JAAS

Journal of Asia Adventist Seminary

11.1
2008

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 11 ▪ Number 1 ▪ 2008

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 11.1 (2008): 1–20

ISAIAH'S "NEW HEAVENS AND NEW EARTH" (ISA 65:17; 66:22)

DANIEL K. BEDIAKO, PH.D. CAND.
Adventist International Institute of Advanced Studies, Silang, PHILIPPINES

The reference to YHWH's creation of "new heavens and new earth" in Isa 65:17 and 66:22 has received much attention, though scholars are widely divided over its interpretation. The eschatological locus and the creation language of the book of Isaiah seem to have significant bearing on the interpretation of the phrase. Accordingly, this article attempts to demonstrate, through contextual, linguistic, and structure analysis, that the "creation" of "new heavens and new earth" is a hyperbolic expression of the future restoration of the people of Judah after the captivity.

Key Words: Isaiah, new heavens and new earth, creation, figurative, hyperbolic, literal, eschatology, postexilic, apocalyptic

1. Introduction

In Isa 65:17, YHWH says he is about to "create new heavens and new earth."[1] This declaration is reiterated in 66:22. Scholarship is divided on the interpretation of the creation of "new heavens and new earth," a phrase which is found in the OT only in the book of Isaiah. The polarization of views on Isa 65:17 and 66:22 seems to result from the divergence of scholarly opinions regarding the nature of Isaianic eschatology, particularly that of the closing chapters of the book. Accordingly, any meaningful study of these verses must take the eschatology of the book into consideration. Relevant questions in this direction include the following: Is Isaianic eschatology to be understood in an apocalyptic sense or in a postexilic sense? In other words, does Isaiah envision YHWH's creation of "new heavens and new earth" on the same level, for example, as in the book of Revelation (Rev 21) or does Isaiah point to a period following the restoration of Judah after the captivity? How then are we to understand the creation of "new heavens and new earth"? Is it literal or figurative? These questions basically provide the contour of the discussion that follows. Methodologically, this investigation falls within the parameters of OT historical-grammatical exegesis rather than,

1 Unless otherwise indicated, all translations in this article are the author's.

technically speaking, biblical theology.[2] Specifically, the article undertakes contextual, linguistic, and structure analysis, the interest lying in the historical or contextual meaning of the texts in question.

2. Views on Isaiah's Eschatology

Generally speaking, Isaianic eschatology has been understood in two different ways: postexilic and apocalyptic. The postexilic view generally holds that the glorious future promises of the book of Isaiah, particularly those found in chapters 56–66, were meant to find fulfillment after the return from the Babylonian captivity. This position has several ramifications. First, some scholars believe that Isa 56–66 (so-called Trito-Isaiah) was written during, and reflects, the postexilic period.[3] Accordingly, Isa 56–66 is a description of the current situation of the returned exiles,[4] but that Trito-Isaiah

2 Those employing biblical theology method, particularly the canonical approach, would, for example, bring into Isa 65:17 and 66:22 such considerations as the principle of double fulfillment and *sensus plenior*, suggesting thereby that Isaiah might have had in mind both immediate (postexilic) and remote (apocalyptic) fulfillment of the prophecy. While the canonical approach, especially as formulated by B. S. Childs (e.g., Brevard S. Childs, *Old Testament Theology in a Canonical Context* [London: SCM, 1985]; idem, *Introduction to the Old Testament as Scripture* [Philadelphia: Fortress, 1979]), has considerable strengths, its tendency to stress or over-interpret textual relations (even when this is against compelling contextual factors) and its preference of multiple canonical possibilities as opposed to single normative reading of a text, among other presuppositions, advises the present writer against using this method in studying Isa 65:17 and 66:22 which, I believe, should be studied in their own context. Nonetheless, I do not discredit the efforts to compare Isa 65–66 to NT apocalyptic texts.

3 Page H. Kelly, "Isaiah," in *The Broadman Bible Commentary, vol. 5: Proverbs-Isaiah* (ed. Clifton J. Allen; Nashville: Broadman, 1971), 350–51, is to the point: "The circumstances reflected in these chapters are those that prevailed in Jerusalem following the return of the exiles from Babylon in 538 B.C.E. These arrived in Jerusalem with the promises of Second Isaiah ringing in their ears." See also Margaret D. Bratcher, "Salvation Achieved (Isaiah 61:1–7; 62:1–7; 65:17–66:2)," *RevExp* 88 (1991): 182–83; Jan Ridderbos, *Isaiah* (trans. John Vriend; Grand Rapids: Zondervan, 1985), 508; Elizabeth Achtemeier, *The Community and Message of Isaiah 56–66: A Theological Commentary* (Minneapolis: Augsburg, 1982), 34; John T. Willis, *Isaiah* (Austin: Sweet, 1980), 435; Joseph A. Alexander, *Commentary on the Prophecies of Isaiah* (Grand Rapids: Zondervan, 1978), 334; Claus Westermann, *Isaiah 40–66: A Commentary* (trans. David M. Green; OTL; London: SCM, 1969), 310, 341; John L. McKenzie, *Second Isaiah: Introduction, Translation, and Notes* (AB 20; Garden City: Doubleday, 1967), 151; Wolfgang Roth, *Isaiah* (Atlanta: John Knox, 1988), 176; Roger N. Whybray, *Isaiah 40–66* (NCB 23; Greenwood: Attic, 1975), 218.

4 See Roth, *Isaiah*, 176; G. A. F. Knight, *The New Israel: A Commentary on the Book of Isaiah 56–66* (ITC 23B; Grand Rapids: Eerdmans, 1985), 96, 117–18; John D. W. Watts, *Isaiah 34–66: A Commentary* (WBC 25; Waco: Word, 1987), 353–54; Carroll Stuhlmueller, "Deutero-Isaiah and Trito-Isaiah," in *New Jerome Biblical Commentary* (ed. Raymond E.

misunderstood Deutero-Isaiah's references to "heaven" and "earth," thinking that the latter was referring to a new act of divine creation comparable to Gen 1–2.[5] Within this purview, the creation of "new heavens and new earth" (66:22–23) is to be equated with the postexilic restoration of Judah (i.e., during the time of Ezra and Nehemiah).[6] Second, other scholars maintain that Isa 56–66 is a preexilic text, though (some of) the predictions in these chapters were meant to be fulfilled following the return from exile.[7] A literal creation of "new heavens and new earth" is not meant, but rather a transformation of the existing ones.[8] Within this group are scholars who

---

Brown, Joseph A. Fitzmyer, and Roland E. Murphy; 2 vols. in one; Englewood Cliffs: Prentice Hall, 1990), 1:348; Walter Brueggemann, *Isaiah 40–66* (Westminster Bible Companion; Louisville: Westminster/John Knox, 1998), 246; J. Blenkinsopp, *Isaiah 56–66: A New Translation with Introduction and Commentary* (AB 19B; New York: Doubleday, 2003), 285–90.

5 Whybray, "Isaiah 40–66," 275, who agrees with Westermann, *Isaiah 40–66: A Commentary*, 341, that 66:17, 25 were added to the passage to give it a quasi-apocalyptic tone, and that while Isa 65:17 lacks the general marks of apocalyptic predictions, it marks the beginning of a "new radical theology, born of the despair of post-exilic life" which was later taken over by apocalyptic writers. See also Blenkinsopp, *Isaiah 56–66*, 285–87.

6 In fact, Watts, *Isaiah 34–66*, 353, holds that the new age begins with the reign of Cyrus. See also Achtemeier, *The Community and Message of Isaiah 56–66*, 132; Roth, *Isaiah*, 176; Willis, *Isaiah*, 473, 479; Alexander, *Commentary on the Prophecies of Isaiah*, 456; Harry Bultema, *Commentary on Isaiah* (Grand Rapids: Kregel, 1981), 629; Stuhlmueller, "Deutero-Isaiah and Trito-Isaiah," 348; Whybray, "Isaiah 40–66," 275–78; Odil H. Steck, "Der neue Himmel und die neue Erde: Beobachtungen zur Rezeption von Gen 1–3 in Jes 65,16b–25," in *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken* (ed. J. Van Ruiten and M. Vervenne; BETL 132; Louvain: Peeters, 1997), 349–66; Ulrich Mauser, "Isaiah 65:17–25," *Int* 36 (1982): 183.

7 For example, Ronald F. Youngblood, *The Book of Isaiah: An Introductory Commentary* (Grand Rapids: Baker, 1993), 143; Peter D. Miscall, *Isaiah* (Sheffield: JSOT Press, 1993), 129; Edward J. Young, *The Book of Isaiah* (3 vols.; Grand Rapids: Eerdmans, 1972), 3:427; "The Role of Israel in Old Testament Prophecy," in *The Seventh-day Adventist Bible Commentary* (ed. Francis D. Nichol; 7 vols.; rev. ed.; Washington, D.C.: Review & Herald, 1976–80), 4:25–38; "I Create (Isa 65:17)," in *The Seventh-day Adventist Bible Commentary* (ed. Francis D. Nichol; 7 vols.; rev. ed.; Washington, D.C.: Review & Herald, 1976–80), 4:332–34. It should be noted that references from the *Seventh-day Adventist Bible Commentary* will use the abbreviation *SDABC* henceforth.

8 Cf. Achtemeier, *The Community and Message of Isaiah 56–66*, 132; Roth, *Isaiah*, 176; Willis, *Isaiah*, 473, 479; Alexander, *Commentary on the Prophecies of Isaiah*, 456; Bultema, *Commentary on Isaiah*, 629; Watts, *Isaiah 34–66*, 363; Stuhlmueller, "Deutero-Isaiah and Trito-Isaiah," 348; Blenkinsopp, *Isaiah 56–66*, 285–90. Although Bratcher, "Salvation Achieved," 182–83, holds to a postexilic date of Isa 56–66, she says that the creation of "new heavens and new earth" is a metaphor for the transformation of Jerusalem. See also Brevard S. Childs, *Isaiah* (OTL; Louisville: Westminster/John Knox, 2001), 539, who suggests that here "the transformation of the new eschatological age" is expressed in "radical imagery" and that this "new creation" is identifiable with "the messianic hope of First Isaiah."

observe that although such glorious promises were intended to be fulfilled in restored Judah, yet, since literal Israel failed to keep their part of the covenant, the promises were transferred to spiritual Israel, the church;[9] or that the bulk of the promises would remain unfulfilled, since these were specifically meant for literal Israel.[10]

The apocalyptic view of Isaianic eschatology maintains that the glorious promises of Isa 56–66 point either to an earthly millennial reign of the Messiah[11] or beyond[12] or both.[13] While some advocates of this view think that some of the promises were to be fulfilled during the postexilic period, they believe that their true fulfillment will take place before or at the return of Jesus Christ.[14] G. W. Grogan may well represent scholars of the apocalyptic view:

> When a promise is made of conditions that fall short of perfection—as for instance when life is lengthened but death is not abolished (65:20)—this does not apply to the perfected church but is best related to millennial conditions. Also, pictures of judgment—even universal judgment—that threaten death to most, but not to all unbelievers (24:6–13), most relate not to the ultimate judgment of the second death but to a great

9 Cf. Alexander, *Commentary on the Prophecies of Isaiah*, 456; Bultema, *Commentary on Isaiah*, 629; Merrill F. Unger, *Unger's Commentary on the Old Testament* (2 vols.; Chicago: Moody, 1981), 2:1334–39; Ridderbos, *Isaiah*, 580; Derek Kidner, "Isaiah," in *New Bible Commentary: 21st Century Edition* (ed. D. A. Carson; Leicester: InterVarsity, 1994), 670; Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah* (trans. James Martin; 2 vols. in one; COT; repr., Grand Rapids: Eerdmans, 1978), 2:515.

10 "The Role of Israel in Old Testament Prophecy," *SDABC*, 4:30–38.

11 E.g., Youngblood, *The Book of Isaiah*, 161; Charles F. Pfeiffer and Everett F. Harrison, eds., *Wycliffe Bible Commentary* (Chicago: Moody, 1990), 653; Bultema, *Commentary on Isaiah*, 619–20; John N. Oswalt, *Isaiah* (NIV Application Commentary 23; Grand Rapids: Zondervan, 2003), 689.

12 E.g., G. W. Grogan, "Isaiah," in *Expositor's Bible Commentary* (ed. Frank E. Gaebelein; 12 vols.; Grand Rapids: Zondervan, 1986), 6:315; Ridderbos, *Isaiah*, 571; Youngblood, *The Book of Isaiah*, 170; Kidner, "Isaiah," 669; Margaret Barker, "Isaiah," in *Eerdmans Commentary on the Bible* (ed. James D. G. Dunn; Grand Rapids: Eerdmans, 2003), 541.

13 Young, *The Book of Isaiah*, 3:514; Kidner, "Isaiah," 670; Pfeiffer and Harrison, *Wycliffe Bible Commentary*, 654; John N. Oswalt, *The Book of Isaiah: Chapters 40–66* (NICOT; Grand Rapids: Eerdmans, 1998), 656–57.

14 See Unger, *Unger's Commentary on the Old Testament*, 2:1306; Willem VanGemeren, "Isaiah," in *Evangelical Commentary* (ed. Walter A. Elwell; Grand Rapids: Baker, 1989), 513–14; cf. Oswalt, *The Book of Isaiah: Chapters 40–66*, 656; Young, *The Book of Isaiah*, 3:514; Kidner, "Isaiah," 670; Wann M. Fanwar, "Creation in Isaiah" (Ph.D. diss., Andrews University, 2001), 136–39, 191–97; Gerhard F. Hasel and W. G. C. Murdoch, "The Sabbath in the Prophetic and Historical Literature of the Old Testament," in *The Sabbath in Scripture and History* (ed. Kenneth A. Strand; Washington, D.C: Review & Herald, 1982), 49.

judgment on earth. On the other hand, references to "new heavens and new earth" (65:17; 66:22) presuppose the advent of God's new order, where all will be perfect and which, according to Revelation 21–22, lies beyond the millennium.[15]

Other scholars note that although Isaiah refers to apocalyptic eschatological creation, he uses ordinary OT terms to describe such new creation.[16] Further, Isaiah might not have known the sequence of the events he wrote, hence while such promises pertained to the remote future, he thought they would be fulfilled just after the return from captivity.[17] Finally, it is held that Isa 56–66 addresses the postexilic community, yet some promises in this section are apocalyptic in the main.[18] In light of the divergence of views on Isaianic eschatology and the creation of "new heavens and new earth," a reinvestigation of the subject is in order. The question of the eschatology of Isa 56–66 will be resumed in the course of the discussion.

3. Understanding the Context

Most scholars refer to Isa 56–66 as Trito-Isaiah,[19] maintaining that this sec-

15 Grogan, "Isaiah," 14. Thus, he sees both (earthly) millennial and postmillennial dimensions in Isaiah's eschatological promises.

16 Kidner, "Isaiah," 669; Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, 2:515; George E. Ladd, "Eschatology," *ISBE*, 2:132; John Goldingay, *Isaiah* (NIBC 13; Peabody: Hendrickson, 2001), 368–69. See also John A. Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove: InterVarsity, 1993), 23, 522, 529–30, 543; P. D. Hanson, *The Dawn of Apocalyptic* (Philadelphia: Fortress, 1975), 134–86.

17 Allen Ross, "The Glorious Messiah and the Messianic Age," n.p. [cited 20 October 2007]. Online: http://www.bible.org/page.asp?page_id=2090.

18 Grogan, "Isaiah," 314, 322. Mauser, "Isaiah 65:17–25," 184, places Isa 65:17 between the postexilic and the apocalyptic: "As Isaiah 65 speaks of a new heaven and a new earth which are in one sense thoroughly earthly and yet in another sense largely devoid of any historical referent, it focuses on this place in the middle, the 'existence between the times'. It announced the new creation as the child of the earth but also as the bride of heaven." See also John W. De Gruchy, "A New Heaven and A New Earth: An Exposition of Isaiah 65:17–25," *Journal of Theology for Southern Africa* 105 (1999): 65–74.

19 The division of the book of Isaiah into thematic units has been debated. Generally, the change of literary style starting with ch. 40 has led to the division of the book into two (1–39 and 40–66). Chapters 40–66 may further be divided into three (40–48; 49–57; 58–66), a division proposed by Friedrich Rückert, *Hebräische Propheten: übersetzt und erläutert* (Leipzig: Weidmann, 1831) and defended by Franz Delitzsch, *Biblischer Commentar über den Propheten Jesaia* (2 vols.; BCAT 3/1; Leipzig: Dörffling & Franke, 1867–72). However, Bernhard Duhm, *Das Buch Jesaja: übersetzt und erklärt* (Göttingen: Vandenhoeck & Ruprecht, 1892), suggested a twofold division: 40–55 and 56–66. More recently, John W. Olley, "'No Peace' in a Book of Consolation: A Framework for the Book of Isaiah?," *VT* 49 (1999): 351–70, has supported the tripartite division based on the versions and the refrain "no peace" in 48:22, 58:21, and a variation of this refrain in

tion was written during the exilic or postexilic period, either by a single author or by a group of prophets.[20] Contrary to this consensus in mainstream Isaianic scholarship, the 'gathering' motif (e.g., Isa 56:8–9; 57:14; 60:4, 9–22; 66:18) and the promises of restoration of the people after a looming calamity (58:12, 14; 61:4; 62:4, 10, 12; 65:17–25; 66:18–20), among other things, seem to suggest that the section was probably written before the Babylonian exile.[21] Thus, chapters 56–66 may be read as a prediction of the future rather than a description of the present experience of returning captives.[22] Isaiah 60–62, the climax of chapters 56–66,[23] indicates that the future restoration of Jerusalem is the focal point of the section. In order to locate the creation texts of Isa 65:17–18 and 66:22 in their appropriate context, the argument of chapters 65 and 66 may briefly be outlined.

66:24. Following William H. Brownlee, *The Meaning of the Qumran Scrolls for the Bible* (New York: Oxford University Press, 1964), 247–59, some scholars see a different twofold division of Isaiah: 1–33 and 34–66 (e.g., Avraham Gileadi, *The Literary Message of Isaiah* [New York: Hebraeus, 1994], 15, 37; Craig A. Evans, "On the Unity and Parallel Structure of Isaiah," *VT* 38 [1988]: 129–47). Still other scholars maintain a threefold division of the book as a whole, namely, Isaiah of Jerusalem (1–39), Deutero-Isaiah (40–55), and Trito-Isaiah (56–66). Cf. Willem A. M Beuken, "Isaiah Chapters 65–66: Trito-Isaiah and the Closure of the Book of Isaiah," in *Congress Volume: Leuven 1989* (ed. J. A. Emerton; VTSup 43; Leiden: Brill, 1991), 204–21; Paul A. Smith, *Rhetoric and Redaction in Trito-Isaiah* (VTSup 62; Leiden: Brill, 1995); Hanson, *The Dawn of Apocalyptic*, 32–46.

20 E.g., Kelly, "Isaiah," 351; Westermann, *Isaiah 40–66: A Commentary*, 310.

21 For exhaustive arguments for the preexilic authorship of the book of Isaiah (including chs. 56–66), the reader is referred to John N. Oswalt, *The Book of Isaiah: Chapters 1–39* (NICOT; Grand Rapids: Eerdmans, 1986), 23–28; idem, *The Book of Isaiah: Chapters 40–66*, 3–16; idem, *Isaiah*, 33–41; Motyer, *The Prophecy of Isaiah*, 25–33; Edward J. Young, *Who Wrote Isaiah?* (Grand Rapids: Eerdmans, 1958); idem, *The Book of Isaiah*, 3:538–49; Oswald T. Allis, *The Unity of Isaiah* (Philadelphia: Fortress, 1972); J. Barton Payne, "Eighth Century Background of Isaiah 40–66," *WTJ* 29 (1967): 179–90; and further *WTJ* 30 (1967): 50–58; Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody, 1974), 333–50.

22 Robert E. Longacre, "Discourse Perspective on the Hebrew Verb: Affirmation and Restatement," in *Linguistics and Biblical Hebrew* (ed. W. R. Bodine; Winona Lake: Eisenbrauns, 1992), 177–89; idem, *Joseph: A Story of Divine Providence, A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39–48* (Winona Lake: Eisenbrauns, 1989), 65–136, has distinguished, based on the use of verb forms, several discourse types in the OT including narrative, predictive, procedural, instructional, behavioral, hortatory, and juridical. In Isa 65, *weqatal* verb forms, though relatively scanty, seem to convey the foregrounded/mainline predictions while other forms and constructions convey backgrounded predictions, activities, and setting. This, among other features, suggests that Isa 65 should be understood as a prediction.

23 See Oswalt, *The Book of Isaiah: Chapters 40–66*, 465; Blenkinsopp, *Isaiah 56–66*, 285–87; Childs, *Isaiah*, 533.

Isaiah 65–66 serve as YHWH's answer to the supplication for intervention made in the immediately preceding chapters (especially 63:15–19; 64:1, 10). Isaiah 65 opens with a castigation: Judah is obstinate, atrocious, idolatrous, and unclean (vv. 2–5). In this regard, YHWH's judgment upon the nation is inevitable (vv. 6–7), though there is hope for restoration where the righteous (the chosen/servants of YHWH) will possess the holy mountain (vv. 8–10)[24] while the wicked are destined for destruction (vv. 11–12). Verses 13–15 contrast the destiny of the righteous (peaceful life) with that of the wicked (death). The peaceful life of the righteous is clearly marked in v. 16c: "for the past troubles will be forgotten and because they will be hidden from my eyes." The renewal announced in v. 16 is described magnificently in vv. 17–25.[25] YHWH is about to "create new heavens and new earth," and the "former" things will not be remembered anymore (v. 17). According to v. 18, YHWH's act of creation centers on Jerusalem. Verses 19–25 delineate the blessed and peaceful conditions of restored Jerusalem. It seems, then, that Isa 65:17–25 depicts the restoration of Judah after the exile (a time when the devastated shall be reinstated, 61:2–4; 62:4).

Isa 66 begins with the declaration that the heaven is YHWH's throne and the earth, his footstool (v. 1). He esteems the humble and contrite in spirit—those who obey him (v. 2). However, because the people of Judah (especially the leaders) have disregarded YHWH by engaging in abominable sacrifices (v. 3), he will bring calamity upon them (v. 4). The city and the temple will be destroyed (v. 6),[26] a punishment primarily directed at those who oppress the righteous (cf. v. 5). Nonetheless, the birth imagery of vv. 7–9 implies that YHWH will recreate Zion and a people for his glory. That restoration after destruction is here in view seems clear from vv. 10–11 which call the faithful to stop mourning and rejoice with Jerusalem. The faithful will rejoice when YHWH extends peace and overflowing prosperity to Jerusalem (vv. 12–14). However, in v. 15, YHWH announces the destruction of the wicked people who offer sacrifices in gardens or eat the flesh of pigs and other abominable things (v. 17). This exactly recalls Isa 65:3–5, suggesting that the two chapters be taken together. YHWH will come and gather all nations and tongues so as to reveal his glory to them (v. 18). He will set a "sign" among his people and send some of the "survivors" (Israelites) to

24 Isaiah 65:8–10 convey YHWH's promise to preserve a remnant. Verse 9 is significant in that it sums up the destiny of the servants of YHWH in vv. 13–15 as well as the renewal in vv. 19–25.

25 In fact, Motyer, *The Prophecy of Isaiah*, 522–23, sees Isa 65:13–25 as the center of chs. 65–66. It is also interesting to observe with Childs, *Isaiah*, 533; Blenkinsopp, *Isaiah 56–66*, 286–87; Hanson, *The Dawn of Apocalyptic*, 160, that Isa 65:17–25 draws on chs. 60–62 (the climax of chs. 56–66) and chs. 40–48.

26 The destruction hinted at 66:6 (cf. vv. 10–11) suggests that the passage is preexilic.

the nations to proclaim his glory and fame (v. 19; cf. 40:5). As a result of this proclamation, other Israelites ("your brothers") scattered among these nations as a result of their captivity will be brought back to Jerusalem as an offering to YHWH (v. 20), thereby punctuating the gathering motif of v. 18. Out of these YHWH will select priests and Levites (v. 21). Verse 22 states that just as the "new heavens and new earth" (cf. 65:17) YHWH is making will endure, so will the name and descendants of Judah endure. "All flesh" will come and worship before YHWH every New Moon and Sabbath (v. 23). The destruction of the wicked (cf. 1:31; 5:25; 65:1–7, 11–12, 15; 66:17) resurfaces in a more dramatic way that recalls the Valley of Hinnom (cf. Jer 7). "All flesh," again, will see the corpses of the wicked, who shall burn in an unquenching fire and with undying worms (Isa 66:24).

Before discussing the 'creation' of "new heavens and new earth," a brief statement on the eschatological context of Isa 65–66 is necessary. For many reasons including the following, I believe that Isaianic eschatology is to be understood in a postexilic sense (i.e., an extended period following the Babylonian captivity), though the book of Isaiah was probably written before the exile:

(1) The literary context of Isa 65–66, as highlighted above, seems to advise against understanding these chapters in a strict apocalyptic sense.

(2) YHWH's gathering of his people from captivity (65:9, 10; 66:18; cf. 56:8–9; 57:14) and their restoration to the land (65:17–25; 66:19–20; cf. 56:8–9; 57:14; 58:12, 14; 61:4; 62:4, 10, 12; 65:17–25; 66:18–20) are clearly marked.[27] In other words, throughout chapters 56–66 the primary concern is the restoration of Judah following the captivity, not the conditions of the eternal state.

(3) The peaceful conditions outlined in 65:19–25 are more of this life than the eternal state of incorruptibility, since, for example, death is not out of sight in the "new heavens and new earth" (v. 20; cf. 25:8).[28]

(4) While Isa 65:17 says that YHWH is about to create "new heavens and new earth," v. 18 confines this creation to "Jerusalem" and her "people" (v. 18). In other words, the creation of the "new heavens and new earth" paral-

[27] Moreover, the references to destruction (66:6, 10–11), "survivors" (66:19), and "your brothers" (v. 20) imply that captivity and return are in view.

[28] Kelley, "Isaiah," 370, comments: "It should be noted that the future envisaged by the prophet is still very much this-worldly. It is a future which is completely earth-centered, where, for example, women still give birth to children (v. 23; cf. Gen 3:16); men still build houses, cultivate fields, and harvest crops (vv. 21–23; cf. Gen 3:17–19); and serpents still eat the dust of the earth (v. 25; cf. Gen 3:14). Most important of all, it is a future in which all must still die (v. 20)." See also Whybray, *Isaiah 40–66*, 275. Neither is the destruction in Isa 66:24 descriptive of the future state of the new earth (cf. Rev 21). See "Look upon Carcasses" (Isa 66:24), *SDABC* 4:338–39."

lels the creation of "Jerusalem" and her "people" (vv. 18–25). This suggests that literal, cosmological creation on a universal scale is not in view.[29] In fact, the rebuilding of Jerusalem is the focal point of YHWH's creative activity (cf. 44:24–28; 54:11; 62:10; 65:18–25).[30]

(5) The construction הִנְנִי + participle in 65:17–18 (also אֲנִי + participle in 66:22) seems to suggest that YHWH's promised creation of "new heavens and new earth" lies in the immediate, not remote, future.

(6) In restored Judah, YHWH's servants will still proclaim his glory to the nations and bring back other Israelite "brothers" to Jerusalem (66:19, 20). Such evangelistic mission would be unnecessary if a cosmological re-creation were meant.

(7) It should be noted that Isaiah is mostly poetic and, as a general hermeneutic principle, poetry is not intended to be interpreted in a strict, literal sense.

(8) The restoration of the people of Judah is imaged by Isaiah through several metaphors (e.g., 42:10–16; 48:6–7; 51:16). The creation of "new heavens and new earth" may be one such way of expressing this overarching aftermath oracle.

(9) Finally, Isaiah's prophecies should be studied together with other aftermath prophetic oracles. For example, if Ezekiel's prophecy of the future joining of the Northern and Southern kingdoms (37:15–28) and the vision of the temple (40–48) are not to be construed in an apocalyptic sense, Isa 65–66 should not be understood otherwise.[31]

The discussion that follows will further strengthen the modified postexilic view of the eschatology of Isa 65–66 and demonstrate a figurative understanding of Isa 65:17–18 and 66:22.

4. A Brief Overview of Creation in Isaiah

The book of Isaiah is replete with references to YHWH's creative activity, so much so that creation thought may justifiably be considered a fundamental

[29] Otherwise, one is forced to think that YHWH will literally create new human beings to inhabit Jerusalem. YHWH says, "what I will create" is "Jerusalem and her people" (65:18; cf. 44:23–45:25).

[30] Cf. YHWH's promise to renew his covenant with his people after the exile (e.g., Isa 42:6; 49:8; 54:10; 55:3; cf. Jer 31:10–38; Ezek 36:21–38; Zech 1:12, 17; 2:12).

[31] The overall nature of classical prophecies needs to be considered. It appears that most of these prophecies are conditional, even though conditionality may not be readily noticeable in the texts (e.g., see the intertextuality between Mic 3:12 and Jer 26:18). Those conditional prophecies meant for literal Israel should not be construed to apply to the Christian church.

concept of the book.[32] Here, creation thought is expressed in specific creation vocabulary as in Gen 1–2, and imaged through certain metaphors.[33]

The three principal words for creation, namely, ברא "create," יצר "form," and עשׂה "make," appear in Isaiah with considerable frequency. For space considerations, a brief overview of the use of ברא will suffice. Of the forty-eight occurrences of ברא in the OT, twenty-one are found in Isaiah (esp. in chs. 40–66). It is used in reference to YHWH's creation of cloud and fire (4:5), heaven and the starry hosts (40:26; 42:5; 45:18), the earth (40:28; 42:5), mankind (45:12), the call of Israel (43:1, 7, 15), righteousness and prosperity, and peace and calamity (45:7–8), light and darkness (45:7), the environment (41:20), new things (48:7), and new heavens and new earth (65:17–18). Wann Fanwar has broadly categorized Isaiah's use of ברא into three dimensions: cosmological creation (the world, 40:26, 28; 42:5; 45:18), historical creation (Israel, 43:1–7), and eschatological creation (new realities, 65–66).[34] These dimensions are also seen in Isaiah's use of יצר and עשׂה.[35]

The usage of ברא (also יצר and עשׂה) in Isaiah indicates that the word does not always imply literal creation in an *ex nihilo* sense. Particularly instructive is YHWH's creation of Israel (43:1, 7, 15); this refers to his calling them to become his people rather than their creation in the sense of Gen 1. Redemption is also creation (Isa 43:3–7; 65:18). Thus, Isa 44:24–45:25 intricately connects YHWH's promised deliverance of Judah from captivity with his creation of heaven and earth. Further, in Isa 48:7 where YHWH creates "new things," the reference is to the impending salvation of Judah from captivity (vv. 8–20). As the use of ברא (also עשׂה in 66:22) suggests, the creation of "new heavens and new earth" (65:17) seems to belong to the eschatological dimension of creation. Yet, since this creation also involves "people" (65:18), a historical dimension of this creation cannot be overlooked. In sum, the usage of ברא in 65:18 and elsewhere (e.g., 43:3–7; 48:7) suggests that here the word is to be taken figuratively.

[32] Traditionally, the book of Isaiah has been understood to be dominated by two major themes: judgment (chs. 1–39), salvation (chs. 40–55), and a juxtaposition of the two (chs. 56–66). However, some scholars have proposed that creation and salvation are the most fundamental ideas in Isaiah. See the discussion in Fanwar, "Creation in Isaiah," 4–37, 148–91.

