the seven and is their climax but is not one like them.[48] "This beast is not one of the seven kings/kingdoms (v. 10) but personifies the totality of evil in them .... [It] is the concentration of all that is evil.[49] Although Corsini calls the eighth a king, he is quite clear when he writes: "Satan is 'the eighth king' and he 'belongs to the seven' in the sense that of all the evil and rebellious spirits who have dominated the world, he is the consummate expression."[50] The parallelism with the phases of the beast in verse 8 indicates that the eighth is associated with the beast coming out of the abyss.

47 Nichol, *The Seventh-day Adventist Bible Commentary*, 7:811.

48 Ibid., 7:856, suggests: "Absence in the Greek of the definite article before the word 'eighth' suggests that the beast itself was the real authority back of the seven heads, and that it is therefore more than merely another head, the eighth in a series. It is their summation and climax—the beast itself." This observation is supported by Kistemaker, *Exposition of the Book of Revelation*, 473, and Mounce, *The Book of Revelation*, 318.

49 Kistemaker, *Exposition of the Book of Revelation*, 473. Cf. Ladd, *A Commentary on the Revelation of John*, 231.

50 Eugenio Corsini, *The Apocalypse: The Perennial Revelation of Jesus Christ* (Wilmington: Michael Glazier, 1983), 325.

4. The Ten Horns

The end of Rev 17 describes the battle of the beast and the ten horns against the harlot. The horns are also called kings (Rev 17:12). At John's time they had not received their kingdom yet. As the seven kings/heads the ten horns are political powers during the time of the seventh head.[51] They will receive authority[52] for one hour together with the beast (Rev 17:12) with which they have united and which they support (Rev 17:13, 17). According to verse 14 they will wage war against the Lamb; according to verse 16 they will attack their ally, harlot Babylon, and destroy her. "... there is no cohesion in evil; it is always self-destructive."[53] The battle against Jesus and probably his people[54] was already referred to in Rev 16:12–16. This battle as well as its outcome are further described in Rev 19:11–21.[55] In both passages Jesus is called the LORD of lords and King of kings, although in reversed order (Rev 17:14; 19:16). The destruction of Babylon by the loss of her support and the attack upon her is alluded to in Rev 16:12 under the image of the drying up of the Euphrates river.[56] Rev 18 will concentrate on the downfall of Babylon.[57]

51 Beale, *The Book of Revelation*, 879, connects the horns with the seventh head, because in John's time these powers were yet to come.

52 It is likely that the present tense of "receive" should be understood as a future tense, especially in view of verse 11 where future developments are also expressed with present tenses. See also verse 13.

53 Leon Morris, *Revelation* (TNTC; rev. ed.; Grand Rapids: Eerdmans, 1988), 206.

54 Cf. Aune, *Revelation 17–22*, 952.

55 Cf. Stefanovic, *Revelation of Jesus Christ*, 516; Aune, *Revelation 17–22*, 952–53. Beale, *The Book of Revelation*, 880–81, deals extensively with this war and shows connections between Rev 17 and Dan 7 as well as Dan 4. It should be noted that although Rev 16, 17, and 19 seem to deal with the same event, these three passages are not completely identical in their description of the powers involved. In Rev 16 the dragon, the sea beast, the false prophets, and the kings of the whole earth (βασιλεῖς τῆς οἰκουμένης ὅλης, verse 14)—a phrase used only once in Revelation—are gathering for Armageddon. According to Rev 17 the beast from the abyss and the ten horns/kings are fighting against the Lamb. In chapter 19 the sea beast together with the kings of the earth (βασιλεῖς τῆς γῆς, verse 19) make war against the rider on the white horse, the King of kings. However, somehow also the false prophet seems to be involved, because the beast, the false prophet, and "the others" are being judged (Rev 19:20–21).

56 For further discussion of the death of the harlot, see Aune, *Revelation 17–22*, 956–57; Beale, *The Book of Revelation*, 883; Stefanovic, *Revelation of Jesus Christ*, 517–18. Osborne, *Revelation*, 625, calls the process "an eschatological civil war." He states: "The 'hatred' that the powers of evil have for their followers has already been revealed in the fifth and sixth trumpets, where the demonic locusts torture their followers for five months and then the demonic horsemen kill one-third of humankind. This fits the pattern of demon possession in the Gospels, where the demons seek to torture and kill those they possess (cf. Mark 5:1–20; 9:14–29). Satan and his fallen angels have no love for

4.1. The Identity of the Horns

It is generally acknowledged that these ten horn/kings are ruling contemporaneously[58] and that the OT allusion is Dan 7:7–8, 20, 24.[59] From thereon opinions vary. Some identify these kings as Parthian leaders or as rulers of Roman provinces.[60] Aune suggests that these horns are Roman client kings.[61] Osborne follows Aune by also mentioning client kings but relates their battle against Jesus to the great tribulation period and understands them to be the same group as the "kings of the east" of Rev 16:12 which locates them in the future.[62] Hughes thinks that the ten horns and "the kings of the whole world" (Rev 16:13–14) are the same group.[63] Thomas claims that "the number ten must be quantitative, not qualitative" referring to a future coalition or confederacy of the kings including their kingdoms under the leadership of the beast. This will be "the final Gentile world empire."[64] Others suggest that the number ten is figurative pointing to the "idea of universal plentitude" and to completeness.[65] Corsini argues that identifying the horns with Roman vassals is too limited and makes the statement in verse 13 superfluous. The ten horns should include all rulers.[66] Rejecting the

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human beings, who are made in the image of God and are still loved by God. Therefore, by inflicting as much pain and suffering on God's created beings as they can, Satan and his forces are getting back in some small way at God."

57 Cf. Osborne, *Revelation*, 625.

58 Cf. Aune, *Revelation 17–22*, 950; Thomas, *Revelation 8–22*, 300.

59 Cf. Beale, *The Book of Revelation*, 878; Stefanovic, *Revelation of Jesus Christ*, 516.

60 For different options of interpretation see Beale, *The Book of Revelation*, 878; Ronald L. Farmer, *Revelation* (Chalice Commentaries for Today; St. Louis: Chalice, 2005), 116.

61 Cf. Aune, *Revelation 17–22*, 951.

62 Cf. Osborne, *Revelation*, 621–22.

63 Philip Edgcumbe Hughes, *The Book of the Revelation* (Grand Rapids: Eerdmans, 1990), 186.

64 Thomas, *Revelation 8–22*, 300.

65 Beale, *The Book of Revelation*, 878. Nichol, *The Seventh-day Adventist Bible Commentary*, 7:857, declares: "The nations of the earth, represented by the ten horns, here purpose to unite with the 'beast' ... in forcing the inhabitants of the earth to drink the 'wine' of Babylon ..., that is, to unite the world under her control and to obliterate all who refuse to cooperate ...."

66 Corsini, *The Apocalypse*, 326–27. Mounce, *The Book of Revelation*, 319, argues: "The ten kings are not the ten emperors of Rome because unlike the Roman emperor, these have received no kingdom as yet. Nor are they the kings of the earth who in 18:9 mourn the fall of Babylon.... Whatever the immediate historical allusion, the complete fulfillment of the imagery awaits the final curtain of the human drama. Ultimately, the kings are 'purely eschatological figures representing the totality of the powers of all nations on the earth which are to be made subservient to Antichrist. The number ten is

preterist view, Kistemaker declares: "These ten horns are ten kings in the service of the evil one; they are united in purpose to do the bidding of the beast, that is, the Antichrist. The text precludes identifying ten kings with subordinate rulers in the Roman empire or with the Parthian governors, because these kings had not yet received a kingdom."[67]

It is not easy to determine whether the number ten is used figuratively or whether it is employed in a literal way. In Dan 7, which furnishes the background for the ten horns in Rev 17, the ten horns of the fourth beast seem to refer to precisely ten kingdoms, because in connection with the appearance of a little horn three of the ten are uprooted. This leaves only seven horns plus the little horn, a power of a somewhat different nature, and may indicate that a quantitative number is implied. In Rev 17 the subdivision of the heads into five that are fallen, one that is, one that is to come, and the eighth also suggests an understanding of the seven as a literal number. However, the horns in Rev 17 are not reduced to seven.[68] Neither are they subdivided. This may allow for a figurative interpretation. Furthermore, the question is as to whether the ten horns/kings are part of the kings of Rev 17:2 or whether they actually are these very kings who are involved in acts of sexual immorality with harlot Babylon. Over them the harlot rules (Rev 17:18). If the ten kings are identical with the kings of the earth in Rev 17:2 and 18, the number ten should be understood figuratively.

In the Apocalypse the term "king" (βασιλεὺς) occurs in the singular and the plural. In the singular it refers to God the Father who is the "King of the nations" (Rev 15:3), to Jesus who is the "King of kings" (Rev 17:14; 19:16), and to the king of the locusts who is the angel of the abyss and represents Satan (Rev 9:11). In the plural the term "king" occurs most frequently—namely eight times—in the phrase "the kings of the earth" (Rev 1:5; 6:15; 17:2, 18; 18:3, 9; 19:19; 21:24). Twice "kings" are found in enumerations of various people or rulers (Rev 10:11; 19:18). "The kings of the whole world" appear in Rev 16:14. Two verses earlier "the kings from the east" show up (Rev 16:12). Chapter 17 adds the "seven kings" (Rev 17:9) and the "ten kings" (Rev 17:12) who will receive authority "as kings" for one hour (Rev 17:12).

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symbolic and indicates completeness. It does not point to ten specific kings nor to ten European kingdoms of a revived Roman empire."

67 Kistemaker, *Exposition of the Book of Revelation*, 474.

68 Stefanovic, *Revelation of Jesus Christ*, 516, when commenting on the ten horns, writes: "Seven kings will receive dominion over the world *together with the beast in one hour*." He does not provide a rationale for reducing the ten to seven apart from pointing to Dan 7 as an allusion.

In Rev 17 the term "king" occurs most frequently. The kings of the earth mentioned at the beginning and the end of the chapter form a kind of inclusio (Rev 17:2, 18). They also link chapter 17 to chapter 18, because the statement that the kings of the earth have committed adultery with the harlot, found for the first time in Rev 17:2, is repeated in 18:3, 9. In addition there are the seven kings (Rev 17:9) and the ten kings. Beale asks:

> Why do the kings and multitudes who turn against Babylon in ch. 17 then mourn over her destruction in 18:9ff.? Perhaps the "kings" of 18:9–10 are other rulers not included in the ten kings of ch. 17, and perhaps the "merchants" of 18:11ff. are not included in the multitudes of 17:15. Both groups may have remained loyal to Babylon and then mourned her demise. On the other hand, those mourning in ch. 18 may be the same ones who turned against the whore in ch. 17. They mourn because they now realize that through their destruction of Babylon they have destroyed their own economic base.[69]

The kings in Rev 17 as well as throughout the Apocalypse are powers opposed to God. In Rev 17 they are contrasted with the Lamb, the ultimate King and the King of kings who will overcome them. Whereas the seven kings represent major kingdoms which follow each other chronologically, the ten kings reign simultaneously and stand for political powers opposed to Jesus.

4.2. Time References

The major activities of the horns as described in Rev 17 will take place during the last events of human history.[70] The ten horns will rule together with the beast for "one hour." During this time they will wage war against Jesus and will destroy the harlot. The "one hour" of working in a coalition with the scarlet beast (Rev 17:12) occurs also in Rev 18:10, 17, 19 in connection with the judgment on the city Babylon. An alternate time span of "one day" is mentioned in Rev 18:8. It may very well be that "one hour" and "one day" are used interchangeably in Rev 18.[71] This would indicate that "one hour" is a figurative designation of time. The majority of expositors suggest

[69] Beale, *The Book of Revelation*, 883–84. Morris, *Revelation*, 205, rejects the view that the ten horns are the same as the kings of the earth.

[70] Kistemaker, *Exposition of the Book of Revelation*, 475, notes: "We are not told when these kings will receive their power, but the repeated use of the term *one* hour in the next chapter (18:10, 17, 19) suggests that the destructive forces will create havoc in the last days."

[71] Cf. Nichol, *The Seventh-day Adventist Bible Commentary*, 7:857.

that the phrase "one hour" denotes a short period of time.[72] Morris points to the fact that the shortness of time may be according to God's concept of the shortness of time, not ours.[73] This interpretation still allows for the suddenness of the fall of Babylon.[74]

In the NT the term "hour" (ὥρα), sometimes with prepositions and/or pronouns, sometimes without them, can have the following meanings: (1) "at once" (Matt 9:22; 15:28; Acts 16:33), (2) "at that time" (Matt 10:19; 18:1; Luke 10:21), (3) "a while" or "a short while" (John 5:35; 2 Cor 7:8; 1 Thess 2:17; Phlm 1:15), (4) "late" (Mark 6:35; 11:11), (5) precisely an hour or during a specific hour (especially with ordinal numbers—Matt 20:3, 5, 9; Mark 15:25; but also Matt 20:12), (6) an appointed time (especially appointed by God—Matt 24:36, 44, 50;[75] John 2:4; 5:25; 12:23, 27), (7) a (short) period of time (1 John 2:18).

In Revelation "hour" occurs ten times. Four out of ten occurrences use the number "one" with the term "hour." Almost all texts in which "hour" is found occur within a context of judgment. Furthermore, in none of them a precise hour of sixty minutes is implied.[76] Therefore, it is preferable to take "hour" in Rev 17:12 as a short and undefined period of time.[77]

5. Summary and Conclusion

In this article we have suggested that the beast of Rev 17 should be understood as Satan.[78] This solves some of the problems associated with other views: Rome does not have to fight Rome. Rather the political powers with Satan as the instigator that initially support Babylon will turn against her.

72 Cf. Osborne, *Revelation*, 622; Farmer, *Revelation*, 116; Kistemaker, *Exposition of the Book of Revelation*, 475. He points out that "one hour should not be understood literally as sixty minutes, for here as in other places in the Apocalypse chronological time is not the issue. Rather, time is a principle that in this text merely means brevity."

73 Cf. Morris, *Revelation*, 205.

74 Cf. Osborne, *Revelation*, 622. Beale, *The Book of Revelation*, 879, points to the LXX of Dan 4:17 as the background of Rev 17:12. It is also found in a judgment context.

75 Cf. Aune, *Revelation 17–22*, 952.

76 Rev 3:3 refers to the hour of Jesus' judgment and Rev 3:10 to the hour of testing. Rev 9:15 reports that the four angels, who had been prepared for the hour and day and month and year, were released. According to Rev 11:13 "in that hour was a great earthquake." Rev 14:7 states that the hour of judgment has come and verse 15 that the hour to reap has come. Rev 17:12 and 18:10, 17, 19 contain the phrase "one hour." The horns rule for one hour. The destruction of Babylon will happen in one hour.