[33] For example, breath/spirit (2:22; 42:5; 57:16), work of YHWH's hand (5:12; 19:25; 29:23; 60:21; 64:7), and the heaven/earth merism including such expressions as spreading the earth, stretching out of the heavens, and foundation of the earth (13:10; 34:4; 37:16; 40:22; 42:5; 45:12,18; 65:17; 66:22).

[34] Fanwar, "Creation in Isaiah," 58–59, 81–89. See also Bernhard W. Anderson, *Creation Versus Chaos: The Reinterpretation of Mythical Symbolism in the Bible* (Philadelphia: Fortress, 1987), 124–26.

[35] See Fanwar, "Creation in Isaiah," 60–68.

5. New Heavens and New Earth

The adjective חדש, which qualifies both שמים "heavens" and ארץ "earth" in Isa 65:17 and 66:22, is commonly translated "new." It may refer to something previously unknown or denote the state of being new, fresh, or different.[36] In Isaiah, חדש appears in several major theological contexts. First, "new things" are contrasted with "former things" (41:22; 42:8–9; 43:9, 18–19; 44:7; 46:9; 48:3, 6). The "former things" seem to refer to the former acts of YHWH's salvation in Israel's history. In Isa 65:16b reference is made to "former troubles" which will be forgotten with YHWH's new act of salvation. Probably, "new things" refers both to the different act of deliverance YHWH will work for Judah (e.g., 42:13–16; 43:19; 46:9,13) and the fresh conditions that will accompany such deliverance (cf. 65:19b–25). Second, Isa 65:17 and 66:22 refer to "new heavens and new earth." The "new heavens and new earth," like "new things," seems to contrast with "former things" (65:16b) and "former troubles" (65:17b), hence "new heavens and new earth" may be considered at least as a hyponym of "new things." Thus understood, the creation of "new heavens and new earth" may possibly parallel YHWH's creation of "new things" (Isa 48:7), where "new things" refer ultimately to the impending salvation of Judah from captivity (vv. 8–20). In any case, it is interesting to note that the Babylonian captivity with its attendant hardships forms the backdrop of the "new things" and "new heavens and new earth" in Isaiah as well as "new covenant" in Jeremiah (31:31) and "new spirit/heart" in Ezekiel (11:19; 18:30–31; 36:26). Taken together, these uses of חדש imply that the word does not always denote "new" in the sense of that which never existed.

The heaven/earth collocation appears several times in Isaiah.[37] The pair is summoned to witness Israel's sin (1:2) and to sing or rejoice because YHWH is restoring his people Judah (44:23; 49:13). Heavens and earth shake at YHWH's wrath (13:13) and arise at his call (48:13). There are several references to YHWH's creation of the heavens and earth (37:16; 40:12, 22; 42:5; 44:24; 45:12, 18; 48:13; 51:13).[38] In these instances the context is not creation per se but rather YHWH's ability to restore Judah after the calamity.[39] Stated differently, because YHWH is the creator of the heavens and earth, he is ca-

36 Pieter A. Verhoef, "חדש," *NIDOTTE* 2:30, 36.

37 See Isa 1:2; 13:13; 14:12; 24:18, 21; 37:16; 40:12, 22; 42:5; 44:23, 24; 45:8, 12, 18; 48:13; 49:13; 51:13, 16; 55:9, 10; 65:17; 66:1, 22. See also Fanwar, "Creation in Isaiah," 76–81, for a discussion of the heaven/earth merism in Isaiah.

38 Apart from the references to YHWH's primordial creation, the territorial sense is also present (14:12; 24:21; 55:9).

39 Similarly, Isa 44:24–45:25 links YHWH's future deliverance of Judah from captivity with his creation of heaven and earth.

pable of delivering his people from captivity. In a context of restoration or salvation, the heavens are called to rain down righteousness and the earth, receive it (45:8). Again, rain and snow descend from the heavens and water the earth (55:10; cf. 24:18–20).

From this brief overview, it is clear that "heavens" and "earth" may be used figuratively (rhetorical personification, 1:2; 13:13; 44:23; 49:13). In most cases, the collocation appears in restoration contexts, and so is Isa 65:17 (cf. 66:22). More relevant for understanding 65:17 is 51:16, where 'replanting the heavens and establishing the earth' is closely connected to the restoration of Zion (cf. 14:32). It seems appropriate to submit that the creation of "new heavens and new earth" in 65:17 (cf. 66:22), taken figuratively, encapsulates the whole process of YHWH's restoration of the people after the captivity. Several facts corroborate this observation. First, Isaiah's eschatology is to be understood in a 'modified postexilic' rather than apocalyptic sense. That means that the creation of "new heavens and new earth" (however it may be understood) was meant to take place following the return from captivity. Second, as seen above, ברא has a figurative meaning in Isaiah (e.g., 43:1–7; 45:7–8), hence we need not attach a strictly literal sense to the word in 65:17–18. To the contrary, its use in reference to the creation of the "people" of Jerusalem, its threefold repetition, and the explicit parallelism in 65:17–18 suggest that here ברא be taken figuratively. Third, the heaven/earth merism in Isaiah can equally assume figurative meaning (1:2; 13:13; 44:23; 45:8; 49:13). Fourth, Isa 65:17–18 (cf. 66:22) seems to parallel several other texts in the book such as 51:16: YHWH's deliverance of Judah is expressed metaphorically both as replanting the heavens and reestablishing the earth (51:16), and creating "new heavens and new earth" (65:17; 66:22). Finally, as will be argued below, a scrutiny of the immediate contexts of 65:17 and 66:22, the structure of 65:16–19, and the overall structure of the book of Isaiah—also the envelope function of chapters 1–5 and 60–66—all buttress the basic thesis of this study.

6. Syntax and Structure in Isa 65:16–19

We already noted that Isa 65:13–15 contrasts the destinies of the servants of YHWH and the wicked. In each of the four contrastive sentences of vv. 13–14, the ordering is "my servants... but you[40] ...," whereas in v. 15 it is "you... but my servants...." This switch in v. 15 allows vv. 16–25 to be unmistakably understood to refer to the "servants" of YHWH.[41] Verse 16a states

[40] Although "you" is not lexicalized, it is clearly understood.

[41] This is further supported by the fact that v. 16 begins with a relative-participial clause (אֲשֶׁר הַמִּתְבָּרֵךְ), the antecedent being עֲבָדָיו (v. 15c).

that these servants will invoke blessings and swear by the true God, that is, they will live peacefully. The logical ground for the statement in v. 16a is given in v. 16b (introduced by logical/causal כִּי "for"): "for the former troubles will be forgotten." Overall, the peaceful life of YHWH's servants in vv. 13–16a seems to be reverberated in vv. 19–25, with vv. 16b–18 giving the explanatory causality and logical basis for vv. 13–16a and vv. 19–25.

Verse 17 reads, כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת וְלֹא תַעֲלֶינָה עַל־לֵב.[42] The construction כִּי־הִנְנִי occurs only twice in Isaiah (65:17, 18) and eleven more times in the OT. It is interesting to note that in all the passages where it occurs, the context is the exile and YHWH is always the subject of the כִּי־הִנְנִי clauses. Although YHWH will punish the people by means of captivity (Jer 1:15; 8:17; 45:5; Amos 6:14; Hab 1:6), he promises to restore a remnant after the captivity (Jer 30:10; 46:27; Ezek 36:9; Zech 2:13, 14 [ET vv. 9, 10]; 3:8). In some cases, figurative language is present (Jer 1:15; 8:17; Zech 3:8). Apart from the copula clause of Ezek 36:9b, כִּי־הִנְנִי occurs with a participle, emphasizing the immediacy or certainty of YHWH's action. Besides כִּי־הִנְנִי which occurs twice in Isa 65:17–18, כִּי הִנֵּה (i.e., without the pronominal suffix) appears four times in Isaiah (3:1; 26:21; 60:2; 66:15). The context is either a looming judgment (3:1; 26:21; 66:15) or salvation after judgment (60:2).

In 65:17–18, the two כִּי־הִנְנִי clauses introduce YHWH's creative activity in the context of the future restoration of Judah. The idea of immediacy seems to be marked especially by the use of כִּי־הִנְנִי with the participle.[43] The imperatives of v. 18, namely, שִׂישׂוּ "rejoice" and גִילוּ "shout for joy" may equally emphasize the certainty of the promise. The particle כִּי which begins v. 17 may be an equivalent of exclamatory interjection, expressing confirmation to the statement in v. 16.[44] In such asseverative use, כִּי may be rendered

[42] The LXX renders vv. 17–18 as follows: ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή καὶ οὐ μὴ μνησθῶσιν τῶν προτέρων οὐδ' οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν ἀλλ' εὐφροσύνην καὶ ἀγαλλίαμα εὑρήσουσιν ἐν αὐτῇ ὅτι ἰδοὺ ἐγὼ ποιῶ Ιερουσαλημ ἀγαλλίαμα καὶ τὸν λαόν μου εὐφροσύνην. Thus, the LXX ἔσται paraphrases כִּי־הִנְנִי בוֹרֵא in v. 17. It fails to translate בוֹרֵא in v. 18a, but renders בוֹרֵא in v. 18b with ποιῶ. This possibly suggests that the LXX translators understood the creation of "new heavens and new earth" not in a literal sense.

[43] It is widely observed that the use of הִנֵּה with a participle points to the immediacy of the action of the verb. See Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), 674–78; Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (New York: Cambridge University Press, 2003), 158–59; Takamitsu Muraoka, *Emphatic Words and Structures in Biblical Hebrew* (Jerusalem: Magnes, 1985), 138–40; Thomas O. Lambdin, *Introduction to Biblical Hebrew* (New York: Scribners, 1971), 168.

[44] Contrary to most scholars who see v. 17 as beginning an entirely new section (e.g., Oswalt, *The Book of Isaiah: Chapters 40–66*, 654; Watts, *Isaiah 34–66*, 351; Bratcher, "Sal-

"surely, indeed, truly."[45] The particle may also serve to introduce v. 17 as the evidence,[46] explanatory causality,[47] or logical ground[48] for v. 16. In v. 18b כִּי immediately introduces the reason or logical ground for v. 18a. On the other hand, the presentative particle הִנֵּנִי, both in v. 17a and v. 18b, seems to focus the reader's attention on the content of the clause that follows, and may, together with כִּי, logically connect vv. 17–18 with v. 16b.[49] הִנֵּנִי may also function as a presentative exclamation, emphasizing the vivid immediacy (especially with the participle) or significance of the clauses it modifies.[50]

In the light of the above usages of כִּי and הִנֵּנִי, the function of כִּי־הִנֵּנִי in v. 17 is probably to introduce the logical basis or evidence for the assertion that the הַצָּרוֹת הָרִאשֹׁנוֹת "former troubles" (v. 16b) will be forgotten: YHWH is

---

vation Achieved," 182–83; Motyer, *The Prophecy of Isaiah*, 529–30), I see vv. 17–25 as intimately connected to v. 16b. For reasons including the following, v. 17 may not be taken as beginning a new unit: (1) that v. 17 opens with כִּי־הִנֵּנִי is not enough to mark a subunit, otherwise v. 18b, which equally begins with כִּי־הִנֵּנִי should be seen as marking another unit; (2) הִנֵּה may mark a subunit, yet it does not seem to have that function in Isa 65:13–18; (3) the reference to "former" in v. 17 directly harks back to, and takes its meaning from, the "former" of v. 16b (cf. Mauser, "Isaiah 65:17–25," 184, who seems to take v. 16 as beginning a subunit). The alternating nature of the subject matter of Isa 65:1–25 (i.e., vv. 1–7 and vv. 11–12 concern the destruction of the wicked, and vv. 8–10 and vv. 16–25 talk about the salvation/restoration of the servants, while vv. 13–15 contrast the destinies of the wicked and the servants) demand that the chapter be read as a single unit.

45 The asseverative use of כִּי is generally recognized. See, for example, Ronald J. Williams, *Hebrew Syntax: An Outline* (2nd ed.; Toronto: University of Toronto Press, 1976), 72–73; Muraoka, *Emphatic Words and Structures in Biblical Hebrew*, 159–60; Paul Joüon, *A Grammar of Biblical Hebrew* (trans. and rev. T. Muraoka; Subsidia Biblica 14/I–II; Rome: Editrice Pontificio Istituto Biblico, 1991), 617; Duane A. Garrett and Jason S. DeRouchie, *A Modern Grammar for Classical Hebrew* (2d ed.; Nashville: Broadman & Holman, forthcoming), 38.

46 According to Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 149–50, כִּי can present the "evidence or motivation that lies behind a statement, rather than presenting the cause of an action or situation. Thus, the causal link is with the action of speech, not the contents of speech; the focus is not on what is spoken but on the reason the speaker is saying something." Similarly, Joüon, *A Grammar of Biblical Hebrew*, 638, notes that "in some cases what follows כִּי is not a logical cause of an event or circumstance, but evidence of, or an argument for the preceding assertion."

47 Joüon, *A Grammar of Biblical Hebrew*, 637.

48 Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 663–65.

49 For this use of הִנֵּה, see Muraoka, *Emphatic Words and Structures in Biblical Hebrew*, 138–40; Garrett and DeRouchie, *A Modern Grammar for Classical Hebrew*, 38; Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 157–58; Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 300, 578.

50 See Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 674–78.

about to create "new heavens and new earth."[51] In other words, v. 17a is logically subordinated to the parallel, coordinated subordinate clauses of v. 16b which in turn are subordinated to the independent clauses of v. 16a.[52] That v. 17a provides a logical basis or evidence for v. 16b is clear from v. 17b which formally and semantically parallels v. 16b. Verse 18b is also subordinated to v. 18a but seems to parallel v. 17a semantically. Thus, the כִּי־הִנְנִי clauses of vv. 17a and 18b do not only logically connect with v. 16, but also have 'conjunctive-sequential' function,[53] introducing the fact upon which the statements of vv. 17b and 19a are based respectively.[54] The asseverative nuances of כִּי and הִנְנִי further support this.

As hinted above, the formal and semantic parallelism between v. 16b and 17b suggests that הָרִאשֹׁנוֹת "the former" in v. 17b refers back to הַצָּרוֹת הָרִאשֹׁנוֹת "the former troubles" in v. 16b rather than implying former heavens and earth.[55] Further, the conditions outlined in vv. 19b–25 seem to represent a reversal of הַצָּרוֹת הָרִאשֹׁנוֹת (v. 16b) or הָרִאשֹׁנוֹת (v. 17b). This is intimated by the similarity of thought in vv. 16b, 17b, and 19b (cf. 60:18).[56]

51 Cf. Young, *The Book of Isaiah*, 3:513.

52 Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 635, note that like וְ, הִנֵּה may conceal the logically subordinate relationship of the clause which it modifies.

53 See Lambdin, *Introduction to Biblical Hebrew*, 169.

54 As noted earlier, Longacre, *Joseph: A Story of Divine Providence*, 107, has observed that in a predictive discourse *weqatal* verb forms stand on the line of prediction. Since Isa 65:16–18 are participial and הִנֵּה+participial clauses, it can be argued that these clauses do not belong to the primary line of prediction but rather backgrounded activities or, specifically, a predictive reason paragraph.

55 That הָרִאשֹׁנוֹת of v. 17b refers to הָרִאשֹׁנוֹת הַצָּרוֹת of v. 16b is suggested not only by the structure of 65:16–19, but also by the grammatical rules of concord. The word הָרִאשֹׁנוֹת in v. 17b is an adjective used as a substantive. Because this form is feminine plural, the noun which it implicitly modifies should equally be a feminine plural. The dual form שָׁמַיִם "heavens" always takes plural masculine adjectives and אֶרֶץ "earth" is feminine singular. An adjective qualifying a masculine noun and feminine noun takes the masculine gender, that is, *genus potior* (Joüon, *A Grammar of Biblical Hebrew*, 549). Therefore, if שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה "new heavens and new earth" were meant here, the masculine adjective הָרִאשֹׁנִים (cf. 61:4) would more probably be used. In 65:16, 17 הָרִאשֹׁנוֹת refers to the "troubles" Judah encountered (perhaps, in relation to neighboring kingdoms). Some think, however, that the "former" here refers to the present heavens and earth. See for example, Young, *The Book of Isaiah*, 3:514; Oswalt, *The Book of Isaiah: Chapters 40–66*, 656–57.

56 Several historical issues seem to give background to these "former troubles" in Isaiah. These include, for example, the Syro-Ephraimite crisis which led to the captivity of Israel (Isa 7:1–6; 2 Kgs 15:19; 16:10; 17:3–6; 18:9–11), Sennacherib's invasion of Judah (2 Kgs 18:13–37; Isa 36:1–37:13), Merodach-Baladan's envoy (2 Kgs 20:12–15; Isa 39:1–4), and the captivity that awaited Judah (2 Kgs 20:16–18; Isa 39:5–8).

Verses 17a and 18b seem to share a common referent, the latter being a hyponym of the former. Both clauses have the same introductory formula, the same number of clause tagmemes, and share some common lexical items, though each has a different grammatical object. In other words, the close similarity between כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה (v. 17a) and כִּי הִנְנִי בוֹרֵא אֶת־יְרוּשָׁלַ֫͏ִם גִּילָה וְעַמָּהּ מָשׂוֹשׂ (v. 18b) suggests that these clauses semantically parallel each other. This is to say that the creation of "new heavens and new earth" in v. 17 is the same as the creation of "Jerusalem and her people" in v. 18b. Verse 18a, "Rather,[57] rejoice and shout for joy forever (in) what I am about to create," seems to give further support in that it encapsulates vv. 17a and 18b. While אֲשֶׁר אֲנִי בוֹרֵא (v. 18a) may refer back to v. 17a, it may also point forward to v. 18b, thereby enabling the author to restate v. 17a in v. 18b with poetic variation, a common phenomenon in Isaiah.[58] Thus, the creation of "new heavens and new earth" and the creation of "Jerusalem and her people" should be seen as equated, not successive events. The following structure of 65:16b–19 may summarize this argument:[59]

(16a) אֲשֶׁר הַמִּתְבָּרֵךְ בָּאָרֶץ יִתְבָּרֵךְ בֵּאלֹהֵי אָמֵן וְהַנִּשְׁבָּע בָּאָרֶץ יִשָּׁבַע בֵּאלֹהֵי אָמֵן
(16b) כִּי נִשְׁכְּחוּ הַצָּרוֹת הָרִאשֹׁנוֹת וְכִי נִסְתְּרוּ מֵעֵינָי
(17a) כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה
(17b) וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת וְלֹא תַעֲלֶינָה עַל־לֵב
(18a) כִּי־אִם־שִׂישׂוּ וְגִילוּ עֲדֵי־עַד אֲשֶׁר אֲנִי בוֹרֵא
(18b) כִּי הִנְנִי בוֹרֵא אֶת־יְרוּשָׁלַ֫͏ִם גִּילָה וְעַמָּהּ מָשׂוֹשׂ
(19a) וְגַלְתִּי בִירוּשָׁלַ֫͏ִם וְשַׂשְׂתִּי בְעַמִּי
(19b) וְלֹא־יִשָּׁמַע בָּהּ עוֹד קוֹל בְּכִי וְקוֹל זְעָקָה

Figure 1: Structure of Isa 65:16–19

This structure suggests that v. 16b parallels v. 17b and, v. 17a parallels v. 18b, and v. 18a parallels 19a. Verse 19b recalls vv. 16b and 17b ("former troubles"). As stated above, the new conditions outlined in vv. 19b–25 represent a reversal of the "former troubles" (vv. 16b, 17b). Thus, what vv. 17–

[57] The כִּי־אִם clause of v. 18a seems to be a positive counter-statement to the preceding negative clauses of v. 17b. Usually after a negative clause, כִּי is restrictive and may be translated "rather" (see Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 671).

[58] Gileadi, *The Literary Message of Isaiah*, 32.

[59] As already noted, the division of Isa 65 into units is a matter of debate. Some proposals include (1) vv. 1–16 and vv. 17–25 (e.g., Oswalt, *The Book of Isaiah: Chapters 40–66*, 654); (2) vv. 1–16, vv. 17–18, and vv. 19–25 (e.g., Fanwar, "Creation in Isaiah," 133); (3) vv. 1–16, vv. 17–19a, and vv. 19b–25 (e.g., Bratcher, "Salvation Achieved," 183), and (4) vv. 1–7, vv. 8–16, and vv. 17–25 (e.g., Childs, *Isaiah*, 533). Cf. the redaction-critical segmentation of Isa 65–66 by Beuken, "Isaiah Chapters 65–66: Trito-Isaiah and the Closure of the Book of Isaiah," 204–21.

18 announce, vv. 19b–25 describe. The idea of joy is emphasized in vv. 16b–19. In view of the deliberate parallelism in vv. 17–19, as made explicit by the above structure, creation in these verses is not to be taken literally. In sum, vv. 17–18 hyperbolically portray the salvation and restoration of Judah as the creation of "new heavens and new earth" and creation of "Jerusalem and her people."[60] Isaiah 65:17–18, then, recall several other passages including 35:10, 48:6–7, 51:11–16, 52:9, and 62:1. When restored, Judah will be at peace with God and with the environment (vv. 24–25).[61]

Moreover, it appears that the conditions in vv. 19b–25 are an expansion of the peaceful life of YHWH's servants outlined in vv. 13–16a. Both vv. 13–16a and vv. 19b–25 hinge on the assertion that the "former troubles" will be forgotten (vv. 16b), and vv. 16b–18 provide the logical ground for this assertion. If vv. 19b–25 reverberate the destiny of the righteous in vv. 13–16a, and vv. 13–16a flow directly from vv. 8–10 where YHWH promises to preserve a remnant for Judah, then the postexilic eschatology of Isa 65–66 is further strengthened.

The reference to the "making" (עשׂה) of "new heavens and new earth" in Isa 66:22 is found within the context of restoration (vv. 12–14b, 18–23) and judgment (vv. 14c–17, 24).[62] Obviously, as the Hebrew construction itself makes clear,[63] creation in 66:22 readily harks back to 65:17. As already noted, the birth imagery of vv. 7–9 and the gathering of Israel from the nations after the calamity (vv. 18–21) suggest that the postexilic restoration of Judah is in view (cf. vv. 12–14b). That YHWH's people will re-inherit the land in line with the covenant promises is highlighted in v. 22: just as "the

60 See also Bratcher, "Salvation Achieved," 183, who, while dating Isa 56–66 to the postexilic period, notes briefly that vv. 17–25 (which is an announcement of salvation [vv. 17–19a] and description of the salvation [vv. 19b–25]) is "a powerful metaphor for the complete transformation of Jerusalem within history." Cf. Childs, *Isaiah*, 539.

61 In this light, compare the creation of the "new heavens and new earth" (65:17–25; 66:18–24) with other texts such as Isa 2:2–4; 4:2–6; 11:2–10; 61:1–3; 62:10. Isaiah 65:17–25 is no more eschatological than 11:1–9, since the former demonstrably echoes the latter. For similarities between 65:25 and 11:6–9, see also J. T. A. G. M. van Ruiten, "The Intertextual Relationship between Isa 11:6–9 and Isa 65:25," in *The Scriptures and the Scrolls: Studies in Honor of A. S. van der Woude on the Occasion of His 65th Birthday* (ed. F. García Martínez, A. Hilhorst, and Caspar J. Labuschagne; VTSup 49; Leiden: Brill, 1992), 31–42.

62 Thus, the contrast between the righteous and the wicked is sustained: as "the new heavens and the new earth" and the "name and offspring" of the righteous will endure forever, so will the corpses of the wicked burn forever (66:22–24).

63 For example, the phrase "new heavens and new earth" occurs only twice in Isaiah (65:17; 66:22) and 66:22 presupposes that the reader knows of this phrase already in 65:17. This receives further support from the use of the definite article in 66:22 which is lacking in 65:17.

new heavens and the new earth" YHWH makes shall "stand," so shall the name and descendants of Judah "stand" (cf. 1:26; 61:6; 62:2, 4, 12). The focus of 66:22 lies in the apodosis of the comparison, namely, the continuity of the covenantal promises, not the newness of the creation.

7. Overall Structure of Isaiah

Out of the several proposals made on the structure of Isaiah,[64] Avraham Gileadi's bifid structure seems to be helpful for this study, though it too has some generalizing tendencies:

Ruin and Rebirth (1–5 and 34–35)
Rebellion and Compliance (6–8 and 36–40)
Punishment and Deliverance (9–12 and 41–46:13b)
Humiliation and Exaltation (13–23 and 46:13c–47:15)
Suffering and Salvation (24–27 and 48–54)
Disloyalty and Loyalty (28–31 and 55–59)
Disinheritance and Inheritance (32–33 and 60–66)[65]

Figure 2: A Bifid Structure of Isaiah

According to this structure, Isaiah divides into two: 1–33 and 34–66. The pair of sections for each major theme contains parallel elements, meaning, for example, that elements in chs. 1–5 (ruin and rebirth) may be found in chs. 34–35.[66] Further, the chiastic structure of the book according to Gileadi's bifid shows that the elements in theme I recur in theme VII. Though with some reservations, this structure seems essential for understanding the book of Isaiah as a whole. Gileadi seems correct in realizing that "what Isaiah says in one context, he usually says, with appropriate variation, in

64 See the discussion in Fanwar, "Creation in Isaiah," 81–89.

65 Gileadi, *The Literary Message of Isaiah*, 15. See also Brownlee, *The Meaning of the Qumran Scrolls for the Bible*, 247–59; Evans, "On the Unity and Parallel Structure of Isaiah," 129–47.

66 Similarly, the structure suggests that Isa 32–33 shares the same themes with 60–66. In 32–33, a contradistinction between the wicked and the righteous is prominent and this contrast is completed by the dispossession and inheritance of the land. Isaiah 60–66 continues this winnowing process. Here too, there is a decisive covenantal separation between the wicked and the righteous; this separation heightens in chs. 65–66.

another."[67] This is true even within Isa 65–66 (e.g., 65:3–4, 13, 17–19, 21–25; 66:1, 3, 10, 17, 22).[68]

Further, a reading of chs. 1–5 and chs. 60–66 shows that these chapters envelope the book of Isaiah as a whole.[69] Features of this envelope structure include, for example, the flowing of nations to Zion (2:2; 60:5; 66:12), the heaven-earth merism (1:2; 64:1; 65:17; 66:1, 22), earth's fruit (1:19; 3:10; 4:1, 2; 5:17; 62:9; 65:4, 13, 21–25; 66:17), unburied corpses (5:25; 66:24), new moon and sabbath (1:13b–14; 66:23), sacrifices (1:10–15; 66:3,4), summons to hear (1:10; 66:5), oaks and gardens (1:29; 65:3; 66:17), apostasy (1:2–4; 66:3–4), unquenching fire (1:31; 66:24), desolation of the earth versus its new creation (1:7; 5:5, 6, 9 and 65:17; 66:22), captivity and return (5:13 and 65:9–10; 66:6, 10, 20); famine/thirst versus plenty (5:13 and 65:13, 21; 66:11), and sheol (5:14).[70] In fact, Isa 66:1, 3, 24 and 1:2, 31 form an *inclusio* and thus constitute the borders of the envelope structure of the book of Isaiah. If this observation is correct, one may say that the prophecies outlined in chs. 65–66 need to be understood as a reversal of the conditions in chs. 1–5. This may suggest that the creation of "new heavens and new earth" (65:17; 66:22) is another way of expressing the certainty of the restoration of the people and the city following the period of calamity.[71] The deplorable conditions out-

67 Gileadi, *The Literary Message of Isaiah*, 32. For the repetition of elements within Isa 56–66, see Goldingay, *Isaiah*, 14; Motyer, *The Prophecy of Isaiah*, 461; Oswalt, *The Book of Isaiah: Chapters 40–66*, 465, who also observes that Isa "65:17–66:24 seems to be a summarizing conclusion to chs. 56–66." Isaiah 56:1–8 and 66:18–24 form an *inclusio* for chs. 56–66.

68 See also Motyer, *The Prophecy of Isaiah*, 522–23.

69 Edmund Jacob, *Esaïe 1–12* (CAT 8A; Geneva: Labor et Fides, 1987), 18, has proposed an envelope structure for the book of Isaiah. In chs. 1 and 66, there is a high frequency of common linguistic and literary elements as well as shared themes. These chapters then form an *inclusio* to the book. See also Marvin A. Sweeney, "Prophetic Exegesis in Isaiah 65–66," in *Writing and Reading the Scroll of Isaiah: Studies of Interpretive Tradition* (ed. Craig C. Broyles and Craig A. Evans; 2 vols.; VTSup 70; Leiden: Brill, 1997), 1:455, 472; William J. Dumbrell, "The Purpose of the Book of Isaiah," *TynBul* 36 (1985): 112. Cf. David M. Carr, "Reaching for Unity in Isaiah," *JSOT* 57 (1993): 73–75; Anthony J. Tomasino, "Isaiah 1:2–2:4 and 63–66, and the Composition of the Isaianic Corpus," *JSOT* 57 (1993): 84–98; Fanwar, "Creation in Isaiah," 82; Young, *The Book of Isaiah*, 3:27.

70 For more on the thematic parallels within these sections of the book, see Gileadi, *The Literary Message of Isaiah*, 33–40, 45–248; Evans, "On the Unity and Parallel Structure of Isaiah," 129–47.

71 There glorious covenantal heritage in 60–66 may buttress this point. Within these chapters, the covenantal promise of the land is highlighted. After the calamity, the righteous will inherit the land (60:21; 61:7)—a land newly restored (60:10; 61:4), regenerated and beautified (60:13, 17), where YHWH himself dwells (60:1–2, 9, 13–14; 61:9), righteousness rules (60:17), creatures live in harmony (65:25), and so on.

lined in Isa 1–5[72] seem to call for redemption. The creation of "new heavens and new earth" (65:17), further defined as the creation of "Jerusalem and her people" (v. 18), sums up this redemption.[73]

8. Summary and Conclusion

This study has yielded several conclusions. First, the eschatology of Isa 65–66 is basically postexilic (i.e., an extended period following the return from captivity), since these chapters demonstrably concern the future restoration of Judah after the Babylonian exile. Second, ברא and עשׂה (words used in 65:17–18 and 66:22 respectively) do not always refer to literal, cosmological creation. Third, like ברא and עשׂה, the heavens/earth merism in Isaiah can assume a figurative sense especially in connection with the future deliverance of Judah from captivity. Fourth, the creation of "new heavens and new earth" in 65:17 is semantically and structurally equivalent to the creation of "Jerusalem and her people" in v. 18. Fifth, the making of "new heavens and new earth" in 66:22 clearly echoes 65:17.

In sum, analyses of the literary context of Isa 65–66, the relevant linguistic features of 65:17–18, the clause structure of 65:16–19 (with its explicit parallelism), the overall structure of Isaiah, and comparison with other texts in Isaiah (e.g., 35:10; 48:6–7; 51:11–16; 52:9; 58:12, 14; 61:1, 4; 62:4, 10, 12; 66:19–20) lead to the conclusion that the creation of "new heavens and new earth" (65:17; 66:22), paralleled by the creation of "Jerusalem and her people" (v. 18), is a hyperbolic expression of the future deliverance and restoration of Judah after the captivity. Isa 65:17 and 66:22 should not, therefore, be read directly into or through such NT texts as 2 Pet 3:13 and Rev 21:1–2, the linguistic parallels notwithstanding.

[72] The land is ruined and cities burned (1:7; 3:26); mountains and hills have been made low (2:13–16); Jerusalem and Judah lack food and leadership, hence their collapse (3:1, 8); there is destitution and mourning (3:26); YHWH's vineyard has become a desolation (5:6); mountains quake and corpses lie in the streets (5:25). However, in the latter days, nations will flow to Zion (2:2–3) and earth's fruit will be the pride and glory of the remnant (4:2). This anticipates the concluding section of Isaiah, especially 65–66.