77 Cf. Nichol, *The Seventh-day Adventist Bible Commentary*, 7:856–57.

78 Corsini, *The Apocalypse*, 328, phrased it in this way: "This, the probable meaning of the monster is all that holds up the prostitute: it represents Satan in his guise as 'lord of the world,' a lordship which is both physical and spiritual, religious and political."

Another problem is also solved, namely that a head does exist, while the beast itself "is not." In addition the data found in Revelation seem to support the view that the beast represents Satan.

1. The beasts in Rev 12, 13, and 17 do not exactly represent the same power. The scarlet beast is best understood as Satan working through political powers. He is active throughout human history but the emphasis of Rev 17 is on the last time of human history.
2. The phases of the beast and the subdivision of the heads are not directly parallel. Whereas the phases of the beast represent historical time, the time during the Millennium, and the time after the Millennium, the heads must all be placed in historical time.[79] The sixth head seems to refer to John's time, that is, the first century A.D. The "was" phase of the beast also refers to historical time. During that time Satan is active through different agencies. The time ends with the second coming of Jesus Christ. In connection with Christ's second advent and the beginning of the Millennium Satan is bound and confined to the abyss. He enters the phase "is not." After the Millennium Satan is released from the abyss. He is active as described in Rev 20. As such he is the eighth and of the seven. But he will be judged and annihilated.
3. The seven heads of the beast represent kingdoms rather than individual kings. John writing from the perspective of the first century is told that five are fallen, one is, one has not come yet, and that there is an eighth. These kingdoms are Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the Papacy. The eighth is the beast itself, Satan.
4. The horns represent political powers at the end of human history. They work together with the beast out of the abyss in waging war against Jesus Christ and destroying harlot Babylon. Their activity is limited to a relatively short period of time. The heads are not mentioned as involved in the final battle against Jesus and the harlot. This makes sense for two reasons. First, the heads are empires spanning human history and not end time kingdoms. They have passed away with the exception of the seventh. Second, if the heads were involved in this final battle, the power behind the seventh head would fight itself, because it is also part of Babylon.

The main suggestion, namely that the beast of Rev 17 represents Satan, makes sense for the following reasons:

1. In Revelation the abyss is distinguished from the sea and is consistently linked to Satan. It is best to understand the beast of Rev 17 as Satan.

[79] Beale, *The Book of Revelation*, 864, notes that "the beast's existence extends from the beginning of history to its end ...."

2. The beast of Rev 17 has a strong affinity to the dragon of Rev 12. In both passages it is firmly opposed to Jesus and fights a war/wars against him.
3. It is hardly conceivable that the beast is one of the powers represented by the heads or the harlot, for instance, the Papacy. It is also difficult to see how it would fight itself. It is more consistent to understand the scarlet beast as Satan.
4. The beast of Rev 17 is neither further explained in chapter 17 in the sense that it is identified with another symbol or reality, nor is the judgment on it directly spelled out in Rev 17. Since John frequently introduces a concept and develops it later,[80] we should expect a fuller description of the beast's judgment in another place in the Apocalypse. This is actually found in Rev 20.
5. Satan is a parody of God, while the sea beast is a parody of Jesus, and the beast from the earth is a parody of the Holy Spirit. The beast from the abyss is primarily an imitation of God the Father and should not be confused with another beast.
6. The sea beast is dependent on the dragon, and the beast from the earth is dependent on the sea beast. In the case of the scarlet beast no such dependence is shown. It resembles the dragon.
7. In Rev 12 and 17 both the dragon and the scarlet beast stand in a certain relationship to a church or a group of religious believers, whether faithful or apostate. In both cases the dragon and the scarlet beast attempt to destroy them. In Rev 17 the scarlet beast is more successful than the dragon is in Rev 12. One reason is that the apostate church does not enjoy divine protection as does the true church of God.
8. The beast of Rev 17 is an example of perfect opposition to God and Jesus. In the ultimate sense this applies to only Satan.
9. Both Rev 12 and Rev 17 refer to the desert and seem to depict a similar situation with similar or identical personnel. Corsini notes:

> ... the scene of ch. 17 takes place in the desert and has as its protagonists the beast and the prostitute. All this is clearly taking up what we saw in ch. 12 concerning the woman who fled into the desert, followed by the dragon. The two situations correspond, but now there is a serious difference. In the first case, the woman feared and fled from the dragon, while in the second she has a relationship and even an intimacy with him....

[80] For instance, elements of the promises to the overcomers found in Rev 2 and 3 are mentioned again at the end of the book. The Millennium may be hinted at in the seventh seal. Babylon is introduced by name in Rev 14:8 but only fully portrayed in Rev 17 and 18. The sixth and seventh plagues are more comprehensively described in Rev 17 and 18. The bride of the Lamb occurs for the first time in Rev 19. A fuller description follows in Rev 21.

The fact that the woman is here presented under the aspect of a prostitute indicates that, evidently, her spiritual attitude has changed: she no longer fears her old adversary, but now has such a closeness to him that she believes that she can overcome him and make him subject to her desires. This is a vain hope, as this monstrous union finishes with the beast's destruction of the prostitute.[81]

10. We have noted that in Rev 17 two different battles are alluded to. "In 17:14, the beast and its allies make war on the Lamb and are conquered by him, and in 17:16, the beast and its allies attack the woman and desert her."[82] That there are these two battles of a different nature, one directed vertically and the other horizontally, the one waged against divinity, the other waged against a human system, which is itself in opposition to God, makes the interpretation of the beast as Satan the better option.

Although Rev 17 depicts evil powers which are quite active, God is still in control. He brings judgment on the enemies of his people and delivers his saints from all perplexities and persecutions. The chapter contains comfort for God's people. On the other hand, "the idea of imminence is expressed."[83] It is not long and then the Lord will come and intervene. "These will wage war against the Lamb, and the Lamb will overcome them, because he is LORD of lords and King of kings, and those who are with him are the called and chosen and faithful" (Rev 17:14).

[81] Corsini, *The Apocalypse*, 331.

[82] Frederick J. Murphy, *Fallen Is Babylon: The New Testament in Context* (Harrisburg: Trinity, 1998), 364.

[83] Beale, *The Book of Revelation*, 871.

Appendix

The Beast of Revelation 17[84]

HISTORICAL ERA			
"WAS"	"Five are fallen"	1st Head	
		2nd Head	
		3rd Head	
		4th Head	
		5th Head	
	"One is"	6th Head	John's Time
	"One is not yet come"	7th Head	10 Horns Concurrent
ESCHATOLOGICAL ERA			
"IS NOT"		"Bottomless pit"/Abyss (Millennium)	
"WILL COME"		8th Head (after Millennium)	
"GOES TO DESTRUCTION"		"Perdition" (after Millennium)	

84 The following diagram was adapted from Strand, *Interpreting the Book of Revelation*, 56.

Journal of Asia Adventist Seminary 10.2 (2007): 177–191

MISSION AS HOLISTIC MINISTRY: TOWARD A SEVENTH-DAY ADVENTIST THEOLOGY OF MISSION FOR RELIEF AND DEVELOPMENT

WAGNER KUHN, PH.D.
Institute of World Mission, Andrews University, Berrien Springs, USA

This article endeavors to develop a Seventh-day Adventist theology of mission for holistic ministry. The importance (and need) of a solid biblical theology of mission for relief and development activities is discussed. Such a task requires a well-defined theology of holistic ministries which is significant in view of the fact that both individual church members as well as church institutions are to be socially responsible towards their neighbors or those most affected by misfortunes and tragedies. This holistic and integrative approach to God's mission understands that relief, development, and Christian witness are the hands and feet of one body—the Body of Christ. Thus theological and biblical principles set forth in the Scriptures must be rightly understood and effectively put into practice.

Key Words: mission theology, holistic mission, relief, development, charity, poor, welfare, Seventh-day Adventist Church

1. Introduction

After God had finished his work of creation he declared that "it was very good" (Gen 2:31).[1] It was perfect. Then, according to Scripture, sin entered and the fall occurred, which affected all creation. Man and woman realized they were naked, hiding from the LORD God because they were afraid and ashamed of their nakedness (sin). God came to their rescue, providing them with garments of skin to relieve them of their shame and nakedness (Gen 3:21), and also promising a way out, salvation (Gen 3:15). It was the first time in the history of humanity that a form of emergency relief—immediate clothing—was needed and given.

Throughout both the Old and the New Testament, the cause of the vulnerable, poor, sick, and destitute is regularly presented. God provides social, economic, and religious laws concerning their care and welfare, having as its ultimate model for holistic ministry the very person of Jesus Christ.

[1] The *New International Version* (NIV) of the Bible will be used in this study, unless otherwise indicated.

True relief and development find their origin, purpose, motif, and operating principles in the life of love manifested by the Son of God. His life of speaking, doing, and being good set the example for all to follow. Thus Christian relief and development must have their understanding and motivation primarily in the person, work, teachings, life, and even in the death and resurrection of Jesus Christ. His example has established the basis and authority on which the Seventh-day Adventist Church can build a theology of holistic ministry.

This article tries to develop a biblical theology of mission for holistic ministries (relief and development activities).[2] This is a task that is not only needed for the Christian church in general, but it is specifically needed for the Seventh-day Adventist Church and the Adventist Disaster and Relief Agency (ADRA) as the church defines its role in the area of relief and development. A well-defined theology of holistic ministries is significant in view of the fact that both individual church members as well as church institutions are socially responsible towards their neighbors or those most affected by misfortunes, disasters, and tragedies.[3]

2. Setting the Background: Examples and Definitions

In December 2001, representatives of both ADRA and the Seventh-day Adventist Church in a Central Asian country met with a government official to provide him with an overview of the work and activities of the church and ADRA in that country. The government representative was very pleased to know that ADRA was heavily involved with relief and development programs, which helped hundreds of thousands of refugees, Internally Displaced People (IDPs) and other vulnerable citizens. To everyone's surprise, he questioned what the local Adventist churches and its members were doing on behalf of the social problems in their communities. He wanted to know how the local Adventist churches and its members understood and put into practice their social responsibility towards their neighbors as Christians.

The government official seemed to understand that relief and development is not only a task that needs to be undertaken by ADRA, the relief and

[2] This study was first presented on November 16, 2006, as a keynote address for the "Higher Education Empowering Development" Forum, Adventist International Institute of Advanced Studies (AIIAS), Silang, Philippines. Generally, the oral presentation style has been preserved.

[3] See Wagner Kuhn, *Christian Relief and Development: Biblical, Historical, and Contemporary Perspectives of the Holistic Gospel* (São Paulo, Brazil: UNASPRESS, 2005), 127–37.

development agency of the Seventh-day Adventist Church, but that this task also needs to be carried out by the local Adventist church and its members.

Christian relief and development ministry is both an individual responsibility and a responsibility of the Christian church as a whole, including the Seventh-day Adventist Church. It is therefore important that Adventist church members in particular and the church in general to understand the issues related to holistic development within the context of holistic ministry. Theological and biblical principles set forth in Scripture must be rightly understood and effectively put into practice.

Accurately understood, holistic[4] and transformational development has to do with the transformation (and redemption) of the whole person, the whole community. It is demonstrated through God's purpose of redeeming, healing, saving, and transforming individuals and communities into his likeness. Transformational development is not the preaching of the gospel or evangelism per se, but since it treats the whole person it will also try to meet the spiritual needs of the individual. Moreover, this transformational development which is holistic in nature has to do with the contextualization and adaptation of Christ's ministries though an integral (whole) and balanced approach to mission which brings about physical, mental, social, and spiritual transformation and well-being to the individual and the community he/she lives and interacts with.

A variety of articles and books on this subject have been published by evangelicals, however very little has been written on it with respect to the context of the Seventh-day Adventist Church and, more specifically, ADRA. Therefore there is a need for Seventh-day Adventist theologians and missiologists, as well as development professionals, to establish a biblical foundation of holistic mission. This is a difficult task, but it must be pursued.

So, what is mission in a biblical context? Is it merely the proclamation of the gospel and the establishment of churches? Or does it also refer to relieving human beings of suffering and misery? How is holistic development work, as part of God's mission, exemplified in the New Testament? Does the Old Testament have principles to guide the church in implementing holistic ministries and transformational development programs?

Before turning to the Bible, let us examine a few definitions of mission. Arthur Glasser and Donald McGavran, for example, have defined mission as

[4] "Holism" is the belief or theory that reality (things or people) are made up of organic or unified wholes that are greater than the simple sum of their parts. The term "holistic" has to do with holism and as such emphasizes the importance of the whole and the interdependency of its parts.

> ...carrying the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and become responsible members of His church, working, as the Holy Spirit leads, at both evangelism and justice, at making God's will done on earth as it is done in heaven.[5]

The members of the editorial committee of the American Society of Missiology series describe mission as "a passage over the boundary between faith in Jesus Christ and its absence."[6] Others have defined Christian mission as

> The set of beliefs, theories, and aims of a particular sending body of the Christian world that determines the character, purpose, organization, strategy and action to evangelize the unreached world for Christ and to minister holistically to its needs.[7]

These definitions do not limit mission merely to the proclamation of the gospel but they also encompass services rendered toward the promotion of the physical, mental, social, and spiritual well being of people. Moreover, mission needs to be understood in connection with the overall mission of God in saving, redeeming, and restoring humankind. This mission is carried out or accomplished by God's designated instruments, be they his Son, his chosen people, his prophets or apostles, his community of believers (church) or individuals who are committed to his mission. It can also encompass holistic ministries as one of its parts, but it is not limited to this aspect of service only. Holistic ministry is more limited to the concepts and practice of welfare relief, social services, charity (humanitarian work), and transformational development. It has to do with restoring all aspects of the person: physical, mental, social, and spiritual.

The Bible defines the mission of God and the church. For example, the Bible shows that the mission of God is the salvation of humankind (John 3:16). It also indicates what my responsibility towards God, creation, self, and my neighbor should be (Matt 22:37–40). Scripture provides a balanced and complete package of principles, concepts, and practices on which to build a holistic theology of mission.

Such a biblical theology should outline the function and mission of the church, which includes gospel proclamation, teaching, Christian witness, individual and corporate worship, holistic development, transformational ministries, discipleship, nurture, and other service toward human beings.

[5] Arthur Glasser and Donald McGavran, *Contemporary Theologies of Mission* (Grand Rapids: Baker, 1989), 26.

[6] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series 16; Maryknoll: Orbis, 1991), xii.

[7] Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids: Baker, 2000), 84.

Whenever implemented through the power of the Holy Spirit, such mission will not only include the responsibility of preaching but also living out the gospel. It will encompass all necessary efforts in order for fallen human beings to be restored to the image of God. In this way a true biblical model of mission will need to be holistic as it will focus on the central theme of God's salvation and restoration of the human race as well as on his creation.[8]

This biblical theology of mission needs to demonstrate that God's revelation in Jesus Christ has also a missionary dimension and that this missionary dimension has its best example in the person of Jesus Christ.[9] As such it needs to reflect and exemplify Christ's self-sacrificing love and character in words and deeds.

3. The Need for a Biblical Theology of Mission for Relief and Development

The title of Ronald J. Sider's book, *One-Sided Christianity?*[10] poses an interesting question. Is there more than one side to Christian ministry? Apparently for Sider Christian mission appears to be one-sided, in that the church either focuses its attention exclusively on evangelism while forgetting other ministries or the church's only priority and preoccupation is with social services. In doing one the church loses its balance and priorities, becomes hampered, loses its vigor, and fails to fulfill its mission.

There are several places and areas in church ministry and mission that require a clear and balanced biblical understanding of mission. There is a need for a more balanced curriculum in our seminaries where pastors, teachers, and missionaries will be reminded that theology and ministry includes ministering to the whole person. Other institutions of higher learning, such as teacher training schools and medical schools, need also to teach its students a biblical theology of mission that enables them to be involved in the spiritual and social as well as physical restoration process.

The area of welfare and relief work would benefit greatly if a theology of mission for relief and development existed, because much of the ministry of Jesus was devoted to the healing and sustenance of the poor, the sick, and the destitute.[11] Most of what he did was directly related to welfare, re-

8 See Ellen G. White, *Education* (Mountain View: Pacific Press, 1903), 123–27.

9 See David J. Bosch, *Witness to the World: The Christian Mission in Theological Perspective* (Atlanta: John Knox, 1980), 47–49.

10 See Ronald J. Sider, *One-Sided Christianity? Uniting the Church to Heal a Lost and Broken World* (Grand Rapids: Zondervan, 1993).

11 An interesting discussion regarding diaconal ministries as it relates to church life and mission (in the context of the Lutheran Church) can be found in the following book by

lief, and development work. Jesus' example should be important for the church to follow. A theology of such a holistic mission would also help the church in interpreting and applying Jesus' words as well as his deeds.

Although Jesus' works of compassion and relief activities were of a miraculous nature, such as the feeding of the multitudes (Matt 14:13–21; Mark 6:30–44; Luke 9:10–17), they were an important part of his ministry and he used these miracles to teach his disciples important mission principles. On the other hand, we see that the apostle Paul accepted offerings from the members of the church in Antioch to be given to the members living in Judea (Acts 11:29). These examples show us that there is a need for various aspects of mercy—preaching, miracles and giving money. Furthermore, the Bible validates both individual and corporate relief efforts that require personal efforts (disinterested benevolence) as well as money, but it also makes it clear that a spiritual and loving concern must motivate all of these activities.

The Christian church must understand that evangelism and compassionate relief service and holistic development belong together in the mission of God.[12] This central principle justifies Christian welfare, relief, and transformational development, because they are part of the biblical mandate. This theology of mission emphasizes the restoration of body and mind without neglecting the spiritual realm. It teaches us why welfare and relief are necessary and how they should be carried out.

Jesus makes it clear that only those of his followers who have shown a loving character to those in need, will be rewarded at his second coming.

> Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Matt 25:34–36).

Furthermore, the relief that occurs through the development process requires external help (assistance) as in the case of emergency and relief pro-

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Reinhard Boettcher, ed., *The Diaconal Ministry in the Mission of the Church* (Geneva: Lutheran World Federation Studies, 2006), 8, from which I quote the following paragraph: "In a world inundated with trite words and manipulated language, the 'church's body language'... its *diakonia*, may gain increasing significance for the credibility of the church and its message. This observation draws our attention to the ways in which Jesus proclaimed God's coming kingdom: by preaching and teaching, but also by healing and integrating the marginalized and excluded."

12 See John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove: InterVarsity, 1975), 27.

grams. Often such work originates outside of those in need. Even for this type of work Scripture provides us with biblical examples and theological principles.[13]

4. The Gospel as Holistic Mission: From Incarnation to Transformation and Redemption

God's plan of restoration and transformation originated from the outside. Christ's incarnation shows God taking the initiative to restore and save lost and fallen humanity. The Son of God did not stay in the safe immunity of his heaven, remote from human sin and tragedy. He actually entered our world. He emptied himself to serve (Phil 2:5–8). He took our nature, lived our life, endured our temptations, experienced our sorrows, felt our hurts, bore our sins, and died our death. He penetrated deeply into our humanness. He never stayed aloof from the people he might have been expected to avoid. He made friends with the dropouts of society. He even touched the untouchables. He could not have become more one with us than he did. It was a total identification of love (John 3:16). His incarnation was not a superficial touch down to us but he became one of us (yet he remained himself). He remained human without ceasing to be God. Now he sends us into the world, as the Father sent him into the world (John 17:18; 20:21). In this way our mission is to be modeled on his.

Indeed, all authentic mission is incarnational mission. It demands identification without loss of identity. It means entering the worlds of other people, as he entered ours, though without compromising our Christian convictions, values or principles. The apostle Paul is a good example. Although he was free, he made himself everybody's slave (1 Cor 9:19–22). That is an example of incarnation and thus a principle of mission. It is identification with people where they are.

The Bible and Christian history offer many examples which can help us in establishing a theology of mission for relief and development. There are many laws and regulations in the Old Testament[14] as well as examples and

[13] Before God expelled Adam and Eve from the Garden of Eden, he came to their rescue and provided them with garments of skin to relieve them of their shame and nakedness (Gen 3:21). It is the first time in the history of humanity that relief was needed and thus immediately provided. This relief was an emergency relief, but it would last forever. It was and still is based on God's eternal promise (Gen 3:15).

[14] "Do not mistreat an alien or oppress him, for you were aliens in Egypt" (Exod 22:21; see also 23:9); "Do not take advantage of a widow or an orphan" (Exod 22:22; see also Deut 10:17–19; 26:12–13); "If you lend money to one of my people among you who is needy, do not be like a moneylender; charge him no interest" (Exod 22:25); "Do not deny justice to your poor people in their lawsuits" (Exod 23:6); "For six years you are

instructions in the New Testament that show us how God wants us to work for the relief of human misery and that demonstrate the right interpretation of the gospel of Christ. Teachings such as the parable of the Good Samaritan (Luke 10:25–37), the final judgment as outlined in Matthew 25:31–46, and James' definition of true religion (1:27) are examples for ADRA and the Seventh-day Adventist Church today. There are dozens of other teachings as well as examples and miracles of Jesus, including the following: Jesus' special care for women: Jesus encouraged Martha and Mary (John 11:17–37); Jesus raised a widow's son (Luke 7:11–17); Jesus was anointed by a sinful woman and forgave her sins (John 12:1–11; Matt 26:6–13; Mark 14:3–9;

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to sow your fields and harvest your crops, but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same with your vineyard and your olive grove" (Exod 23:10–11; see also Lev 19:9–15; Deut 14:28–29; 15:7–11; 24:14–15, 19–22); "If the man is poor, do not go to sleep with his pledge in your possession" (Deut 24:12; see also Lev 25:25–28, 35–43; Deut 24:13–21); "Do not deprive the alien or the fatherless of justice, or take the cloak of the widow as a pledge" (Deut 24:17; see also Lev 19:33–34; Deut 24:18–21; 26:12–13); "Cursed is the man who withholds justice from the alien, the fatherless or the widow" (Deut 27:19; see also Lev 19:13–15); "He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children" (Ps 113:7–9). There are major social concerns in the Old Testament, involving *personhood:* everyone's person is to be secure (Exod 20:13; 21:16–21, 26–31; Lev 19:14; Deut 5:17; 24:7; 27:18); *false accusations:* everyone is to be secure against slander and false accusation (Exod 20:16; 23:1–3; Lev 19:16; Deut 5:20; 19:15–21); *women:* no woman is to be taken advantage of within her subordinate status in society (Exod 21:7–11, 20, 26–32; 22:16–17; Deut 21:10–14; 22:13–30; 24:1–5); *punishment:* punishment for wrongdoing shall not be excessive so that the culprit is dehumanized (Deut 25:1–5); *dignity:* every Israelite's dignity and right to be God's freedman and servant is to be honored and safeguarded (Exod 21:2, 5–6; Lev 25; Deut 15:12–18); *inheritance:* every Israelite's inheritance in the promised land is to be secure (Lev 25; Num 27:5–7; 36:1–9; Deut 25:5–10); *property:* everyone's property is to be secure (Exod 20:15; 21:33–36; 22:1–15; 23:4–5; Lev 19:35–36; Deut 5:19; 22:1–4; 25:13–15); *fruit of labor:* Everyone is to receive the fruit of his labors (Lev 19:13; Deut 24:14; 25:4); *fruit of the ground:* everyone is to share the fruit of the ground (Exod 23:10–11; Lev 19:9–10; 23:22; 25:3–55; Deut 14:28–29; 24:19–21); *Sabbath rest:* everyone, down to the humblest servant and the resident alien, is to share in the weekly rest of God's Sabbath (Exod 20:8–11; 23:12; Deut 5:12–15); *marriage:* the marriage relationship is to be kept inviolate (Exod 20:14; Deut 5:18; see also Lev 18:6–23; 20:10–21; Deut 22:13–30); *exploitation:* no one, however disabled, impoverished or powerless, is to be oppressed or exploited (Exod 22:21–27; Lev 19:14, 33–34; 25:35–36; Deut 23:19; 24:6, 12–15, 17; 27:18); *fair trial:* every person is to have free access to the courts and is to be afforded a fair trial (Exod 23:6, 8; Lev 19:15; Deut 1:17; 10:17–18; 16:18–20; 17:8–13; 19:15–21); *social order:* every person's God-given place in the social order is to be honored (Exod 20:12; 21:15, 17; 22:28; Lev 19:3, 32; 20:9; Deut 5:16; 17:8–13; 21:15–21; 27:16); *law:* no one shall be above the law, not even the king (Deut 17:18–20); *animals:* concern for the welfare of other creatures is to be extended to the animal world (Exod 23:5, 11; Lev 25:7; Deut 22:4, 6–7; 25:4).

Luke 7:36–50); Jesus healed and dialogued with a sick woman (Luke 8:43–48; Matt 9:20–22; Mark 5:25–34); women were cured from evil spirits and diseases (Luke 8:1–3); Jesus healed a crippled woman (Luke 13:10–13); Jesus noticed the widow giving her offering (Mark 12:41–44; Luke 21:1–4); Jesus appeared to Mary (John 20:10–18). Jesus also healed all kinds of physical maladies such as the blind, the ill (in general), the deaf, the mute, the leper, the paralytic (crippled, lame), and the invalid; Jesus healed the sick (Matt 4:23–25; 8:16; 12:15; 15:29–31; Mark 1:32–34; Luke 4:40–41); Jesus heals the demon possessed (Matt 8:28–34; 12:22–23; 15:21–28; 17:14–19; Mark 1:21–28; 5:1–20; 7:24–30; 9:14–28; Luke 4:33–35; 8:26–39; 9:37–42).

The apostle Paul encouraged the practice of holistic relief and development by urging church members to do good to all people, especially to those who belong to the family of believers (Gal 6:10), but he also had a broader view of compassion to include even our enemies. He reminds us that "if your enemy is hungry, feed him; if he is thirsty, give him something to drink" (Rom 12:20). He affirmed the principles that everyone should work with their own hands, live a quiet life, not depend on or be a burden to others, and never interfere in the affairs of others. Idleness should not exist among believers but rather they should work hard. In doing so, they would possess dignity, would be self-reliant, and would become respected citizens of their communities (1 Thess 4:11–12; 2 Thess 3:7–8).[15]

Ellen G. White wrote that "the Savior ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration."[16] It was "by giving His life for the life of men" that "He would restore in humanity the image of God. He would lift us up from the dust, reshape the character after the pattern of His own character, and make it beautiful with His own glory."[17] Doubtless we can refer to the holistic gospel of Jesus Christ, a gospel that is able to heal and to save, to protect and restore—transforming and redeeming human beings into heirs of God's kingdom. This is the work that must be done through the power of God's Spirit in order that many poor, sick, and needy persons might receive

[15] It is also important to note that the early Christian community was characterized by true fellowship. They had decided to abide in unity with Christ and with each other, having everything in common (Acts 2:42–44). It was because of this true fellowship that "there were no needy persons among them" (Acts 4:34). Thus, the act of sharing their possessions was what made it possible for the new believers to meet the needs of those who were in distress (Acts 4:32–47).

[16] Ellen G. White, *Ministry of Healing* (Mountain View: Pacific Press, 1905), 111.

[17] Ibid., 504.

the graces of this holistic gospel of Christ and be transformed into his likeness.[18]

5. Bridging the Gap: Toward a Seventh-day Adventist Theology of Mission for Holistic Ministry

The search for a balance between evangelism and social ministries has always been at the forefront of the evangelical debate, especially when it comes to defining the mission of the church and to prioritizes its implementation. There are those who advocate merely the preaching of the gospel. They have argued that since the gospel is powerful it is enough to transform the condition of humans and thereby make social ministries secondary or irrelevant (unfortunately there are still many economically poor and socially marginalized Christians). Others have argued that what is needed is "action by Christians along with all people of goodwill to tackle the terrible problems of the nation, to free the oppressed, heal the sick, and bring hope to the hopeless."[19]

Redemption and transformation is the ultimate purpose of Adventist education and Christian development. But, in order for this transformation to occur, both the divine power and the human will must cooperate. Jesus showed us the way by loving and identifying himself with us even unto death. His mission was to bring complete restoration to men and women. "He came to give them health and peace and perfection of character.... From Him flowed a stream of healing power, and in body and mind and soul men were made whole."[20]

Development that is holistic is more than just an infusion of innovations or changes in behaviors, traditions or worldviews; it is a transformation of the whole person, which affects the whole community. It is a transformation of both the poor as well as those with means. All need to be transformed and saved by God's redeeming grace.