[73] Mauser, "Isaiah 65:17–25," 181, similarly observes that Isa 65:17–25 "draws together themes which contributed much to giving the whole of Isaiah its distinctive character." See also Sweeney, "Prophetic Exegesis in Isaiah 65–66," 455, 472–74.

Journal of Asia Adventist Seminary 11.1 (2008): 21–42

Back to Basics: Possible Intertextual Links between 2 Corinthians 4:1–5:10 and Genesis 1–3

Raúl Quiroga, Th.D.
River Plate Adventist University, Libertador San Martín, Argentina

This study seeks to expound possible intertextual links in 2 Corinthians in relation to the MT. As a basic hypothesis this study argues for thematic and linguistic connections that the apostle Paul seems to borrow specifically from the first chapters of Genesis in order to build the scriptural foundations of his ministry. The verification will be done by comparing the vocabulary used in both sections. Literary structures from both passages will also be analyzed as well as possible shared themes and topics of the chapters. The section will be studied in a verse-by-verse way, taking as main texts of comparison the Greek text of the NT, the LXX and the Hebrew MT.

Key Words: intertextuality, 2 Cor 4:1–5:10, Gen 1–3, ministry, biblical theology, LXX

1. Introduction

According to Jorge Luis Borges, a text is not an isolated phenomenon but rather, a concordance of unnumbered textual interrelations.[1] These textual interrelations allude to intertextuality which is not only a methodology but also a theoretical term generating a multiplicity of methodologies. Intertextuality implies a relationship between texts.[2] A text is, then, a polyphonic voice where quotations, allusions, and echoes of other texts interrelate re-

1 Jorge Luis Borges, *Labyrinths: Selected Stories and Other Writings* (London: Penguin, 1970), 248–49, quoted by Robert P. Carroll, "Intertextuality and the Book of Jeremiah: Animadversions on Text and Theory," in *The New Literary Criticism and the Hebrew Bible* (ed. David J. A. Clines and J. Cheryl Exum; Valley Forge: Trinity, 1994), 55. S. Teófilo Correa gives a brief analysis of the methodological premises of intertextuality and intra-biblical exegesis as approximations directed toward the study of the texts and their connecting features. See S. Teófilo Correa, "Intertextualidad y exégesis intra-bíblica ¿Dos caras de la misma moneda? Breve análisis de las presuposiciones metodológicas," *DavarLogos* 5 (2006): 1–13.

2 Donald C. Polaski, "Reflections on a Mosaic Covenant: The Eternal Covenant (Isaiah 24:5) and Intertextuality," *JSOT* 77 (1998): 55.

sulting in a particular composition.[3] This phenomenon can be observed between books of the first Testament[4] as well as between the first and second Testaments.[5] Texts from one Testament reflect terminology, images, and subject matter[6] from another book which are then adapted to a new situation.[7] Conscious and unconscious relations between the texts can also be drawn, as the canonical authors used concepts, images, and literature common to their socio-cultural surrounding for the composition of their writings.[8]

This study seeks to explore the possible existence of intertextual links between 2 Cor 4:1–5:10 and other texts from the Hebrew Bible. The apostle Paul seems to borrow certain linguistic connections, specifically, from the section of Gen 1–3 in order to build the scriptural foundations of his ministry.[9] In order to test this hypothesis a comparative study of the terminology

3 Juliana Classens, "Biblical Theology as Dialogue: Continuing the Conversation on Mikhail Bakhtin and Biblical Theology," *JBL* 122 (2003): 141.

4 D. Penchasky, "Staying the Night: Intertextuality in Genesis and Judges," in *Reading between Texts, Intertextuality and the Hebrew Bible* (ed. D. N. Fewell; Literary Currents in Biblical Interpretation; Louisville: Westminster John Knox, 1992), 77–88.

5 "At every point early Christians attempted to understand their Scriptures in the new light of the ministry, death, and resurrection of Jesus Christ. They used the Old Testament to prove their Christian theology and to solve Christian problems. The Old Testament provided the substructure of the New Testament theology. The Old Testament also provided the language and imagery for much of New Testament thought, although this is not always obvious to a casual reader. Therefore, New Testament concepts must be understood from Old Testament passages. Virtually every New Testament subject must be approached through the contribution of the Old Testament. As Augustine observed, 'The New Testament is in the Old Testament concealed; the Old Testament is in the New Testament revealed.'" Klyne Snodgrass, "The Use of the Old Testament in the New," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (ed. G. K. Beale; Grand Rapids: Baker, 1994), 29, 30. In general, the background of the Old Testament can be noted in the New Testament. See George E. Ladd, *Crítica del Nuevo Testamento* (trans. Moisés Chávez; El Paso: Mundo Hispano, 1990), 75.

6 Marcus Barth, "The Old Testament in Hebrews: An Essay in Biblical Hermeneutics," in *Current Issues on New Testament Interpretation* (ed. William Classen and Graydon F. Snyder; New York: Harper & Row, 1962), 54, 64.

7 Walter C. Kaiser, Jr., *The Uses of the Old Testament in the New* (Chicago: Moody, 1985).

8 Patricia Tull, "Rhetorical Criticism and Intertextuality," in *To Each Its Own Meaning* (ed. Steven L. McKenzie and Stephen R. Haynes; Louisville: Westminster John Knox, 1999), 176–77.

9 In his study on the continuity and discontinuity between the Old and New Testaments, Charles Cousar suggests that this phenomenon is indeed plausible. Cf. Charles B. Cousar, "Continuity and Discontinuity: Reflection on Romans 5–8," in *Pauline Theology. Volume III: Romans* (ed. David M. Hay and E. Elizabeth Johnson; Minneapolis: Fortress, 1995), 197.

used in both sections will be undertaken as well as a close analysis of the literary structures, themes and topics of both passages.[10] The relevant verses will be analysed sequentially, taking as main texts of reference the Greek text of the NT, the LXX, and the Hebrew MT. The English passage in question will be presented in a table, with possible signs of intertextuality highlighted. The Greek text, first from the NT and then the LXX, will also be included, followed by a presentation of the MT. In each case, the intertextual links between the passages will be demonstrated on a more theoretical level.

2. 2 Corinthians 4:1–5:10: A General Introduction

A reading of this section, more than any other, shows a literary analogy with Gen 1–3 and some other sections of the OT. The literary motifs of Genesis are used in 2 Cor 4:1–5:10 to develop the theme of the section. For example, "the image of God" (4:4) is present in Gen 1:27 while the phrase "who commanded the light to shine out of the darkness" (4:6) seems to be a direct reference to Gen 1:3–5. Furthermore, the expression "clothed and not naked" (5:3) is an allusion to Gen 2:25 and 3:7. According to most authors 2 Cor 4:1–5:10 is the section of the letter in which Paul defines his ministry and the gospel he preaches.[11] The section forms part of the long apologetic speech that starts in 2:14 and ends in 7:4.[12] Methodologically, an intertextual analysis focusing on this section (within its bigger context) seems feasible.

10 J. V. Niclós' statement that a text like Gen 3 should not be interpreted only through the literary method or through the history of religion may justify an intertextual study of it, in this case, in comparison with 2 Corinthians 4 and 5. See J. V. Niclós, "Génesis 3 como relato de apropiación," *EstBib* 53 (1995): 183.

11 Some of these include the ministry of the new covenant (4:1–6) and the interaction between ministry and mortality (4:7–5:10). Cf. Victor Paul Furnish, *II Corinthians* (AB 32A; New York: Doubleday, 1984), 201, 252. Others include the nature of the apostolate, the *kerygma* and ministry (4:1–6), Paul's ministry, his glory and fragility (4:7–18), as well as the heavenly dwelling (5:1–10). See Ralph P. Martin, *2 Corinthians* (WBC 40; Waco: Word, 1986), 74, 81, 95.

12 Paul Barnett, *The Second Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1997), 210. Chapters 1–7 are considered as an independent body, as a letter of gratitude for the good news brought by Titus. Even though the assertion deserves a separate discussion, at least, the possibility of carefully considering the section within a larger one, as a literary section, helps to justify the demarcation of this research. See Linda L. Beleville, "A Letter of Apologetic Self-Commendation: 2 Corinthians 1:8–7:16," *NovT* 31 (1989): 150.

3. Comparative Study

According to 2 Cor 4:1, the author of the epistle is sure that his ministry originates within God's mercy. Seeing that his apostleship and his message have been questioned, Paul presents arguments in order to justify his apostolic work as well as the content of his preaching.[13] It is hard to imagine him about to lose heart, but this is the image the phrase οὐκ ἐγκακοῦμεν "we do not lose heart" indicates[14] as difficulties seem to increase instead of decreasing.[15] In this verse there is no apparent linguistic intertextual connection with earlier texts. It is, however, the introduction to his heartfelt and logical defense.

NIV	NT	OT	LXX	MT
4:2 ...we have renounced *secret* and *shameful* ways; we do not use deception, nor do we distort the word of God...	τὰ κρυπτὰ τῆς αἰσχύνης ἐν πανουργίᾳ	Gen 3:8 Ps 44:16 Gen 3:1	καὶ ἐκρύβησαν ἡ αἰσχύνη ἦν φρονιμώτατος	וַיִּתְחַבֵּא וּבֹשֶׁת וְהַנָּחָשׁ הָיָה עָרוּם

Table 1: Conflicting ministry styles

The declaration of 2 Cor 4:2, "...we have renounced the secret and shameful ways, not walking in craftiness, nor do we distort the word of God" alludes to the serpent's attitude in Eden. In the LXX the serpent is described as ἦν φρονιμώτατος "[being] crafty" (Gen 3:1) in the sense of "having knowledge of things, be intelligent."[16] It does not read that he acted ἐν πανουργίᾳ "with craftiness," which would imply a negative intention in relation to the knowledge. However, a parallelism can be noted between the two terms

[13] Wes Avram, "2 Corinthians 4:1–18," *Int* 55 (2001): 71, sustains that Paul defends not just the authority of his ministry but also his work style. He defends his simple style against the demand of an eloquence he does not possess. The apostle refuses to promote himself.

[14] "Consequently, Paul and his men did not οὐκ ἐγκακοῦμεν 'lose heart.' In spite of accusations and difficulties, they continued performing their ministry without cowardice or discouragement. A firm conviction of the nature of their mission kept them going." Homer A. Kent, "The Glory of Christian Ministry: An Analysis of 2 Corinthians 2:14–4:18," *Grace Theological Journal* 2 (1981): 181.

[15] This tension between suffering and life is typical of Paul's writings, especially in 7:14–25. For the apostle the Christian life is a constant experience of weakness, suffering, and death, the same as life. See David S. Dockery, "Romans 7:14–25: Pauline Tension in the Christian Life," *Grace Theological Journal* 2 (1981): 255.

[16] עָרוּם "crafty" and γυμνός "naked" do not have an automatic negative connotation. See Esteban Voth, *Génesis* (Comentario Bíblico Hispanoamericano; Miami: Editorial Caribe, 1992), 82–83. The context of Gen 3 determines the negative aspects of these terms.

throughout 2 Cor 11:3, ὁ ὄφις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτου "as Eve was deceived by the serpent's cunning." This semantic connection allows a linguistic link between 2 Corinthians and Genesis. The Hebrew term עָרוּם "crafty" refers to the serpent and is used in a similar way as "sensible, intelligent," with a negative connotation in Job 5:12 and 15:5 where it is translated as "crafty." Moreover, "hide," "hide from the heavenly presence" is a common feature of characters that in OT and also in NT texts are in direct opposition to God.[17] "Shameful" has a visual and conceptual relation with "the hidden." The literal translation of the phrase τὰ κρυπτὰ τῆς αἰσχύνης is "the hidden from shame." In the LXX τῆς αἰσχύνης is a translation for Baal (1 Kgs 18:19, 25) and marks the shame and the confusion sensed before the presence of God once the relationship with him is altered (Ezra 9:7; Ps 43:16; Jer 3:25; Ezek 7:18; Dan 9:7–8). Hosea links the idea of shame to standing away: "when they came to Baal Peor, they consecrated themselves to that shameful idol" (Hos 9:10). When the thief is discovered, ὡς αἰσχύνη κλέπτου, he feels "disgrace" (Jer 2:26). These images of separation, shame, and concealment reflect the attitude Adam and Eve had after accepting the serpent's suggestions (Gen 3:8–10) and Paul uses them in v. 1 to contrast his ministry with those who question his mission.

It seems that Paul compares, indirectly, his adversaries with the serpent's attitude and mode of operation in Eden. With craftiness they deceive and adulterate the word of God. Paul, however, partly refrains from what could bring him into a shameful situation in front of the Corinthians. It seems that Paul's methodology differs substantially from that of his opponents.

NIV	NT	OT	LXX	MT
4:3 ... And even if our gospel *is veiled,* it *is veiled* to those who are perishing.	ἔστιν κεκαλυμμένον	Gen 3:8, 10	καὶ ἐκρύβησαν καὶ ἐκρύβην	וַיִּתְחַבֵּא וְאֶתְחַבֵּא

Table 2: Paul does not hide his Gospel

As in verse 2, Paul clarifies that he does not conceal himself or his message as did Adam and Eve when they hid among plants. On the contrary, he is convinced that his opponents, τῶν ὑπερλίαν ἀποστόλων "the super apos-

17 Niclós argues that "such appropriation is (done) *hidden,* with *deception, craftiness, or surreptitiously,* in absence of the legitimate owner, making fall on other, the burden of the action fulfillment, getting rid of the *personal obstacle.*" Niclós, "Génesis 3 como relato de apropiación," 183. As Niclós maintains the story of Gen 3 forms the background against which the Davidic monarchy is questioned; likewise, the description of the attitude of the characters that officiate the appropriation in the story of Genesis can suitably represent the opponents of Paul.

tles" (2 Cor 11:5; 12:11), are the ones that μετασχηματίζονται ὡς διάκονοι δικαιοσύνης "masquerade as servants of righteousness" (2 Cor 11:15) to oppose him. This same attitude can be noted in the Genesis account when Adam and Eve "covered" themselves with fig leaves and hid in order to evade the scrutinizing presence of God (Gen 3:7, 8, 10).[18] If the gospel is hidden it is because it is not accepted and not because it is not preached. The apostle never refused to preach the gospel whenever he had the opportunity. Although there is no direct linguistic connection between the texts, the attitude of the man and the woman in Eden is used to highlight the fact that the gospel is hidden just "for those who are perishing." These images and motives of concealment found in Genesis can be inferred in verse 3.

NIV	NT	OT	LXX	MT
4:4 ... god of this age *has blinded* the minds of unbelievers, so that they cannot see *the light* of the gospel of the glory of Christ, who is the *image of God.*	ὁ θεὸς τοῦ αἰῶνος... τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ,... εἰκὼν τοῦ θεου	Gen 1:3–5 Ps 19:2 Gen 1:26, 27	γενηθήτω φῶς καὶ ἐγένετο φῶς οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ κατ᾽ εἰκόνα θεοῦ	יְהִי אוֹר וַיְהִי־אוֹר וְאַהֲבָא בְּצֶלֶם אֱלֹהִים בָּרָא

Table 3: The image of God will be preached

Revelation 12:9 refers to Satan as ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην "that ancient serpent, who is called the devil and Satan, the deceiver of the whole world," while 2 Cor 4:4 calls that power "the god of this age." This furtive character prevents "the light of the gospel" from reaching the disbeliever. On the other hand, according to the text, "the light of the gospel" comes from "the light of Christ" who is "the image of God."[19] It seems that "light" and "image of God" are expressions taken from Gen 1:3–5 and 1:26, 27.[20] The textual relation between "the glory of Christ" and the creation narrated in Genesis can be observed in Ps 19:2 which says: "The heavens declare the glory of God." The glory of God has been embossed on the firmament since creation and because of this, a possible lexical link can be made between the "glory of Christ" and the creation, which, in this case, is ascribed to Christ himself. In short, "the god of this age" tries to inhibit Paul's mission, namely, the

[18] According to Joel 1:8, 13, שַׂק "sackcloth" cannot represent just a small cloth, but definitely a sackcloth or robe that could cover the body.

[19] Jerome Murphy O'Connor, *The Theology of the Second Letter to the Corinthians* (New Testament Theology; Cambridge: Cambridge University Press, 1996), 43.

[20] "Image of God" can be a possible allusion to the creation of man in Gen 1:26. Cf. Colin G. Kruse, *II Corintios: introdução e comentário* (trans. Oswaldo Ramos; Serie Cultura Bíblica; São Paulo: Edições Vida Nova, 1994), 111.

spreading of the knowledge of God throughout the creation of God (Col 1:6).

NIV	NT	OT	LXX	MT
4:5 For we do not preach ourselves, but Jesus Christ as *Lord*, and ourselves as your servants for Jesus' sake.	Ἰησοῦν Χριστὸν κύριον	Gen 1:8, 15, 16, 18, 22; 3:1, 8, 9, 13, 14, 21, 23	κύριος ὁ θεός	יְהוָה אֱלֹהִים
4:6 For God, who said, "Let *light* shine out of *darkness*," made his *light* shine in our hearts to give us the *light* of the knowledge of the glory of God in the *face* of Christ.	ὁ θεὸς ὁ εἰπών· ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ [Ἰησοῦ] Χριστοῦ	Gen 1:3–5 from the earth, Gen 2:6; Adam, 2:7; Lord, 3:8; face, 3:19	καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα	וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה מִפְּנֵי יְהוָה אֱלֹהִים

Table 4: Christ is the Lord of the Creation

In v. 5, Jesus Christ is mentioned as Lord. According to parallel linguistic expressions, it could be assumed that Jesus Christ himself is considered Lord and God of creation. Adam and Eve's disobedience finds its climax in their avoidance of the προσώπου κυρίου τοῦ θεοῦ "face of the LORD God," or the presence of the Lord. Paul continues stating that, God "said let the light shine out of the darkness," which is a clear reference to Gen 1:3–5.[21] In like manner, the apostle works so that the light of the gospel of Jesus Christ, his glory, shines "to give us the light of the knowledge of the glory of God."[22]

21 Philip E. Hughes, *The Second Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1986), 132–33.

22 This appears to be a reference to the "glory of YHWH" of the Old Testament. Ibid., 156–57.

NIV	NT	OT	LXX	MT
4:7 But we have this treasure in *jars of clay* to show that this all-surpassing power is from God and not from us …	Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν	Gen 2:7	καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς	וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה
		Gen 3:14	καὶ γῆν φάγῃ πάσας	וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ
		Gen 3:19	ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ	כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב
		Job 10:9	μνήσθητι ὅτι πηλόν με ἔπλασας εἰς δὲ γῆν με πάλιν ἀποστρέφεις	זְכָר־נָא כִּי־כַחֹמֶר עֲשִׂיתָנִי

Table 5: The fragility of the messenger and the richness of the message

There is no literal correspondence between ὀστρακίνοις σκεύεσιν "jars of clay" and χοῦν ἀπὸ τῆς γῆς "dust of the earth" in reference to the earthly origin of humanity according to the story of Genesis. Nevertheless, the analogy of thought, including the breath of Gen 2:7, is present.[23] The OT literature contains numerous references to humanity's origin in the dust of the earth, which appear to be allusions to Gen 1–3, such as, "Remember that you molded me like clay, will you now turn me to dust again?" (Job 10:9). Another example can be found in Isa 29:16: "Can the pot say of the potter, 'he knows nothing'?" or "Woe to him who quarrels with his maker, to him who is but a potsherd among the potsherds on the ground. Does the clay say to the potter 'What are you making?' Does your work say, 'He has no hands?'" (Isa 45:9).[24] To Paul, the treasure is the gospel and the "jars of clay" the bearer of the glad tidings.[25] The apostle uses this metaphor to assert the fragility of the messenger and the richness of the message he preaches.[26] He asserts that the relationship between message and messenger

23 Furnish, *II Corinthians*, 253.

24 Similar concepts are also expressed in Job 34:15; 38:14; Isa 43:1, 7; 44:2, 9, 10, 21, 24; 49:5; Jer 10:16; 18:6 and Lam 4:2.

25 Scrolls were hidden in jars of clay as visible in the discovery of the Dead Sea Scrolls. See Kent, "The Glory of Christian Ministry: An Analysis of 2 Corinthians 2:14–4:18," 184.

26 This argument is part of Paul's answer to the super apostles. Due to Hellenistic influence people in Paul's world were used to a religion of intense emotions and spectacular displays of high voltage and a feel good attitude. Paul refuses to separate the cross from the resurrection. For him, the sufferings are not a sign of weakness. The apostle was accused of promoting a high voltage religion. Paul reverses the logic of the super

is essential, unavoidable, but not equal.[27] One is the treasure and the other is the jar of clay that contains it. Paul may be described by the Corinthians as an unrefined apostle without great eloquence (2 Cor 4:9; 11:6; 13:3), but he will never have the arrogant pretensions of the super apostles (1 Cor 2:1; 2 Cor 11:5; 12:11). Paul, as the jar of clay, is about to break but in Christ and by the power of Christ he remains dignified (2 Cor 13:4).[28] In a similar way, Paul dedicates his life to the service of God like an earthen vessel used for ritual purposes in the Israelite sanctuary. He is aware of the fact that these earthen vessels were broken when defiled but he is confident that his service is clean and useful to God.[29]

NIV	NT	OT	LXX	MT
4:8–12 ...pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our *body* the *death* of Jesus, so that the *life* of Jesus may also be revealed in our *body*. For we who are *alive* are always being given over to *death* for Jesus' sake, so that his *life* may be revealed in our *mortal body*. So then, *death* is at work in us, but *life* is at work in you.	πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.	Gen 2:17	θανάτῳ ἀποθανεῖσθε	מוֹת תָּמוּת
		Gen 3:3	ἵνα μὴ ἀποθάνητε	פֶּן־תָּמֻתוּ
		Gen 3:4	οὐ θανάτῳ ἀποθανεῖσθε	לֹא־מוֹת תָּמֻתוּן

Table 6: From death to life

apostles. He does not talk about the lack of theological vitality and the lack of planning: he has plenty of it. He is not a triumphalist. The power is from God and it resides inside that jar of clay, that is, he himself. His weaknesses and sufferings are not a sign of spiritual anemia but of fortitude and divine approval. See Ronald J. Allen, "Second Corinthians 4:7–18," *Int* 52 (1998): 286–89.

27 Linda McKinnish Bridges, "2 Corinthians 4:7–15," *RevExp* 86 (1989): 393.

28 Avram, "2 Corinthians 4:1–18," 71–72.

29 See Furnish, *II Corinthians*, 253, and Jacob Milgrom, *Leviticus 1–16* (AB 3; New York: Doubleday, 1991), 675–78.

In this section, the apostle repeats that the state of "jars of clay" is uncertain. Breaking is always a latent possibility. But what happens with the jars of clay is not different to what happened to Jesus. Paul mentions τὴν νέκρωσιν τοῦ Ἰησοῦ, the "mortification of Jesus," particularly the death process, not death itself, ὁ θάνατος "the death" (2 Cor 4:12).[30] This forms a link to the declaration of mortification in Gen 2:17: "For when you eat from it you will surely die," you will start dying, or the power of death will invade you. But if the death of Jesus manifests itself in the σῶμα "body," the promise is that ἡ ζωὴ τοῦ Ἰησοῦ "the life of Jesus" (2 Cor 4:11) will also manifest itself in the mortal bodies. The image of the jar of clay is now put aside and the image of the body is used to emphasize the conflict humans are subject to. In Gen 1-3 God created a body full of life, but the serpent transformed the body into the bearer of death. Now, by contrast, because of the victory of Christ on the cross, bodies that carry death can be transformed into bodies that carry life, and not any life, but the life of Jesus. The mortification of Jesus that the believer experiences is not the kind of death which leads to total destruction but rather, the wear produced by the hard work of preaching the gospel. Paul reverses the order of the process narrated in Genesis regarding life and death. If earlier the movement was from life to death, now it is from death toward life.

[30] Kent, "The Glory of Christian Ministry: An Analysis of 2 Corinthians 2:14–4:18," 185–86.

NIV	NT	OT	LXX	MT
4:13–15 It is written: "I believed; therefore I have spoken." With that same *spirit of faith* we also believe and therefore speak, because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and *present us* with you in his presence. All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God.	πνεῦμα	Gen 1:2	καὶ πνεῦμα	וְרוּחַ אֱלֹהִים מְרַחֶפֶת
	καὶ παραστήσει			
	σὺν ὑμῖν	Gen 3:24	καὶ ἐξέβαλεν	וַיְגָרֶשׁ

Table 7: Without fear in the presence of God himself

The spirit of creation that Paul contains within him will accompany him and will continue giving Paul the power to preach the gospel. The creator of the OT is the re-creator of the NT.[31] For that reason, the apostle quotes Ps 116:10 to attest his decision of continuing the work that has been commended to him, despite the adversities he has to face. Paul hopes to be παραστήσει "presented" before God, in contrast to Adam and Eve (Gen 3:24) who did not wish to appear before God, but hid instead, and were then expelled from the presence of God.

NIV	NT	OT	LXX	MT
4:16 Therefore we do *not lose heart*. Though *outwardly* we are *wasting away*, yet *inwardly* we are being *renewed* day by day.	Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.	Gen 1:26, 27	καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς	וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם

Table 8: The outwardly is washed away and the inwardly is renewed

31 Declarations of faith of the OT and the NT are linked by mentioning the Spirit. Cf. Hughes, *The Second Epistle to the Corinthians*, 147.

Again οὐκ ἐγκακοῦμεν "we do not lose heart" appears as in verse 1, because Paul has reason to remain confident despite the reality that he seems to be breaking like a jar of clay or that he is aging and wasting away little by little like every mortal body. If God could remedy the tragedy in Gen 1–3, he also has the power to renew the "inward man" although the "outward man" is being worn out.[32] Colossians 3:10 achieves a connection with Gen 1:26, 27, "and we put on the new self, which is being renewed in knowledge in the image of its Creator (Col 3:10), making reference to ἀνακαινούμενον "which is being renewed in knowledge in the image of its Creator" (Col 3:10). In fact, ὁ ἔσω "inwardly" represents a person full of life from the Spirit which is an analogy taken from the human being created by God, the fullness of life, the same God of Gen 1 and 2.[33] On the other hand, ὁ ἔξω ἡμῶν ἄνθρωπος "though outwardly" personifies man after the entrance of sin described in Gen 3, who wears out because of the fatigue caused by his interaction with an aggressive and hostile environment. All the scenery of Gen 1–3 helps Paul express the struggle that preaching the gospel, remaining on the side of the truth and living honestly before God, the church, and society implies.

[32] The eschatological age to come, "inward man-outward man," is a formula typical of the Jews based on the fact that the first Adam lost the glory of God. The disgrace of this age is like the one of the outward man. Now, in Christ the lost glory is restored, Christ is the new Adam, the last Adam, the inward man, full of glory. See Scott Hafemann, "Paul's Use of the Old Testament in 2 Corinthians," *Int* 52 (1998): 251. Even the "inward man" is considered as eschatological reaching the promise of resurrection. Cf. John B. Polhill, "Reconciliation at Corinth: 2 Corinthians 4–7," *RevExp* 86 (1989): 347.

[33] The expression "inwardly" surpasses the Greek dichotomy of body and soul. The understanding of humanity, adopted by Paul, stresses the body over the soul. That is why he emphasizes a bodily resurrection in the *Parousia*. See Polhill, "Reconciliation at Corinth: 2 Corinthians 4–7," 347–49.

NIV	NT	OT	LXX	MT
4:17–18 For our light and momentary troubles are achieving for us an *eternal* glory that far outweighs them all. So we fix our eyes not on what is *seen*, but on what is *unseen*. For what is *seen* is *temporary*, but what is *unseen* is eternal.	τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.	Gen 3:18	ἀκάνθας καὶ τριβόλους ἀνατελεῖ	וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ
		Gen 3:8, 10	καὶ ἐκρύβησαν ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ	וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים
		Gen 3:23	καὶ ἐξαπέστειλεν αὐτὸν	וַיְשַׁלְּחֵהוּ
		Gen 3:24	καὶ ἐξέβαλεν τὸν Αδαμ	וַיְגָרֶשׁ אֶת־הָאָדָם
		Gen 3:19	ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ	כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב

Table 9: The impermanence of the visible and the eternity of the invisible

The difficulties Adam and Eve would have to face after their disobedience in fact were their "thorns and thistles" (Gen 3:18). Adam fixed his eyes on τὰ βλεπόμενα "what is seen," which would be the cause of humanity's problems. Soon God too would become part of the realities μὴ βλεπόμενα "that are unseen." Adam hides and starts the process of coexisting with "what is seen" (Gen 3:8, 10). Then God expels Adam and Eve from the garden and God himself becomes part of "what is unseen" (Gen 3:23–24). However, invisible things became αἰώνια "eternal" and valid. The rest, namely, creation, would become part of the visible, that gradually and inevitably would wear out, that is, πρόσκαιρα "temporary," until the death of the human creature, "for dust you are and to dust you will return" (Gen 3:19).

In Psalms, this image of what is unseen, invisible or absent, is repeated. God seems to be hidden in times of affliction: "Why, O LORD, do you stand far off? Why do you hide yourself in times of trouble [θλῖψις]?" (Ps 10:1 [MT], 9:22 LXX). As in the after Eden world, God became invisible to Adam and Eve: "Why do you hide your face, and forget our affliction, and oppression?" (Ps 43:25). The burden of pain and worries Adam received, "thorns and thistles" (Gen 3:16–20), seemed excessive but in reality became a defense against sin: "You brought us into prison and laid burdens [θλίψεις] on our back" (Ps 66:11). Paul uses this contrast between the seen and unseen to describe the temporary nature of the visible existence marked by sin, as opposed to the eternal permanence of the unseen.

NIV	NT	OT	LXX	MT
5:1 Now we know that if the *earthly tent* we live in is destroyed, we have a *building* from God, an *eternal house* in *heaven*, not *built by human hands.*	Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.	Gen 2:7	ἀκάνθας καὶ τριβόλους ἀνατελεῖ	וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה
		Gen 3:19	ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ	כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב

Table 10: The message will remain

Paul reinforces his message by using metaphors, such as dust, earth and tent, to contrast the power of God with human frailty. The power of the gospel definitely resides within unattractive fragile containers. Paul does not consider himself a super apostle. Although proponents of popular religion would expect him to display intense emotions, and be vigorously eloquent, he is unconcerned in pleasing them. Paul knows he is a mortal instrument in the hand of God[34] and that is, the glory of the gospel. He understands that he is a mortal preacher, given that he himself is part of all human beings on which there rests the sentence, "dust you are and to dust you will return" (Gen 3:19). Nevertheless, he preaches a valuable and eternal message.

Genesis 1 and 2 do not actually state that God created the first human being with his hands although Ps 119:73 expresses this thought: "Your hands made me and you formed me;" as well as, "It is he who made us and we are his" (Ps 100:3). Paul mentions the "earthly dwelling," or "tabernacle," referring to the fragile and mortal preachers of the gospel. Although the earthly dwelling or tent breaks and returns to dust, God has "a building, an eternal house in heaven not built by human hands." Although all the earthly, visible, or temporary, disappears or decomposes, God has set aside a dwelling in heaven not made by human hands. This is an allusion to the resurrection of the body, the total being, as understood by a rabbi like Paul. The messenger can disappear but the message will remain. There is a promise of eternal life for the messenger even though he momentarily has to return to dust from which he came.