The debate on what is acceptable mission for the church will not stop and there will always be those who argue one way or the other. This makes it even more urgent for the church to update, develop, and expand a theology of holistic ministries. Such a biblical theology of holistic mission will integrate development and Christian witness and in doing so the church

[18] See Roelf S. Kuitse. "Holy Spirit: Source of Messianic Mission," in *The Transfiguration of Mission: Biblical, Theological, Historical Foundations* (ed. Wilbert R. Shenk; Scottsdale: Herald, 1993), 120, who writes that God's "mission is sharing faith with others... [it] is acting in love toward the neighbor who is in need of our help and support."

[19] Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 136.

[20] White, *Ministry of Healing*, 17.

will be able to follow the principles and examples that Jesus gave us when he "cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind" (Luke 7:21). This theology will bring together the totality of instructions and examples in the Bible and will aim to integrate all aspects of mission by addressing the whole person and by providing the basis for individual and community transformation.[21]

A biblical theology of holistic ministry is so important for the Adventist church because it would help the church find a balance in its witnessing approach. It would help the church as a whole to understand that the gospel of Christ is not a social gospel, nor can preaching salvation be done in a vacuum without considering people's temporal needs. A holistic ministry will attempt to respond to the needs of people at all levels. The church and its members need to practice what they preach. As the Bible says, "Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives" (Titus 3:14).

The balance between word and deed and between being and doing is always at the forefront of the discussion when it comes to holistic ministries as carried out by the church. It is for this same reason that the Seventh-day Adventist Church (and ADRA) regularly needs to review its mandate, its purpose, its operating principles, but this has to be done within the context of a biblical mandate (that is, in the context of a theology of mission).

Furthermore, ADRA would benefit greatly by having a well-defined and clearly-stated biblical theology of holistic ministries in order to understand its mission and to articulate its purpose. Although ADRA has attempted to include a discussion of its mission in its *Operations Manual*, it has done so without engaging the whole church and its staff in a discussion of a biblical mandate for doing development and relief work.

In many countries, programs are implemented with little consideration as to whether these activities are part of the holistic ministry of the church. Often the church does not know what ADRA is doing, nor can ADRA give an explanation as to why and exactly how it implements such activities. That becomes more problematic when donors want ADRA to implement programs that are not part of ADRA's portfolio or when programs conflict with the church's purpose or theology of mission. This has created a tension

[21] See Vinay Samuel and Chris Sugden, eds., *Mission as Transformation: A Theology of the Whole Gospel* (Irvine: Regnum, 1999), ii, where V. Samuel uses the word *transformation* in connection with the definition of mission, stating that "Transformation is to enable God's vision of society to be actualized in all relationships, social, economic, and spiritual, so that God's will may be reflected in human society and his love be experienced by all communities, especially the poor."

between the church and ADRA because often the implementation of mere "humanitarian" programs are not seen as part of the mission of the church.

Thus, a well-defined and clearly formulated theology of holistic ministries for ADRA is far more important than its strategy and methodology in winning donors' confidence and grant funding. It is important because in the very center of the donors' ability and willingness to grant ADRA their money is their perception of what ADRA is and does. This perception is directly related to ADRA's own understanding of its mission, purposes, and operating principles, as well as its theology of holistic ministries, and the way it carries out and implements its activities.

6. Adventist Mission as Holistic Ministry: Integrating Relief, Development, and Christian Witness

The mission of the Seventh-day Adventist church is carried forward mostly through preaching, teaching, and healing ministries. It is a mission aimed at reaching and touching the spirit, the mind, and the body. Such focus denotes an effort to consider the mission of the church as an all encompassing and holistic ministry. More often than we think, individual believers are sent by God and the Church to distant and difficult places to minister and serve those in need. Accordingly, many committed missionaries go to preach the Good News and in addition find themselves involved in challenging circumstances where providing physical healing, emergency resources, and educational development is a priority.

It is not uncommon for these individuals to involve themselves in educational and development activities, as these types of ministries provide a venue whereby people and communities can have an opportunity for change and transformation. Many times the motivation behind these types of educational and development initiatives is to help provide opportunities for those who are poor or discriminated against.

In the past such educational and development initiatives, motivated by a spirit of humanitarian benevolence and charity, inspired the establishment of several schools and universities in Europe and throughout the world, many of which still exist today. Michel Riquet makes the following comment regarding the establishment of the Sorbonne in France and other European universities:

> It was in fact in order to enable sixteen poor men, Masters of Arts aspiring to the doctorate, to pursue their studies at the University, that Robert de Sorbon, chaplain to St Louis the king, founded the College of the Sorbonne in 1257. It was the same at Orleans, Salamanca, Oxford and Cam-

> bridge. In these university centres the Friars Preachers for many years fostered a flame of fervour and charity."[22]

For these missionaries, the charity which is inspired by the spirit and fervor of the gospel must encompass all forms of Christian life and practice—evangelistic, educational, medical, pastoral, and others.

Christian believers must continually be aware that God provides them with an excellent opportunity to reach and touch people through education, as education means development which leads to transformation and redemption. Education and development have to do with the restoration of human dignity. Such development encompasses every dimension of human existence: physical, moral, psychological, social, and spiritual. In this case, our holistic ministry's philosophy is based on the assumption that love is the foundation for a Christian vision of human development (1 Cor 13) because development is relational. Although development will include material, technical, and capital inputs, these alone are inadequate. A person without dignity is a person who is not loved and valued. Thus, the goal of holistic development is a person-in-community transformed by love, whose dignity has been restored, and who has found a productive and socially responsible role in the community.

True education and development are achieved when the poor, the oppressed, the sick, the vulnerable, and the miserable of society have been enabled to participate as responsible members of the community, each one contributing to the realization of a just and free society. When their basic needs are met, individuals become responsible members of a community and participate in shaping their own future, because they have access to resources and opportunities. This kind of education and development is multi-dimensional, encompassing every part of human life.

Individual or community holistic development in all its perspectives and forms is a radical concept. It involves all aspects of life. It has to do also with the redemption and transformation of the structures and powers that hinder and obstruct the person from experiencing the abundant life Christ wants everyone to enjoy (John 10:10).

Personally, I have come to the firm conclusion that development as understood and practiced from a holistic Christian perspective offers much more hope and has a better chance to succeed than does a mere secular education and development that dichotomize between body and soul, between the physical and spiritual realities of life. A holistic approach to mis-

[22] Michel Richet, *Christian Charity in Action* (transl. P. J. Hepburne-Scott; The Church in the Modern World: Twentieth Century Encyclopedia of Catholicism 105; New York: Hawthorn, 1961), 124–25.

sion as holistic ministry will seek to be inclusive and integrative, aiming at addressing the whole person. In this sense, it is in Christ that we have the best example. Any philosophy, theology or practice of holistic ministry, especially for missions, should carry on the principles of Jesus' holistic gospel which aims to transform the whole human being—body, mind, and spirit.

It was with this aim in mind that Ellen G. White went forward with the vision to establish an institution of higher education—the Loma Linda College of Medical Evangelists in 1906. The purpose was that the healing of the sick and the ministry of the word should go hand in hand.[23] This purpose must continue, and not only at Loma Linda University, but in all educational, medical, and other institutions of the church—integrating the teaching of the word and healing of the body.

God's mission must continue through hospitals that not only heal but also teach the words of the great Physician, through relief and development agencies that not only provide humanitarian aid but also words of hope in the God that loves and cares, and through educational institutions that not only teach the established curriculum but also build men and women of noble character. God's holistic mission must continue through churches, missions, conferences, unions, and divisions that not only manage but also live and preach the good news of the gospel in word and deed. God's mission must continue as the members of the church learn, live, and practice the holistic gospel of Jesus.

Christian believers and missionaries who are involved in holistic ministry and mission (humanitarian relief and transformational development programs along with being a Christian witness) need to be careful to follow the principles and concepts presented in the Bible. They must study the life of Christ to see how he imparted life and salvation as he ministered to all—healing, teaching, and preaching the good news. Because, in the end, we all need to understand that preaching good news and healing the human body are one and the same activity, an activity that is carried forward by individuals and the church through the Spirit.

Thus, holistic ministries must be carried out together and in an integrated manner as we endeavor to live out and share the good news of God in the wisdom and strength of the Spirit and in the love and grace of Jesus Christ.

[23] See Richard A. Schaefer, *Loma Linda University Medical Center Legacy: Daring to Care* (Loma Linda: Legacy, 1995), 162.

7. Conclusion

A biblical theology and perspective of mission will help missionaries engaged in either humanitarian relief, educational and development activities, administration, preaching or medical mission to understand that they are the hands and feet of one body—the body of Christ. Those who are engaged in ministries of compassion towards the sick, the poor, orphans, widows, and the oppressed must understand that their work, both in word and deeds, is a work of redemption and transformation. This work not only provides food or medicines, or implements programs that aim to educate the communities, or provides loans for the poor so they become empowered to improve their own lives, it is much more. Holistic development ministries are part of the biblical gospel that needs to be lived out by individuals, churches, and communities, contributing to the total restoration of human beings.

Moreover, understanding that evangelism and holistic development belong together in the mission of God is central for the Christian church, because it will justify Christian welfare relief and development as legitimate ministries. Such a biblical theology of mission will emphasize the restoration of body and mind, without neglecting the spiritual needs of a person. In this way, the Seventh-day Adventist Church will continue to fulfill its important God-given role in transforming individuals and communities through its many integrated ministries, but especially through humanitarian relief, and educational, medical, and development activities—activities that are a witness of the transforming power of Jesus Christ.

Journal of Asia Adventist Seminary 10.2 (2007): 193–203

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

"Holy Place in Matthew 24:15"

Researcher: Sun-hwan Kim, M.A. in Religion, 2007
Advisor: Clinton Wahlen, Ph.D.

Employing the grammatico-historical method of exegesis, this study explores what "holy place" refers to in the context of Matt 24:15 and why Matthew uses this unique phrase, which is not seen in the Synoptic parallels.

Since "the abomination of desolation," described in Matthew as standing in a holy place, is quoted from Daniel, the OT background of important words is examined in chapter two. Especially in the Prophets, "abomination" is used in relation to idolatry, which profanes the holiness of God, and desolation is often seen as God's judgment on abominations. Holy place (מָקוֹם קָדֹשׁ) in the OT refers to a designated spot within the sanctuary rather than to the entire sanctuary itself. On the other hand, Jerusalem is the place most frequently described as holy as it is called the "holy mountain" and the "holy city." In Dan 9, Jerusalem is emphasized explicitly as a holy place.

Chapter three exegetes Matt 24:15 within the context of chaps. 21–25 and Matthew's view of Jerusalem. The meaning and significance of holy place in the larger NT perspective is also probed.

This study concludes that "holy place" in Matt 24:15 most probably refers to the whole of Jerusalem as the holy city and not to the temple only. At the same time, Matthew also seems to emphasize that Jerusalem is a holy place because it contains the temple which is God's dwelling place.

"The Identity and Meaning of the 'Earth-Dwellers' in the Book of Revelation"

Researcher: Glenn Jade V. Mariano, M.A. in Religion, 2007
Advisor: Richard A. Sabuin, Ph.D.

This study investigates the identity and meaning of the Greek phrase οἱ κατοικοῦντες ἐπὶ τῆς γῆς "the earth-dwellers" in the book of Revelation and its relationship to the Greek phrase οἱ καθήμενοι ἐπὶ τῆς γῆς "the earth-settlers."

A background study of terms for "earth-dwellers" indicates that reference is to the wicked and unfaithful people who permanently live in a certain place (in both local and universal senses) while the phrase "earth-settlers" is closely related to "earth-dwellers." Both phrases appear in the context of God's judgment.

Study of the eleven occurrences in the book of Revelation of "the earth-dwellers" (3:10; 6:10; 8:13; 11:10; 13:8, 12, 14; 17:2, 8) and the single occurrence of "the earth-settlers" (14:6) indicates that these phrases are synonymous. Though they are portrayed as the recipients of the divine wrath, "the earth-dwellers," as a categorized group of unrighteous people, are also portrayed as the recipients of God's corrective judgments and of the eternal gospel for their repentance and salvation. God always gives them a chance to repent.

However, "the earth-dwellers" keep on opposing God and rejecting his call. They follow and worship the sea-beast and the dragon, and receive the mark of the beast. Also, they are made drunk with the wine of the wrath of the great harlot's/Babylon's fornication. They are those who are not registered in the Lamb's book of life (13:8; 17:8). They are not the citizens of heaven. They are the citizens of the earth. Thus, they are the unrepentant sinners who, by their own choice, are doomed to destruction.

"Does Job 14:22 Depict the Condition of Man after Death or the Condition of Job while He is Alive?"

Researcher: Younis Masih, M.A. in Religion, 2007
Advisor: Yoshitaka Kobayashi, Ph.D.

There are contrasting views in regard to the meaning of Job 14:22. One view considers that Job 14:22 refers to the condition after death. This view can be further subdivided into three groups: (a) Those who consider that the dead, while they are decomposing in the grave, are conscious of their pain and their souls mourn this painful condition; (b) those who consider that there is no consciousness after death, and that Job 14:22 cannot be interpreted as if the dead are capable of sensation, but rather that the description of the body in the grave having pain and the soul mourning is only poetic personification; and (c) those who suggest a metaphorical interpretation of Job 14:22, by which the "flesh" stands for the grieving of the "kinsfolk" and "soul" stands for the "servants" who mourn over the dead person.

An alternative view considers that Job 14:22 refers to Job's physical health while he is still alive. After a detailed exegetical and syntactical investigation, this study affirms that Job 14:22 describes a person who is still

alive and that Job is talking about his own physical suffering and emotional distress.

"Proposed Guidelines for Developing more Effective Mission Strategies to Reach Indo-Fijians in Fiji-Islands"

Researcher: Romina Lata Masih, M.A. in Religion, 2007
Advisor: James Park, Ph.D.

The questions posed in this research are as follows: (1) What are the biblical teachings related to mission strategy for outreach to ethnic groups? (2) What cultural elements should be taken into consideration in developing a mission strategy for the Seventh-day Adventist Church to reach out to Indo-Fijians? (3) To what extent have the mission strategies of the Seventh-day Adventist Church in the Fiji islands been developed in a culturally relevant manner for outreach to the Indo-Fijian group in terms of the message, the messenger, the methodology of evangelism, and the knowledge of church members about their mission target? (4) How can mission strategy be improved with a biblical (and culturally relevant) manner for outreach to Indo-Fijians?

This study finds that any strategy for reaching Indo-Fijians with the gospel must consider their cultural background as well as their specific needs. An analysis of the strategies that have been followed by Seventh-day Adventists in the past leads to the conclusion that some of these mission approaches to Indo-Fijians have not been relevant to their culture. Furthermore, it has been shown that the effectiveness of the approach is directly related to the degree of sensitivity to their culture and the extent to which their needs are understood. This study's evaluation of various mission approaches to Indo-Fijians finds that any missionary effort or evangelistic strategy must recognize the role of religion as an integral part of the cultural difference. Evangelistic strategies must not aim to change cultures, but to present the gospel in such a way that Indo-Fijians will be persuaded to become citizens of the kingdom of God.

"Sanctification and Holiness (1 Corinthians 7:14): An Investigation of the Meaning of the Greek Words ἡγίασται and ἅγια within the Context of Intermarriage"

Researcher: Swineys Tandidio, M.A. in Religion, 2007
Advisor: Joel N. Musvosvi, Ph.D.

This study investigates, using the historical-grammatical method, the meaning of the Greek words ἡγίασται and ἅγια within the context of 1 Cor 7:14.

Based on the Jewish view of intermarriage in Paul's time, some of the Christians in Corinth considered intermarriage with unbelievers to be illegitimate, and the resultant children ἀκάθαρτα "unclean" or "illegitimate." They might also have concluded that their church had been defiled and profaned, necessitating such couples to divorce. In confronting this view, Paul employed the words ἡγίασται "he or she has been sanctified" and ἅγια "holy."

This investigation suggests that in 1 Cor 7:14 the Christian partner of such a marriage sanctifies his unbelieving spouse, in the sense that the unbeliever is legitimately attached to the person as a spouse. The children of this marriage are considered "holy," that is, "legitimate." This study concludes that the terminology of sanctification and holiness is used in a non-soteriological sense. However, should the unbelieving spouse and children of such a marriage, through the influence of the believing partner (1 Cor 7:16), be converted to Christianity, they will be sanctified and become holy in Christ, that is, in a soteriological sense.

"A Comparative Study on the Faith Development in Context Rite of Immersion, the Sunni Muslim *Ghusl* and Christian Baptism in the Context of a Southeast Asian Country"

Researcher: Abner P. Dizon, M.A. in Religion, 2007
Advisor: James Park, Ph.D.

This thesis explores the differences and similarities between the Sunni Muslim *ghusl*, the Faith Development in Context (FDIC) rite of immersion, and Christian baptism. The main concern of this study is to determine whether the FDIC rite of immersion is an appropriate and effective reinterpretation of Christian baptism for Muslims based on the New Testament understanding and the perception of both Muslims and Seventh-day Adventists in the selected Southeast Asian country.

The study provides a basic description of the pillars of the Islamic faith, including the Islamic concept of ritual purity. It also documents the FDIC rite of immersion as practiced in the selected Southeast Asian country and gives insights on the dynamics of Muslim ministry in the context of the Seventh-day Adventist Church. Furthermore, it provides a historical and biblical basis for Christian baptism, thus, giving criteria for evaluating the FDIC rite of immersion.

After comparing the meaning and practices of the Sunni Muslim *ghusl*, the FDIC rite of immersion, and Christian baptism in the context of the selected Southeast Asian country, this research concludes that the FDIC rite of

immersion is neither fully identical to the traditional Sunni Muslim *ghusl* nor is it fully identical to biblical Christian baptism. Using a scale of -5 to +5 with the Sunni Muslim *ghusl* at -5 and biblical Christian baptism at +5, this study has pegged the FDIC rite of immersion at "0" in the middle of the Ritual Orthodoxy Scale. This reflects the conclusion of this research that, while the FDIC rite of immersion has progressed away from the form and meaning of the traditional Sunni Muslim *ghusl*, yet, because it lacks certain Christological and ecclesiological meanings attached to Christian baptism by the New Testament, it cannot yet be considered an appropriately contextualized form of biblical Christian baptism.

"A Program Development for Training Chaplains of Korean Adventist Schools in Integration of Faith and Learning to Help Teachers Enhance their Classroom Ministry"

Researcher: Shin Yang Hee, D.Min., 2007
Advisor: Kyung Ho Song, Ph.D.

One of the most critical issues of the Seventh-day Adventist Church in Korea is that the majority of baptized members at Adventist schools leave the church after graduation. There could be several reasons. Many studies have verified that one of the major reasons is a lack of classroom ministry in the schools. The question is then raised: how can the Seventh-day Adventist Church in Korea enhance classroom ministry in the schools?

The purpose of this study is to design, conduct and evaluate a seminar program to equip Korean Adventist school chaplains to help teachers in order to enhance their classroom ministry. A three-day training program on the integration of faith and learning (IFL) was designed; then this was implemented for the chaplains from July 5 to 7, 2005 at Madalpy Sahmyook Training Center. The evaluation of the program was mainly based on questionnaires, interviews, and the researcher's own observations. Findings of this study show that the IFL is a Bible-based concept of Christian education, and that the training in the IFL must be continued in an assertive and ongoing manner. A cooperative effort by the Korean Union Conference (KUC), local conferences, and school leadership is needed for the enhancement of classroom ministry. The following are the core suggestions of this study: (1) The KUC needs to play a main role in the enhancement of teachers' classroom ministry through designing, conducting, and evaluating the IFL training programs. (2) Local conferences need to select qualified pastors as chaplains. Conferences also need to provide chaplains the opportunity to be trained in the IFL. (3) School administrators need to encourage teachers to perform classroom ministry consistently and effectively.

"Evaluation of the 1000 Missionary Movement Missionary Training Program: 1996–2005"

Researcher: Si Young Kim, D.Min., 2007
Advisor: Praban Saputro, Ph.D.

Since the beginning of the 1000 Missionary Movement (1000 MM) in 1992 through 2005, 3,779 young missionaries from fifty-three countries have been trained. These missionaries were assigned to and served in thirty-seven different countries. They have baptized 34,540 new believers and planted 628 churches in foreign countries. However, there are many cases where missionaries struggle with complex cross-cultural circumstances which often tend to weaken their efforts. This raises the question as to whether or not the missionary training given by the 1000 MM to its missionaries is adequate.

The purpose of this study is to evaluate the current 1000 MM training program and present the strengths and weaknesses of its training program. The evaluation was limited to the training factors that influence the cross-cultural adjustment of missionaries. These include goals and objectives, length and type of training, place of training, the trainer, and the curriculum. Findings of this study show that adequate cross-cultural training is related to effective cross-cultural missionary work.

Based on the findings of this study, six practical suggestions were proposed for effective cross-cultural training: (1) 1000 MM trainers need to be cross-culturally trained; (2) there needs to be a balanced curriculum of biblical, professional, and cross-cultural training; (3) cross-cultural training needs to be done in the trainee's local language for those who do not understand English well; (4) mission fields should be assigned to missionaries earlier, sometime before the end of the missionary training; (5) the training period needs to be extended; and (6) the training curriculum should be constantly revised.

"A Proposal for the Discipling of New Members through the Baptismal Class in the North Kivu Association in the Democratic Republic of Congo"

Researcher: Kasereka Muthavaly Wa-Mbaleka, D.Min., 2007
Advisor: James Park, Ph.D.

Church growth in the North Kivu Association (NKA) has been challenged by an increasing rate of backsliding since the mid-1990s. The statistics of membership covering a twenty-four year period (1980–2004) shows that, in

the first four years under consideration, there was a high accession rate of new members (46.1%) and a low dropout rate (4.2%). In the four last years, the dropout rate increased to 15.5% whereas the accession rate decreased to 23.6% of the total church membership.

As part of the study, interviews were conducted with retired pastors, church administrators, leaders, and church members in order to discover possible causes for the increased dropout rate. Also examined was the NT model for the instruction of new believers whereby Christ made disciples through small groups and by spending time with them in devotion and study of God's Word. The early Christian Church seems to have followed this pattern (Acts 2:41–47) by staying together, studying the word of God, and enjoying fellowship on a daily basis in small groups (house churches).

The study suggests a new approach for instructing new members through the baptismal class on the basis of the model of Jesus and the early church. It suggests a three-level baptismal class, through which a new believer is led, in order to develop into the stature of a mature church member who will be ready to lead others. It considers what would be an appropriate curriculum of instruction for the new believer, the amount of time he should spend in instruction at each level, and the means of his integration into the fellowship of the church.

"Ellen G. White's Inclusion of the Body in the *Imago Dei*"

Researcher: Dal Khan Mang, Ph.D., 2007
Advisor: Aecio E. Cairus, Ph.D.

There has been a persistent discussion on inclusion of the body in the *imago Dei*. This study attempts to answer two basic questions: To what extent is Ellen G. White's inclusion of the body in the *imago Dei* unique? And to what extent does Ellen G. White share others' views on this question?

A review of theological discussion on the inclusion of the body in the *imago Dei* from the early church period to the twentieth century showed that those who were influenced by Greek dualism tended to exclude the body from the *imago Dei* while those who affirmed sola scriptura included the body in the *imago Dei*.

The main chapter of this study begins by describing Ellen G. White's inclusion of the body in the *imago Dei*. Her monistic view of man in the *imago Dei* was found to permeate the Seventh-day Adventist Church's views of education, health, abolitionism, and creationism. All her biblical support for the *imago Dei* involves passages which describe how the *imago Dei* relates to the totality of human nature (Gen 1:26–27; Ps 8:5–8; John 1:14; 14:9–10; Rom

8:29; 1 Cor 10:5; 2 Cor 3:18; 4:3–6; Eph 4:24; Col 1:15 and Heb 1:3). The Seventh-day Adventist Church has endorsed her *imago Dei* concept by presenting the complementarity of the body, mind, and character as parts of the whole and Christ as the prototype for the bodily resurrection of believers.

The study concludes by presenting the extent of White's commonalities and differences with others, including non-biblical authors, those doing traditional theology, anti-dogmatic writers, neo-orthodox writers, Darwinians, ecologists, feminists, proponents of a "body theology," and Jewish theologians. The commonalities and differences reflect the writers' dependence on *sola scriptura* or Greek dualism.

"Views on the Image of God: A Comparative Study of the Views of Karl Barth and Anthony A. Hoekema"

Researcher: Reymand Hutabarat, Ph.D., 2007
Advisor: Kyung Ho Song, Ph.D.

This study seeks to give a satisfactory, though not necessarily a final, answer to the questions, "What are the common grounds and points of difference on the views of Karl Barth and Anthony Hoekema about the image of God?" and "What are the underlying influences of these two views?" To answer these questions, the study first describes the views of Barth and Hoekema on the image of God; then, it compares and analyzes them.

Barth understands the image of God in man as the relationship between man and woman. He believes that in the Godhead there exists a being "confronting one another" among the three Persons, of which man is the visible pattern. For him, man who is the image of God is not an individual man but the man as male and female. He believes that the humanity of Jesus Christ is the very image of God. However, this image is not something that Christ possesses as a person, but is to be found only in his relationship with his "woman," the church. Hoekema understands the image of God as an aspect of man that cannot be lost and which must include both structural and functional aspects of man. The functional aspect is seen in man's threefold relationship: toward God, toward others, and toward nature.

This study concludes that Barth was influenced by Søren Kierkegaard, Karl Jaspers, and Ludwig Feuerbach in the formation of his theology. Martin Buber and Dietrich Bonhoeffer most notably influenced the formation of his doctrine of the image of God. Hoekema was influenced by many reformed theologians in the formation of his doctrine of the image of God, including John Calvin, Emil Brunner, Herman Bavinck, and Hendrikus Berkhof. Due to these quite different backgrounds, the views of Barth and

Hoekema on the image of God would seem to be incompatible. However, this study's comparison and analysis of these two views concludes that the apparent differences are not antithetical but rather complementary to each other.

"The Identity and Role of Michael in the Narrative of the War in Heaven: An Exegetical and Theological Study of Rev 12:7–12"

Researcher: Michael Onyedikachi Akpa, Ph.D., 2007
Advisor: Joel N. Musvosvi, Ph.D.

The purpose of this study is to ascertain the identity and role of Michael in the narrative of the war in heaven between Michael and the δράκων (Rev 12:7-12). A survey of possible backgrounds indicates that the δράκων-combat in Rev 12 reflects the δράκων-combat in the OT, especially as depicted in the figurative use of the Hebrew תַּנִּין, and not ancient Near Eastern combat myths. Similarly, the name Michael, commonly used in the OT and the ancient Near East for humans, and exclusively in Daniel for a celestial being, is best understood as a rhetorical interrogative sentence, "Who is like God?" and expresses the incomparability of divinity.

In Dan 10:13, 21; 12:1, Michael is designated as שַׂר "prince" and exhibits qualities of a divine being. Since the OT does not use שַׂר as a standard designation for an angel, there appears to be no biblical basis for the translation of שַׂר in Dan 10:21 and 12:1 as ἄγγελος "angel" by the θ version of the LXX. This translation, possibly influenced by the LXX of Deut 32:8–9 which suggests the idea of tutelary angels for nations, may have paved the way for the subsequent development in the OT apocrypha and pseudepigrapha. The designation of Michael as ἀρχάγγελος "archangel" in Jude 9 presents him as the ruler of the angels, not the chief angel. Moreover, the resurrection motif identifies Michael (Dan 12:1–2), the archangel (1 Thess 4:16; Jude 9), and the Son of God (John 5:25–29) as the same divine being.

Rev 12:7–12 is placed at the center of the chapter and, being parenthetical in nature, indicates that the war in heaven (vv. 7–9) is antecedent to the attack of the δράκων on the male child-messiah (Rev 12:4b). The link between Rev 12:4a and 12:7–9 identifies the war in heaven as the primeval war (prior to the Cross) in which Satan and his angels were cast out of heaven to the earth. Similarly, the rescue of the male child (Rev 12:5) is antecedent to the attack of the δράκων on the woman and the rest of her seed (Rev 12:13–13:18).

The patterns that emerge in this study, namely, the fluidity of the use of symbolisms in Rev 12, the antithetic parallelism between Michael "Who is

like God?" and the perceived incomparability of the beast from the sea, "Who is like the beast?" (Rev 13:1–4; cf. 19:11–21) point to several conclusions: (1) In Rev 12, Michael is the same entity as the male child-messiah, Christ, and the Lamb and is hence a divine warrior, not an angel; (2) the narrative of the war in heaven (Rev 12:7–12) is presented in both military and judicial language; (3) the role of Michael in this narrative is both military and judicial; (4) the identity of Michael as a divine warrior is consistent with the concept of יהוה as a warrior in the OT. Thus, as a divine being, Michael appears in Scripture exclusively in conflict settings and plays military and/or judicial roles in the entire course of the cosmic conflict, from its inception in heaven (Rev 12:7) to its consummation when Michael stands up to put it to an end (Dan 12:1–2).