[34] Allan C. Thompson, "2 Corinthians 4:6–9," *RevExp* 94 (1997): 456–57, argues that Genesis mentions that humanity was created from the dust of earth and this is what keeps things in place. It is an ironic reminder to those who raise pastors to the category of semi-gods or for ministers that have exaggerated egos.

NIV	NT	OT	LXX	MT
5:2 Meanwhile we *groan*, longing to be *clothed* with our *heavenly dwelling*...	καὶ γὰρ ἐν τούτῳ στενάζομεν τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες	Gen 2:25	καὶ ἦσαν οἱ δύο γυμνοί ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ καὶ οὐκ ἠσχύνοντο	וַיִּהְיוּ שְׁנֵיהֶם וְלֹא יִתְבּוֹשָׁשׁוּ

Table 11: The end of pain

The "groaning" is a typical image Paul uses to describe the yearning for the final redemption of the body, the "earthly dwelling" (Rom 8:23), when once and for all the "heavenly dwelling" will be attained. Because of sin humanity suffers the pain and burdens that God put on humanity (Gen 3:14–24) and longs as soon as possible to be clothed with eternity and leave at last the uncertainty of mortality. The intertextual connection is expressed in contrasting the tragedy of groaning, which is a product of the tragedy first produced in Eden, with the benefits of being "clothed with our heavenly dwelling."[35]

NIV	NT	OT	LXX	MT
5:3 ...because when we are *clothed*, we will not be found *naked*.	εἴ γε καὶ ἐκδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα	Gen 2:25	καὶ ἦσαν οἱ δύο γυμνοί	וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים
		Gen 3:21	καὶ ἐνέδυσεν αὐτούς	וַיַּלְבִּשֵׁם

Table 12: Better clothed than naked

In the beginning, Adam and Eve were "naked" and they did not feel ashamed (Gen 2:25). After following the suggestions of the serpent, Adam felt he was naked. His sin gave him the consciousness of nakedness.[36] Because of this realization he was afraid and, together with Eve, they clothed themselves with leaves to hide from the presence of God. They disguised themselves, thus distorting the image that both had of God (Gen 3:7, 10, 11).[37] By using the imagery of the Eden nakedness, and understanding the tragedy it implied, Paul exhorts the Corinthians to be "found dressed, and not naked," that is, without fear in the presence of God on the day of judgment. This is a subject he mentions here but which will reappear in the conclusion of this section later in v. 10. In the same way that God made gar-

35 By employing the participle "clothed" Paul anticipates the contrast between "clothed" and "naked" that will be the subject of the next verse.

36 Paul sees it from the point of view of the OT. Adam is naked after sin according to Joseph Osei-Bonsu, "Does 2 Cor 5:1–10 Teach the Reception of the Resurrection Body at the Moment of Death?," *JSNT* 28 (1986): 92.

37 Gordon J. Wenham, *Genesis 1–15* (WBC 1; Waco: Word, 1990), 84.

ments for Adam and Eve so that they would not be sent from the garden naked and unprotected, Paul hopes to be dressed and not found naked (Gen 3:21).

Paul implies that the gospel that he preaches will help avoid the situation of condemnation experienced by Adam and Eve. The gospel covers us with divine justice and there is no possibility of any accusation or feeling naked in the presence of God.[38] This is the guarantee and security we have, which enables us to calmly face the prospect of standing in God's presence. The voice of God on the day of judgment will not be threatening, as it was to Adam and Eve, for those who have accepted Paul's gospel.

NIV	NT	OT	LXX	MT
5:4 For while we are in *this tent*, we groan and are burdened, because we do not wish to be *unclothed* but to be *clothed* with our *heavenly dwelling*, so that what is *mortal* may be swallowed up by *life*.	καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.	Gen 2:17	θανάτῳ ἀποθανεῖσθε	מוֹת תָּמוּת
		Gen 3:19	ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ	כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב
		Gen 2:7	καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν	וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה

Table 13: So that the mortal will be clothed by the life

The concepts of 2 Cor 5:2–3 repeat themselves. "Groan" and "undressed" once again form images of the "mortal" and temporary while "dressed" and the joy of obtaining the "heavenly dwelling" are related to "life" and the eternal. Paul does not wish the sad experience of the nakedness that Adam and Eve went through to be repeated. Neither does he want the mortal to dominate in our human experience. The intertextuality is given here by the invocation of images of nakedness and mortality taken from Gen 1–3.

[38] "Naked" does not refer to the immortal state of the soul. It refers to a common vocabulary of the OT, especially in Gen 3. Besides, Paul, being Hebrew, cannot conceive life without a body. He does not seem to be referring to a non physical life after death. See Karel Hanhart, "Paul's Hope in the Face of Death," *JBL* 88 (1969): 447–50.

NIV	NT	OT	LXX	MT
5:5 Now it is *God* who *has made us* for this very purpose and has given us the *Spirit* as a deposit, guaranteeing what is to come.	ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.	Gen 2:7	καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ…	וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה
		Gen 1:2	καὶ πνεῦμα θεοῦ ἐπεφέρετο	

Table 14: Crossing from mortality to eternity by the Spirit

The Spirit was actively involved in the creation. As the Spirit organized the creation and gave life to all human beings (Gen 1:2; 2:7), likewise he will give power to the bearer of the message and will give eternal life to the one who waits and preaches. As in Genesis, the Spirit is present and in this case functions as τὸν ἀρραβῶνα "the warranty" for the change from mortality to eternity.

NIV	NT	OT	LXX	MT
5:6–9 …Therefore we are always confident and know that as long as we are *at home* in the body we are *away from* the Lord. *We live by faith, not by sight.* We are confident, I say, and would prefer *to be away* from the body and at *home* with the Lord. So we make it our goal to please him, whether we are *at home* in the body or *away from it*…	ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου…	Gen 3:8	καὶ ἐκρύβησαν ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ	וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
	ἀρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον. διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.	Gen 3:10	καὶ ἐκρύβην	וָאֵחָבֵא
		Gen 3:23	καὶ ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς ἐκ τοῦ παραδείσου	וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים
		Gen 3:24	καὶ ἐξέβαλεν τὸν Αδαμ	וַיְגָרֶשׁ אֶת־הָאָדָם

Table 15: In the body but absent from the LORD

Adam and Eve remained "absent" from the LORD because they had hidden from the heavenly presence (Gen 3:7, 8, 10) and consequently were expelled from God's presence (Gen 3:23, 24). As a result the human race lost the possibility of experiencing the visible presence of God. In the last visible encounter with God, Adam and Eve heard God's declaration of judgment as well as the consequences that they would have to face because they had accepted the serpent's suggestions (Gen 3:14–24). The only positive memory

was the future promise of redemption (Gen 3:15).[39] Now, by the gospel the apostle preaches the believer can move from the situation of faith, "not by sight," to one of actual presence before God, when "the mortal will put on immortality," when "the earthly dwelling" will be clothed with the "heavenly dwelling," when "the unseen" will become the eternally visible, and when the "absent" will become the eternally "present." This is, however, not yet the current situation but rather functions as an eschatological kind of reference. The story reveals the melancholy of the "mortification" of the present time in this "tabernacle," with references to a menacing subjective situation. Paul yearns for the promised "heavenly dwelling," "a building, a house not built by human hands," an eternal property that will be made effective at the time of the eternal return to the presence of God.

NIV	NT	OT	LXX	MT
5:10 For we must all appear before the judgment seat of Christ, that each one may receive what is due him *for the things done while in the body,* whether good or bad.	τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.	Gen 2:7	καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ…	וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה
		Gen 3:6	καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν	וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל

Table 16: Appear before the court of Christ

Paul's declaration makes reference to a judgment. Genesis 3, due to the circumstances presented in the text, also invokes a scene of judgment.[40] God arrives in the garden and looks for Adam and Eve. He calls them and they do not appear. They hide from his presence. An implicit relation between hearing and judgment is established.[41] They prefer not to hear because previously they have not heard the word of God but have chosen to obey a

[39] From Irenaeus onwards, the promise is usually referred to as "proto-gospel." See Derek Kidner, *Genesis: An Introduction and Commentary* (TOTC 1; Leicester: Inter-Varsity, 1976), 70, and Voth, *Génesis*, 92.

[40] Victor P. Hamilton, *The Book of Genesis: Chapters 1–17* (NICOT; Grand Rapids: Eerdmans, 1990), 203, suggests that Gen 3 should be understood as a trial scene. Likewise, Claus Westermann, *Genesis: A Practical Commentary* (Grand Rapids: Eerdmans, 1987), 24–28, suggests that Gen 3:8–24 describes a scene denoting a legal process of universal character that follows these steps: identification of the guilty, exposition of accusations, defense, and sentence.

[41] Kenneth T. Aitken, "שמע," *NIDOTTE* 4:177–79.

different voice.[42] Adam and Eve know they have disobeyed God and now face an unexpected, unwanted situation. There is undoubtedly a close relation between hearing and judgment. Since the voice of God is not heard, a judgment for Adam and Eve is pronounced. Generally in Scripture, if the voice or commandments of God are not heard, judgment follows, as in the case of Pharaoh who did not hear or obey the celestial order to let the Israelites go out of Egypt (Exod 6:6; 7:4). Later Israel too would encounter hardship and judgment as a result of not hearing the commandments of God (Neh 9:29). So, who is heard or obeyed is what causes judgment. Adam and Eve heard the serpent, and obeyed it. This act provoked a judgment and a sentence. They were expelled from the garden and the presence of God. Paul preaches the gospel that must be heard and obeyed.[43] There is no other gospel. If anything else was presented as such it would fall into the category of false wisdom as proposed by the serpent (2 Cor 4:2). While there may still be some doubts, according to Paul, everything will finally be clarified in Christ's court. Verse 10 is, undoubtedly, an eschatological declaration.[44] In this passage, the apostle raises Christ to the category of Judge, a known image from Dan 7:10–14 and 26 and John 5:22–27. The good and bad done in the body will be judged by Christ. Paul's preaching and that of his adversaries will finally be judged in heaven's court. Then it will be known who was sent by God (i.e., what jar of clay), and which gospel (i.e., what treasure) was the message from heaven.

4. Bringing It All Together

In summary then, section 4:1–5:10 describes Paul's defense of his ministry before the Corinthians against other un-named individuals who consider themselves super apostles. The links to Gen 1–3 are easily recognizable and generally appear as comparisons. Paul does not develop a typological parallelism so the type-antitype synopsis is not perceived. The apostle does not

42 שמע "hear" also means "obey," and it is precisely this disobedience to the divine word or the commandments of God that provokes the heavenly trial. See Luis Alonso Schökel, *Diccionario Bíblico Hebreo-Español* (Madrid: Trotta, 1994), 776.

43 L. Monsengwo Pasinya maintains that the command of the creation of all things (according to the story of Gen 1) by God's words is in direct relation with the intention of the text to generate trust in the promises of God. Commandments and promises are part of the same synopsis. See L. Monsengwo Pasinya, "Le cadre littéraire de Genèsi 1," *Bib* 57 (1976) : 239–40. Even though the couple was expelled form Eden, the hope of the posterior promises of the Word remains. Paul faces the opposition to his ministry and gospel, but the promise of God of holding him will be fulfilled as well as the initial order of preaching the gospel.

44 Joseph Plevnik, "The Destination of the Apostle and of the Faithful: Second Corinthians 4:13b–14 and First Thessalonians 4:14," *CBQ* 62 (2000): 93.

work at the level of an allegory either, so he is not obliged to transform all elements from Genesis into prototypes for his exposition. The use he does make of Genesis does not enter into the category of a simile. In other words, Paul does not say: that is like this. Though at times the verbal images used are explicit and direct, in general, the correspondence is mostly implicit, indirect and metaphorical. Paul discusses the issues involved in a figurative rather than literal way because of the situation that Paul finds himself in with regard to the Corinthians and the other super apostles.

For example, Paul figuratively includes himself as part of the light; his accusers are part of the shadows. He proceeds openly as Christ did during the creation; the super apostles proceed in a covert way as did the serpent in Eden. Paul says he is like the clay of a potter, fragile and breakable; as movable as a tent and prone to erosion; an earthly dwelling, contingent and temporary, nevertheless, he obtains the power to develop his ministry in God. The super apostles are fed from out of their own knowledge and vainglory, as the insurrectionist main character of Eden. Note some indirect links that can be found in the text in the following Table 17:

The Corinthians	Adam and Eve
The super apostles	The serpent
Jars of clay	Human being created from the dust of the ground
The death and life of Jesus, the contingence of the preachers of the gospel	Death appears in Gen 3
The outwardly human being	Adam after his disobedience
The inwardly human being	Adam before his disobedience
The things that we have seen	The presence of God before disobedience
The things that are not seen	The absence of God after disobedience

Table 17: Indirect links

Table 18 shows direct links:

Christ's image	God's image in humanity
The light of the gospel	The light of the first day of creation
Incredulity and the lack of knowledge	Darkness
Jesus	YHWH
Concepts related to death and life	The creation of life and the entrance of death due to disobedience
Spirit of faith	Spirit
Naked	Adam and Eve's nakedness and feeling not ashamed
This tent, earthly tent, this body	Humanity created in God's image and under the consequences of sin
Heavenly dwelling; house in heaven, not built by human hands	Adam and Eve before disobedience
Naked as without eternity	Adam and Eve after their disobedience

Clothed or re-clothed	Adam and Eve clothed by God after their disobedience
Absent	Adam and Eve separated from God's presence
Present	Adam and Eve in the presence of God
The judgment seat of Christ	Judgment scene in Eden after disobedience

Table 18: Direct links

Paul seems to have included a specific way of presenting verbal images and reverses Genesis motives. In Genesis, the movement is toward tragedy and in 2 Corinthians it is toward hope. The contrast can be noted in Table 19:

From lie	To truth
From darkness	To the light of the gospel
From a jar of clay soon to be broken	To a recipient with a treasure inside
From death	To life
From losing heart	To complete renovation
From the outer man	To the inner man
From the unseen things	To the visible things
From the earthly tabernacle, dwelling or mortal body	To a building, a heavenly dwelling, house in heaven not built by human hands
From perpetual pain	To the life plenty of joy and peace
From a state of nakedness	To a state where one is clothed by the power of God
From being absent from the LORD	To living in the presence of the LORD
From believing by sight	To believing by faith
From accusation	To complete absolution
From sin	To justice

Table 19: From tragedy to hope

Some significant contrasts can be observed in Paul's statements including the ones indicated in Table 20:

God	⇦⇨	Serpent
Light	⇦⇨	Darkness
Hear	⇦⇨	Not Hear
Obedience	⇦⇨	Disobedience
Peace	⇦⇨	Tragedy
Life	⇦⇨	Death
Clothed	⇦⇨	Naked
Interior	⇦⇨	Exterior
Eternal	⇦⇨	Limited
Seen	⇦⇨	Unseen
Heavenly	⇦⇨	Earthly
Visible	⇦⇨	Hidden
Glorious	⇦⇨	Shameful

Table 20: Paul's contrasts in 2 Cor 4:1–5:10

5. Conclusions

The terminology or verbal expression of 2 Cor 4:1–5:10 is often similar to Genesis. The images, motives and scenery are repeated; making Paul's scripts an illustrative story, referential, as an echo of the story of Genesis. Paul goes beyond the verbal images, the scenery of Eden and the situation of Gen 1–3 to use this as a formal tool of content in order to thematically develop the defense of his ministry and the vindication of his gospel. While the situations are similar or often parallel, the contextual framework of the two sections differ. The story of Genesis is comparable to the reality the apostle and the Corinthians find themselves in. There is no precise historical correspondence but there is a similarity of situations that Paul takes advantage of to build his argument. In fact, the linguistic correspondence with Genesis is used to give scriptural authority to his presentation. Genesis 1–3 is not directly quoted as in Ps 116:10 but it is present throughout almost all the presentation. On this literary thematic and theological level the phenomenon of intertextuality between 2 Cor 4:1–5:10, Gen 1–3 and other passages of the MT is present.

Journal of Asia Adventist Seminary 11.1 (2008): 43–55

"The Pathway into the Holy Places" (Heb 9:8): Does it End at the Cross?[1]

Clinton Wahlen, Ph.D.
Biblical Research Institute, General Conference of SDA, Silver Spring, USA

Heb 9:8 is a crucial verse for understanding Christ's work as High Priest. Often, however, it has been studied in isolation from the larger message of the book which portrays the Christian life as a journey along a pathway opened up by Jesus himself who now stands in the presence of God as *the* representative human being. This "pathway into the holy places" begins at the cross, extends "within the veil" into the heavenly sanctuary, and ends in the heavenly city. It reflects a contrast not between the holy and most holy places of the wilderness sanctuary but between the tabernacles of the old and new covenants. The final verses of the chapter clarify in a relative way the time of the judgment, associating it with the second advent of Christ rather than with his sacrifice.

Key Words: holy places, sanctuary, ta hagia, veil, judgment, forerunner, archēgos, Day of Atonement, most holy place, Heb 9, pilgrimage, second advent

1. Introduction

Just one year and two months after turning from atheism to faith in Jesus Christ and being baptized into the Seventh-day Adventist Church, I was in my second year at Pacific Union College, sitting in the Irwin Hall Chapel. The air was electric with excitement as we waited to hear what Desmond Ford would say. The address was widely reported by the news media and its ripples were felt worldwide. I remember one sentence in particular very well: "In 1844, the Lord drew the attention of this people to the torn veil on Calvary." When Dr. Ford finished speaking, there was enthusiastic applause and a standing ovation—not necessarily because the audience agreed with what he said, though many did, but because here was a man with *courage* to say what he really believed.

Ford made a number of assertions in that speech which we do not have time to discuss in detail. Some of the main points related to our study of Hebrews are: (1) Jesus' death on the cross, by putting away sin, was a *fin-*

[1] This article is a slightly edited version of an inaugural professorial lecture delivered at the Adventist International Institute of Advanced Studies on January 28, 2008. The oral nature of the lecture has been largely preserved.

ished and complete atonement, fulfilling *both* the sacrificial and priestly aspects of that which took place in the typical service on the Day of Atonement. (2) At his ascension, Jesus entered the most holy place and sits enthroned at the right hand of the Father. (3) The world was judged at the cross and the destiny of every person is settled based *solely* on their acceptance of Christ's sacrifice and justification. (4) The judgment that Adventists understand to have begun in 1844, actually began at the cross.[2]

Being a new Christian at the time, I resolved that if I had been deceived I wanted to know it. Thus began my journey of reinvestigation. My study focused on the book of Hebrews, because it seemed to me that this was where Ford's strongest arguments were found.[3] Whenever we examine a particular view, it is important for us to focus on the weightiest arguments and the strongest evidence rather than picking away at the edges. It does not take much effort to assail someone's weak points. But if the strongest reasons given are shown to be false, then something valuable and important has been learned. What I discovered in this process was that Hebrews, together with the book of Revelation, has more relevance for Seventh-day Adventists than any other part of the NT. I am convinced that there is very solid evidence for the Adventist doctrine of the sanctuary. My purpose here is not to refute the various points which Desmond Ford sought to establish. Many studies published over the past 25 years or so have attempted to do that, including a very helpful collection of scholarly essays on the book of Hebrews itself.[4] Rather, I would like to get at what seems to me to be the

2 The seminal ideas expressed on this occasion are enlarged upon in Desmond Ford, "Daniel 8:14, the Day of Atonement, and the Investigative Judgment" (unpublished manuscript, Leslie Hardinge Library, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, 1980).

3 Ford himself indicates this by placing Hebrews first among the biblical material he considers. "The only book of the New Testament which discusses the meaning of the Day of Atonement, the significance of the first apartment ministry, and the fulfillment of the cleansing of the sanctuary is Hebrews. Chapter 9 deals with all three topics, but in no place gives the traditional Adventist position on these points" (ibid., 7).

4 Frank B. Holbrook, ed., *Issues in the Book of Hebrews* (Daniel and Revelation Committee Series 7; Silver Spring, Md: Biblical Research Institute, 1989). See also Arnold V. Wallenkampf and W. Richard Lesher, eds., *The Sanctuary and the Atonement* (Washington, D.C.: Biblical Research Institute, 1981, 1989 [abridged, ed. Frank B. Holbrook]); George E. Rice, "Hebrews 6:19: Analysis of Some Assumptions Concerning *Katapetasma*," *AUSS* 25 (1987): 65–71; Roy E. Gane, "Re-Opening *Katapetasma* ('Veil') in Hebrews 6:19," *AUSS* 38 (2000): 5–8; Richard M. Davidson, "Christ's Entry 'Within the Veil' in Hebrews 6:19–20: The Old Testament Background," *AUSS* 39 (2001): 175–90; idem, "Inauguration or Day of Atonement? A Response to Norman Young's 'Old Testament Background to Hebrews 6:19–20 Revisited,'" *AUSS* 40 (2002): 69–88; Carl P. Cosaert, "The Use of ἅγιος for the Sanctuary in the Old Testament Pseudepigrapha, Philo, and Josephus," *AUSS* 42 (2004): 91–103; Daniel M. Gurtner, "Καταπέτασμα:

heart of the matter, the reference to the sanctuary in Heb 9:8. This verse is, in some respects, the crux of the whole chapter,[5] but all too often it has been studied in isolation from the larger message of Hebrews which portrays the Christian life as a journey from earth to heaven, the pathway for which has already been blazed by Jesus himself. To begin with, then, after some general remarks about how the book has been interpreted, I would like to sketch in broad strokes the larger message of Hebrews, which is crucial for the proper understanding of this challenging verse. Finally, I hope to show how this larger perspective has particular relevance for our time.

2. Pathway or Pilgrimage?

The book of Hebrews makes for interesting reading as it is actually an ancient sermon, providing us a window into early Christian worship.[6] It is also unique in that it provides the most detailed explanation in the NT of the relation between the old and new covenants/testaments.[7] Consequently it is also a touchstone for theology, because how one interprets Hebrews shows clearly how the rest of the NT will be understood. Catholic and Protestant interpreters have tended to read the book quite differently as a result of their divergent understanding of the gospel and the relation between the Old and New Testaments.[8] Adventist interpreters, for their part, have tended to see in Hebrews evidence for a strong link between the testaments on the basis of typology, with OT shadows or types finding fulfillment in their NT counterparts. Over the years, occasional reference has been made to a motif of wandering or pilgrimage in Hebrews.[9] But while this charac-

---

Lexicographical and Etymological Considerations on the Biblical 'Veil,'" *AUSS* 42 (2004): 105–11.

5 Similarly Felix H. Cortez, "From the Holy to the Most Holy Place: The Period of Hebrews 9:6-10 and the Day of Atonement as a Metaphor of Transition," *JBL* 125 (2006): 527–47, here 537.

6 The book is a self-described "word of exhortation" (Heb 13:22). The same expression in Greek is used of Paul's sermon to the synagogue in Pisidian Antioch (Acts 13:55). Further, see F. F. Bruce, *The Epistle to the Hebrews: The English Text with Introduction, Exposition and Notes* (NICNT; Grand Rapids: Eerdmans, 1964), xlviii; Harold W. Attridge, "Paranesis in a Homily (λόγος παρακλήσεως): The Possible Location of, and Socialization in, the 'Epistle to the Hebrews,'" *Semeia* 50 (1990): 210–26.

7 Apart from Hebrews, only 2 Cor 3 approaches the issue in some detail but in a far briefer way.

8 Cf. John Dunnill, *Covenant and Sacrifice in the Letter to the Hebrews* (Cambridge: Cambridge University Press, 1992), 7: "'Blood' has meant the saving death of Christ or the Real Presence in the eucharist—or else such terms were treated Platonically, as material metaphors for spiritual realities, to be swiftly transcended."

9 Ernst Käsemann, *Das wandernde Gottesvolk* (FRLANT 55; Göttingen: Vandenhoeck & Ruprecht, 1938); C. K. Barrett, "The Eschatology of the Epistle to the Hebrews," in *The*

terization is not completely unfair, the author of Hebrews envisages something better than this for the Christian.

A more accurate and in some ways more helpful description of the Christian journey is as a pathway rather than a pilgrimage. Not only is there a clearly defined beginning and ending to this journey, but the pathway itself has been clearly marked out and traveled ahead of us by Jesus himself. Unlike Israel in the wilderness, Jesus has succeeded in this journey. Whereas Matthew describes Jesus as the embodiment of Israel and succeeding where Israel failed, Hebrews has a more universal perspective: Jesus has taken on humanity and redeemed Everyman's failure. The importance of the humanity of Jesus for the theology of the book has recently been highlighted by Steve Motyer:

> ... Hebrews makes Jesus' humanity, his sharing of our flesh and blood (Heb. 2:14), a permanent feature of his identity, for—as we will see—he does not leave it behind when he enters the Most Holy Place as our 'forerunner'. As High Priest he is one of us (Heb. 5:1, etc). For the author of Hebrews, a permanent change has been introduced into God, signaled by the 'sitting' of the Son at the right hand of the majesty on high (1:3, etc.): and we may summarise that change by saying that, as a result of the incarnation, flesh and blood have been taken into deity.[10]

As High Priest, Jesus can fully represent us as the perfect human being: "It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer [ἀρχηγός] of their salvation perfect through sufferings" (Heb 2:10). The word ἀρχηγός is used in the Septuagint for the chiefs of Israel (Exod 6:14; Num 10:4), including captains of the army (2 Chr 23:14). It also refers to the leaders sent to spy out the land of Canaan (Num 13:2–3) and is used of a leader whom Israel could follow back to Egypt (Num 14:4). In Hebrews, ἀρχηγός refers to someone setting the prime or archetypical example.[11] Jesus *learned* obedience. Jesus *prayed* for deliverance (5:7–8). Jesus was *tempted* in every way as we are (4:15). Jesus did everything human beings are expected to do and more, and he did it *without sinning*. He has pioneered a pathway for humanity and opened up a way that did not exist before.

Background of the New Testament and its Eschatology (ed. W. D. Davies and D. Daube; Cambridge: Cambridge University Press, 1956), 363–93; William G. Johnsson, "The Pilgrimage Motif in the Book of Hebrews," *JBL* 97 (1978): 239–51; P. J. Arowele, "The Pilgrim People of God (an African's Reflections on the Motif of Sojourn in the Epistle to the Hebrews)," *AJT* 4 (1990): 438–55.

10 Steve Motyer, "'Not apart from us' (Hebrews 11:40): Physical Community in the Letter to the Hebrews," *EvQ* 77 (2005): 235–47, here 238.

11 Cf. MM, s.v. "ἀρχηγός," 81: "founder," "leader," used also of the high priest of Mithras (ἱερέων ἀρχηγοῦ).

It is only after showing how Jesus has cleared the pathway in chapter two that Israel's failure to follow their leader is discussed in Heb 3–4. Neither Moses nor even Joshua, the OT Ἰησοῦς, were able to give the rest God intended because of Israel's unbelief (3:19; 4:2). The significance of Israel's wilderness journey for the larger message of Hebrews becomes clearer in Heb 8–10. Rather than making reference to the Jerusalem temple, our attention is directed back to the wilderness tabernacle. *Not* because the temple had already been destroyed—in fact, we see plenty of hints to the contrary[12] —rather the author is worried at the prospect of Israel's experience being repeated in the nascent Christian church. Hebrews draws our attention to the connection between this wilderness tabernacle and the heavenly original after which the earthly was patterned (8:5) in order for us to see that pathway more clearly, which becomes a major focus in Heb 9.

3. The Pathway into the Holy Places

It is at this point of the book that the picture gets more complicated.[13] After a discussion of the two apartments of the earthly sanctuary and their associated furniture in Heb 9:1-5, the writer describes the ministry of each apartment, culminating with the comment in v. 9 that the sanctuary rituals are a metaphor or "parable." How the metaphor is to be understood depends on the interpretation of the preceding verse. Unfortunately, the Greek text of Heb 9:8 is ambiguous:

> τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,

Notice two translations of this verse which reflect the two ways it has been understood:

[12] The present tense is used in describing what appear to be ongoing temple rituals (e.g. 9:6, 8, 22; 10:4, 8, 11; 13:11). Also the writer remarks that these old covenant rituals are "close to disappearing" ἐγγὺς ἀφανισμοῦ (8:13). See now Peter Walker, "A Place for Hebrews? Contexts for a First-Century Sermon," in *The New Testament in Its First Century Setting: Essays on Context and Background in Honour of B. W. Winter on His 65th Birthday* (ed. P. J. Williams et al.; Grand Rapids: Eerdmans, 2004), 231–49, esp. 232: "Most English-speaking scholars may now lean towards a date before AD 70."

[13] Heb 9:6–10 constitutes one long sentence known as a "period" (see n. 5 above).

Horizontal Pathway	***Vertical Pathway***
"The Holy Spirit was showing by this that the way into the Most Holy Place [τὰ ἅγια] had not yet been disclosed as long as the first tabernacle was still standing" (NIV).	"By this the Holy Spirit signifies that so long as the earlier tent still stands, the way into the sanctuary [τὰ ἅγια] remains unrevealed" (NEB).
Spatial metaphor πρώτη = first or *outer* tabernacle	*Temporal metaphor* πρώτη = *earlier* tabernacle
Temporal meaning Two *eras* symbolized: Holy place = OT Most holy place = NT At his ascension, Jesus began a ministry of forgiveness and judgment symbolized by the most holy place	*Spatial meaning* Two *places* symbolized: Earlier tent = Earthly sanctuary τὰ ἅγια = Heavenly sanctuary At his ascension, Jesus began a ministry of forgiveness symbolized by both the holy place and the most holy place

Table 1: Divergent Interpretations of Heb 9:8

In the first translation, a spatial metaphor is given a temporal meaning while in the second a temporal metaphor is given a spatial meaning. Either the holy place blocks the way into the most holy place (NIV) or the earthly sanctuary blocks the way into the heavenly sanctuary (NEB). Which option we choose makes a huge difference theologically.[14] Those favoring the first option, the horizontal pathway, construe v. 8 to mean that the way into the second apartment (i.e., the "yearly" Day of Atonement ministry) is hindered while the first apartment ("daily" ministry) has validity. According to this view, two eras are being symbolized: the holy place stands metaphorically for all of the old covenant ceremonies, while the most holy place stands for the new covenant ministry of Christ symbolized by the Day of Atonement.[15] We will leave aside for the moment the questionable logic that

[14] Ford, "Daniel 8:14," 184, wants to have it both ways: even if the first tabernacle stands for the "earthly sanctuary," still the second tabernacle can only refer to the second apartment ministry.

[15] E.g., Ford, "Daniel 8:14," 167: "The first apartment stands for the era before the cross, but the second apartment for the era after the cross." James Moffatt, *The Epistle to the Hebrews* (ICC; Edinburgh: T. & T. Clark, 1948), 118; George Wesley Buchanan, *To the Hebrews: Translation, Comment and Conclusions* (AB 36; Garden City: Doubleday, 1972), 147–48; Norman H. Young, "The Gospel according to Hebrews 9," *NTS* 27 (1981): 198–210; Harold W. Attridge, *The Epistle to the Hebrews* (Hermeneia; Philadelphia: Fortress, 1989), 240; Donald A. Hagner, *Hebrews* (NIBC 14; Peabody: Hendrickson, 1990), 130; William L. Lane, *Hebrews 9–13* (WBC 47B; Dallas: Word, 1991), 223; Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary* (AB 36; New York: Doubleday, 2001), 398.

the Day of Atonement is implicated with the rest of the old covenant ceremonies as meaningless, and yet somehow still epitomizes Christ's heavenly ministry. Those favoring the second option, the vertical pathway, interpret v. 8 to mean that the way into the heavenly sanctuary (heavenly ministry) is hindered while the earthly sanctuary (earthly ministry) has validity.[16] In short, what ministry did Jesus inaugurate at his ascension? Is it a ministry symbolized specifically by the most holy place or a ministry symbolized by both apartments?

Choosing between these two options rests on the interpretation of several Greek words: ἅγια, σκηνή, and πρώτη. Unfortunately, the meaning of each of these words is ambiguous in this context.

Ἅγια refers to the holy place in v. 2, but to the sanctuary as a whole in vv. 24–25.[17] In 9:8, the NIV translates it "the Most Holy Place" while the NEB translates it "the sanctuary." Similarly, σκηνή could mean either the holy place or the sanctuary as a whole. How these two words are understood really hinges on the translation of the third Greek word. Πρώτη "first" can be understood either spatially ("outer") or temporally ("earlier").

It is not necessary to discuss this passage in detail here. As I have already mentioned, a number of studies have been published over the years dealing with such questions. It will be enough to summarize some of their key findings as it relates to Heb 9 and, more particularly, to see how this chapter connects with the larger message of the book as I have outlined it so far.

In the Greek Septuagint and other Jewish literature, both σκηνή and ἅγια consistently refer to the sanctuary *as a whole*.[18] So the natural way to

16 Bruce, *Hebrews*, 194–95; Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1977), 323; Richard M. Davidson, "Typology in the Book of Hebrews," in *Issues in the Book of Hebrews* (ed. Frank B. Holbrook; Daniel and Revelation Committee Series 7; Silver Spring: Biblical Research Institute, 1989), 121–86, and specifically 180; Paul Ellingworth, *The Epistle to the Hebrews* (NIGTC; Grand Rapids: Eerdmans, 1993), 438; George R. Knight, *Exploring Hebrews: A Devotional Commentary* (Hagerstown: Review & Herald, 2003), 155. Some find both spatial and temporal interpretations to be compatible with 9:8 (Luke Timothy Johnson, *Hebrews: A Commentary* [NTL; Louisville: John Knox, 2006], 224–25; cf. Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* [7 vols.; Washington, D.C.: Review & Herald, 1957], 7:451).

17 Use of ἅγια in v. 25, as in v. 24, refers to the entire sanctuary (see Ellingworth, *Hebrews*, 482), though some read ἅγια more restrictively as a reference to the most holy place (e.g., Hughes, *Commentary on the Epistle to the Hebrews*, 383, and n. 38; Hagner, *Hebrews*, 148; Lane, *Hebrews 9–13*, 229).

18 On the meaning of σκηνή, see C. Spicq, *L'Épître aux Hébreux* (2 vols.; EBib; Paris: Gabalda, 1952–1953), 2:253–54; Bruce, *Hebrews*, 194–95; Knight, *Exploring Hebrews*, 154–55. That the consistent Jewish usage of ἅγια is for the sanctuary as a whole, see A. P.

understand v. 8 is as a reference to the *earthly* sanctuary in contrast to the *heavenly* sanctuary, rather than as a contrast between the two apartments. Study of the context makes the case for this even stronger. The main point of Heb 9 is that the ministry of Christ in heaven is superior not only to the daily service in the first apartment but to the yearly service of the Day of Atonement as well. This is evident already in 8:13–9:1 where the first covenant, with its "sanctuary of this world" (τό ... ἅγιον κοσμικόν), is "obsolete, growing old, and soon to disappear." By contrast, Christ is the High Priest of "a greater and more perfect tabernacle [σκηνή], that is, not of this creation" (9:11). Clearly, the contrast of covenants in chapter 8 leads smoothly to a contrast in chapter 9 of earthly and heavenly sanctuaries. Covenant and sanctuary are inextricably related in these chapters. So it should not be surprising that there is also a contrast of earthly and heavenly ministries. As Buchanan points out: "In contrast to the priests who entered the holy continually [9:6], and the high priest, who entered the holy of holies every Day of Atonement [ἅπαξ τοῦ ἐνιαυτοῦ, 9:7], Christ entered 'once for all' [ἐφάπαξ, 9:12]."[19]

Hebrews goes still further by way of contrast with the Day of Atonement. About the sacrifices, it mentions specifically that it was "not with the blood of goats and calves, but with his own blood" that Christ entered the holy places (τὰ ἅγια) in heaven once for all (9:12). Furthermore, the first apartment service did not prevent the second apartment service from happening. On the contrary, the Day of Atonement included rituals connected with the first apartment and even the outer court. It is an unfortunate misconception that the only part of the sanctuary of importance on the Day of Atonement was the most holy place.[20] Blood was sprinkled in both apartments in order to fulfill the Day of Atonement ritual. In addition, the morning and evening burnt offering, the trimming of the lamps, and the offering of incense—all of which were aspects of the daily service—also took place on the Day of Atonement. The Day of Atonement did not end the daily service and could not end it. According to Hebrews, only Christ's obedience to the will of God in his once for all sacrifice did that (10:9; cf. Dan 9:27). But as long as the temple continued to dominate the life of Israel, the significance of Jesus' death on the cross and his entrance into the "greater and more per-

---

Salom, "*Ta Hagia* in the Epistle to the Hebrews," *AUSS* 5 (1967): 59–70, esp. 60; Gerhard F. Hasel, "Christ's Atoning Ministry in Heaven," *Ministry* (January 1976): 21c; Davidson, "Christ's Entry 'Within the Veil' in Hebrews 6:19-20," 180–81; Cosaert, "Use of ἅγιος for the Sanctuary."

19 Buchanan, *Hebrews*, 148 (brackets mine).

20 This seems implicit in Ford, "Daniel 8:14," 168: "The fact that the high priest entered *ta hagia* yearly with blood (verse 25) makes it clear that *ta hagia* is that innermost sanctuary only open for entrance on the Day of Atonement."

fect tabernacle" (9:11) was obscured. That is why Heb 9:9 describes the metaphor as being "for the *present* time," apt for this time prior to the destruction of the temple in AD 70, when earthly sacrifices and priestly mediation were rivaling the better sacrifice and more excellent ministry of Christ.[21]

Two other passages are very important in this connection: 6:19–20 and 10:19-20. In the first, Jesus is called our "forerunner" (πρόδρομος), who has entered "within the veil." In the second, Christians are urged to follow the pathway that Christ has newly opened (ἐνεκαίνισεν) "through the veil." Differences of opinion exist as to which veil is meant in these passages.[22] The word καταπέτασμα is used in the Septuagint for all three curtains of the wilderness sanctuary: the one hanging at the entrance to the outer court, the veil at the entrance to the tabernacle itself, and the veil separating the holy and most holy places.[23] From what has already been said about the contrast between earthly and heavenly sanctuaries in Heb 9, there is no reason to be more specific than Hebrews itself is.[24] Clearly, the main point is that this "veil" (whichever one is intended) is no longer a barrier because Christ has made a pathway for us *through* it, into the heavenly sanctuary, into the very "presence of God" (9:24), so that we may "approach the throne of grace" (4:16). According to 10:20, it is through Christ's flesh that we are enabled to enter. Because Jesus has taken on humanity and because he has taken it with him *there*, into the holy places in heaven, we are able to follow him there.

And it is with this idea more than any other that Hebrews shows how *unlike* the Day of Atonement the work of Jesus really is. Only the high priest could enter the sanctuary on that day. The pathway was forbidden to everyone else. But Jesus has made the pathway open to all willing to follow him there. As one commentator has observed, "The Aaronic high priest did not enter into the Holy of Holies as a forerunner, but only as the people's representative. He entered a place where the one in whose behalf he minis-

21 Cf. n. 12 above.

22 Most consider it a reference to the inner veil: Ford, "Daniel 8:14," 166; Norman H. Young, "'Where Jesus Has Gone as a Forerunner on Our Behalf' (Hebrews 6:20)," *AUSS* 39 (2001): 165–73; Davidson, "Inauguration or Day of Atonement?," 69; Gane, "Re-Opening *Katapetasma* ('Veil') in Hebrews 6:19." Others think the veil at the entrance to the tabernacle is meant (Rice, "Hebrews 6:19").

23 William G. Johnsson, "Day of Atonement Allusions," in *Issues in the Book of Hebrews* (ed. Frank B. Holbrook; Daniel and Revelation Committee Series 7; Silver Spring: Biblical Research Institute, 1989), 105–20, esp. 111.

24 The possibility that it refers to the outer or first veil, however, should not be excluded since, of the three references to καταπέτασμα in Hebrews, only 9:3 specifies the second veil.

tered, could not follow him. He entered ... in the stead of the believer, not as one cutting a pioneer path for him."[25]

4. Where Does the Pathway End?

So where does the pathway end? While it may seem obvious at this point, it is helpful to emphasize that the goal of the journey in Hebrews is pointed *upward* and *forward* rather than backward. At the cross, Jesus made the all-sufficient, perfectly efficacious sacrifice. At the cross, he made purification for sins (1:3), he set aside sin by the sacrifice of himself (9:26). The cross is the great turning point at "the consummation of the ages." But it is not the end of the journey. It is where the journey *begins*. If we begin at the end and end at the beginning where have we gone? ... Nowhere. That is not a journey. But Hebrews describes a very real journey. A journey *upward* to the heavenly sanctuary, now, by faith (10:22), and *forward* to the heavenly city, "in a little while" (11:37).

In terms of a pathway, having the right destination is crucial. I was reminded of this on a visit to Germany for a conference a few years ago. I flew into Stuttgart, proceeded to the train station, and ordered a ticket for my destination. I told the agent, "Ich möchte eine Zugkarte nach Rottenburg kaufen." He paused for a moment, seeming a little confused, but finally gave me the ticket and took my money. I boarded the train and settled in for a comfortable journey to my destination. Unfortunately, it was not until the train began moving that I looked at my ticket. When I did, I realized that I had made a dreadful mistake. Printed clearly on the ticket was my destination: Rothenburg *ob der Tauber*. But I wanted to go to Rottenburg *am Neckar!* Obviously, the ticket agent sized me up as a foreigner and decided I wanted to visit the city more well-known to tourists. Thanks to German efficiency, the conductor with his handheld computer was able to reroute me quickly so I did not lose much time. Knowing the place where the pathway ends is crucially important.

Hebrews points us forward from the cross and upward to the throne of grace. The cross is the indispensable beginning. But it is still and forever *the beginning*. We are to look to Jesus who *endured* the cross, not to Jesus on the cross because he is no longer there. Sometimes as Christians we are like the women who went to Jesus' tomb. They were looking for the right person but they were looking in the wrong place. They were told, "*He is not here*.... But go, tell his disciples and Peter that he is going ahead of you to Galilee; *there* you will see him, just as he told you" (Mark 16:6–7). For the first disci-

[25] Kenneth S. Wuest, *Wuest's Word Studies* (4 vols.; Grand Rapids: Eerdmans, 1966), 2:125.

ples also, the cross and the empty tomb were but the beginning of the journey. Their attention also was directed forward and upward.

In a similar way, the horizon of Hebrews extends beyond the earth to heaven and beyond Jerusalem to the heavenly city and heavenly country. To some extent, this is clear already in Heb 9. From the author's first-century perspective, Jesus' work in the heavenly sanctuary is *not yet* about judgment. While Hebrews is not precise about the time of the judgment, it does describe it in a relative way.[26] Heb 9:22 implies a sacrifice in its reference to the application of the blood to effect forgiveness.[27] Succeeding verses introduced by ἀνάγκη οὖν establish a typological correspondence between the earthly and the heavenly, including allusions to the Day of Atonement, the judgment, and the Second Advent in that order (vv. 23, 27–28).[28]

In other words, the judgment of human beings did not take place at the cross but will happen in connection with the second coming of Christ. By the way, Heb 9:28 is the only verse in the NT which calls Christ's coming a "second" coming. Order is important. The first advent should not be confused with the second advent. Nor should the judgment be confused with the cross, though the NT does talk about a judgment at the cross: it was a judgment of "this world" in the sense of a judgment on sin, and a judgment of the "prince of this world" because he is the author of sin (John 12:31). The cross forever planted a different kingdom here than the one Satan has tried to set up. But the first advent does not concern the judgment of human beings (John 12:47-48). The first advent was a judgment on sin. That is why, according to Heb 9:27-28, the second advent is *not* about sin but about judg-

26 Some such refinement is needed along these lines in William G. Johnsson, "Defilement/Purification and Hebrews 9:23," in *Issues in the Book of Hebrews* (ed. Frank B. Holbrook; Daniel and Revelation Committee Series 7; Silver Spring: Biblical Research Institute, 1989), 79–103, esp. 98–99.

27 The word, αἱματεκχυσία, has frequently been translated "shedding of blood" but more likely means "pouring of blood," referring to the pouring of blood beneath the altar of burnt offering and the application of blood within the holy place. See T. C. G. Thornton, "The Meaning of αἱματεκχυσία in Heb. IX.22," *JTS* 15 (1964): 63–65; so also Lane, *Hebrews 9–13*, 232, note bb; Koester, *Hebrews*, 420.

28 See Davidson, "Typology," 141, 174; Ángel Manuel Rodríguez, "Syllabus for *Studies on the Doctrine of the Sanctuary*" (Biblical Research Institute, rev. ed. 2004), 167. While it is not possible to deal with this passage in detail here, vv. 24–26 further clarify and elaborate upon the "cleansing" mentioned in v. 23 in terms of the ultimacy of the *place* (v. 24: "the true [sanctuary]," "heaven itself," "the presence of God") and of the *sacrifice* (vv. 25–26: "not to offer himself many times" but "once at the consummation of the ages" and not "by the blood of another" but "by the sacrifice of himself").

ment, and final salvation, and the heavenly reward for "those who eagerly wait for him."[29]

5. Conclusion

Jesus, as our forerunner, has blazed a pathway for us from earth to heaven so that we can already follow him "through the veil" into the very presence of God. A major part of the reason why he can be our high priest is because of his kinship with us. He is *the* representative human being before the Father. Because he shares our flesh and blood, his bodily presence, as our prayers of faith follow him there, is efficacious for our forgiveness, which is what the pouring of the blood beneath the altar and the application of blood in the sanctuary ritual symbolized. Faith is an essential element. "Without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him" (11:6). It was a failure of faith that kept Israel from entering God's rest. And, as Heb 11 makes abundantly clear, it is only through faith that anyone will ultimately receive what God has promised. Jesus has opened the way. It is left with us whether or not we will follow.

The ministration in the earthly temple outlasted its usefulness but its perpetuation largely obscured what Jesus had actually done and was doing in heaven. Might not the parable of Heb 9:8 have applicability and relevance also for our day? The two elements of faith most characteristic of Seventh-day Adventists, inherent in the name, are both enshrined in this ancient sermon to the Hebrews:

1. Recalling that neither Moses nor Joshua were able to give Israel rest, that Jesus alone could give the promised rest: "A sabbath rest still remains for the people of God" (Heb 4:9); and

2. Jesus will come the second time in order to save those who eagerly await his appearing (Heb 9:28).

The cross is the beginning of the journey or, to use the metaphor of Heb 12, the beginning of the race. Could it be that we have not yet reached the finish line because we are still looking backward to where Jesus was, instead of looking upward to where Jesus *is*?

The message of Hebrews is a message of salvation. It is a message also of judgment. But, above all, it is a message of the *Jesus* of salvation and judgment. By looking to *him* and following the pathway *he* has opened up

[29] Some see this phrase in v. 28 alluding to the coming of the high priest out of the sanctuary on the Day of Atonement (ibid., 172; Koester, *Hebrews*, 423).

as the pioneer and perfecter of faith, the promise remains sure that all may receive that "something better" foreseen and foreordained by God.

> Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised. "For yet in a very little while, He who is coming will come, and will not delay. But My righteous one shall live by faith; and if he shrinks back, My soul has no pleasure in him." But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul (Heb 10:35–39, NAS 95).

Journal of Asia Adventist Seminary 11.1 (2008): 57–72

MODELING A LIFE OF FAITH: UNANSWERED QUESTIONS BETWEEN FAITH AND REASON[1]

MIGUEL LUNA, PH.D.
Northern Asia Pacific Division of SDA, Ilsan, KOREA

This study suggests a model of the life of faith by identifying the harmony between faith and reason. Thus, it is possible to look at science without loosing our faith in special revelation. It discusses two dimensions of faith as they are rooted in Scripture. Based on biblical presuppositions, the study indicates that the scientific process may be approached through the interpretation of scientific data that could be in harmony with the Scriptures or in closer harmony to lend itself to data interpretation. It respects the scientific process and recognizes the truth as set out in the Scriptures.

Key Words: faith, trust, faith and reason, general revelation, special revelation, science, theology

1. Introduction

For Christians wanting to explore the concept of faith, Scripture is the basic foundation for this topic. There are many points of discussion and questions regarding the reality of the world and the universe that we certainly have only approximate answers and sometimes just hypothetical answers to. So when theologians and scientists come to discuss the origin of the universe, the history of the earth, the origin of life and its meaning, we encounter answers found in the Scriptures that show solutions that cannot be demonstrated by proof but through faith in the biblical record. For instance, Gen 1 and 2 could be accepted as the origin of the universe and human life following evidence in nature but above all by faith in the biblical record.[2]

1 The study was presented at the Creationism, Faith and Science Conference at Kunming, China, on August 16, 2007. Participants at the Conference included science teacher and ministers who came from Hong Kong, Taiwan, Japan, and South Korea in order to discuss relevant issues regarding faith and reason, God and nature, biological issues and design arguments.

2 The resurrection of Jesus is another example of that faith, so essential for Christianity. According to Marshall, "... the whole case for Christianity rests on the bodily resurrection of Jesus. Without it Christianity would have been stillborn, for a living faith cannot outlive a dead Saviour." Cf. David N. Marshall, "The Risen Jesus," in *The Essential Jesus: The Man, His Message, His Mission* (ed. Bryan W. Ball and William G. Johnsson; Nampa: Pacific Press, 2002), 168.

This debate between science and theology has continued for many centuries.

The present study, focusing on living a life of faith despite having unanswered questions, examines how to live a life of faith without demonstration and seeks to address the eternal debate between faith and reason. Many people think that we should have answers for every question that arrises. This is a wonderful ideal for questions about what the Scriptures teach, and we should all try to have an answer for those who ask about statements of faith. However, in science, and even in theological and biblical studies, there are many questions we cannot answer, and it is better to acknowledge that there are no definite answers rather than trying to bluff someone by giving them unreliable answers. Yet, this situation makes some feel uncomfortable. How can they be reassured that it is quite reasonable to accept human limitations and consciously make a decision based on faith rather than on demonstration? In some cases, the physical evidence may even appear to contradict Christian beliefs. Is it all right to suspend a final judgment, but still take a faith position? What principles should guide us in this effort?

The purpose of this study is to explore, from a biblical perspective, the modeling of a life of faith in the face of unanswered questions and suggests a workable model for those who are looking for truth. The first section studies briefly the meaning of faith. It focuses on the foundation of that faith which is rooted in the revelation of God—the Scriptures. This study will lead us to understand the two dimensions of faith before we explore the basic methodological process of the scientific method. At the end, I will suggest that indeed it is possible to study nature following the biblical presuppositions found in the Scriptures.

2. The Meaning of Faith

The first component of this model begins with the understanding of faith as it is found in the Scriptures. Abraham provides a very good example of what it means to live a life of faith without proof. He was called to be a great nation and to be a blessing to people on earth (Gen 12:1–3). As the years went by, the promise to become a great nation remained unfulfilled. The Lord appeared to him again to provide him the assurance of His promise. According to the text, the Lord came to him in the evening, so "He took him outside and said, "Look up at the heavens and count the stars—if in-

deed you can count them." Then he said to him, "so shall your offspring be" (Gen 15:5).[3]

Cosmology has certainly captivated the thinking of people for centuries. The idea of counting suggests also the use of reason and the amazing quantity of the stars and galaxies in the universe. There are approximations for the number of stars in the universe, but the point is not only in the number but also in the promise, i.e., "so shall your offspring be."

This counting exercise certainly had reasoning implications. In order to count Abraham used his rational thinking to reach the point at which he could not count any more and for inference he finally realized what the Lord was trying to give him the assurance of his promise; that is, great multitudes of descendents that he would not be able to count. In this historical event, it is possible to grasp the cognitive dimension of faith. His trust in God's promise to make his descendents a great nation was sorely tested by the barrenness of his wife Sarah, but he nevertheless believed.[4]

The biblical record mentions later that "Abraham believed the Lord, and he credited it to him as righteousness" (Gen 15:6). In this dialogue another dimension of faith was presented—an existential trust in a personal Lord who came to speak to him to assure him that his promises will be fulfilled. Therefore, in this story it is possible to grasp the essential dimensions of faith—trusting in a personal God and believing in his promises, existential and cognitive dimensions of faith. As we address this issue, let us keep in mind that faith is not only an intellectual proposition of truth but also trusting in a living God who fulfills his promises.

Similarly, the concept of faith is greatly enriched by the prophet Isaiah. During the invasion of Aram and Israel against Judah, the prophet declared to king Ahaz "if you do not stand firm in your faith, you will not stand at all" (Isa 7:9). As Dulles suggests "faith gives security not simply because God rewards those who believe, nor because it gives psychological assurance, but because it grounds one's existence in its true source."[5]

In the book of Psalms faith is defined primarily through the ingredient of trust. It is an appeal to trust in the Lord. "Then they would put their trust in God and would not forget his deeds but would keep his commands" (Ps 78:7) in contrast with their forefathers who were unfaithful to the covenant;

3 According to Avery Dulles, "the great prototype of faith in the Old Testament is Abraham, who heard and faithfully executed all God's biddings." Cf. Avery Dulles, *The Assurance of Things Hoped For: A Theology of Christian Faith* (New York: Oxford University Press, 1994), 8.

4 Ibid.

5 Ibid., 9.

"for they did not believe in God or trust in his deliverance" (Ps 78:22). Faith is expressed in trust and obedience, the trust that Israel lacked.

In the Synoptic gospels, Jesus mentioned faith in connection with healing. When the sick woman touched Jesus' clothing, she was healed and the Lord said: "daughter, your faith has healed you" (Mark 5:34). He also commended the Centurion when He declared: "I tell you the truth, I have not found anyone in Israel with such great faith" (Matt 8:10). He believed that indeed his servant was healed (Matt 8:13). The same expression of faith is also found by the blind beggar who received his sight (Luke 18:42).

Several texts in the books of Hebrews have become classic loci for subsequent theological discussion. Heb 11:1 proposes the following definition: "Now faith is being sure of what we hope for and certain of what we do not see." In the context this sentence means that faith is both an assurance that the goods promised by God will be possessed in the future and a conviction that this assurance is reliably grounded in the saving action of Jesus Christ.

Thus, the purpose of faith is to bring humanity closer to God. The entire chapter of Hebrews 11 is about the importance of faith. Faith has always been a means of bringing man into right relationship with God. The introductory verses of Hebrews 11 define faith in connection with origins of the universe, earth and life (Heb 11:1–3). An analysis of these texts suggests that "there is union of faith and reason. Faith is a means to go beyond what we see with our eyes, and accept what we do not see but have been given evidence to its existence."[6]

In both the Old and New Testament the concept of faith is complex. It includes such elements as personal trust, assent to divinely revealed truth, fidelity, and obedience. Living a life of faith shows us that faith is not only knowledge but also includes a dimension of trust. It is a gift from God (Eph 2:8), being Christ the "author and perfecter of our faith" (Heb 12:2).

2.1. Nature of Faith

As it is presented thus far faith has two dimensions, the cognitive and the existential. This means that reason plays a role in the response to God's revelation given through propositional truths. There is no conflict between faith and the body of beliefs and the living personal reality of trust in God. For trust is not merely an emotional and mystical experience; it has an intellectual element. Certain things are believed about the God in whom trust is placed, about his nature, word, and works, about his relationship to man as Creator, Lord, Judge, and Savior.[7] As C. John Collins suggests, when bibli-

[6] Allen E. Hillegas, *Faith and Science* (Victoria, Canada: Trafford, 2006), 18.

[7] Geoffrey W. Bromiley, "Faith," *ISBE* 2:270.

cal writers use the word "faith," they usually are speaking in one of two ways. The first sense of "Christian faith" is trust toward God because you are persuaded that he is trustworthy. The second sense is "the faith," that is, the set of truths that Christians believe.[8] Let us explore in more detail these two dimensions of faith, i.e., cognitive and existential.

2.2. The Cognitive Dimension

In the example of Abraham, the promise mentioned by the Lord reaffirms the cognitive dimension of faith, "so shall your offspring be" (Gen 15:5). Faith is a response to God as he acts and manifests himself in the world and human consciousness. The dimension of trust, obedience, and intellectual assent are here harmoniously integrated into an expression of full personal adhesion. Faith is seen as a welcoming response to God's self-offer, trustful reliance on his saving help, obedient submission to his sovereign lordship, and assent of his revealing word. In other words, faith in its first aspect, as assent, depends on God as the witness.

As generally recognized, the cognitive dimension is presented in Scripture as a set of truths that Christians believe. For instance, the apostle Paul acknowledges that he has "kept the faith" (2 Tim 4:7), meaning propositional truths. The faith is also instructed to Timothy "if you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truth of the faith and of the good teaching that you have followed" (1 Tim 4:7).

2.3. Existential Dimension

Abraham not only believed the promise, but he also had an encounter with the Lord. The second dimension of faith as trust goes out to God as fully reliable and faithful to his promises. It has confidence in God as the all-powerful and merciful Savior.[9] In his concluding remarks Dulles points out that faith "in the theological sense of the term is to be given to God who reveals. Such faith has three main aspects: assent, trust and obedience or commitment to action.... The primary material object of faith is God himself, our Lord and Savior."[10]

Explaining these two dimensions of faith Millard J. Erickson concludes, "God reveals Himself, but He does so, at least in part, through communication information (or propositions) about Himself, telling us who He is. Our

8 C. John Collins, *Science and Faith* (Wheaton: Crossway, 2003), 36.

9 Ibid., 188.

10 Ibid., 200.

view of revelation leads us to stress the twofold nature of faith: giving credence to affirmations and trusting in God."[11]

A life of faith cannot exist in a vacuum. It comes through teaching and being exposed to the Word of the Lord. "Consequently, faith comes from hearing the message, and the message is heard through the word of Christ" (Rom 10:17). Paul inserted v. 17 to sum up and emphasize what he stated in verses 14–15. Faith comes from hearing the message of the gospel, and this message is nothing other than the word about Christ.

Therefore, faith has an additional connotation as saving faith based in the objective revelation of God. As the apostle Paul wrote to Timothy, "But for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scripture, which are able to make you wise for salvation through faith in Christ Jesus" (2 Tim 3:14–15). In the following I will explore the foundation of such faith.

3. God's Revelation: Foundation of Faith

God reveals himself both through nature and the Scriptures. Theological studies have denominated the first means of revelation as general revelation, particularly when it revolves around nature, the human existence, and history. The second is known as special revelation and points to God's communication of information through propositional truths. "Because God's self revelation issues out of His work as Creator and Redeemer, both kinds of revelation find their objective source in one God. Thus, science (general revelation) and theology (particular revelation) should agree."[12]

3.1. General Revelation

Psalms 19 shows us that God indeed reveals himself through nature. The first section of the Psalm (vv. 1–6) focuses on creation. The sun was an object of worship in the ancient Near East. Here the sun is not a god. Rather, along with the heavens, firmament, and day and night, the sun is a created object that testifies to the sovereignty of its creator. The testimony is characterized first as "glory," a word that often appears in contexts that explicitly affirms God's reign (Ps 24:7–10). Without actually speaking, the universe itself instructs humanity about God's rule. No corner of the cosmos is unreached. The "words" of day and night reach "to the end of the world," and

[11] Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 2003), 953.

[12] Norman R. Gulley, *Systematic Theology: Prolegomena* (Berrien Springs: Andrews University Press, 2003), 192.

the course of the sun reaches to "the end of heavens" (v. 6). Following this description of the Psalm, it is possible to grasp general revelation as "universal, accessible to all human beings everywhere, by which God is known as Creator, Sustainer, and Lord of the entire universe."[13]

3.2. Special Revelation

The second part of Ps 19 focuses on praising the Lord in the Torah. The passage is carefully constructed, specifying six aspects of the *Torah*.[14] In every sense and dimension, the Lord's Torah is good: it is perfect, sure, upright, pure, radiant, and true. And each of these six characteristics of the Torah is illustrated by reference to its role with respect to human beings.

The psalmist moves in a climatic fashion from macrocosm to microcosm, from the universe and its glory to the individual in humility before God. But the climax lies in the microcosm, not in the heavenly roar of praise. For the heavens declare the glory of God, but the law declares the will of God for mankind, the creature. And though the vast firmament so high above us declares God's praise, it is the Torah of God alone that reveals to mankind that humanity has a place in the universal scheme of things. It is not a place which gives ground for human boasting or declaration of human might over the cosmos: when the psalmist's praise of God's revelation in the Torah dawns upon him personally, it issues immediately in a prayer for forgiveness and acceptance.

The goal of this special revelation is the internalization of God's word in the heart of man so as to transform his way of life. The expression of internalization is delighted in God's revelation (Cf. Pss 1:2; 119:70, 77, 113, 163, 165, and 174).

This extraordinary thought has radical implications for a scientifically oriented, secular culture. Psalm 19 is not against science, but it does offer a view of the universe as something more than an object to be studied and controlled. To be sure, nature is not divine, but it is incomprehensible apart from God. In some sense, nature "knows" God (v. 2), and thus it can proclaim God's sovereignty.

The juxtaposition of creation and Torah, then, is theologically significant. Not surprisingly, the same juxtaposition characterizes the Pentateuch,

13 Peter M. van Bemmelen, "Revelation and Inspiration," in *Handbook of Seventh-day Adventist Theology* (ed. Raoul Dederen; Hagerstown: Review and Herald, 2000), 26.

14 *Torah* is generally understood as law, testimony, precepts, commandments, fear, and judgments. Cf. J. Jocz, "Torah," *ZPEB* 5: 779–80; S. Westerholm, "Torah," *ISBE* 4:877–79.

where the story of creation (the book of Genesis) precedes the history of redemption from bondage and revelation at Sinai (the book of Exodus).

Thus, in this special revelation God reveals himself through his word and through a process of communication of information (1 Sam 3:21). In this context, revelation refers to the supernatural "process through which the content of Scripture emerged in the mind of prophets and apostles."[15]

> Whereas general revelation is universal, accessible to all human beings everywhere, a special revelation is addressed to specific human beings and is not immediately accessible to all. Whereas through general revelation God is known as Creator, Sustainer, and Lord of the universe, in special revelation He reveals Himself in a personal way to redeem humanity from sin and reconcile the world to Himself.[16]

Therefore, special revelation shows the fundamental principle of God's communication of information through a supernatural phenomenon of revelation. God reveals himself and he reveals truths about himself. As Gulley summarizes "scriptural revelation is cognitive—it speaks to humans in propositions. By definition the Word of God is a word from God, a message composed of many words, sentences, and hence propositions."[17]

It is in the Scriptures that the scientist might find the foundation and the right presuppositions to interpret nature, human existence, and history. This attempt demands faith in God and in His revelation. Human beings are limited by sin. "The heart is deceitful above all things and beyond cure. Who can understand it?" (Jer 17:9). Therefore, scientists and theologians might approach the study of nature, human existence and history well aware that there are human limitations in their enterprise.