"The Use of the Concept and the Need for Sacrifice in Yoruba Traditional Religion to Formulate a Contextual Theology on Sacrifice in Biblical Atonement"

Researcher: Joseph Adeyinka Olanrewaju, Ph.D., 2007
Advisor: Francisco Gayoba, D.Theol.

This study explores how the concept of sacrifice in Yoruba Traditional Religion (YTR) can be used to formulate a contextual theology on biblical atonement using the method of critical contextualization proposed by Paul Hilbert.

The study shows the relevance of YTR as well as how the elements of belief about sacrifice are relevant to both Yoruba and biblical atonement. Elements in YTR having similarities with certain biblical teachings are also identified: (1) substitution, focusing on deliverance from transferable death in YTR and from eternal death in the biblical concept; (2) propitiation, emphasizing freedom from the wrath of higher beings; (3) victory, emphasizing the *Orisa's* victory over the *Ajogun* in YTR and Christ's victory over Satan in biblical literature; (4) supreme sacrifice in YTR, reflecting the uniqueness of Christ's sacrifice in the biblical teaching; (5) communion, emphasizing fellowship in both YTR and in the biblical teaching; and (6) prayer, as a means of communication with higher beings in both YTR and the biblical teaching. The study also identifies the elements in YTR which are opposed to biblical teachings: (1) sacrificing to the spirits; and (2) the sacrificing of unclean animals.

While elements in YTR incompatible with biblical theology were considered unsuitable for contextualization, compatible elements on atonement have been used in the Yoruba context as follows: (1) The biblical idea of *substitution* is taught, by using incurable sickness in YTR as a metaphor for

sin and by using transferable death in YTR as a reflection of the eternal death borne and overcome by Christ's substitutionary death. (2) The biblical idea of *propitiation* is taught, by showing the wrath of the Yoruba divinities as a dim reflection of God's legitimate displeasure against sin which is averted by Christ's propitiatory death. (3) The biblical idea of *victory* is taught, by showing the *Orisa's* victory over the *Ajogun* which is a reflection of the victory of Christ over Satan that results in an authentic and lasting victory over demons. (4) The biblical idea of the sufficient, once-for-all *sacrifice* of Christ is taught by using the idea of a supreme sacrifice in YTR as a reflection of the uniqueness of Christ's sacrifice which affords man the benefits of atonement, communion, and prayer.

Journal of Asia Adventist Seminary 10.2 (2007): 205–222

CRITICAL BOOK REVIEWS

In Other Words: Incarnational Translation for Preaching, by Charles Cosgrove and W. Dow Edgerton. Grand Rapids: Eerdmans, 2007. Pp. xii + 232. ISBN 978-0-8028-4037-0. Paper. US$16.00.

As indicated in the short foreword by Don Wardlaw, this book aims to move beyond traditional homiletical hermeneutics in that it is not only seeking to explain the biblical text but also to ascribe meaning to it. This search for meaning is really a search for relevance. Wardlaw highlights a main tenor of the book by stating that for preachers there is danger of "either worrying a passage into irrelevance or reaching for modernity at the expense of the sense of the passage" (p. ix). The objective of the book is to find the middle road of making a text relevant without destroying its sense. In the brief preface following the foreword, the authors expand on the purpose of the book by saying that it is not about preaching but rather "a way of engaging the biblical text for preaching" (p. xi). Consequently they define their own *Sitz im Leben* as being from a Western male perspective.

Chapter one gives an overview of the current field of homiletics as a background to the proposed way of engaging the biblical text in which the complexity of approaches and methods that are currently used in interpretation and preaching are briefly surveyed. The book is based on the premise that all preaching is a type of interpretation and that interpretation and preaching are interdisciplinary by nature. Historical shifts in homiletics are ascribed to the changing emphasis and roles given to biblical interpretation, theology, and preaching in the last two millennia. The Reformation was basically a questioning of the emphasis between these three elements. The Reformers stated that "theology and philosophy were determining the meaning of the Bible, rather than the other way around" (p. 3). Cosgrove and Edgerton then go on to trace the Enlightenment and the rise of historical-critical exegesis as well as other tendencies in the world of homiletics. They

end their historical overview with a detailed discussion of the tendencies in exegesis and preaching resulting from the shift from modernity to post-modernity. They suggest that exegesis and preaching is moving away from reasoned argument to constructive imagination and from an understanding of meaning as grasping a proposition to experience as a means of making meaning. In other words, the preaching that this book exposes is not so much an interpretation of a text to another text (such as a sermon) but rather the biblical text is to be viewed as an interpretation of life. Preaching moves from instruction or cognition to a preaching that addresses the imagination. Some of the features of this type of preaching include a movement away from commenting on what the text says to preaching that seeks to do what the text does. This preaching is not viewed as an independent rhetorical genre but rather is shaped by the forms of the biblical texts. It becomes part of the liturgy by moving away from the dynamics of writing and reading to preaching that is governed by the dynamics of speaking and hearing.

After underlining the importance of the mode of communicating the message of the Bible, chapter two introduces the concept of *incarnational translation.* Cosgrove and Edgerton point out that forms of preaching which involve reciting and commenting on the biblical text are not a new invention but can be traced back to Jewish practice. Their proposed model of incarnational preaching draws on these two features. "Like recital, it is a performance of Scripture in translation, a contemporizing translation. This contemporizing aspect aligns incarnational translation with the purpose of homiletical commentary, the effort to connect the ancient text with a contemporary time and place" (p. 37). Incarnational preaching also draws on the science of translation theory, particularly in the areas of genre and medium. The authors point out that all translations are/were interpretations. The act of bringing the ancient languages into modern languages is a much more involved process than simply translating word for word. Culture, history, and worldviews are interwoven with language and all of this must be made accessible to the reader in order for the translation to be understood. The trend to more translations has been accelerated by the widespread use of the internet and is no longer the exclusive domain of a few professionals. The authors see incarnational translation as the logical continuation of the translation process. They comment that "the more one shapes the translation to speak to one's own time and place, the further one is moving in the direction of incarnational translation" (p. 38). Incarnational translation continues the traditions of translation by "imagining what the text might have looked like if it had been produced in our own culture, time and place" (p. 40). The new slant that this perspective promises is that it does not only look at contemporizing the biblical text but also attempts to do so in the form or genre of the original biblical text.

The next three chapters deal with incarnational translation in a variety of biblical genres. For Cosgrove and Edgerton the key to incarnational translation is a knowledge and identification of biblical genres. At the beginning of chapter three which deals with the Psalms, Hymns, and Oracles, the authors explain that genre carries "theological, hermeneutical, and homiletical significance" (p. 63). This general genre of poetic speech seems to work well for incarnational translation. Extensive examples from the Psalms are used covering the forms of complaint, thanksgiving, praise, wisdom, and lament psalms, as well as New Testament hymns. In an intriguing interlude on pp. 90–91, the musical aspect of psalms and other biblical songs is briefly introduced leading to some observations on music as a medium of Scripture. The rest of the chapter deals with prophetic oracles. The genre is introduced and briefly explained together with its chief markers. Of particular importance are the four implied standpoints: "Those of God, prophet, insiders, and outsiders" (p. 96) in the interpretation of this genre. Judgment oracles together with the example of the "woes" of Matthew 23 are then treated in some detail.

Perhaps most important of all the genres is narration, particularly considering the concept of a meta-narrative. Chapter four deals with narrative or story. The authors provide a concise introduction to narrative theory, introducing the concepts (and roles) of narrator, story, audience, setting, characterization, and plot. They then set about comparing the story of creation and the story of Gideon. This is followed by the modernizing of the healing at the pool story in which similarities and differences between modern and ancient novelistic styles are explored. This illustrative survey of incarnational translation of narrative concludes with an examination of parables using several of the most well-known parables as examples.

Chapter five deals with the arguably more difficult genres of law and wisdom literature in the Bible. It begins with an outline of the evolution of the law and wisdom genre presuming that they were originally "forms of familial and tribal ethos" (p. 151) meant to be practical instruction and "even more importantly, to be embodied" (p. 152). Laws are divided into different kinds: "They can be absolute or, in varying degrees, presumptive or relative" (p. 155). Figuring out what a particular law is can be tricky as the genre does not always indicate what kind the law is meant to be and so "incarnational translations of biblical law require prior theological judgments about the scope of the law in question" (p. 156). From pp. 156–63 working examples are then given for an incarnational translation of some of the Ten Commandments and the Sermon on the Mount. The rest of the chapter (pp. 164–84) explores wisdom literature and finds its beginning and end in experience (p. 164). Sections on Ecclesiastes and Job follow, further demonstrating the notion of incarnational translations.

In most volumes a theoretical framework and justification is given in the first chapter. This book takes a more inductive approach, relegating the theoretical discussion to the last chapter. The authors felt that more informed readers would then be better able to assimilate the theoretical part of the work. The chapter begins with a discussion of the relationships between incarnational translation and other hermeneutical models. This is followed by a question answer section in which the authors address hermeneutical questions that readers may raise in connection with the incarnational translation. The authors are largely dependant on the work of Paul Ricoeur for their theoretical framework. The final chapter ends somewhat abruptly, followed by a selected bibliography conveniently divided into biblical genres, hermeneutics and homiletics and translation theory. A brief scripture index is also included.

Cosgrove and Edgerton must be commended for encouraging preachers to "walk the talk" or to be what they preach. This volume makes the point that historically as well as in modern or postmodern environments the search for the meaning of the biblical text makes the most sense not as a theory but as a way of life. From a linguistic point of view this fulfills a basic need of communication, namely, relevance. It is particularly refreshing to see the integration of related theoretical fields. However, this book does not entirely answer the question of what we are to be or what we are to preach or better yet how we are to interact with the biblical text in order to find out what we should be and what we should preach. While the authors acknowledge that our theological traditions play an important role in incarnational translation there is no further exploration of exactly what that role is. Incarnational translation does not seem to offer any critical tool for uncovering and evaluating the presuppositions with which we approach the biblical text. Although we are encouraged to listen to the text and to other interpretations by those of other traditions, the methodology seems to underline the philosophy that there is no real or absolute meaning in the biblical text but that many interpretations are probable and acceptable (p. 215). Arguably the critical issue with incarnational translation is the heavy dependence on Ricoeur's work in the formation of methodology. Although Ricoeur has made valuable contributions to the distinctions between written text and speech as well as the independence of text from authorial intention, taken to its extreme his methodology cuts the author off from the audience and leaves the audience completely free to listen to the echoes of itself in the text. Incarnational translation does try to anchor the process of translation in some sort of context by emphasizing the role of the genres as being a type of authors' intention which can be heard and worked with. This genre determined context for interpretation seems to work well for certain biblical genres, such as the poetic forms and parables. However, it works less well in the pro-

phetic/apocalyptic genre as can be seen in the very brief three page (pp. 110–12) discussion of this relatively large biblical genre. Even what would seem to be the very compatible genre of narration proves challenging and perplexing by the vast array of equally valid possible interpretations, as demonstrated in the authors' discussion of (what they term) the "Priestly Creation Story" (pp. 117–24). In this case "scientific and technological ways of thinking" (p. 122) seem to be categorizing the text as myth in order to open the text to symbolic or metaphoric interpretation. When the authors ask: "Do we hear them the same way they were heard in ancient Israel and the early Church?" (p. 135), the question seems to be more of a question of the impact on the audience rather than a question of content and meaning. The authors strive to recreate the sense and form of a passage but this does not seem to have much to do with its original meaning. Interaction with more modern theories of linguistics such as Wilson and Sperber's *Relevence Theory* and its impact on translation theory in Gutt's work would have been useful in the formulation of a methodology for incarnational translation. A more balanced methodological framework would go a long way toward making user-friendly incarnational translation also authoritative. As we move away from the older hermeneutical methods we will need a well-thought out faith-based twenty-first century hermeneutic in order to avoid the chaotic, spiritually dark days of the judges in which "everyone did as he saw fit" (Jdg 21:25).

Chantal J. Klingbeil
Adventist International Institute of Advanced Studies, PHILIPPINES

The Colossian Hymn in Context: An Exegesis in Light of Jewish and Greco-Roman Hymnic and Epistolary Conventions, by Matthew E. Gordley. WUNT [2. Reihe] 228. Tübingen: Mohr Siebeck, 2007. Pp. ix + 295. ISBN 978-3-16-149255-6. Paper. €59.00.

There is a growing interest in the study of Col 1:15–20, evidenced by the extensive literature reviewed in this volume (pp. 3–26). The scale of investigation that Gordley undertakes in this volume has never been attempted before. This book is a revised version of his doctoral dissertation done at the University of Notre Dame under the supervision of David Aune (with James VanderKam, Gregory Sterling, and Jerome Neyrey as committee members). The author combines comparative, form-critical, and rhetorical analytical methods in this study (p. 26) and divides the volume into five chapters. The main thrust of this monograph is an investigation of the cultural, religious, literary, and epistolary contexts of the hymn of Col 1:15–20. It therefore takes into account the Greco-Roman and Jewish backgrounds

and the literary locus of the hymn within the overall structure of the epistle (p. 1).

Chapter one is an evaluation of scholarly attempts to come to grips with the import of the hymn in Col 1:15–20 (pp. 3–26). A working definition offered by Gordley accommodates the various types of ancient hymns such as: prose, metrical, cultic, didactic, liturgical, and philosophical hymns (pp. 32–33). This wide spectrum of categories has generated an intensive debate on the nature of the hymn in Colossians 1:15–20 (p. 3). The author sets out to prove that the passage under study depicts "a hybrid of Jewish and Greco-Roman expressions of praise that can be considered a philosophical prose hymn" (p. 39).

In chapter two the author traces the use of hymns of praise in the Hebrew Bible. Gordley identifies two specific hymns (Ps 33 and Prov 8), as a background for Col 1:15–20 (pp. 57–73). This claim marks an important contribution that Gordley makes with strong supporting evidence. He also lists twelve early Jewish hymns from the Apocrypha and Pseudepigrapha for comparison. A strong element of convergence between Col 1:15–20 and the hymns of the Second Temple period is their "focus on mediators and agents of God" (p. 80). Gordley opts for treating Qumran literature separately from other Second Temple hymns. He lists three reasons for doing so, the main difference being that the Apocrypha and Pseudepigrapha couch these hymns in literary texts whereas in Qumran literature they are used within a liturgical setting (p. 86). The rest of the chapter seems to deviate from its stated aim, that is, to compare these hymns with Col 1:15–20 (p. 90). For example, the author admits that Philo and Josephus do not have any hymns to be included in the analysis (p. 105). This seems to render the heading "Hymns in the Writings of Philo and Josephus" irrelevant for this section (pp. 105–9).