4. The Role of Reason

4.1. Human Limitations

Another important dimension, in modeling a life of faith without proof, is the issue of reason. In the process of getting theological and scientific knowledge the use of reason is essential for study and interpretation of data, but reason is characterized by the impact of sin in humanity. According to Paul "the man without the Spirit does not accept the things that

15 Fernando Canale, "Revelation and Inspiration," in *Understanding Scripture: An Adventist Approach* (ed. George W. Reid; Biblical Research Institute Studies 1; Silver Spring: BRI, General Conference of Seventh-day Adventists, 2005), 50.

16 van Bemmelen, "Revelation and Inspiration," 30.

17 Gulley, *Systematic Theology: Prolegomena*, 272.

comes from the Spirit of God, for they are foolishness to him, and cannot understand them, because they are spiritually discerned" (1 Cor 2:14). A renewed reason is required for a person to properly understand the will of God (Rom 12:2). As Vern S. Poythress suggests "finiteness and sinfulness operate both in the interpretation of the Bible and in the interpretation of the world that scientists study."[18] And focusing on science he adds, "The same is true in the work of science. Interpretation of the world, and exploration in scientific theory development, never comes to an end. Scientific theories are in principle subject to revision. And sometimes people's desires drive them to find explanations that harmonize with their desire and with a worldview that reinforces those desires."[19]

Addressing the issue of evil, van Bemmelen asserts that the phenomenon of nature, however, give us an ambivalent picture of good and evil. Further, as a consequence of evil, nature at times becomes the instrument of divine judgment.[20] In other words, in order to understand nature and human existence (Ps 8:3), it will be necessary to interpret them under the presuppositions and study of special revelation. As Edward Zinke properly suggests, "the Bible provides the foundation and structure for our understanding of the natural world, rather than the other way around."[21]

Because of sin, it is essential to look for special revelation in order to get an approximation for an interpretation of nature. Therefore, studying nature using the scientific method, scientists might interpret nature through the lens of biblical presuppositions that show the origin of the universe, origin of life and earth history.

4.2. Scientific Method

According to Brand and Jarnes, basically, the scientific method is a simple, two step process: (1) collection of data, and (2) interpretation of data. In using this process, scientists formulate hypotheses, conduct experiments to test these hypotheses, and then interpret the results of the experiments. The step of interpretation—developing ideas and applying them to make sense of the data—is the most rewarding and creative aspect of research.[22] Different people operate in different ways within the basic framework of cycling

18 Vern S. Poythress, *Redeeming Science: A God Center Approach* (Wheaton: Crossway, 2006), 42.

19 Ibid.

20 van Bemmelen, "Revelation and Inspiration," 27.

21 E. Edward Zinke, "Faith—Science Issues: An Epistemological Perspective," *Journal of the Adventist Theological Society* 15.1 (2004): 64.

22 Leonard Brand and David C. Jarnes, *Beginnings: Are Science and Scriptures Partners in the Search for Origins?* (Nampa: Pacific Press, 2006), 13–14.

repeatedly through the collection and interpretation of data in the process of discovery.[23] Understanding the limits of the scientific method can help us decide which questions we expect it to answer reliably.[24] In an effort to give answers to reality, concrete facts, and data collected, the scientific method has been characterized by the use of hypotheses, laws and theory.

4.2.1. Hypothesis

According to Fernando Canale, "hypotheses are assumptions about reality that we construct in order to explain it; therefore, we may consider them interpretive schemes. Scientists develop hypotheses by drawing implicitly or explicitly, from interpretative guidance of macro-(philosophical), meso-(disciplinary matrix), and micro- (disciplinary context) concrete hermeneutical presuppositions."[25] "Once formulated, the scientific hypotheses play a hermeneutical role in guiding the researcher in his or her task of testing approaches and techniques that will corroborate or falsify a particular hypothesis."[26]

4.2.2. Law

"A scientific law is a confirmed hypothesis that is supposed to depict an objective pattern."[27] "According to the macro-hermeneutical presuppositions presently operating in scientific methodology, only concrete, changing, diverse, spatiotemporal entities are recognized as objects and referents of scientific knowledge. Therefore, it is important to consider that in inventing universal hypotheses, human reason selects only a few traces of a diverse and complex reality."[28]

Further, "in the conception and formulation of laws, scientists follow a hypothetic—deductive procedure. In other words, they progressively invent, imagine, and construct new hypothetical generalizations until, through a process of trial and error, they arrive at universal law. Only confirmed universal hypotheses can become laws."[29]

[23] Ibid., 14.

[24] Ibid., 15.

[25] Fernando Canale, *Creation, Evolution and Theology* (Berrien Springs: Andrews University Litho Tech, 2005), 31.

[26] Ibid., 32.

[27] Ibid.

[28] Ibid., 33.

[29] Ibid.

4.2.3. Theory

"Theories are hypotheses about broader complex portions of reality whose explanation requires the putting together of existing laws and theories."[30] "Scientists arrive at theories by constructing explanations and putting things together. To say that theories are "constructions" means that they do not literally portray a real thing, event or process. They are not snapshots or summaries of things; rather, they are sketchy and symbolic reconstructions of real systems. Theories are creations beyond reality which are necessary to explain reality."[31] "They are original creations that proceed by interpreting, rather than describing or summarizing observed realities. Therefore, theory construction does not proceed in a vacuum but within a preexistent matrix."[32]

"It is important to notice that theory construction is a speculative enterprise that searches for understanding, coherence, and explanation at the level of ideas, rather than at the level of concrete facts. This applies particularly to far-reaching theories like evolution.... Thus, scientific theories, just as scientific laws, exist at a high level of generalization that is far removed from the realities and processes they attempt to explain".[33]

An analysis of scientific method as a general research model reveals some important characteristics that should be considered when approaching the science-theology relation and the question of origins: (1) Science does not produce absolute truth; (2) Science is not dogmatic; (3) Science is interpretation; (4) Science as interpretation requires scientific a priories; (5) Science cannot produce absolutely certain proofs, but only tentative results.[34]

As Canale properly asserts, "yet even at its highest level of certainty scientific methodology is always an interpretation dependent on hermeneutical *a priories* that prevent it from discovering absolute, inerrant truth from empirically generated data. Scientific methodology applied to recurrent natural processes produces tentative explanations of reality, which should not be accepted dogmatically, but be critically examined, modified, rejected, and/or replaced."[35] This has also been observed by Brand who states that

30 Ibid., 34.
31 Ibid., 35.
32 Ibid.
33 Ibid., 36.
34 Ibid., 38–40.
35 Ibid., 75–76.

"science is always a fascinating continuing search, but it does not reach absolute truth."[36]

In synthesis, a science is a discipline in which one study features of the world around us, and tries to describe its observations systematically and critically.[37] In this process scientists might look at biblical presuppositions in their journey for an interpretation and approximation of facts. "Science alone is not enough to answer all the important questions.... The meaning of human existence, the reality of God, the possibility of an afterlife, and many other spiritual questions lie outside of the reach of the scientific method."[38]

5. Relationship between Faith and Reason

Another very important dimension in modeling a life of faith in searching for truth is the relationship between faith and reason. It was the apostle Peter who emphasized in his universal epistle to use reason as response regarding Christian doctrine. "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15). As John T. Baldwin suggests hermeneutics involves a rational process that utilizes the reasoning powers of human intellect, thereby assigning a central role to human reason in the interpretation of Scripture.[39]

According to Gulley, faith is an essential presupposition in dealing with the ultimate answers.[40] The relationship between faith and reason is important to an adequate theological method.[41] He suggests that indeed Systematic Theology "requires the use of reason with one important element, a reason guided by God and in the service of His revelation."[42]

In the study of the relationship between faith and reason, C. John Collins summaries it in this way: "One conclusion is that faith and reason are not at odds with each other. Faith is in fact rational behavior: given

36 Leonard R. Brand, "A Biblical Perspective on the Philosophy of Science," *Reflections: A BRI Newsletter* 18 (April 2007): 3.

37 Collins, *Science and Faith*, 34.

38 Francis S. Collins, *The Language of God* (New York: Free Press, 2006), 228.

39 John T. Baldwin, "Faith, Reason, and the Holy Spirit in Hermeneutics," in *Understanding Scripture: An Adventist Approach* (ed. George W. Reid; Biblical Research Institute Studies 1; Silver Spring: BRI of the General Conference of Seventh-day Adventists, 2005), 15.

40 Gulley, *Systematic Theology: Prolegomena*, 170–71.

41 Ibid., 171.

42 Ibid., 172.

whom God is, and the reasons He's given for trusting Him, it's unreasonable not to trust Him."[43]

In other words, theology must begin with God and all that he is to determine how we think about him. The fact of God's existence should guide human reason in its quest to understand truth. Reason is not controlled by the inherent confined immanence cut off from the "thing as it is in itself" as with Kant. Rather, in theological thinking reason must be open to God's cognitive self-revelation in Scripture. Whereas reason is often the authority in philosophy, it must be subservient to God's propositional, cognitive, and aesthetic self-revelation in theology.[44] In synthesis, "without faith it is impossible to please God because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him" (Heb 11:6).

6. Principles that Reaffirm Faith

In case of apparent discrepancies between the Bible and science, we must therefore be ready to reexamine both our thinking about Scripture and our thinking about science. We must not assume too quickly that the error lies in one particular direction. In the modern world, we find people who are always ready to assume that science is right and the Bible is wrong. Or, contrariwise, others assume that the Bible is always right and modern science is always wrong.[45]

In one sense, the word of God governing creation and providence is more fundamental, in that it comes prior to the special words in the Bible and forms the indispensable environment in which the Bible makes sense.[46]

As van Bemmelen suggests:

> When we study the Bible, a realization of its divine origin and authority as well as of its human character is of crucial importance. If we a priori reject the possibility of supernatural revelation, the Bible will be seen as a purely human product, and our interpretation will be biased from the outset. If, on the other hand, we lose sight of its human shape, we are in danger of interpreting its statements in an uncritical, dogmatic manner. In view of their divine-human character, our study of the Scriptures should be conducted in a spirit of humility as well as honest inquiry, with earnest prayers that the Holy Spirit, the Spirit of truth, may guide us "into all the truth" (John 16:13).[47]

43 John Collins, *Science and Faith*, 38.

44 Gulley, *Systematic Theology: Prolegomena*, 374.

45 Poythress, *Redeeming Science: A God Center Approach*, 43.

46 Ibid., 44.

47 Bemmelen, "Revelation and Inspiration," 45.

Bemmelen suggests two important, practical applications in this effort: first, "we should study Scripture with the deep conviction of faith that they are as the living voice of God speaking to us personally; and second, that the foremost purpose of the Bible is to strengthen our faith in Jesus Christ as our Savior from sin and as Lord of our life."[48]

Thus, when Christians are confronted with unanswered questions and findings that are difficult to harmonize, how is it possible to harmonize religion and science? Brand suggests a methodological model for the relationship between science and religion that is in harmony with biblical presuppositions. He calls this model, "interaction, with God having priority in our thinking."[49]

> This model encourages active interaction between science and religion in topics where they may overlap claims, because both are accepted as sources of cognitive knowledge about the universe. Feedback between them encourages deeper thinking in both areas and provides an antidote to carelessness on both sides. Both religion and science can make factual suggestions to each other, which can be the basis for careful thought and hypotheses testing. This model respects the scientific process, but also recognizes truth in Scripture.[50]

In this process science and religion challenge each other in areas where they are in conflict, motivating more careful thought and research in both areas and avoiding superficial explanations.[51]

7. Conclusion

In conclusion, faith has two essential dimensions: cognitive and existential. The faith which has two vital dimensions has its foundation in the special revelation as it is encountered in the Scriptures. As God reveals himself in Scriptures, he also reveals himself in nature. Modeling a life of faith means that when a scientist studies nature, there is a human limitation due to sin; therefore, special revelation provides the basic presuppositions to study nature and produce harmony between science and theology.

According to this study, it is possible to suggest a relationship between science and theology. However, there is a distinction between theology based on biblical presuppositions and science. In the former knowledge is found through revelation and comes from God; in science there is a continued exploration after truths and its scope does not grasp for absolute truth.

48 Ibid.

49 Brand, "Reflections, 5

50 Ibid.

51 Ibid.

Following this model a person can live a life of faith without proof, that is, there are spiritual realities that cannot be demonstrated using our actual, natural and scientific laws. As an honest person, I need to admit that there are certain questions I won't be able to answer. As science continues searching for answers and solutions, the horizon for additional perspectives and dimensions of truth are still possible without necessitating the surrender of faith.

In his journey to believe in the existence of God, Francis S. Collins, a theistic scientist, testifies,

> ...it also became clear to me that science, despite its unquestioned powers in unraveling the mysteries of the natural world, would get me no further in resolving the question of God. If God exists, then He must be outside the natural world, and therefore the tools of science are not right ones to learn about Him. Instead I was beginning to understand from looking into my own heart, the evidence of God's existence would have to come from other directions, and the ultimate decision would be based on faith, not proof.[52]

And he gives this interesting remark, "while the question of the origin of life is a fascinating one, and the inability of modern science to develop a statistically probable mechanism is intriguing, this is not the place for a thoughtful person to wager his faith."[53] In his concluding remarks, he finally suggests "Science is not the only way of knowing. The spiritual worldview provides another way of finding truth."[54]

In the Old Testament, faith is a resilient belief in the one true God and an unshakable obedience to his will. The models of biblical faith are not those who are supported by organized religion but those who choose to trust in God at the most unpopular times. Part of the virtue of true faith is the ability to believe in God when he remains unseen. The Israelites betrayed their complete lack of faith when they complained after God repeatedly shows himself and displays miracles during the Exodus from Egypt.

Noah, Abraham, and Elijah represent the three main heroes of faith in the Old Testament. Each demonstrates his faith in God by performing seemingly irrational tasks after God has been absent from humankind for an extended period of time. God had not spoken to humanity for many generations when Noah obediently builds a large, strange boat in preparation for a monumental flood. Abraham similarly dismisses the idols and gods of his region in favor of a belief that an unseen and unnamed deity will provide a promised land for his descendants. Centuries later, the

52 Francis Collins, *The Language of God*, 30.

53 Ibid., 93.

54 Ibid., 229.

prophet Elijah attempts to rejuvenate faith in God after Israel has worshipped idols for decades. Like Noah and Abraham, Elijah develops a faith based on his ability to communicate directly with God.

Following the apostle Paul's reaffirmation of faith, he admonishes us: "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (1 Cor 2:4–5). Therefore I would like to suggest, according to this model, that it is possible to live a life of faith without a proof.

Journal of Asia Adventist Seminary 11.1 (2008): 73–75

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

"The Background, Meaning, and Intent of the Expression "Hand the Man over to Satan" in 1 Cor 5:5"

Researcher: Glenn Dale A. Diasen, M.A. in Religion, 2007
Advisor: Clinton Wahlen, Ph.D.

Scholars give different competing views regarding the background, meaning, and intent of the expression "hand the man over to Satan" in 1 Cor 5:5. Against this background, this study attempts to investigate, through a historical-grammatical method of exegesis, the meaning of the aforementioned expression, possible backgrounds against which it can be better understood, and its intent expressed in the phrase, "for the destruction of σάρξ (flesh)" and the clause "in order that the spirit might be saved in the day of the Lord."

The background study shows that there are several possible backgrounds that can potentially shed light on 1 Cor 5:5, particularly the enigmatic expression "hand the man over to Satan." Possible backgrounds include the following: (1) parallels in Job 1:12 and 2:6, (2) the handing over of Israelites to their enemies as punishment for breach of the covenant in Lev 26, (3) the person of Satan in extant Jewish literature prior to Paul, and (4) the Deuteronomic excommunication formula.

On the other hand, the exegetical analysis of 1 Cor 5 reveals that the expression "hand the man over to Satan" simply means removal of the offender out of the fellowship of the church; it is analogous with the call for removal in vv. 2, 7, 13. However, the expression itself may further imply that the offender will suffer physically at the hands of Satan. This is indicated by the parallels in Job 1:12 and 2:6, the breach of the covenant in Lev 26, and Paul's use of the term παιδεύω "to learn" in 1 Tim 1:20—a passage where the handing over of an offender also occurs.

The anticipated result of handing the offender over to Satan is "the destruction of σάρξ." Σάρξ here has an ethical sense, and hence the phrase means that the offender will change his sinful lifestyle, particularly his immoral act; it does not envision the death of the offender whether immediate or not. On the other hand, the ultimate purpose of the handing over is the salvation of the offender on the day of the Lord—that is, his redemption.

"The Meaning of '[In/By/As] My Name יהוה I was not Known to Them' in Exodus 6:3"

Researcher: Rafael Jovera Carado, M.A. in Religion, 2008
Advisor: Yoshitaka Kobayashi, Ph.D.

This study seeks to explain, through the use of the historical-grammatical method of exegesis, the meaning of Exod 6:3, particularly the clause "[in/by/as] my name יהוה I was not known to them." Scholars have been divided about the interpretation of this passage and have proposed the following views: (1) the patriarchs did not know the name יהוה, (2) the patriarchs knew the name יהוה partially, (3) the interrogative view, and (4) the emphatic particle view. The literature review shows that no in-depth and extensive exegetical study has been undertaken thus far.

Careful exegetical investigation of Exod 6:3 suggests the following:

(1) The grammatical and syntactical study divides Exod 6:3 into two clauses: (a) an affirmative clause (Exod 6:3a), and (b) a negative clause (Exod 6:3b). This suggests that the actors of the verbs "seeing" and "knowing" in both clauses are the patriarchs, not God.

(2) The lexical and contextual study establishes the meaning of אֵל שַׁדַּי as "God taker-back." This is the God who promises to give the land of Canaan to the patriarchs who are to be his own people by taking this land back from its unfaithful inhabitants. The lexical and contextual study also suggests the meaning of יהוה as "He-abides," the God who abides with the patriarchs, and who promises to be with Moses and the Israelites, to fulfill the promise that was given earlier to the patriarchs. Thus, the first clause (Exod 6:3a) is a promissory stage, while the second clause (Exod 6:3b) is an active stage, represented by the two divine appellative names: אֵל שַׁדַּי (God taker-back) and יהוה (He-abides).

(3) The study of various phases of meanings of ידע in the Pentateuch and other selected passages in the OT suggests the meaning of the verb ידע in Exod 6:3b as knowing by experience, including also hearing or seeing.

(4) The wider and immediate contexts of Exod 6:3, particularly in the narrative of the patriarchs, show that the patriarchs already knew (by experience that includes hearing and seeing) the name יהוה prior to Exod 6:3.

(5) The comparative study of knowing יהוה in the period of the patriarchs and knowing יהוה in the period of Moses and the Israelites demonstrates that the patriarchs and Moses and the Israelites knew (by experience that includes hearing or seeing) the name יהוה. However, the comparative study reveals that the patriarchal knowing (by experience that includes hearing or seeing) of יהוה (He-abides) is "less," when compared with Moses' and the Israelites' closer, nearer, or more intimate knowing of יהוה.

(6) The thesis concludes suggesting that the clause "[in/by/as] my name יהוה I was not known to them" in Exod 6:3b is a hyperbole, implying that the patriarchal knowledge of יהוה was "less," compared with Moses' and the Israelites' more closer, nearer, or intimate knowledge of יהוה. The clause in Exod 6:3b is a hyperbolic expression in the sense that the "lesser" knowledge of יהוה by the patriarchs is characterized by the Hebrew לֹא נוֹדַעְתִּי "not known."

"Biblical Compassion as a Critical Component of Mission for the SDA Church in Nigeria"

Researcher: Chukwuemeka Onuiri, Ph.D., 2007
Advisor: James Park, Ph.D.

Compassion is a critical component of mission as evident in the character of the God of mission as well as in the nature of Christ—the premier missionary on earth. An important element of the mission of the Seventh-day Adventist Church (SDA) worldwide is the proclamation of the news of the soon return of Jesus Christ.

In the light of a Seventh-day Adventist mission theology, which is built upon the biblical message of Rev 14, including all nations, tribes, and tongues, the missiological philosophy of unity in diversity needs to be highlighted. However, both the above mission theology and philosophy of the world SDA Church is only an ideal and does not seem to be a real practice in Nigeria, due to significant ethnic tension created by Nigeria's colonial authorities and extended by successive military regimes. The methodology of this dissertation is analytical-descriptive and also includes prescriptive literary research. This approach is used in order to construct a workable mission theology based on the biblical principle of compassion.

The obvious consequence of the ethnic rift in the SDA Church in Nigeria is the imbalance in the locating of church institutions in some parts of the country at the neglect of other parts, especially in Ibo land where the church flourishes in membership and funds. Among the findings of this research is the existence of three brands of Adventism along major ethnic lines in Nigeria, including Islamic flavored Adventism, African Traditional Adventism and Western Adventism. The study recommends the application of biblical compassion following the model of God, Christ, the disciples and that of modern day missionaries as a lasting bridge of peace and reconciliation among the three dominant ethnic groups of Nigeria—Hausas, Yorubas, and Ibos.

Journal of Asia Adventist Seminary 11.1 (2008): 77–107

CRITICAL BOOK REVIEWS

The Hittites and Their World, by Billie Jean Collins. Archaeology and Biblical Studies 7. Atlanta: Society of Biblical Literature, 2007. Pp. xvi + 254. ISBN 978-1-58983-296-1. Paper. US$ 29.95.

Billie Jean Collins is an Instructor in Middle Eastern Studies at Emory University and Acquisitions Editor at the Society of Biblical Literature. She is the editor of *A History of the Animal World in the Ancient Near East* (Brill).

Collins's book is an "attempt to fill the need for a comprehensive and up-to-date survey of the contributions of Hittite studies to biblical interpretation" (p. x). According to her, this book "is directed at any one interested in viewing the cumulative work on this subject as well as those seeking a succinct introduction to the history, society, and religion of the Hittites" (ibid.). For a book to be comprehensive, up-to-date and succinct, all at the same time, is a challenge.

Chapter one, "A Brief History of Hittite Studies," is a historical review of Hittite studies that covers the very first activities of Charles Texier in 1834 up to Schoop and Seeher's publications in 2006. This review covers a period of 172 years of multidisciplinary research. Collins analyzes this period in three sections: *Discovery* (pp. 1–6), *decipherment* (pp. 7–14) and *unfolding* (pp. 14–18). Finally, she provides a word on chronology (pp. 18–20). Throughout the book, Collins meticulously keeps a comprehensive dialogue with current scholarly literature.

Chapter two, "A Political History of the Hittites," provides the backgrounds of the Hittite people from their debated origins through their transition to kingdom, empire and later its collapse. The relationships with their neighbors and hostile kingdoms are discussed, particularly with the Kaska

(pp. 41–44, 66, 78), Egypt, and Assyria. The fall of the Hittite kingdom is explained by several factors. These include heavy famines as a result of failed crops and serious problems with trade routes. Collins pays particular attention to the civil wars and the unfortunate relations with Assyria that led to the battle of Nihriya when the Hittites were defeated. Ties with vassals were loose, and, ultimately, the kingdom collapsed. Following the collapse of the Hittite kingdom, the Neo-Hittite kingdoms arose.

Collins' interdisciplinary approach is visible as she ponders the diverse sources and arguments that deal with the issues under study. Caution is given whenever the issue is not clear or the evidence seems to be contradictory or mixed. There is a high level of detail as Collins brings into scope data derived from recent archeological findings. Inscriptions, tablets, correspondence and other Hittite sources are carefully analyzed with reference to their content, condition and the way they relate to the historical events.

In the lengthy chapter three, entitled "Society," Collins discusses the agrarian setting of the Hittite society and also deals with wider social dimensions such as governance, law and society, arts and literature. The literary production is discussed with reference to letters, historiography, mythology and prayers. Two excurses deal with Hittite treaties and are compared to the Sinai covenant as well as the Hittite royal sanctuary of Yazilikaya.

By the middle of the seventeenth century B.C., Hattusili I provided a model that became paradigmatic for subsequent Hittite kings. The king depicts himself as a strong and ferocious military commander, while at the same time a just and compassionate ruler (p. 92). The king was also the high priest of the storm-god and later of the sun-goddess Arinna. He was the highest legal authority in charge of capital decisions. The Hittite king was anointed during his installment and his royal robes were conferred by the deities. Strong bonds of formal oaths and an extensive administrative and military system secured the stability of the governance. The subsequent failure of some of his successors in keeping with this model is one of the reasons for a later decline of the Hittites.

Well-being of vassals, servants and even expatriates was legally regulated. Whenever Hittite laws were in collision with local ones in the vassal countries, the local laws prevailed. The Hittite legal corpus might be tracked back as far as Hattusili I. These laws were transmitted in written form until the thirteenth century. During this time they were updated in reference to the nature of contemplated penalties. Usually, physical punishment was replaced by monetary arrangement. Formal similarities as well as profound differences are evident as the Hittite laws are compared with the Pentateuch laws. The Hittite laws and the covenant code (Exod 19:1–

24:11) include casuistic laws. Also both codes are meant to be used by judges. Both codes deal with the same issues in similar ways; therefore, although written in different languages (Hittite and Hebrew) there are semantic and syntactical similarities in the texts. The Hittite cases that are portrayed deal with exceptional situations while the Hebrew cases are paradigmatic. However, there are also some significant differences. Hittite laws are secular laws while Pentateuch laws are considered as given by God. Laws in the Pentateuch are morally superior. Hittite laws gave preference to local legal tradition and thus were not absolute (pp. 118–20). When drawing comparisons between Hittite and biblical data, Collins points to a possible dependence because Hittite traditions were well known in the Levant even up to Egypt. Care must be exercised, however, as similarities might be surpassed by deeper differences when a careful analysis is performed. Collins also identifies conceptual similarities between the Hittite treaties and the Sinai Covenant (pp. 109–11). The comprehensive nature of Collins' evaluation is shown as she deals even with the details of Hittite artistic manifestations (pp. 126–41).

Chapter four deals with religion which permeated every aspect of Hittite life and was critical in political articulation (p. 157). Water sources provided a way of communication with the underworld and their dwellers. The Hittite pantheon was numerous, complex and expansive and required the services of a full-time official priesthood and their staff, similar to the levitical ministry of the Old Testament. Temples were mainly reserved for official use and the access to these places was banned for common citizens (pp. 160–62).

Religious festivals were numerous and well structured. The main festivals had set dates and were royal responsibility. The Hittite cult included libations, incense and sacrifices. There were Hittite rituals similar to the peace offering and the burnt offering that can also be found in the levitical ritual system. Divination and contact with the dead was a common element of Hittite religion. These elements were banned in Israelite culture. Divination was part of any important decision-making process at the level of the official or even daily life. Prayer was a way of communication with deities. These deities had to do with the main aspects of the kingdom as well as human life. Adversity was seen as a result of accidental transgression, sorcery, demoniac activity or even an angry deity. Rituals and legal procedures dealt with impurity and transgression. Due to his ritual importance, the purity of the king was carefully protected. In the Israelite culture, the priest and the king were separated offices. Magic and medicine were closely tied in Hittite culture. The Hittites borrowed much of their preserved cosmogony and cosmology from the Hurrians and Mesopotamia.

Death was seen as the goddess Gulses' cutting the thread of someone's life. Then the sun-goddess of the earth would take the soul of the deceased to her realm in the underworld. Once there, existence is characterized by no pleasure, no relations at all but just eating mud and drinking wastewaters, (p. 193). Kings had the opportunity to go to their ancestors upon death and then rest in a pastoral paradise in heavens. Kings became deities after their death and their statues received the homage of their descendants in Hattusa. It seems that the ancestral cult was widespread in Hittite society. Some traditions reflected in Hittite religious literary production were well known in the Levant and might represent a common heritage. A careful analysis provides interesting formal similarities with biblical literature while clear differences will also arise.

In chapter five, "Hittites in the Bible," Collins discusses several theories in order to explain the presence of the Hittites in the Bible and the presence of similarities in covenant forms, religious practices and literary traditions. The issue proves to be elusive. Collins recognizes that although the biblical data seems to reflect the ethnic and political scenario of the Late Bronze Age, the available data is incomplete (p. 204). Therefore, no solid conclusions may be reached. Collins brings abundant archeological and historical data into the discussion as she deals with the issue. Finally, Collins concludes the nature of the contact between the Hittite culture and the Israelites suggests that this contact was at the level of the educated elite. Additionally, Collins argues that the presence of Hittites in Palestine might be explained without the need of an extensive migration but because of the relationships between Hittites and Egyptians having to use Palestine as their "driveway."

In the "Afterword," Collins reviews and celebrates the rich Hittite heritage manifested in legal and ritual forms, concepts, vocabulary and literary traditions. A case for the Israelites' borrowing from the Hittites cannot be settled due mainly to the scarcity of evidence but what is more important is the fact that the Hittite culture is an excellent background to understand much of the world of the Bible and vice versa (p. 223).

"Further Reading" (pp. 225–27), provides a brief and classified bibliography on Hittite studies. In summary, *The Hittites and Their World* accomplished its goal by providing what it promised: a solid and concise presentation of the state of the art in Hittite studies. The graduate reader will enjoy this comprehensive and up-to-date analysis.

Emmer Chacón
Adventist International Institute of Advanced Studies, PHILIPPINES

An Introduction to the New Testament: Witnesses of God's New Work, by Charles B. Cousar. Louisville: Westminster John Knox, 2006. Pp. xv + 201. ISBN 0-664-22413-X. Paper. US$ 29.95.

The author of this book is Professor Emeritus of New Testament at Columbia Theological Seminary. He is the author of numerous books, including a commentary on Galatians in the esteemed *Interpretation* commentary series, and co-author of the three-volume lectionary commentary *Texts for Preaching*.

The book is considered a post-critical introduction to the New Testament. The term *post-critical* refers to the latter part of the twentieth century during which the genre of an Introduction to the New Testament has undergone significant changes. One of the main changes has been the reduction in the number of critical material in books intended for classroom in colleges and seminaries. The work of Cousar follows this tendency. His book is an overview of the content and purpose of the books of the New Testament within the context of the development of the Early Church. It is divided into five chapters.

Chapters one and two deal with Paul, his letters, and the Pauline tradition. The introductory part presents Paul as the earliest Christian theologian and describes four characteristic features (pp. 3–10): (1) Paul wrote letters to communicate with the Christian groups he started; (2) Paul was a Jew who was converted to Christ. His experience did not make him less a Jew in his own eyes than before the experience. His world was reconfigured by the Christ experience; at the same time, he adhered to the traditional Jewish understanding of God, to Israel's election as the special people of God, its calling to be a light to the nations, and the future consummation of God's reign; (3) still claiming his Jewish heritage, Paul nevertheless saw and identified himself as apostle to the Gentiles. It was the revelation of Jesus Christ (Gal 1:12) which caused "a reconfiguration" of his world with Christ in place of the Torah as the center of this new world. He read the Old Testament differently and found the inclusion of the non-Jews into the people of God in the promise of Abraham, now fulfilled in Christ; and (4) Paul wrote as a pastor-theologian. He spoke to concrete situations in local congregations and reflected on those situations in light of the gospel. The epistles have been treated in the canonical rather than historical order. This is due in part to the lack of agreement among scholars on the historical sequencing of the letters. Faced with this dilemma, the author prefers to follow the canonical sequence. The epistles were written with an eye toward their being read aloud in the receiving congregations (1 Thess 5:27). Cousar presents two features about Paul's letters that are noteworthy: (1) They reflect a sophisticated and varied use of argumentation. The issue about whether Paul

received formal training in rhetoric is a matter of debate; (2) this sophistication indicates scholastic activity within the communities to which they were written. The letters themselves display careful attention to the Old Testament, particularly the Septuagint, and anticipate readers who know and value the stories they contain.

In chapter three the author deals with the Synoptic Gospels and Acts. The two-source hypothesis is assumed. Mark is the earliest gospel, written about A.D. 65–70, and circulated widely within approximately two decades after its composition. Matthew and Luke clearly borrow material from Mark, and yet they do not displace Mark because they remain distinct stories. That is, Matthew and Luke do not reproduce Mark's story in such detail as to render Mark or either of them redundant. In addition, there is a considerable amount of material that Matthew and Luke share. The source of this material is called Q, but its presence or absence makes no difference because the author of the book deals with the material in its canonical form. The Gospels were primarily written for circulation among Christian communities; however, there is an increasing recognition that they had a missionary function and were also read by non-Christians. In this chapter there is a subtitle about the problem of the historical Jesus. Cousar includes a brief survey (pp. 133–37) about the church's struggle with the reality of the historical Jesus. He presents the claims of a plethora of liberal scholars such as David Friedrich Strauss, Ernest Renan, Albert Schweitzer, Martin Kähler, Rudolf Bultmann, Ernst Käsemann and Karl Barth. He also dedicates some pages (pp. 137–40) to consider the project known as the Jesus Seminar led by Robert Funk, John Dominic Crossan, and Marcus Borg. The last part of the chapter focuses on the Acts of the Apostles, and the Gospel and letters of John.

In chapter four Cousar comments on the General Epistles. They are also called "Catholic Epistles" in the early portion of the fourth century, during the time of Eusebius of Caesarea. The list usually included Hebrews, James, 1 and 2 Peter, 1–3 John, and Jude. In an earlier list only seven were included. Hebrews, though written anonymously, was often counted as a Pauline letter, and in the third century papyrus P46, it even follows Romans in the canonical order. The adjective *general* or *catholic* seems to have derived from the fact that the authors and audience are not as specific as in the Pauline letters. Cyril of Jerusalem (c. A.D. 348) used the term to designate the universal church in distinction from the local congregation. While Paul's letters were written to specific communities of Christians, it was thought that these letters were intended for the church at large, and were most likely encyclical in nature. In the canonical order of the early manuscripts, they appear in different places.

In chapter five the author introduces the Book of Revelation. The term refers usually to a revelation, given by God to a seer which has to do with events soon to take place. Cousar mentions that the majority of Bible readers simply ignore the Book of Revelation. For them it makes no sense. The book is unusual in three particular ways (pp. 179–80). First, though clearly an apocalypse, it nevertheless functions as a prophetic apocalypse in that it communicates to a concrete historical situation and brings to the readers a prophetic word of God. It enables them to discern the divine purpose in their situation and to respond to their situation in a way appropriate to this purpose. Second, Revelation is a circular letter addressed to seven churches in Asia Minor. Each message written is aimed at specific congregations, yet the seven messages are introductory to the rest of the book as can be seen from the promise to "conquer," which concludes each message. Third, usually apocalyptic writings were penned in a time of persecution, when people were deprived of their rights. The writings not only provided comfort and reassurance that God was ultimately in control of history despite current appearances, but also served as protest literature. They encouraged their readers not to accept the worldview and value system embraced by the dominant culture. Other characteristics are mentioned such as the highly theocentric perspective that runs throughout the book, the predominant emphasis on worship, and the importance of Jesus and his relationship to God.

In my opinion, Cousar's volume is commendable for several reasons. First, the substantial reduction of the critical material and his focus mainly on the theology of the different books of the New Testament makes the work more palatable to those who have no formal theological training. In other volumes many pages are often dedicated to the discussion of critical problems and issues that overburden those who are just introduced to the text of the New Testament. Cousar avoids this by providing a clear, insightful, and theologically rich orientation to the New Testament.

Second, his position regarding the claims of the historical Jesus movement are noteworthy (pp. 133–40): human faith depends on the faithfulness of God shown in the crucified and risen Jesus and not on what the historians can confirm about what Jesus said or did not say, and what he did or did not do. While the church listens to the historians, it must always be sensitive to the possibility that under the historians' research may lie a hidden Christology that requires neither resurrection, nor canon or creed. If this happens, then, in Cousar's opinion, a reconstructed Jesus supplants the crucified and risen Christ as the object of faith, and the historian subtly replaces the canon.

Third, the principles for interpreting the New Testament presented by Cousar (pp. 183–86) are valid for those who are engaged in the task of interpreting the sacred writings, and at the same time they constitute a warning against the claims of both the Enlightenment and postmodernism: (1) We need the guidance of the Spirit; (2) the Bible is always to be read in the light of past and present readings of the text; (3) Scripture interprets Scripture; (4) Jesus Christ is the center of Scripture; (5) the Bible needs to be read in a community with others; (6) the Bible is to be read in the light of the rule of love; (7) the Scriptures are always to be read in the light of the literary form, and the social and historical context in which they were written; and (8) the interpreter must be open to change. It is the recognition of our limitations and the work of the Spirit which can lead in directions we have never gone before. Based on all what has been said above, this book is a good read not only by those who have theological training but also by those who seek a fresh encounter with the text of the New Testament.

Héctor O. Martín Fuentes
Adventist International Institute of Advanced Studies, PHILIPPINES

Flame of Yahweh: Sexuality in the Old Testament, by Richard M. Davidson. Peabody: Hendrickson, 2007. Pp. xxix + 844. ISBN 978-1-56563-847-1. Paper. US$ 29.95.

Richard Davidson, the J. N. Andrews Professor of Old Testament Interpretation at Andrews University, has set out to write a "wholistic theology of [human] sexuality in the OT" (p. 1). His method is to examine the "final canonical form" (p. 2), using synchronic methodologies drawn from the literary school and biblical theology. He acknowledges a debt to feminist scholarship while rejecting any hermeneutic of resistance (p. 3).

Broadly following the shape of the canon, the work falls into three sections. The first, "Sexuality in Eden" (65 pages), takes Gen 1–2 as "the divine design" or paradigm, and Gen 1–3 as "the interpretive foundation for the rest of Scripture" (p. 15). This section introduces ten themes which will organize the rest of the book: sexuality as creation order, heterosexuality, monogamy, gender equality, sexual wholeness, marital exclusivity, permanence, intimacy, procreation and the wholesome beauty of sex. It then begins to consider the effects of the fall in Gen 3.

The second section, "Sexuality outside the Garden" (459 pages), treats the vast bulk of OT material regulating or reporting on imperfect sex in a fallen world. It is organized according to the ten principles established in section 1, and analyses later sexual behavior as either consistent with the original plan or a distortion of it. It also analyses texts within their culture,

citing historical and legal sources from the ANE. For example, there is historical background on sacralized sex in the fertility cults of Israel's neighbors, and it is in this culture that Davidson argues that women were excluded from the cultic functions of Israel's priesthood mainly to differentiate against ANE cultures with tendencies towards portraying so-called holy women as the wife of the deity or using them as cultic prostitutes. He argues that exclusion for this reason does not denigrate one gender and "in no way implies that women are barred from leadership (teaching/administrative) roles over men in the covenant community" (p. 253). He has previously argued for "Adam and Eve's inauguration as priests in the post-fall world" (p. 58). Homosexual practice is discussed in a chapter alongside transvestitism and bestiality. Texts on polygamy and concubinage are interpreted to show much less approval than is assumed in many readings of the OT: Davidson looks for consistency across the canon. On the elevation versus denigration of women, he canvasses a range of views before arguing for an original equality without hierarchy, and then a temporary male servant-leadership initiated during the curse of the Fall but intended as a potential blessing. After Carol Meyers, he sees Israel's history as much less sexist than is often thought. He grants that "under biblical patriarchy there occurred horrendous incidents of female denigration, oppression and abuse" but sees patriarchy "was not evil in itself but rather one of those God-ordained remedial provisions, instituted after the fall, that God called 'statutes that were not good', i.e., not the ultimate divine ideal (Ezek 20:25, p. 219)." Prostitution, mixed marriages, masturbation, sexual blemishes and impurities are also discussed, as are adultery and premarital sex. Each chapter concludes with an explicit statement of how divine grace applies to the issue.

The third section, "Return to Eden" (87 pages), reads the Song of Songs as wisdom literature, and is organized around the now-familiar ten principles. It argues that even in an imperfect world the Song echoes Edenic ideals, and that a good relationship reveals God's own character of love. It sees subtle renderings of God's name artistically watermarked into the text of the Song, including 8:6c which calls love a "flame of Yah"(weh), suggesting Davidson's title and theological keynote: "human love is explicitly described as originating in God, a spark off the Holy Flame" (p. 630).

An Afterword (25 pages) considers some implications of the study for a NT theology of sexuality, particularly suggesting Pentateuchal background for Jesus' much-debated statements about divorce and for apostolic understanding of *porneia*.

Davidson (who in a brief footnote positively comments on a manuscript of mine, p. 617 n. 36, lest you think that would bias me) could hardly have

chosen more controversial subject areas, involving sex itself, gender equality, marital power relations, homosexuality, divorce, women in ministry—issues on which global denominations are currently fracturing. This mountainous research project will catalyze debate, but readers who argue with some conclusions will, one expects, respect scholarship which listens to such a wide range of views and seeks to heed the biblical text and apply it with theological and pastoral awareness. A conservative evangelical exegete, Davidson finds in the text refreshingly egalitarian—not to say progressive—principles on feminine equality and women in ministry.

The treatment is commendably frank, and no more shocking than Scripture itself: as part of his belief that all Scripture is inspired and profitable, Davidson can discuss tragic rape plots (ch. 12) or lesbians with dildos (p. 163), while maintaining the sensitive, rational tone of one seeking faithfully to exposit "all the counsel of God," or at least every OT text concerning sex.

The basic approach can of course be criticized from the perspective of other theories of origins, or of the origins of the Pentateuch, but is an internally consistent synchronic canonical method, and fairly standard conservative hermeneutics. Some will also object to Davidson's wish to find unity across the canon, especially in a tendency to harmonize legal material. Yet Davidson examines law texts skillfully, providing insights into Pentateuchal passages often misunderstood and discounted. His treatment of the "trial of jealousy" in Num 5 is particularly deft and honoring to the status of women (ch. 8). While the book cannot consider the many interlocking themes and nuanced subtexts of narratives, it does offer key insights from narrative theology (see p. 180 n. 12 for a brief methodological statement) and footnotes theologically rich studies from narrative scholars.

A valuable analysis of strong and admirable female characters (ch. 6) could also have fleshed out fascinatingly evil women like Athaliah, Jezebel or Sisera's mother, showing that the OT is comfortable enough with women's value to give even-handed portrayals of bad women.

As a theological treatment of the Song of Solomon, section 3 is well-researched and helpful. The search for the historical Shulamite is intriguing, even if built on several speculations, yet the literary and theological study of the Song stands without it.

The NT section left me curious about how the author might trace the canonical story right through: will the eschatological Eden involve a restoration of the wholistic human marriage and sex originally intended by the Creator? How are Jesus' words on this (Matt 22:30 // Mk 12:25) to be understood? Yet Davidson recognizes that a complete biblical theology of sexuality is yet to be written.

While the prose is scholarly in style, I have that found both graduates and undergraduates without Hebrew language knowledge have appreciated chapters. Even a bright and curious teenager dipping into this book would find many burning questions tackled biblically. Davidson is to be commended for an OT biblical theology of sexuality which is fearless, deep and comprehensive—almost encyclopaedic. With 142 pages of bibliography, it offers a rich mine of scholarly material and, running to a hefty xxix + 844 pages, this profound volume could double as a barbell for the home gym.

In an age when culture-shaping sexual questions are often discussed everywhere except church—when in too many pulpits traditional silences are allowed to gag scripture, or fashionable ideology dictates the agenda, or idealistic denial excludes real people's needs, or knee-jerk moral outrage replaces pastoral care—Davidson's work offers not only valuable biblical information but permission and example to encourage teachers and preachers. Church and society need this kind of grace-based biblical teaching on sexual issues, revealing God as the Source of all that is good and the Redeemer of love and sex, and calling people in a fast-changing culture to the timeless logic of biblical principles.

Grenville Kent
Wesley Theological College, Sydney, AUSTRALIA

The Tenants in the Vineyard: Ideology, Economics, and Agrarian Conflict in Jewish Palestine, by John S. Kloppenborg. WUNT 195. Tübingen: Mohr Siebeck, 2006. Pp. xxix + 651. ISBN 978-3-16-148908-2. Hardcover. €149.00.

John S. Kloppenborg, Professor and Chair of the Department and Centre for the Study of Religion at the University of Toronto and well-known for his works on Q and early Christianity, seeks in this book to peel back the layers of interpretative tradition that have adhered to the parable of the Tenants in the Vineyard (Mark 12:1–12 parr). The book consists of a six-page introduction, followed by nine chapters, an epilogue, two appendices, extensive bibliography, and three indexes (modern authors, ancient texts, and subjects/terminology).

Chapter one describes how the parable has been used throughout Christian history to reinforce the dominance of socio-political powers. Kloppenborg begins with its use in the *Book of Common Prayer* by Charles II who established January 30 of 1662 (the anniversary of the death of Charles I) as a national fast and penitential observance for the crime of regicide. Then follows a fairly lucid description of ideological theory drawn principally from Raymond Geuss, but also utilizing insights from Marx and Engels regarding the use of ideology for social domination. Kloppenborg asserts that one

way "ideology embedded in a text can be rendered visible" is through a comparison of similar texts used in different ideological environments (p. 16). Rather than presenting a comprehensive history of the parable's interpretation, Kloppenborg illustrates how interpreters have tended to utilize the parable to justify the dominant social order. His order of presentation seems haphazard, moving from a nineteenth-century colonialist reading of the parable, backwards to the salvation-historical readings of Irenaeus and Eusebius, forward to Luther's anti-papal use of the parable, back again to allegorical readings of the parable likening the believer to a vineyard (termed by Kloppenborg "anagogical" because he labels the traditional interpretation "historical allegory"), forward again to Aquinas and Calvin who advocated both historical and anagogical interpretations. Kloppenborg finds an interpretative sameness based on dominance. Understanding of the parable has focused on "mastery of the forces of resistance, rebellion, and dissent, whether those forces are external and political [historical allegory] or forces residing in the human soul [anagogical]" (p. 28, brackets mine). Kloppenborg finds this kind of reading already ensconced in Mark, despite being framed as a parable spoken against Israel's social and political elite. He explains this consistency of interpretation on the basis of the parable's U-shaped plot (order-disruption-order reestablished) which favors an ideology of legitimate domination over revolution (p. 29). Of course, one could observe that the biblical narrative generally fits this plot form and that the ideology of much of Western civilization has been based on this. One need not take the version of the parable in *Thomas*, which treats the owner of the vineyard negatively and leaves his son's death unavenged, as necessarily closest to the Jesus tradition simply because from our standpoint it might seem to be more relevant to "the marginalized corners of the ancient world" (p. 30).

Chapter two applies the ideological analysis introduced in chapter one (distinct from redaction analysis which focuses on editorial differences) to the form of the parable in the Synoptics (esp. Mark) and *Thomas*. After outlining the literary differences between Mark and *Thomas*, Kloppenborg analyzes each ideologically and finds them to be poles apart: "Thomas' narrative does not sustain the owner's claim to his land and its produce; inheritance and its mechanisms are put into doubt; and there is no application of force" (p. 44). Also, while status displays appear in both, they are ineffective in *Thomas*. Kloppenborg uses the parable of the rich fool (*Thomas* 63) to illustrate this point (p. 44), although this parable is found also in the Synoptics (Luke 12:16–21). While in Luke it is not closely connected with the vineyard parable as in *Thomas*, from an ideological standpoint this should not matter. Its presence there would seem to undermine his case that ideologically *Thomas* stands apart from the Synoptics on the basis of its criticism of status

displays. Kloppenborg's method seems unclear in definition and slippery in its application, allowing important Synoptic evidence to be overlooked when it suits the argument as in this case and at other times to be brought forward in support (pp. 45–48). His finding that the Synoptic version of the parable "is remarkably out of keeping with that of other sectors of the early Jesus tradition" (p. 48) depends very much on one's reading of that tradition. At the same time, the attempt to go beneath the surface to the ideological texture of texts may find more acceptance in the literary critic's toolbox if a way can be found to place enough distance between the reader/interpreter and the text. It would have been useful for Kloppenborg to define and explain his ideological method in more detail and to give more references to works dealing with ideological criticism of the biblical text in terms of theory or application (*Semeia* 59 [1992] has some of both; Barbara E. Reid's study of Matthew's parables is cited [p. 28 n. 55] but nothing specifically on Mark).

Chapters three through five examine modern approaches to this parable and, by necessity, to parabolic interpretation more generally. Chapter three examines the criticism that the parable cannot be authentic because allegorical features traceable to the early church are inseparable from it. Kloppenborg points out that *Thomas'* version, which omits the allegorical elements seen as most problematic, has not been taken into account and its existence proves that a non-allegorical form of the parable is possible. Chapter four examines the views of those who argue that Jesus could have spoken allegorically about his death in this parable and that some later additions to the parable have been made. Kloppenborg understandably directs most of his attention to the question of whether allusions to Isa 5:1–7 would have been heard by a first-century Judean audience as an indictment of the temple authorities. In examining the relevant texts from Qumran, the Tosefta, and the Isaiah Targum, he grants that there was a trajectory in Second Temple Judaism linking Isaiah's parable with the temple, but argues that the most negative allusions are found only in the Targum (vv. 5b–6) which appear to preserve post A.D. 70 reflections and are therefore unlikely to have been current at the time of Jesus. But whether all of the relevant interpretative phrases of Isaiah's Targum related to the temple can be so neatly excluded is doubtful. Kloppenborg also finds no Christian interpreters before Origen linking Isa 5:1–7 to the temple (p. 100). This latter point, however, cannot be used to exclude the possibility of such a connection in the Jesus tradition itself. Why should it seem improbable that Jesus, in close proximity to his demonstration *in the temple complex*, could tell a parable about a vineyard using allusions to Isaiah's vineyard parable in order to make clear (at least to some) that his own vineyard parable also had a bearing on the temple? Chapter five examines attempts to uncover the original

form of Jesus' parable by stripping away its allegorical features. Despite the diversity of opinions here, Kloppenborg has succeeded in neatly schematizing them in terms of plot with the help of four diagrams depicting the options for understanding the parable's narrative structure. In concluding this three-chapter sequence, Kloppenborg isolates four key questions determinative of interpretation: (1) is the owner a positive or a negative figure? (2) is *Thomas* dependent or independent of the synoptic version? (3) what is the original form of the parable? (4) how crucial is verisimilitude to the parable's authenticity?

Chapter six constitutes a lightly revised version of the article "Egyptian Viticultural Practices and the Citation of Isa 5:1–7 in Mark 12:1–9" (*NovT* 44 [2002]: 134–59]) in which Kloppenborg examines the MT and LXX of Isa 5:1–7 and compares these texts with Mark's parable. His main contention is that Mark never agrees with the MT against the LXX but rather reconceptualizes Jesus' parable along Septuagintal lines (p. 168, similarly on p. 151 and p. 171). Three arguments are presented in support: (1) Mark's parable, like the LXX of Isa 5, depicts the situation of rural Palestine prevailing in Hellenistic times rather than the earlier period depicted in the MT; (2) the parable assigns the vineyard's failure to neglect by the tenants (suggested also in the LXX by its reference to thorns) rather than to a defect in the vines themselves; (3) the parable employs terminology which he argues reflects distinctively Egyptian viticultural practices (principally the reference to a "palisade" φραγμόν in v. 1b). While Kloppenborg's reading of the Markan parable deserves further consideration, particularly in view of the extremely valuable comparative material which he sets forth in Appendix 1, his position is certainly not the only way to interpret the textual evidence. For example, the pronoun agreement in Mark 12:1 *with* the MT and *against* the LXX is dismissed as being "without source-critical significance" (p. 169) while at the same time admitting that the Septuagintal change of pronouns significantly alters the juridical setting of Isaiah (pp. 157–58). Ignored in this connection is the fact that a juridical setting is present also in Mark. Often Kloppenborg's argument rests on gratuitous assumptions. For example, Mark's use of ὑπολήνιον, obviously closer to the idea suggested by the MT's יקב, is dismissed as an attempt to avoid the rarer Septuagintal προλήνιον (p. 169).

In chapter seven, Kloppenborg purportedly allows for a non-Markan version of the parable to have influenced Matthew or Luke but seems not to take this possibility too seriously. Throughout the chapter, the two document hypothesis remains the guiding principle for decisions on redaction. And while the odd reference in Mark to "parables" (12:1) when Mark has only one parable could be taken as a summarizing statement in view of Matthew's series of three parables, Kloppenborg finds Matthew improving

on Mark (p. 175). The assumed relationship among the Synoptics also means that Luke's account is never compared with *Thomas'*, despite the fact that they exhibit many similar features. (For an attempt at a more neutral synoptic comparison of a different pericope, see my *Jesus and the Impurity of Spirits in the Synoptic Gospels* [WUNT 2/185; Tübingen: Mohr Siebeck, 2004], 179–85.) These criticisms notwithstanding, the chapter has much of value in its close comparison of Mark with the other Synoptics.

The final two chapters of the book are the longest and the most important. Chapter eight compares the Markan version of the parable with that of *Thomas*. Indispensable to Kloppenborg's argument is the exclusion of any role for Isa 5:2, 5 in the original parable. Having dispensed with this in chapter six, he further argues that the parable in Mark is inextricably related to the narrative's plot, is dissimilar to most other parables safely ascribed to Jesus, and exhibits a Deuteronomistic pattern found principally in certain NT epistles and Acts. However, none of these assertions are compelling. The parable is tightly integrated into Mark's temple narrative but, as I have suggested elsewhere, the complex intercalations of 11:1–12:12 are unique in Mark and more likely derive from pre-Markan oral tradition, including the acted parable of cursing the fig tree with its temple connection which is most comprehensible within a specifically Jewish context (see Clinton Wahlen, "The Temple in Mark and Contested Authority," *BibInt* 15 [2007]: 248–67). As for the Deuteronomistic pattern of God sending prophets to Israel only for them to meet with rejection, a similar idea appears in Q 6:23 and Q 11:47–51 (though for Kloppenborg key elements stem from the Q community rather than from Jesus himself—see his *Excavating Q: The History and Setting of the Sayings Gospel* [Edinburgh: T. & T. Clark, 2000], 149–50) and its role in this particular parable makes sense in connection with Jesus' final prophet-like confrontation of the temple/religious authorities. This is not the place for a point by point analysis of the details of Kloppenborg's redactional analysis of Mark but one crucial element should be mentioned. While 12:1a and 12:12 contain clear elements of Markan redaction, this is not so of the parable itself which should be understood to include the interpretative quotation of Ps 118:22–23 in vv. 10–11. Despite the fact that the quotation in its present setting conforms to the Septuagint and early Christian apologetic (Acts 4:10–11), there are linguistic and conceptual ties with v. 1b forming an inclusio for the unit (to name just a few: use of οἰκοδομέω in v. 10 which appears elsewhere only in 14:58 and 15:29 also in connection with the temple, and everywhere in Mark is found only on the lips of Jesus; stone imagery; Ps 118's likely liturgical background is the temple, linking it closely with the temple confrontation that begins in 11:27 as well as the entry into Jerusalem/temple from the east in 11:9 which features a quotation of Ps 118:26). Kloppenborg begins his analysis of Thomasine

redaction with a defense of that Gospel's independence from the Synoptics in the course of which several good points are made. However, it seems rather strange to defend *Thomas'* independence of the Synoptics on the basis of order (p. 243), as one might then just as readily suppose Matthew's independence from Luke's form of Q. More seriously, Kloppenborg's suggestion that no evidence can be brought forward for *Thomas'* dependence on the Synoptics that is not amenable to a counter-explanation on redactional grounds (ibid.) threatens to remove the Q hypothesis and Synoptic studies (at least with respect to *Thomas*) from the realm of scientific discourse altogether. Regarding the sayings in *Thomas* specifically mentioned in defense of its independence, the form of saying 33 seems nearer to Matt 10:27 than Luke 12:2 (which p. 244 n. 86 explains on the basis that Matthew here accurately reflects Q) and 68 appears to harmonize or conflate Matt 5:11 and Luke 6:22 (cf. the further evidence for dependence on the Synoptics given by Christopher M. Tuckett, "*Thomas* and the Synoptics," *NovT* 30 [1988]: 132–57, cited on p. 244 n. 88 and which Kloppenborg seems to question on the basis of its being extant only in Coptic). Also, the explanation that the agreement in *Thomas* 99 with Matthew in the use of "my father" is due to this being *Thomas'* "ordinary term for God" (p. 244 n. 86) belies the fact that only 4 of 27 Thomasine references to God use this expression (2 of which are in 99.2–3!). Kloppenborg's reduction of the case for dependence to demonstrably redactional elements of the Synoptists (p. 244) serves both to reduce substantially the evidence permitted for comparison and to relegate to conjecture any evidence that is permitted. Nevertheless, the use in *Thomas* 40 of ὁ πατὴρ ὑμῶν ὁ οὐράνιος (in the NT only in Matt 5:48; 6:14, 26, 32; 15:13; 18:35; 23:9) seems to be a clear instance of the incorporation of Matthean redaction. Perhaps Kloppenborg would reply that where *Thomas* appears closer to Matthew, this stems from Matthew's formulation being also that of Q (ibid.) or that it represents "secondary (scribal) harmonization with the Synoptics" (p. 248) but such reasoning is circular. Laying the capstone for this amazing defense of Thomasine independence, Kloppenborg insists: "Unless one could show that the agreements are a matter of Q redaction, one cannot show that the *Gos. Thom.* is dependent upon Q either" (ibid.). The real value of this chapter lies in Kloppenborg's delineation of how *Thomas'* version of the parable has been interpreted and his own interpretation of it within its larger context (pp. 248–57), clarifying its role as the culmination of three parables which show the folly of pursuing wealth because "wealth [or its pursuit?] inevitably thwarts the pursuit of knowledge" (p. 257, brackets mine). The summary of Synoptic redaction of the parable (pp. 267–68) and the reconstruction of pre-Markan and Pre-Thomasine versions of the parable (p. 276) show Kloppenborg's view at a glance but could be improved by cross referencing the pages or sections of chapters seven

and eight from which his conclusions are presumably drawn. In general, however, there is good cross-referencing of the argument both backward and forward throughout the book and good summaries at critical junctures.

Chapter nine utilizes information on viticulture gleaned from the papyri of Appendix 1 in order to argue that the material which Mark and *Thomas* share reveal a realistic picture of land tenure in the first century C.E., that details peculiar to Mark make a realistic reading more difficult, and that Kloppenborg's reconstructed parable displays the kind of fortune reversal characteristic of Jesus' parables. Those who are able to follow Kloppenborg up to this point will probably agree with the conclusions reached here while others will find the argumentation tendentious and largely unconvincing. The epilogue draws together the strands of argumentation, concluding that *Thomas* represents the earliest form of the parable. Somewhat surprisingly the book lacks a clear explanation of the *Sitz im Leben Jesu* for the parable. The epilogue moves partly in this direction but appears designed primarily to show how Kloppenborg's interpretation of the parable fits alongside similar elements of the Jesus tradition; it does not really explain the parable's meaning within the context of the historical Jesus (p. 352). In fact, Kloppenborg's reading of the Thomasine version seems somewhat out of step with the references from the Jesus tradition commending benevolent uses of wealth (Luke 10:29–36; Q 14:16–24; Matt 20:14) and some reflection on any dissimilarities in *Thomas* to the Jesus tradition would seem appropriate at this juncture but are left unexplored. At the same time, Kloppenborg has done a tremendous service in bringing to light a wealth of information about ancient viticulture in Palestine, including the likelihood of substantial viticultural operations producing up to 1,500 hectoliters of wine annually much of it for export, the squeezing out of smallholders, and a shift toward tenant-based agriculture. The capital expenditure necessary even to initiate viticultural production relegated the activity to the wealthy few, which also included some female landholders. The historical shift in viticultural practice amply demonstrated by Kloppenborg to be reflected in the textual history of the parable from the MT to the LXX also illuminates our understanding of Jesus' parable (which reflects the realities of the first century and thereby places in doubt whether the Markan version can be shown definitively to stem directly from the LXX or simply to have been influenced by it in the course of the parable's transmission). Much of the legal, economic, and political realities connected with viticulture will be applicable in either case and in this sense underscores the lasting contribution made by the wealth of primary material set forth in the appendices. Appendix 1 (229 pages in length!) is especially significant. Its presentation of fifty-eight relevant papyri meticulously transcribed in Greek and translated into English with copious critical notes as well as dates and legal, political, and social

circumstances—even a comprehensive index of Greek and English terminology and subjects—more than justifies the rather substantial price of this book. Appendix 2 presents a list of vineyard leases chronologically from the third century B.C.E. to the seventh century C.E. Many of these are reproduced in Appendix 1, though not all, apparently because some were not considered pertinent to the study of this parable.

Overall, the book represents a significant contribution to the ongoing study of this parable and, more generally, to Jesus' parables. Not all will find the ideological approach palatable but it reflects a growing disposition within the scholarly community to distance itself from the typically Western approach to biblical interpretation in favor of more globally- and culturally-sensitive readings. For this reason and for others given above, Kloppenborg's book deserves a place on the shelf not just of university libraries but of every serious student of the gospel traditions and earliest Christianity. It constitutes a worthy addition to the WUNT series. The sturdy hardback binding and high quality paper used by Mohr Siebeck in the publication of the volumes in this series guarantee that the book will hold up well to the frequent use it will no doubt receive. Typographical mistakes, while a bit more frequent than might normally have been expected, are largely recognizable: a misplaced comma (p. 108, the first one in the seventh line from the bottom should stand before rather than after the word), words omitted ("that," p. 66 and p. 76; "in," p. 67), misspellings (pp. 24, 101 n. 107, 254, 281, 363 n. 4), the wrong word (p. 218) or form of a word (pp. 117, 118, 222, 291), words needing deletion ("the" God, p. 66; "to," p. 102; "as," p. 124), and a syntax problem (p. 178). In only one case is the sense substantially changed (ll. 5–6 from the bottom of p. 104 should probably read: "...the sending of the son *is*, "if not impossible, then at least *not* very reasonable"). Also, the word used in 3 Kgdms 20:15–16 is κληρονομέω not κληρονομία (p. 330 n. 193).

Clinton Wahlen
Biblical Research Institute, General Conference of SDA, Silver Spring, USA

Logos Bible Software 3: Gold Edition, by Logos Research Systems. Bellingham: Logos Research Systems, 2007. Windows compatible software. DVD or CD-ROM. US$ 1,379.95.

In an age of multimedia, budding (quality) internet resources and a growing access to huge digital databases (both of texts and images), electronic resources are increasingly important. In the PC market *Logos Bible Software* (*LBS*), now in version 3e, has always been a major player, together with the likes of *BibleWorks*, *Gramcord*, *Bibloi* (which used to be *Bible Windows* up to

version 7) or *Accordance* (limited to the Mac platform). All of these software packages have matured over the last decade and often use the same textual databases. Frequently, their distinctive characteristics concern the user interface and the included databases or other types of resources. As a long-time *BibleWorks* user (see my reviews of earlier versions in *DavarLogos* 1 [2002]: 99–104; *AUSS* 35 [1997]: 310–12; and *Theo* 11 [1996]: 227–34; cf. also my more general introduction to digital research software in "El escritorio digital: software esencial para el quehacer teológico," *DavarLogos* 4 [2005]: 65–80) I must confess some hesitation to try a new user interface, but the promise of the unrivalled digital resources available in the *Logos* format helped me to give *LBS 3: Gold* a try.