The third chapter has as its purpose to analyze the hymnic praise of the deity in Greco-Roman literature (p. 111). In his analysis of the rhetorical handbooks, Gordley concludes that they portray how "conventional hymn should be written" (p. 123). The limitation of these handbooks for assessing hymns is that they exclude features like "the style of the hymn, or even the rhythm of the hymn" (p. 123). Therefore, according to Gordley, assessing the hymns by using the rhetorical handbooks may not yield the best results. The author further observes that the rules and formulae presented in the rhetorical handbooks were adapted by orators and writers to meet their needs and circumstances (p. 124). In this sense, the handbooks may not give an accurate picture of the way hymns functioned in community life. The author also observes that there is a general consensus that Greek hymns have the following constituent parts: invocation, praise, and prayer, provid-

ing a number of examples of this pattern (p. 127). However, Gordley admits that the survey he provides is of a general nature and does not meet the required level for effective comparison with Col 1:15–20 (p. 133). The analysis of the Homeric hymns, Pindar's Odes, Testimonies to Asclepius, the Prose Hymns of Aristides, and Isis Aretalogies shows some striking similarities and also reveals some marked differences when compared with the Colossian hymn. The fact that the hymns are composed over several centuries may present a problem in the comparative study that Gordley pursues in this volume. Another problem that has been cited against the use of such hymns with reference to the background of Colossians is the attitude that was displayed toward them. For example, the Homeric hymns were detested even in Classical and Hellenistic contexts (p. 135). Therefore the crucial question is whether they would have any influence on Colossians. No convincing evidence is provided for any specific influence of the Homeric Hymns on the Colossian hymn. The attempts made by Gordley to establish a connection by form and length are unconvincing (p. 136). Even the fact of similarities in content, as Gordley argues the points of convergence, appear to be a bit stretched in this reader's view (p. 135).

Chapter four analyzes Col 1:15–20 using a form-critical method (p. 170). Gordley addresses the question of pre-existing materials used by New Testament writers and notes that the majority of critical scholars would accept this concept. On the other hand he acknowledges that there is a minority view that cannot be ignored which, even proposes that the form-critical method itself be abandoned. The author gives a well-balanced argument that takes accounts of both views, proposing the use of other methods, like rhetorical and literary methods, to make up for some of the inadequacies of the form-critical method (p. 176). The assessment of the forms of hymns made by the author using the form-critical method may be called into question in light of the limitations that have already been acknowledged. Gordley further notes that the Colossian hymn does not follow the conventions of Greek poetry (p. 183). He further observes that the hymn is structured in a pattern rather that depicts Semitic poetry, even though it is written in Greek (p. 197). Therefore, the hymn shares features of both Jewish and Greek hymnody (p. 203). The analysis of the content of the hymn is done succinctly by the author (pp. 203–29). Gordley concludes that the hymnic features suggest a philosophical intention that can be explained within the context of Jewish thought (p. 230). However, the author does not explain further what he means by "philosophy." An explanation is particularly important when the term is used to refer to Jewish literature or thought.

In Chapter five, Gordley argues that the hymn is placed in the context of a "philosophical paraenetic discourse in epistolary form" (p. 231), engaging both ancient and modern rhetorical methods. He cites the limitations of the

epistolary theory (pp. 232–38) and further attempts to justify the use of modern theories of rhetoric, claiming that the "modern theories of rhetoric are useful to the extent that they provide a framework for evaluating the persuasive impact of a text" (p. 238). Furthermore, the author asserts, the modern theories of rhetoric make it possible to work *behind* the text and discover the intentions of the author (p. 238). A question may be raised as to the extent to which one may stay within the constraints of the text with this method. Going *behind* the text may eventually lead to going *beyond* the text. A significant contribution that Gordley makes in this chapter is the offering of a demonstration of how the contents of the hymn feature in the rest of the epistle. Table 5.2 summarizes his findings and represents a helpful tool for the study of Col 1:15–20 (pp. 265–66).

In his conclusion, Gordley admits that the "original function" of the hymn cannot be recovered (p. 269). He finds the hymn to have a didactic function and to set the stage for arguments and exhortations that follow in the subsequent chapters. Another angle of exploration open to biblical scholars is the theology of the hymn. Gordley dedicates 27 pages to examining the content of the hymn without highlighting its theological import. He fails to recognize the contribution of, or even acknowledge, the work of Andrew T. Lincoln and A. J. M Wedderburn (*The Theology of the Later Pauline Letters* [Cambridge: Cambridge University Press, 1993]), who state on page 23 that "the chief focus of theological interest in Colossians is the hymn of 1:15–20 and the use which the author makes of it." This omission, however, does not in any way diminish the contribution that Gordley has made in building a foundation on which biblical theology may stand.

Gordley's extensive research is a milestone not only in the study of Colossians but in the approach to hymnic texts in the New Testament. Even those who may not accept some aspects of his work may build on it. This book will be of interest to biblical scholars and theologians in their study of Christology in Colossians and the New Testament in general.

Michael Sokupa
Adventist International Institute of Advanced Studies, PHILIPPINES

Bridging the Gap: Ritual and Ritual Texts in the Bible, by Gerald A. Klingbeil. Bulletin for Biblical Research Supplements 1. Winona Lake: Eisenbrauns, 2007. Pp. xiv + 304. ISBN 978-1-57506-801-5. Hardcover. US$39.50.

This book, written after a decade of careful research, is a product of cultural and methodological "cross-pollination" (p. 1), as implied in the introduction. In his introductory chapter (pp. 1–4), Klingbeil invites his readers into the new field of ritual studies, by describing how deeply this book was

rooted in his personal life story and professional career. In fact, his life and work has been linked with four different cultural contexts, i.e., European, South African, South American and Asian. It may be assumed therefore, that this kind of changing environment helped him to better understand how to approach ritual studies in the light of cultural contexts.

In chapter two (pp. 5–22) Klingbeil lays the basic foundation for his later discussion by defining four key terms used in ritual studies (cult, ritual, subrite, and symbol). These terms are defined because often scholarly writings employ tem in a non-technical way, thus causing confusion or misunderstanding. In this foundational chapter the author also endeavors to probe the crucial elements of cult, ritual, subrite, and symbol by paying close attention to the interaction of this religious universe within the larger cultural universe.

Chapter three (pp. 23–44) reviews the study of ritual in the social sciences. Methodological and philosophical developments are traced over the past 150 years in the areas of cultural anthropology, history of religion, psychoanalysis, phenomenology-of-religion school, et al. Klingbeil's groundbreaking efforts to establish a foundation for an edifice of this formative learning is thorough and persevering. His approach recognizes the fact that "we always stand on the shoulders of those who preceded us," (p. 42) and also that ritual studies in the social sciences can provide important clues to biblical and religious scholars in the study of biblical ritual (p. 44).

In chapter four (pp. 45–69) Klingbeil focuses on ritual studies in the Bible as a new discipline, noting the increasing scholarly interest over the past 25 years. He succinctly summarizes and evaluates the contributions of some prominent scholars in biblical ritual studies such as Jacob Milgrom, Baruch Levine, Menahem Haran, Saul M. Olyan, Ithamar Gruenwald, Wesley J. Bergen, Jonathan Z. Smith, etc. Through a meticulous analysis of approaches found in ten different Leviticus commentaries published between 1962 and 1993, Klingbeil suggests that "there is a shift from text-oriented analysis to meaning-oriented interpretation" (p. 50). At the end of this chapter, the author suggests five very helpful guidelines for dealing with biblical ritual texts (pp. 66–69).

Chapter five (pp. 70–126) provides for the first time a bird's eye view of the history of the study of biblical ritual throughout the past millennia and will be an indispensible landmark for future research. Klingbeil begins with the critique of ritual found in the prophetic books of the Hebrew Bible and explores trends and perspectives toward ritual in Intertestamental Judaism, early Christianity, Medieval Christianity, and the Protestant Reformation, inclusive of modern and postmodern eras. This survey reinforces the notion that the interpretation of biblical ritual texts cannot be separated from the

larger hermeneutical discussion. This brief but valuable review. can also offer some insight into the development of biblical hermeneutics. Special attention should be given to "the idea of the globalization of hermeneutics" since "western interpretation of Christianity or Scripture cannot be the only voice in academics" (p. 125).

Chapters 6–9 (pp. 127–225) should be considered the central part of this book, with chapter 6 functioning as a general introduction for the following three chapters. In it Klingbeil presents a methodological strategy for a close reading of biblical ritual texts. This strategy involves ritual morphology, ritual syntax, ritual semantics, and ritual pragmatics, which are dealt with systematically, guiding an interpreter to the overall meaning and function of the ritual in the larger historical and religious context. Klingbeil then undertakes a more detailed look at nine major elements of ritual: structure, order and sequence, space, and time in chapter 7 (pp. 147–73); and objects, action, participants, and language in chapter 8 (pp. 174–204). The author stresses especially that, in dealing with ritual elements, careful attention should be paid to the interaction between literary structure (including syntactical analysis of the texts) and ritual structure. In chapter 9 (pp. 205–25), Klingbeil addresses the final stage of interpretation of biblical ritual texts, focusing on "ritual pragmatics" and looking at the function of ritual. More specifically, "ritual pragmatics describes the illocutionary force of a given ritual or subrite and seeks to locate it in the larger societal context" (p. 205). After discussing analytically the merits and possible pitfalls of suggestions regarding the ritual functions or dimensions proposed by several scholars such as Frank Gorman, Ithamar Gruenwald, Ronald Grimes, and Catherine Bell (pp. 206-208), Klingbeil offers ten basic ritual dimensions as an alternative which are condensed from the thirteen ritual dimensions previously suggested by Dutch scholar Jan Platvoet.

Chapter 10 (pp. 226–41) looks at the interaction of biblical ritual studies with other areas of biblical and theological research. Through this interaction the author attempts to "look over the proverbial 'fence' surrounding each hyper specialized area of biblical and theological study" (p. 226). The author is arguing for a dynamic link between ritual and biblical theology, the study of legal texts of the Hebrew Bible, liturgy and worship, healing and therapy, and even missiology. This effort seems to reflect the author's consistent belief that the common denominator for these five distinct disciplines is communication, and that one of the most important functions in rituals is also "intercommunication, on both an interpersonal and a societal level" (p. 241).

In his concise conclusion (pp. 242–44) Klingbeil expresses his personal confidence that by employing ritual as a key, we can begin communicate

with the ancient cultures and their written ritual expressions. He holds that ritual has far-reaching implications for the 21st century church in that it can help to promote solidarity in an age of individualism and an "island" mindset, and that it also has a potential to be a powerful missionary tool for penetrating non-Christian areas (p. 243). The author dreams of ritual studies becoming a subject in future theological seminary education. This subject would easily link with other adjacent areas of theological research. His concluding sentence shows a very suggestive and all-inclusive gist of ritual: "Ritual connects us back to the past, enlightens our present, and can help us prepare for the future" (p. 244). The value of this volume is augmented by the inclusion of an appendix identifying ritual texts in the Pentateuch (pp. 245–52). Finally, the volume concludes with a substantial bibliography (pp. 253–86) and three different indexes (modern authors, Scriptures, and other ancient sources) (pp. 287–304).

Klingbeil has effectively accomplished one of the main objectives of this volume, namely to introduce university and seminary students to the neglected field of ritual studies by attempting a look at the work done on ritual in the social sciences and by providing a view of biblical ritual studies from the broader perspective of biblical and theological studies. The author has also successfully attained a second objective, focusing on the level of academic interaction with scholars in this field by presenting a clear-cut and thoughtful analysis and discussion, demonstrated by the extensive literature referenced and the copious footnotes. He mentions and interacts with about 640 different scholars in the main text while in the 913 footnotes he quotes from and criticizes their studies composed in four different languages (English, German, French, and Spanish).

Several remarkable points found in this book should be highlighted. First of all, as the title of his book implies, Klingbeil, in this significant book, prudently attempts, through this research on ritual and biblical ritual texts, to bridge various gaps which exist between the biblical and secular worlds, between the modern readers and the ancient authors, between biblical and social sciences, between biblical written texts and their cultural-linguistic contexts, between biblical and theological studies, and even between the history-of-religion school and biblical theology. Second, the author consistently pursues of balanced positions in evaluating other scholarly materials, in constructing his own theory and methodology, and in interpreting biblical ritual texts. Third, Klingbeil shows talent for analyzing theoretical, methodological, comparative, theological, and historical information and data into figures and tables, which are helpful in visualizing his thinking and position (pp. 6, 9, 13, 120, 128, 129, 132, 140, 149, 151, 155, 156, 157, 162, 164, 170, 176, 192, 195, 201, 206, 245–52). Fourth, one of the most significant contributions of this book lies in providing a methodology for the study of

ritual biblical texts that is not ignorant of the "globalization of hermeneutics." In summary, this book will be an essential "rite-of-passage" for seminary students who want to enter into the new world of biblical ritual studies in that it occupies not only the first and unique position as an introductory textbook to biblical ritual studies, but also, to be sure, will be an important catalyst and incentive for the future study of ritual texts, biblical theology, and even the Bible as a whole.

Bong Gyeong Lim
Adventist International Institute of Advanced Studies, PHILIPPINES

Biblia Hebraica Quinta. Fascicle 18: General Introduction and Megilloth, by Adrian Schenker (general editor), J. de Waard (Ruth), P. B. Dirksen (Canticles), Y. A. P. Goldman (Qoheleth), R. Schäfer (Lamentations), and M. Sæbø (Esther). Stuttgart: Deutsche Bibelgesellschaft, 2004. Pp. c + 96 + 168*. ISBN 3-438-05278-4. Paper. €49.00.

The publication of a new critical edition of ancient texts is generally a very important event in academia. The publication of the first fascicle of a new critical edition of the Hebrew Bible is an even more significant event, since its publication is aimed at providing the most up-to-date critical text of the Hebrew Bible, making available to the biblical scholar not steeped in text-critical research and perhaps also lacking the significant financial resources necessary for maintaining a library that caters to the primary editions of important ancient (biblical) texts, the best possible basis for exegetical and theological work. In this sense, the ambitious project undertaken under the leadership of the German Bible Society in Stuttgart claims its place among some of the other important editions that are currently being developed, including the *Hebrew University Bible* (HUB) and the *Oxford Hebrew Bible* (OHB). Since both the *Biblia Hebraica Quinta* (BHQ) and the *HUB* are diplomatic editions, i.e., editions based on a single Masoretic manuscript (such as the Codex Leningradensis in the case of *BHQ* or Codex Aleppo in the case of *HUB*) the text-critical notes of the apparatus are highly relevant, since they provide the user with the necessary information to make intelligent choices when faced with a textual variant, even though (as readily agreed by any editor of a critical edition) these variants have already been filtered by the editor (or editorial body) of the respective biblical book (cf. the very helpful comments about the crop of new critical editions of the Hebrew Bible by Richard D. Weis, "*Biblia Hebraica Quinta* and the Making of Critical Editions of the Hebrew Bible," *TC: A Journal of Textual Criticism* 7 [2002]: n.p. [cited 20 January 2008]. Online: http://purl.org/TC).

The first fascicle of the *BHQ* contains the critical text of the five books that Hebrew Bible scholars know as the Megilloth (i.e., the scrolls), including Ruth, Canticles, Qoheleth, Lamentations, and Esther. As with previous editions of the *Biblia Hebraica Stuttgartensia* (BHS) each biblical book has been assigned a different editor who works under the supervision and guidance of the general editorial board, led by Adrian Schenker of Fribourg University, Switzerland. The ambitious goal of the editorial team is have the complete edition of *BHQ* finished by 2010, by which time most students of Hebrew will (most likely) stop purchasing *BHS* in favor of *BHQ*, and, it should be added, it is hoped that the German Bible Society will consider also the cost factor when offering different editions of this new critical Bible for students and scholars in the Two-Thirds world.

The fascicle contains an extensive general introduction (pp. vii–lxxi) that reviews the history of critical editions of the text of the Hebrew Bible in three languages (English, German, and French) and also explains the layout of the *BHQ*, the textual basis, the reproduction of the Masorah and the important issue of the critical apparatus. This is followed by two helpful figures illustrating (a) the presentation of the text-critical cases in the critical apparatus and (b) a sample page illustrating the features of the layout of *BHQ* (pp. lxxiii–lxxv). This is followed by a long list of sigla, symbols, and abbreviations (pp. lxxvi–lxxxiv) used in the apparatus of the *BHQ*. Since the critical apparatus of the *BHQ* is not just a collection of different readings, but also includes an interpretive characterization of the particular variant done by the editor of the particular book, the introduction also includes a very helpful typology of these criteria.

Seven different characterizations of variants have been established by the editorial board of *BHQ*, including (1) characterizations of a reading as not bearing on the issue of a case; (2) characterizations of a reading as differing from another, identifying only the point of difference (e.g., different grammar, different script, different orthography, different vocalization, etc.); (3) characterizations of a reading as representing a type of change from another reading without any comment concerning the motivation of the change (e.g., conflation, double reading, metathesis, omission, transposition, etc.); (4) characterizations of a reading as representing a change arising through accident (e.g., dittography, haplography, homoioarcton, homoioteleuton); (5) characterizations of a reading as representing a change arising through ignorance or error; (6) characterizations of a reading as representing a change that arises in reaction to some textual/linguistic elements (e.g., some grammatical, lexical, semantic, stylistic or syntactic difficulty or an adjustment based on some aspect of the receptor language); and (7) characterization of a reading as representing a change arising through the intention of a tradent (referring here to scribal or translator decisions in-

volving, for example, abbreviation, amplification, simplification, giving emphasis, interpolation, substitution of terms, etc.). I found this particular aspect of the apparatus very helpful, since it puts at the disposition of the *BHQ* user (to a certain degree) the reasoning and thoughts of the editor of the book in making relevant text-critical decisions. This is definitely a more transparent approach than the one adopted by the *BHS* where one often wondered how and why a certain editor reached a particular textual position. Clearly, some of these criteria are open to subjectivity, especially considering characterizations 5 and 7. After all, who determines with a certain degree of assurance that a variant is based on the ignorance of a scribe or translator? It may actually turn out to be the ignorance of the modern textual critic. Nonetheless, the inclusion of a clear description of these judgment calls should be lauded and should serve as a model for future critical editions in other languages.

Following the list of the seven main characterizations used in the critical apparatus of the *BHQ*, a very helpful list of more detailed definitions of the elements used in the characterizations is included (pp. lxxxviii-xciv) which should become part of the reading list of any course on the text of the Hebrew Bible. The next section includes a glossary of common terms found in the Masora parva that has been prepared by A. Schenker (pp. xcv-xcvii). It provides helpful translations of these terms for those whose contact with the Masora has been limited (which I dare to say includes most scholars of the Hebrew Bible whose specialization does not involve textual criticism). Before the actual text of the first book of the Megilloth (Ruth) is presented, the editors of *BHQ* included two more useful tables, i.e., the accents for the Hebrew prose books (p. xcix) and the accents of the three poetical books (p. c).

The actual page layout differs from *BHS* inasmuch as between the Hebrew text (with the Masora parva on the side of the text as in *BHS*), the editors chose to include a diplomatic presentation of the Masora magna of Codex Leningradensis, and also a translation in the commentary section of *BHQ*. This commentary section is one of the most significant differences to *BHS* and is included in each fascicle, enhancing significantly the usability of the text, while at the same time (obviously) adding a filter to the text-critical choices. I would imagine that once the complete *BHQ* has appeared, the publisher would consider a two volume edition, with one containing the Hebrew text and another volume containing the total of the textual commentary. The commentary itself has been divided into four sections. In the "Introduction" section the status of the different witnesses for the particular biblical book is discussed, divided into language groups (e.g., "Hebrew witnesses" or "Greek witnesses," etc.). This is followed by notes on the Masora parva and the Masora magna, including a helpful translation of the Masoretic notes. Finally, the editor of the particular biblical book comments

on the text-critical choices he has made in the preparation of this volume. It should be noted that these notes do not cover all the variants noted in the apparatus. Furthermore, one should not forget that this is the conclusion of an individual scholar, while recognizing the fact that s/he has spent considerable time with the text and that some type of peer review of these comments occurs at the editorial level to ensure a uniform presentation and consistency in the use of witnesses.

Since the publication of the first fascicle containing the Megilloth, two more fascicles (Ezra-Nehemiah and Deuteronomy) have been published. Due to my particular current interest in Ezra-Nehemiah (I am busy writing a commentary for the *Apollos Old Testament Commentaries* series), I compared the variants and notes of *BHS* and *BHQ* for the first verses of Ezra 1. Based on these preliminary comparisons it seems to me as if *BHQ* highlights more variants than *BHS*. The explicatory brief characterizations of the variants are helpful and are complemented by extensive text-critical notes in the commentary. An excellent discussion of the differences between these two editions of the text by the editor of that particular fascicle has recently appeared (cf. David Marcus, "How *BHQ* differs from *BHS* in the Book of Ezra-Nehemiah," in *Sofer Mahîr: Essays in Honour of Adrian Schenker offered by Editors of Biblia Hebraica Quinta* [ed. Yohanan A. P. Goldman, Arie van der Kooij and Richard D. Weis; VTSup 110; Leiden: Brill, 2006], 169–76).

Congratulations to the editorial team of *BHQ* for a product that builds philosophically on *BHS* (i.e., both are diplomatic editions, recognizing the fact that one needs an existing and [fairly] complete textual basis), is far more user-friendly and transparent than the previous product, and includes helpful critical notes explaining some of the more crucial textual decisions. Obviously, some possible caveats could be pointed out: many students (and perhaps also professors) may take these notes as the final word on the textual issues of a particular verse or section. Furthermore, this tendency to accept the (admittedly excellent) work already done, may create a "textus receptus" mentality in those dealing with this edition. However, in spite of these possible pitfalls (which are not a problem of the conceptual design of the edition itself but rather point to possible "reception" problems), I would recommend that students, professors, and most definitely libraries (considering also the high price of each fascicle) make use of the many improvements of this new critical edition of the Hebrew Bible, while being aware of some of its potential problems.

Gerald A. Klingbeil
Adventist International Institute of Advanced Studies, PHILIPPINES

Job, by Gerald H. Wilson. NIBCOT. Peabody: Hendrickson, 2007. Pp. vi + 494. ISBN 978-1-56563-219-6. Paper. US$16.95.

In this commentary Wilson attempts to explore the literary and spiritual terrain of the book of Job. He tries to bridge the hermeneutical gap between the ancient texts and their contemporary reader. This commentary is based on the NIV translation and presents careful section-by-section exposition. A separate section of notes at the close of each section's exposition plays a significant role in understanding the text of Job. Wilson claims to bypass several popular approaches to biblical interpretation. He does not follow the pre-critical approach which ignores recent scholarly conversations. He also does not use an anti-critical approach which tends "to defend the Bible against the detractors, especially scholarly ones" (p. xii). Wilson finds the critical approach deficient as well, in that it endeavors to understand "the text apart from the meaning it conveys. Though modern readers have been taught to be discerning, they do not want to live in the 'desert of criticism'" (p. xii). Instead, he follows a "believing criticism" approach which, according to him, clings to probing and reflective interpretation of the text with devotion and affection (p. xii). The believing criticism approach uses critical method to communicate the message of the biblical text to the modern readers in order to strengthen their faith. Wilson is very much aware of the recent approaches which are being used to interpret the biblical text of the book of Job. Therefore, he clearly mentions the approach which he uses to interpret the text of Job, in order to convey an understandable message to both general readers and serious students. The author holds the biblical text in highest regard and is committed to the Bible's full authority.

Pages 1–16 contain an introductory section, which discusses, as expected, the title, date, general wisdom context, text, structure, and purpose of the book of Job. Pages 17–477 contain the commentary on the text of the book of Job, which is followed by the writer's suggestion for further reading on the book of Job (p. 479). Pages 481–94 contain subject and Scripture indexes which are also helpful tools in locating intertextual links within the Hebrew Bible.

In his commentary on the text, Wilson states that "[Job's] test in no way benefits either God or Job—who both know and affirm Job's righteousness—nor does it benefit the Satan, who passes immediately from the scene at the end of 2:7. Rather, the test is solely for the reader, who alone is left wondering if it is possible to fear God for nothing" (p. 24). To some extent Wilson is correct that the test of Job was not a business deal involving profit or loss. However, it seems that he misses seeing that the test of Job does highlight the rewards and gracious benefits with which the righteous person is blessed if he or she is an obedient and a faithful follower of YHWH

(e.g., the blessings which Job received at the end of his trial [Job 42:10]). The test of Job was also beneficial for Job's friends, who after Job's test were enlightened by new insights into the concept of suffering (Job 42:7–9). Job's experience taught them that not only sinners suffer in this sinful world but that the righteous suffer as well.

The statement made by Wilson on p. 30 that "it is God who carries out Job's test in the extreme terms" leaves the reader of this commentary wondering whether God is the author of pain and suffering. It seems fitting, in my opinion, to say that it was not God who carried out the extreme test of Job, but he allowed it to happen (p. 31). The author is Satan, who is always ready to devour the people of God (1 Pet 5:8).

In this commentary the author has tactfully addressed some of the difficult topics in the book of Job. The following exemplary texts are supplied to spotlight the fact that the writer of this commentary has dealt with many crucial texts of such nature. The discussions he includes are scholarly, highlighting contemporary solutions, and providing new perspectives on the many textual intricacies of the book of Job.

Due to my own research interest I will review Wilson's discussion of Job 14:22 and 19:25–26. Job 14:22 has puzzled the scholarly world. Some have given up on this text, whereas others have suggested that this text refers to the mourning and painful experience of the dead in the grave (see Marvin Pope, *Job* [AB 15; New York: Doubleday, 1965], 111). However, Wilson's suggestion that the continuous mourning and the painful experience of the dead in the grave would undermine Job's desire to escape suffering in death (p. 158), is more fitting and is in harmony with the overall context of the book of Job.

The key issue in Job 19:25–26 is to identify the גֹּאֲל "redeemer" and to understand the word-cluster וּמִבְּשָׂרִי "and from my flesh." Wilson presents two leading interpretations which attempt to identify גֹּאֲל. The first interpretation considers Job's words engraved in rock to be a גֹּאֲל for Job (19:24). Job's words will remain engraved even after his death "to plead his case in a sort of continuing public vindication" (p. 208). The second interpretation considers that גֹּאֲל refers to God. Job sees God as his גֹּאֲל, who will free him from the suffering which he is going through. Wilson opts for the second option (p. 208). I suggest (cf. Younis Misah, "Does Job 14:22 Depict the Condition of Man after Death or the Condition of Job while He is Alive?" [M.A. in Religion thesis, Adventist International Institute of Advanced Studies, 2007]) that perhaps גֹּאֲל in v. 25 may first have a Messianic point of reference and, second, an eschatological reference to Christ's second coming when he will complete the work of redemption (וְאַחֲרוֹן יָקוּם עַל-עָפָר "and at the end he will stand upon the earth" (v. 25b). Hence, it seems that Wilson perhaps needs to see the implications of v. 25 both in its

needs to see the implications of v. 25 both in its immediate and broader context and that he may have to revise his conclusions in view of the textual evidence which v. 25 provides.

Obviously, the profound and thorough information provided in this commentary cannot be fully appreciated in such a short book review. However, it appears to the present reviewer that Wilson's commentary on the book of Job provides a helpful tool for those who wish to discover the treasures of biblical knowledge found in the book of Job. This commentary is truly a work which deserves broad attention from those working in the field of Old Testament studies. Its depth and rigor should merit a serious response from critical scholarship. Students and teachers of Joban studies in particular cannot afford to be ignorant of this work and its challenging conclusions. It is a great resource not only for scholars but also for pastors. Despite the fact that some texts should have been explained in more detail and the desirability of a literal translation of the Hebrew text of Job in the section-by-section exposition, I heartily recommend this commentary for all who have a passion for increasing their knowledge of Old Testament poetry and specifically of the book of Job.

Younis Masih
Adventist International Institute of Advanced Studies, PHILIPPINES

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Editorial Contact Information

Editor *Journal of Asia Adventist Seminary*
AIIAS
P.O. Box 038
Silang, Cavite 4118
PHILIPPINES

editor: *editor.jaas@aiias.edu*
associate editor: *assoc.ed.jaas@aiias.edu*
book review editor: *review.jaas@aiias.edu*
local subscription manager: *subscription.jaas@aiias.edu*
journal exchanges: *periodacq@aiias.edu*
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