To jump to my conclusions right at the beginning of this review: I was not disappointed, even though I found the learning curve (coming from a different user interface) sometimes challenging. *LBS 3: Gold* arrived on a DVD and did not include in my particular case any printed documentation, but included another DVD with helpful video tutorials which provided useful introductions (and more specialized examples) to the powerful user interface of *LBS 3: Gold.*

The list of included books is seemingly endless. I will just mention the highlights distinguishing the software from other programs and focusing specifically on the needs of a graduate level student/faculty in a Seminary or University department. I counted 16 different Greek texts and morphological databases, including also the standard *Rahlf's Septuagint* with CCAT tags and two versions of the *Nestle-Aland 27th Edition Greek NT* (one with Logos tagging and one with the well-respected GramCord tagging). *LBS 3: Gold* also includes the Greek text of Philo's complete works, together with morphological tagging, which is a useful tool for students of the intertestamental period and the NT. As a Hebrew Bible scholar I was happy to also see the *Andersen-Forbes Analyzed Text of the Hebrew Bible,* the *Biblia Hebraica Stuttgartensia with WIVU Hebrew Morphology,* the *Parallel Aligned Hebrew-Aramaic and Greek Texts of Jewish Scripture,* edited by E. Tov (and costing US$ 100.00 if bought alone), as well as the more standard *Biblia Hebraica Stuttgartensia with Westminster 4.2 Morphology,* which is also the textual basis of *BibleWorks. LBS 3: Gold* also includes the Aramaic texts of the *Comprehensive Aramaic Lexicon Project,* elaborated by a team from Hebrew Union College, several Syriac NT texts (unfortunately no OT texts from the Peshitta Leiden project), and the Clementine Vulgate. Other ancient texts included in the package are the *Nag Hammadi texts* in English, the *Apocrypha and Pseudepigrapha in English* (by Charles), the three volume *Context of Scripture* (edited by W. W. Hallo and L. Younger, costing US$ 345.00 if ordered separately), the *Amarna Letters* (in English, translated by W. Moran), the works of Philo and Josephus in English, as well as the three-volume set of *Ancient Egyptian*

Literature (edited by M. Lichtheim). The package also includes 11 Greek dictionaries and lexica (including the complete *Theological Dictionary of the New Testament* [by Kittel], the *Greek-English Lexicon of the Septuagint* [by Lust], and the two-volume *Greek-English Lexicon based on Semantic Domains* [by Louw and Nida]). The Hebrew lexica include seven different volumes or sets; even though unfortunately they do not include the (as yet incomplete) *Theological Dictionary of the Old Testament*, the *New International Dictionary of Old Testament Theology and Exegesis*, or the *Hebrew and Aramaic Lexicon of the Old Testament*. The latter can be bought in addition to the package. *LBS 3: Gold* also includes 11 original language grammars (including also the new and very helpful *Introduction to Aramaic* [Greenspoon] from the Society of Biblical Literature, as well as the monumental resource grammar by Gesenius). Other original language tools include vocabulary builders (which are often synced with teaching grammars), as well as syntax analysis software which sets *LBS 3: Gold* apart from most other Bible Research software packages.

LBS 3: Gold not only excels in the accumulation of helpful original language research tools, but also includes an immense number of commentaries, some of which are useful for the exegetical endeavor. The most helpful (in my humble opinion) include the venerable (but still useful) 10-volume set of the *Commentary on the Old Testament* (by Keil and Delitzsch), the *United Bible Societies Old Testament and New Testament Handbook Series* (all in all 41 volumes), the first 12 published volumes of the highly technical *New International Greek Testament Commentary* (a US$ 660.00 value), and 31 volumes of the *New American Commentary* (also valued at US$ 660.00). Additionally, the package includes numerous dictionaries, resources for those interested in the geography and archaeology of the Bible lands, applied theology resources, dealing with preaching, illustrations, etc., volumes focusing on ethics, apologetics, leadership, homiletics, illustrations, quotations, small group resources, etc.

As can be easily deduced from the above mentioned (incomplete) list, *LBS 3: Gold* is a tremendous resource for those working in Biblical Studies and interested in all aspects of biblical and theological research. However, the litmus test of a huge digital collection (as represented by *LBS 3: Gold*) is not only the number of volumes included, but also how these volumes can be searched and accessed. I am happy to report that both research specialists as well as lay users will benefit from the excellent user interface. One particular advance in the Logos Bible software interface (and which was not always present as I observed in a review of the *Anchor Bible Dictionary* in an earlier iteration of the interface, cf. *Review of Biblical Literature* [http://www.bookreviews.org] in 2002) is the fact that the new user interface indicates the exact page number that a particular search hit can be

found on. This makes the use of *LBS 3: Gold* as a replacement of paper copies much more likely and represents a clear improvement. The main user interface (which can be customized) welcomes the user with six different categories, including the *Bible Study Starter, Devotions, Prayer, My Library, News,* and *Blogs.* Because of the close integration of *LBS 3: Gold* with the internet (one often needs a live internet connection to make use of all the included resources), some of these categories interact with data not available on the host computer. For example, the *Blog* category links to a *Logos* blog which often contains future helpful resources and new volumes appearing in the *Logos* format. The same is also true for the *News* category. *My Library* highlights books that are part of the collection and optionally shows all the unlocked (i.e., purchased) books that are part of the package according to subject, title or author. The *Prayer* category introduces the user to various volumes contained in *LBS 3: Gold* that deal with prayer and also provides the option to include a personal prayer list. Further up the tabs, the *Devotions* category suggests inspirational readings. However, while all these categories are useful the heart of the program is undoubtedly the *Bible Study Starter* category which subdivides into three main subcategories: *Study a Passage, Study a Word* (or theological concept), and *Study a Topic.* There is also the option to include a personal Bible Reading plan, which is useful when keeping track of personal Scripture readings.

All of these categories are powerful search engines which provide hyperlinks to numerous resources. For example, the *Study a Passage* category searches for relevant data in commentaries, cross references tools, it diagrams the relationship of biblical people (useful especially in narrative texts to keep up with important links between people and people groups), it also includes information about literary types, key words of a particular verse, and compares the translations of different English versions. The last item is quite helpful for both preachers and interpreters since it gives the capacity to choose a base translation and the program will then indicate percentage of variations in the translation.

In the *Study a Word* category *LBS 3: Gold* will generate an (English) definition of a particular word (as, for example, the term "prophet"), will provide key links to secondary publications, a graphic diagram of both Greek and Hebrew root words (which can easily be accessed by just clicking on the desired Greek or Hebrew term), and finally includes the concordance data for the key root words.

The *Study a Topic* category searches primarily reference works (dictionaries, lexica, topical study tools) about a particular item.

More advanced users (esp. those interested in the Hebrew Bible) will enjoy the syntax diagramming based on Andersen and Forbes database,

which, together with the *Stuttgarter Elektronische Studienbibel* version 2 (also using the *Logos* format), is the only tool that provides some basic linguistic (i.e., syntactic) search functions for the text of the Hebrew Bible. Obviously, syntax databases are not as clear-cut as morphological databases and require significantly more interpretation than other form-based databases. However, the very existence of such a tool provides a very helpful point of departure and the included glossary is a good starting point for this kind of analysis.

As I already indicated in my opening remarks *LBS 3: Gold* is a powerful research tool with an ever-increasing treasure-chest of texts, having become the de-facto standard of electronic publishing in biblical and theological studies. Currently, *Logos* is working on including the *Anchor Bible* commentary set in its offerings, having already completed the digital versions of the *Hermeneia* and the *International Critical Commentary* series. Their inclusion of basic linguistic research capabilities is a marked plus over other comparative products which focus more on morphological analysis and semantic interpretation. While the price of US$ 1,379.95 is steep (esp. for those of us living in economically disadvantaged regions of the world) the value in terms of quantity *and* quality is enormous. Also, *Logos* normally offers a significant discount during the annual meetings of the Society of Biblical Literature conventions which may be the *kairos* to invest in these helpful tools.

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

In Granite or Ingrained? What the Old and New Covenants Reveal about the Gospel, the Law, and the Sabbath, by Skip MacCarthy. Berrien Springs: Andrews University Press, 2007. Pp. xv + 284. ISBN 978-1-883925-57-4. Paper. US$ 19.99.

In this book, Skip McCarthy simply but effectively espouses the faith of those who esteem the Old and New Testaments to be a complete revelation of God's process of redemption. He accomplishes this by addressing the origin of the biblical covenant concept and how it permeates the subsequent covenants. He submits that "old covenant" refers to the pervasion of "the gospel into a system of works" (p. 121), a "legalistic reliance" on the law "as a means of achieving salvation," (p. 87) that anybody, whether in Old or New Testament times, may exhibit. In contrast, "new covenant," MacCarthy maintains, is the "loving obedience that proceeds from faith" (p. 137) and a response to the law that is engraved in the heart, a level that was attained by some believers in Old Testament times. He concludes his work

with appendices that expose the complementary nature of the two covenants.

MacCarthy's book is divided into twelve chapters. Chapters 1–2 define God's covenant as a legal stipulation symbolized as master-slave, parent-child, and husband-wife relationship. This covenant differs from human covenants: in the former the subordinate is the beneficiary and God, the superior, unilaterally commits himself to the covenantal terms. In the latter, each party strives to gain; the superior rewards or punishes the subordinate depending on the response. MacCarthy argues that "everlasting covenant" refers to a greater, "primordial" (p. 7) covenant that originated in the Trinity and existed from eternity. In this covenant, God's redemptive grace was constituted, and was communicated through human emissaries with whom God ratified the covenant. The emissaries were not exclusive beneficiaries, but conduits of the privileges to mankind.

In chapters 3–5, McCarthy maintains that the old and new covenants are complementary and contain the gospel "DNA markers" (p. 29) in the form of provisions: sanctification, reconciliation, mission and justification. He further stresses that the Ten Commandments—the essence of the Sinaitic covenant—also contain the DNA strand and are God's chosen "vehicle to reveal Himself as a forgiver" (p. 46). He contends against scholars' view that the Abrahamic and the new covenants were both promise/faith based, while the Sinaitic covenant was law/obedience based. He supplies the difference between the covenants by accenting the characteristics of the new covenant: it is a new response, a reinterpretation of the old one and a better revelation. It contains new ceremonies and places Jesus at the center as mediator and a personification of the primordial, everlasting covenant.

In chapters 6–8, McCarthy submits that God modified his covenant into a redemptive one in which humans become instruments of his revelation. The old and new overlap, and owing to this phenomenon, it is possible for one to live historically in the new covenant, yet with the old covenant experience; and conversely one can live historically in the old covenant but experientially in the new covenant (Heb 11). More still, MacCarthy argues that the law needs not be perceived negatively but as "divine communication and guidance" (p. 144), comprising essentials of God's covenant love. Obedience to the Law is a response to this love in the Old Testament (Deut 6:5; Lev 19:18), just as it is in the New Testament (Matt 25:35–40). In the same vein, death as a consequence of disobedience to this requirement in the Old Testament corresponds to "the consequences described in the New Testament for those who unrepentantly continue to disobey God's commandments" (p. 155): no entry into the Kingdom of God (Matt 5:19), reaping the wrath of God (Eph 5:3–6), and condemnation (Jas 5:12).

Chapters 9 and 10 discuss the covenant signs: the rainbow, circumcision, and Sabbath. The creation Sabbath, MacCarthy suggests, represents "God's covenantal Lordship over the world" (p. 180) and is a sign that God makes his people (in the Old and New Testament times) holy. It symbolizes the "covenant rest" (p. 219) that is realized when one rests in God by internalizing his saving grace. Because of rebellion, Israel did not realize this true Sabbath rest, and based on thi, the new covenant provides opportunity for true believers to enter into this rest (Heb 4:9). MacCarthy observes that "by declaring that a Sabbath rest remains for the covenant people Hebrews rescues the true Sabbath observance from the faithless legalism into which it had fallen" (p. 227). By contrast "sabbath" in Col 2:16, 17 refers to the ceremonial services and activities that pointed to and ended in Christ.

In chapters 11 and 12 (pp. 235–42) he recounts the "ten timeless, universal gospel truths that are taught in both the Old and New Testament" (p. 237). These truths include the following: (1) God's law was inscribed in Adam's heart; (2) when Adam abrogated the covenant he (Adam) subjected all to death; (3) the sinful nature manifests itself in an old covenant experience; (4) God's everlasting-covenant response to sin was the covenant of redemption; (5) the covenant of redemption encompasses his four promise/provisions; (6) God has prepared every heart to receive the gospel; (7) on the cross, Jesus gained forgiveness and justification for every sinner; (8) the Holy Spirit is the divine agent in the conversion of sinners; (9) the Holy Spirit is the divine agent in the sanctification of believers; and (10) all believers are missionaries. He then discusses the covenant lifestyle as a movement: from adherence to mechanical doctrines to perfectly conforming to the will of God; from compliance to the law to a growing relationship with Christ; from *laissez-faire* (p. 248) condition to spiritual transformation; and from habitual sinning to a spiritual life that pleases God.

MacCarthy concludes his work by way of appendices A, B and C. In appendix A he provides a summary "comparison of the Old and New Covenant" (p. 251) in Heb 7–10 that exhibits Christ's termination of the obsolete covenant. He shows the presence of the gospel in both the Old and New Testaments and the concurrence of the two covenants in the dispensation of the second and superior covenant. In appendix B he clarifies that "under law" refers to the phenomenon of relying on one's efforts for righteousness while "under grace" refers to dependency on the efficacy of the righteousness of God for "inclusion in God's eternal kingdom" (p. 281). In appendix C he argues that Paul's concern in Col 2:16–17 was not the creation Sabbath but an attack on observance of sacred days as a criterion for righteousness, while in appendix D he provides tables and charts that explicate the overlapping nature of the two covenants.

MacCarthy's work is credible in a number of ways. First, it is characteristically presented in a pastoral aura, employing a simple language style that may be understood by people of all levels. Second, the book is well arranged in chapter divisions, subdivisions and topics, each with clear transitions for the reader to follow the argument easily and be inspired to keep on. Third, his work is extensively documented and reflects a conscious attention to issues he submits. Fourth, the use of the "DNA strand" rightly illustrates the implicity of the eternal purposes of God in the Old and New Testaments and thus dispels the tendency of lumping together the Old Testament, the old covenant, and the law, and discarding them on account of an alleged archaism. This is typical of scholars like Femi Adeyemi, who demarcate the dispensation of the new covenant from the crucifixion and regard the New Testament believers as the beneficiaries (cf. Femi Adeyemi, "The New Covenant Law and the Law of Christ," *BSac* 163 [2006]: 438–39). In opposition to this opinion MacCarthy stands with Steven R. Coxhead who submits that "the concept of *God's law in the heart*... in the OT... is a highly significant expression used in describing a person who is covenantally righteous," even in the Old Testament times (cf. Steven R. Coxhead, "Deuteronomy 30:11–14," *WTJ* 68 [2006]: 309).

In advancing his argument MacCarthy is not immune to textual injustice. The idea of "the greater, primordial everlasting covenant of love that existed from eternity past within the trinity" may not be seen in the texts he quotes (Gen 17:3–7, 13, 19; 2 Sam 23:5). From the context, "everlasting" seems to refer to the future not "eternity past." Second, "know the Lord" (Jer 33:34) does not seem to match with "knowledge of him" (2 Cor 2:14, 15) because the former appears to inhibit intra-community ministry while the latter is outreach focused. Third, defining "old covenant" as the "bond of God with man before Christ," and conversely the "new covenant," as the bond after Christ, seems to erode the "DNA strand" illustration as well as his basic proposition that "God's call for an obedient, sanctified life was embedded within the Sinai covenant itself and enabled His holy law to be *ingrained* in the hearts of His people, not just inscribed in *granite*" (p. 42, emphasis supplied)—the very premise on which the title of this book (*In Granite or Ingrained?*) stands.

Despite the above comments MacCarthy's work is a profound exposition of the relationship of the law, the covenants and the gospel and strengthens the basis of the use of the Bible (both the Old and the New Testaments) in a generation engulfed in skepticism.

Simon Bwambale
Adventist International Institute of Advanced Studies, PHILIPPINES

Paul and His Opponents, edited by Stanley E. Porter. Pauline Studies 2. Leiden: Brill, 2005. Pp. xii + 257. ISBN 90-04-14701-2. Hardcover. US$ 99.00.

This volume is the second in the series of five volumes on Pauline Studies edited by Stanley E. Porter, an outstanding scholar in New Testament studies. The title of the first volume is *Pauline Canon*. The last three have not yet appeared and are tentatively titled as *Paul the Theologian* (vol. 3), *Paul's World* (vol. 4), and *Paul: Jew, Greek and Roman* (vol. 5). Each volume is composed of contributions from different scholars. The contributors of the volume under discussion are drawn from leading scholars in the field from different parts of the world: Stanley E. Porter, McMaster Divinity College, Canada; Jerry L. Sumney, Lexington, USA; Mark D. Nanos, Rockhust University, Kansas City, USA; N. H. Taylor, University of Zululand, South Africa; John C. Hurd, Trinity College, Toronto, Canada; Christian Stettler, University of Zürich, Switzerland; Craig A. Evans, Acadia Divinity College, Wolfville, Canada; and Ross Saunders, Macquarie University, Australia.

The essays by Porter (pp. 1–5) and Sumney (pp. 7–58) give an overview of the entire volume. In his introductory essay Porter identifies three questions that occupy most of the discussion on Paul and his opponents: (a) what is meant by opponents; (b) the method used in the discussion about the opponents; and (c) who the opponents are (p. 1). Many scholars have recognized the importance of this topic in Pauline studies. This volume presents indisputable evidence supporting this recognition. Sumney, in his essay "Studying Paul's Opponents: Advances and Challenges," begins with the work of F. C. Baur who identified a two-party opposition which is Jewish or Petrine (p. 10). The next section of the essay surveys the hypotheses about the opponents in the Pauline letters. The rest of the essay pays attention to the questions of method, anti-Pauline movements and the relationship between the historical context and the letters (pp. 7–58). This essay complements the essays that follow by focusing on individual epistles of the Pauline corpus and how the question of opponents is discussed by scholars in each book. It represents a very helpful overview since not all the Pauline epistles feature in the essays that form part of this volume.

This volume first identifies some attempts that have been made toward defining opponents in Pauline studies. Opponents may be described in terms of teachings which reveal specific agendas in theological, missiological, and ecclesiastical areas (p. 2). Throughout the essays one finds scholars wrestling with both the text and context in an attempt to piece together what they consider a portrait of the opponents against whom a particular letter or section of it argues. Some scholars study the social dynamics of the conflict situation and even use modern social analytical theories to determine the nature of the opposition. Nanos, for example, identifies the oppo-

nents in Galatians using this approach which "provides a snapshot of the thoroughly intra-Jewish nature of the social setting and polemic of Paul and the other early believers in Christ of the period" (p. 90). However, in some Pauline letters the nature of the opposition may not be easily identifiable. For example, in Colossian studies as early as 1973 there were already "44 different suggestions" as to the identity of the opponents (p. 170). What constitutes opponents in Colossians is based on clues from the text combined with some evidence from the historical context (pp. 170–71). A question may be raised at this point as to whether there is a set of criteria that can be proposed for the definition of opponents. In examining the meaning of opponents in Romans, Porter claims that "even though the level of antagonism is not as great or explicit as it is in other letters, this does not mean that there were not those within the church at Rome who had questions regarding Paul" (p. 167). Some scholars claim that opponents may be identifiable only in polemic texts. Porter's assertion seems to challenge this view. However, some scholars have found other methods for the study of the opponents. In her dissertation Elizabeth Bugg ("Baptism, Bodies, and Bonds: The Rhetoric of Empire in Colossians," [PhD diss., Harvard University, 2006], 10) suggests that rhetorical analysis is an alternative approach and raises a new discussion to the study of the opponents. She claims that "insufficient attention has been paid to the discourses that have shaped the community's rhetorical universe." Although this approach has been criticized for imposing not only structures but ideas into the text that are not inherently present, it, however, offers a promising direction that studies the whole book or section before one can determine whether there are opponents or not. Other text-based methods such as discourse analysis may also be explored in this direction. These approaches are not addressed in the volume, but may be worth exploring.

The second major question that this volume addresses is that of the method used to study the opponents. The major and most recent contribution in this area is the work of Sumney. He developed "an explicit and consistent method for determining the nature of Paul's opponents" (p. 3). With his method "he differentiates explicit statements, allusions and affirmations, and whether these statements are found within polemical, apologetic and didactic contexts, and within the main sections of the letter (what he calls epistolary periods)" (p. 3). In his essay in this volume Sumney draws the attention of the readers and interpreters of Pauline letters to the importance of the relationship between the historical context and a letter. Nanos claims that the "interpretation of Paul's sketchy description of his meeting in Jerusalem... has proven to be decisive for the interpretation of the Galatian situation" (p. 59). Nanos starts with a hypothesis for the identity of the pseudo-brethren, followed by a translation of Paul's identifying terminol-

ogy and finally the exegesis of Gal 2:1–10. Taylor argues that the opposing parties must be treated individually and should be examined within their theological, missiological, and ecclesiological agenda (p. 99). Porter observes that the opponents are addressed in the thanksgiving section in the Epistle to the Romans. The place of the discussion on the opponents within the literary context of Romans is an indication of the level of conflict that prevailed. Therefore the study of the literary structure may be an important aspect of the method of identifying opponents in a given book (p. 154). The method proposed by Stettler for Colossians first examines the explicit statements about the opponents and how the statements relate to the identity of the opponents (p. 175). He also weighs evidence based on "indirect allusions to the opponents" (p. 197). The methodology for identifying the opponents in the Pauline epistles does not seem to be uniform. One may understand this and find justification for it because most of the epistles are occasional letters. Therefore, there are factors that influence how the writer approaches the subject and the extent of openness.

The third question addressed in this volume is the question of who the opponents are. There is so much diversity of opinion that there is hardly any consensus among the scholars. The proposals made by different authors are carefully considered before they are dismissed. The process of sifting through the various views is laborious but necessary. The essay by Sumney has a section that takes one through the major views on the opponents in each of the Pauline epistles except for Philemon (pp. 12–50). Philemon is excluded because of a lack of any indication of opposition. The pursuit for the identity of the opponents has its limitations, but the recent shift as documented in this volume, toward a more refined methodology is beginning to sift out many theories that are not text-based. There are some strong views that compare the context with the text. But similarity in itself has proven not to be decisive in determining the identity of the opponents. For example, Stettler dismisses the claims of Martin and Arnold on the basis of lack of methodology. He claims that "it is only from explicit statements about the opponents that we can gain certainty about their identity" (p. 172).

This volume marks a very important milestone in Pauline studies. The question of the opponents is a long-drawn-out debate that needs to be settled. This volume summarizes the arguments of the latest research and forges a path towards a clear identification of the opponents. The development of methodology for this task is a significant development. The settlement of the question of the identification of the opponents in Pauline epistles will throw light on many passages that would otherwise remain obscure. Despite the strides demonstrated by this volume in the direction of resolving this problem there is still more to be done. There is still a wide

gap between the historical context and the textual data. The reconstructions need to be based primarily on the text and only secondarily on the historical context rather than the other way round. The book does recognize that some Pauline epistles discuss the issue of opponents more explicitly than others. Therefore, the question of opponents will be more critical for the interpretation of Colossians than it is for Romans.

Any serious Pauline scholar has to wrestle with the issues raised in this volume. It is a needed reference resource for scholars in biblical studies and other areas of theological enquiry. This book will also raise interest in other passages of the New Testament (such as Johannine writings) that tend to wrestle with similar issues.

Michael Sokupa
Adventist International Institute of Advanced Studies, PHILIPPINES

Daniel: Wisdom to the Wise. Commentary on the Book of Daniel, by Zdravko Stefanovic. Boise: Pacific Press, 2007. Pp. 480. ISBN 978-0-8163-2212-1. Hardcover. US$ 34.99.

Zdravko Stefanovic teaches Old Testament languages (Hebrew and Aramaic) and biblical studies at Walla Walla University. Among Seventh-day Adventist scholars, particularly those who have written on the book of Daniel, Stefanovic's volume appears to be the broadest in terms of exposition and application, as can be seen in the symbols and images in Dan 7–9 which are applied throughout church history to different people and events. Concerning his approach, the author follows the traditional view (i.e., Daniel wrote his book in the sixth century B.C.), while at the same time being open to its challenges. In line with other Seventh-day Adventist biblical scholars, he uses the historical grammatical method to respond adequately to the question of 'what it meant, and what it means?'

In the introduction to the commentary, the author provides an overview to all the relevant issues of the book. This is followed by his analysis of chapter one. Stefanovic believes that this chapter should be treated separately as it is a "prologue that records the historical setting for the entire book" (p. 43). The rest of the chapters are then divided into two main sections, i.e., chapters 2–6 and 7–12. Within these two main sections, a separate section is assigned for each chapter, dealing directly with the text. Each main section begins with a general overview of the background and the issues related to each chapter. The overview of the first section is mainly on narrative and historical issues. The second is on prophecy. The author employs the same approach throughout the entire commentary in order to facilitate the use of the volume. In doing so, he identifies in each verse the

important or difficult word or phrase and then translates it from the original text, which is followed by the discussion of its original meaning and historical context. Having discovered the possible original meaning, the author then exposes and applies it historically.

In the introduction the issues of authorship, biographical background of Daniel, dating of the book, literary features, and the historical setting are briefly discussed. Stefanovic's analysis of the critical issues in the introduction is fair and reasonable. Due to his presuppositions and the external and internal available data, he believes that Daniel, who is mentioned in the book and was taken captive to Babylon during the reign of Nebuchadnezzar, is the sole author of the book (p. 14). The sub-sections on the historical background are unique as they contain detailed information about Daniel's time including the layout of the city and its location on the world map. Finally, the author brings out the richness of the different literary features of the book and the variety of approaches that are used by scholars to study them.

The next section deals with the second chapter of Daniel. Stefanovic joins other scholars in saying that this chapter "functions as a miracle story, because its main point teaches that only God gives the kind of wisdom that can reveal the mysteries of life" (p. 80). This is followed by the third chapter dealing with the golden image of Dan 3. Apart from the analysis of the text, the background discussion mainly focuses on the dating of this event. According to the author, the evidence of the official Babylonian records and from Jer 51:59–61 suggest that this event's date should be dated around 594 B.C. This, of course, would happen around the tenth year of king Nebuchadnezzar's reign and not on the eighteenth year as others have suggested. The next section deals with Dan 4 and records the second dream of king Nebuchadnezzar. In chapter 5, the feast of King Belshazzarr is narrated and set in the court (p. 177). This event reveals the fall of the Neo-Babylonian empire in 539 B.C. Chapter six deals with Daniel in the lions' den in which the author also joins with others in classifying the chapter as the "story of a contest between [two] immutable laws: 'the law of the Medes and the Persians, which cannot be revoked' (v. 8), and the law of Daniel's God" (p. 207).

The second division (also known as the prophetic section of the book) begins with Dan 7, recording Daniel's first vision. This chapter is also considered by the author to be the center of Daniel's book and one of the summit chapters of the Bible (p. 245). An appendix is included, detailing different approaches commonly used by interpreters of Daniel. According to the author, these interpretive frameworks are not generally accepted by Adventist interpreters (including literalist, futurist and preterist approaches)

(pp. 286–92). However, his usage of the word "generally" in the previous sentence suggests that the author is aware of Adventist interpreters who believe otherwise. Certainly, this is alarming as there should be no compromise concerning the method of interpretation. According to Stefanovic, the message of Dan 8 is parallel to that of chapter seven but is enlarged (p. 293). Moreover, it is written in classical Hebrew and not in Aramaic as in chapter seven. Again, another appendix follows detailing similar interpretive approaches and their understanding of the text. Chapter nine is again parallel to the two previous chapters but stands as the centerpiece of Daniel's visions. According to the author, the central concept in this chapter is the covenant God made with his people at Sinai (p. 335). In chapter ten, the author states that this chapter is classified as a "prophetic call vision," and it serves as a prologue to the vision given in chapters 11 and 12, which form a single unit with chapter 10 (p. 377). Dan 11, according to Stefanovic, contains "the longest and the most detailed oracle in the book" (p. 395). He goes on to say that anyone who has studied this book agrees that this is the most difficult chapter to deal with. The final chapter twelve is the shortest. In this, the author compares and contrasts the life of Daniel and John the Revelator as important background information, in trying to understand and correctly interpret their prophecies. He also disagrees with some who suggest that the career of Daniel was a straight ascending line. Instead, he emphatically says that it was a series of ups and downs. After this, the author deals with the main content especially the rise of Michael, waiting for the end, and the resurrection of Daniel.

Although this commentary does not make use of all the exegetical tools in the search for the meaning of the text, the author has undertaken an extensive discussion of the text throughout his commentary. Moreover, his high view of Scripture is commendable, as he is trying to stick to the meaning of the text and is not easily sidetracked by the opinions of critical scholars. I highly recommend this commentary to any person who is interested in the Book of Daniel for personal studies, as it is designed and written to be understood by scholars, students, pastors, and even lay people.

Ronald Stone
Adventist International Institute of Advanced Studies, PHILIPPINES

Editorial Policies

1. Each article submitted to *JAAS* for publication should be original and unpublished. The author should supply one printed paper copy as well as a digital copy (preferably as a Microsoft Word™ document file, via e-mail attachment or CD-ROM). Each submitted article must be double-spaced and must include an abstract (100–120 words) and a list of relevant keywords. At this time *JAAS* will only publish in English.
2. *JAAS* follows the reference style and abbreviations indicated in Patrick H. Alexander et al., eds., *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody: Hendrickson, 1999), 38–63, 121–52, and thus each article submitted for publication in *JAAS* should conform to this style. When using Greek, Hebrew, or Aramaic in the article the use of Unicode Hebrew (e.g., SBL Hebrew or Cardo) and Greek (e.g., Cardo or Galatia SIL) fonts is preferred. All other ancient Near Eastern languages should be transliterated, following the conventions in the *SBL Handbook of Style*, 25–29.
3. Each submitted article is sent anonymously to at least two readers of the *International Review Board* who are specialists in their particular field. For this reason all identifying information (name of author, academic affiliation, physical and e-mail address) should be submitted to *JAAS* on a separate sheet. The criteria that determine the acceptance of the manuscript include (a) original contribution, (b) argumentation, logic, style, and (c) adequate documentation. A final decision on whether or not an article will be published in *JAAS* is made by the editors and the editorial board.
4. *JAAS* publishes four different categories of research: (a) major research articles (5,000–10,000 words); (b) short research notes (1,000–4,000 words); (c) AIIAS Theological Seminary thesis and dissertation abstracts; and (d) critical book reviews (500–1,500 words).
5. Critical book reviews are assigned by the book review editor. The bibliographic reference of the review should comply with the following layout:

   Title of book, by author. Trans. by [if applicable]. Name of series [if applicable]. Place: Publisher, year. Pp. [including Roman and Arabic numbers]. ISBN. Price [together with currency].

   The book review should contain a brief and objective description of the content of the book which is then followed by critical interaction, an evaluation of the contribution of the volume, and the audience for whom it is most suited. Ideally, 40–50% of the book review should be dedicated to critical interaction with the book's content.
6. Each author (and book reviewer) will receive proofs in electronic format before the final publication of the issue which should be carefully read and corrected and returned to the editor of *JAAS*. If an author does not comply with this requirement, publication of the article will be delayed.

Subscription Prices

Annual Subscription (Philippines)		Annual Subscription (International)	
Individual:	PhP500.00	Individual:	US$30.00
Institutional:	PhP750.00	Institutional:	US$45.00

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*
http://www.aiias.edu/jaas

www.aiias.edu/jaas

Adventist International Institute of Advanced Studies Theological Seminary